

LUCWANINGO LOLUNZULU LOLUMAYELANA
NEKUBALULEKA KWEMTSIMBA NALOKUHAMBISANA
NAWO EMASWATINI

2003

SIBONGILE CONSTANCE MSIBI

**LUCWANINGO LOLUNZULU LOLUMAYELANA
NEKUBALULEKA KWEMTSIMBA NALOKUHAMBELANA NAWO
EMASWATINI**

Ngu-

SIBONGILE CONSTANCE MSIBI

KWETFULWA KWENELISA TIDZINGO TETICU TE-

BUDOKOTELA BENZULULWATI

ETIKWENI LEMNYANGO WESIZULU NEMAGUGU

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LUSUKU	:	BHIMBIDVWANE 2003

SIFUNGO

Ngiyafunga ngiyagomela kutsi "LUCWANINGO LOLUNZULU
LOLUMAYELANA NEKUBALULEKA KWEMTSIMBA NALOKUHAMBELANA
NAWO EMASWATINI"

ngumsebenti wami mbamba nekutsi imitfombo yelwati lolusetjetisiwe
nalokucaphuniwe kuvetiwe kwabuya kwatiswa ngendlele lengiyo
lephelele

 Msibi

ISIGINESHA

S.C MSIBI

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LUSUKU

SETFULO

Lomsebenti ngiwunikela ngekuhlonipha nekutitfoba lokukhulu kugogo wami GRACE NGOMANE, ngitsi " LALA KAHLE MSHIKA", kuQed'usizi ngitsi ume njalo ndvodzakati, kumyeni wami ngitsi " NGIYABONGA "

Msibi !

Ndlondlo !

Cotjane !

Manonela ekhatsi lonjengendlati.

Wena longembatsi ingubo,

Lombatsa emacembe esicalaba.

EmaZomba ngeMasibekela

KalaWaba akuvalwa ngemvalo

Kuvalwa ngetinhloko temandvodza

Ndlondlo ! Cotjane ! Msibi !

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Kwekucala ngibonga UMvelinchanti longitsandzile, wangilondvolota kusukela ekutalweni kuze kube ngulesikhatsi sanyalo abe solomane angigcinile kutsi ngikwati kuzuza lesipho lesikhulu kangaka. Ngeswela emagama ekumdvumisa.

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Mshika,

Mshika wemona,

Sidlamatiko

Mdumezulu

Mampuku

Sibumbu lesikhulu lesitala emakhosi.

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SIFINYETO

Kulamalanga lesiphila kuwo umshado ikakhulu lona wesilumbi utsatfwa njengalongcwelengcwele kunalona wesintfu. Kungako umtsimba sewunyembenywa nje. Vele labatekana ngendlela yesintfu batsatfwa njengemacaba langati lutfo. Ingani umshado wesilumbi lolisiko labo belumbi kepha lesesiwutsatsa ngekutsi uyinkholo, uhlonishwa kakhulu kube nanawo uyefana nalowesintfu ngobe kusuke kutekwana.

Lokuvelako futsi lokuliciniso lelingeke nani laphikiswa kutsi umshado wesilumbi ulisiko lesilumbi leleyanyiswe nenkholo yesilumbi. Bufakazi baloko kutsi umshado wesilumbi ucala enkantolo nanome sekwehlukanwa futsi uphelela khona. Lokwenta kutsi kutsatsana ngesintfu kubukelwe phansi kutsi vele tonkhe tintfo tesintfu tibukelwa phansi kantsi ayikho nemitsetfo levikela loku lokuyinsila yebantfu

SEHLUKO SEKUCALA sibeka ebaleni inhloso yalolucwaningo. Lekungiko lekwenta kutsi kubhalwe lolucwaningo nako kuvetiwe kulesehluko. Inshisekelo lenta kutsi kubhalwe lolucwaningo nayo ibhaliwe ngalokwanele. Tindlela lekusetjentiswe tona kute kutsi kutfolakale lwati lolwanele ngalolucwaningo nato tibhaliwe ngalokuphelele.

SEHLUKO SESIBILI sibuke simo selitulu ikakhulukati, sendzawo yaseMphumalanga naseSwatini lapho kutfolakala khona emaSwati lamanyenti. Umlandvo lomfisha ngemvelaphi yemaSwati nawo uchaziwe. EmaSwati bantfu lebalandzela inkholo yebukhristu nenkholo yesintfu.

SEHLUKO SESITSATFU sicondzene netigaba tebantfu ngekwahlukana kwabo. Tigaba tehlukaniwe kuze bawati umehluko lokhona emkhatsini wentfombi

namakoti, umlobokati, malukatane kanye nemfati. Tigaba talabadvuna nato tichaziwe ngekwehlukana kwato. Tigaba tebantfwana tehlukani siwe ngeminyaka khona kutewubalula kucondzisisa kahle umehluko.

SEHLUKO SESINE sijule kakhulu emtsimbeni wonkhe wesiSwati njengobe unjalo. Kugana kwemlobokati, kuhlabisana kwetinkhomo kuchaziwe ngalokuphelele.

SEHLUKO SESIHLANU seneka ebaleni lekwentekako nangabe intfombi seyitekiwe. Tinkhomo temalobolo tichaziwe kanye nekutsi kulotjolelwani. Kushiswa kwetinyongo kusonga wonkhe umtsimba kutsi sewuphelele.

SEHLUKO SESITFUPHA sisonga wonkhe umsebenti welucwaningo sewuphelele. Tincomo ngalolucwaningo tikuveta ebaleni lekutusekako lekumele kutsi kulandzelwe kute kutsi emasiko esiSwati ahlale agcinekile. Lomsebenti wonkhe ume ekutseni bantfu ababuyele emasikweni abo bayekele emasiko ebantfu bekuchamuka. Bantfu ababuyele bagidze umtsimba wesintfu ngobe ngiyona ndlela yabo yekuteka umfati.

SUMMURY

Nowadays marriage, especially the European civil marriage is considered as holiest-of holiest, as looked against the customary or traditional marriage. It is thus why Umtsimba-the traditional bridal party-is looked down upon. Indeed those who marry the customary way are considered as barbarians who know nothing, uneducated. This is because we have taken as respectable, the civil marriage-which according to the European culture as Christian marriage, and yet even that, is the same as the customary or traditional marriage because people marry one another.

What appears, and which also is irrefutable truth, is that civil marriage is in accordance with European culture religion which has been attached to European religion. Evidence of this is that the civil marriage, begins in court and, when divorce occurs, ends in court. What makes customary marriage to be looked down upon is that all African things are despised, yet there are no laws prohibiting that which is intrinsically traditional custom of the African people.

CHAPTER ONE expresses the aims of this research, which also is what caused that it and all that has been done in this chapter, be written. Even the enthusiasm that caused the writing of this research, has been adequately displayed. The methods used to obtain sufficient information concerning this research have also been thoroughly explained.

CHAPTER TWO deals with the weather conditions, more especially that of Mphumalanga and Swaziland areas where most Swazis are found. A short story on the origins of the Swazis has also been given. The Christian faith as well as traditional religion.

CHAPTER THREE concerns the different categories (in the social structure) so that different should be known between intfombi (maiden), makoti (young wife), umlobokati (the betrothed), malukatane (daughter-in-law) and umfati (woman / wife). The various designations have been given in years so that it can be easier to understand the differences relative their social development.

CHAPTER FOUR deals deeply into all that relates to the Swazi umtsimba as it is. Falling in love / getting married of the umlobokati (the one who has been lobolwarded), kuhlambisana kwetinkhomo (the reciprocal acknowledgement relationships by the families concerned) have been adequately explained.

CHAPTER FIVE clearly explains what happens after the intfombi have been married. The lobola cattle have been explained as well as why lobola has to be paid. The kushiswa kwetinyongo (the burning of the gallbladders) winds up the whole umtsimba ceremony.

CHAPTER SIX sums up the whole research exercise. Recommendations concerning this research show clearly what is commendable and should be maintained in order to preserve and keep the Swazi culture intact.

The whole exercise stands on this that people must get back to their own customs, if culture, and let alone customs from foreign cultures. Let the people celebrate umtsimba because this is their way of getting married

SAMEVATTING

Deesdae is die huwelik, veral die Europese burgerlike huwelik, beskou as die heiligste van die hoeliges gesien teenoor die gebruiklike of tradisionele huwelike. Dis daarom dat die umtsimba-die tradisionale bruilof party-met minagting meergesien word. Vroulik, dié wat deur die gebruiklike huwelikewyse trou is as barbaars en ongeleerde beskou. Dis omdat ons die burgerlike, wat volgens die Europese kultuur en as christelike huwelik is as agterswaardig beskou word, dog self dit is dieselfde as die gebruiklike of tradisioele huwelik omdat mense daardeur met mekaar in die huwelik tree.

Wat voorkom en wat die onweerspreeklike waarheid is, is dat die sieviele huwelik volgens die Europese goddiens geheg. Bewys hierna is dit dat die gebruiklike huwelik in die hof begin en, waaneer egskeiding plaasvind, in die hof eindig wat gebruiklike huwelik met minagting laat aangesien word is dat alle dinge van Afrika minag word dog daar is geen wette wat dit wat die wesentlike tradisionele gewoontes van die mense van Afrika is teenstaan nie.

HOOFSTUK EEN druk die doel van hierdie navorsing uit, wat ook die oosaak is dat dit en al wat gedoen is in hierdie hoofstuk, geskryf is. Self die entoesiasme wat vervoorsaak het dat hierdie navorsing meergeskrf word, is genoegsaam uitgellê. Die metodes wat gebruik is om voloen inligtig aangaande dere navorsing te bekom is ook deellik uiteengesit.

HOOFSTUK TWEE behandel die weerstoelstande, verar dié van die Mphumalanga en Swaziland gebied waar die meeste Swazis gevind word. 'n kort geskiedenis oor die hrkoms van die Swazis is ook gegee. Die Swazis is mense wat die christelike as ook die tradisionele godsdiens omhels.

HOOFSTUK DRIE betrek die onderskeie sosiale group benaminge. Hierdie onderskeiding is gedoen sodat die verskil tussen intfombi (maagd), makoti (jong vrou), umlobokati (die verlooffd), malukatane (skoon dogter) en umfati (vrou) besef kan word. Die onderskeie benaminge van die manlike lades is ook verduideik. Kinders se benamings is in die jare gegee sodat die verskille met betrekking tot hulle ontwikkelinge, makliker verstaan kan word.

HOOFSTUK VIER gaan diep in al wat die Swazis aan gaan: liefmaking, in-die-huweliktreding van die umlobokati, die kuhlambisana kwetinkhomo (die welersydige erkenning van die gesins een wording) is genoegsaam uitgelê.

HOOFSTUK VYF spel duidelik uit, wat gebeur nadat die intfombi getroud is. Die lobola beeste is verduidelik as ook waarom lobola betaal moet word. Die kushisa kwetinyongo (die gebrand van die galblase) sluit die hele umtsimba seremonie af.

HOOFSTUK SES som die hele navorsing soefening af. Aanbeveling rakende die navorsig wys duidelik aan wat aanbevelenawaardig is en behoort gevolg te word ten doel die Swazis kutuur orgeskoon te bewaar.

Hierdie hele oefening staan daarop dat mense na hulle eie kulturele gewoontes terug moet gaan en die vreemde kultuurgewoontes alleen moet laat. Laat die mense die umtsimba hoof hou want dit is hulle wyse om in die huwelik te tree

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SEHLUKO SEKUCALA

1.0 KWETFULA LUCWANINGO

1.1 SINGENISO

Somadzili watsi nakadala emaSwati wawanika imphilo kanye nemihambo lekumele kutsi ayilandzele. Lemihambo wayidalela sona sive ngekusinika lenchubo wenta kutsi umuntfu loliSwati ayilandzele khona atewuphila ngayo. Imihambo lechutjwa sive semaSwati nguleyo lesolo kwatsi nhlo kwaba ngiyo lekumele kutsi ilandzelwe ngulesive. EmaSwati Mvelinchanti wawadala waphindza wawanika imiyalo lekumele kwekutsi ayilandzele. Lemiyalo ngekuyihlonipha Somandla wenta kutsi lesive siphile ngayo.

Kusukela ngaleso sikhatsi kwacala kutsi emaSwati abe nemisimeto yawo layilandzelako. EmaSwati acala ngaleso sikhatsi kutsi akhe emasiko awo latawalandzela, indlela lekavunula ngayo, laphila ngayo nendlela latawutekana ngayo ngelisiko lesintfu. Sintfu singumnyombo wako konkhe lokukhona naloko bekukhona ekucaleni, ematje asabokotela. Inchubo yesintfu nguyonandlela letawulandzelwa kulolucwaningo. Ikakhulu kugidza umtsimba. Umtsimba bewukhona nasendvulo ngobe bantfu bebatekana nakudzala ngetikhatsi tabo Abrahama. Ngako-ke loko kusibonelo sekutsi umshado akusiyo intfo yanyalo kodvwa wawukhona nangetikhatsi taboNowa.

Somadzili watsi ngekudala emaSwati wawanika luphawu latawubonakala ngalo. Loluphawu alufani nelwaletinye tive. Nanobe labanye labamnyama balusebentisa loluphawu kodvwa kuba khona kunye lokutawenta kutsi kuhluka kulokunye. Indlela emaSwati lachuba ngayo umtsimba yehluka kakhudlwana kuletinye tive nanobe tikhona letinye tintfo lapho kucishe

kufane khona. Kuhle futsi kufanelekile kutsi intfombi nayisakhula itiphatse kahle khona itetilungiselela indlela letakwemukeleka ngayo naseyikhulile.

EmaSwati agidzisa intfombi-ntfo umtsimba bese emva kwaloko ateka umfati. Kugidza umtsimba kwenta lemindeni lemibili ikwati kwatana nekwemukelana ngalokuphelele ngobe yati kutsi kumele kutsi ihloniphane ngalokuphelele. Kugidza umtsimba yintfo lefaka bantfu labanyenti belusendvo. Ngasikhatsi kuye kungene nabomakhelwane ngobe siSwati asivumi kutsi makhelwane angaba nemcimbi labanye bomakhelwane bakhe bangati. Ngasikhatsi bomakhelwane kuba ngibo lebadlala indzima lenkhulu ekusiteni uma makhelwane anemicimbi. Umcimbi lofana nalona wemtsimba awubi welikhaya kodwa uba wesigodzi sonkhana.

Kulolucwaningo kutawuvetwa kahle umtsimba wonkhe uphelele netigaba tonkhe tebantfu kuze kuyewufika lapho sebalungele kutsi bangawugidza umtsimba. EmaSwati kumele kutsi atigcabhe ngebuve bawo ikakhulu lapho sekungena wona umtsimba. Kumele kutsi tintfombi tifundziswe ngekwendza lekungiko nekutsi umphumela wekugidza umtsimba uyini. Umtsimba uligugu ngobe umgcabho wesive ngaloko bantfu kumele kutsi bafundzise situkulwane ngebuhle bawo. Labadzala kumele kutsi balendlulisele kulabo lebasakhula lelisiko khona batelwati futsi balinakekele.

Kufanele kutsi tintfombi tifundziswe kutsi kutiphatsa kahle kwato kutawenta kutsi emasiko esintfu ahlale agcinekile futsi emukeleka esiveni semaSwati. Labadzala kumele kutsi balendlulisele embili lisiko lekwendza ngekwidza umtsimba nekwendziselana ngobe loko kuyimphilo futsi kulisiko lesiSwati. Sitsembu kumele kutsi lusha lwati kutsi siSwati siyasemukela. Kunetizatfu letitsite letenta kutsi emaSwati atsatse sitsembu. Kunetintfo letihlonishwako lekumele kutsi tingenteki ngetikhatsi letitsite uma ungumfati. Ngaleso sikhatsi usatilile, utilele loko lokumele kutsi ungakwenti, kungaleso sikhatsi

lapho zakwenu nobe inhlangi ingena khona yente lomsebenzi losawuthele. Kuyenti lokutlwako emphilweni yemuntu. EmaSwati uma kufika tikhati letinjalo kulapho sitsembu sidzingeka khona. Nanobe kulisiko lelisemukelako sitsembu kodwa kuye kube khona lababona kwangatsi bagcilekile ngaloko ngenca yemalungelo kantsi cha. EmaSwati kumele kutsi abuyele emasikweni awo alandzele indlela lemukelekile.

Umfati uma sekawugidzile umtsimba kulindzeleke kutsi atale bantwana, andzise sive. Bantwana baligugu endlini yesintfu, futsi bacinisa likhaya. Khumalo (1997:2) ukubeka kanjena:

*Iminden i phakathi kwesizwe ibusiswe ngezingane
ezizinsika zayo nezinsika zezizwe.*

EmaSwati atsembela ekutseni bantwana ngibo labacinisa likhaya kutsi lisimame lingaceki. Labantwana labatalwako ngibo lekumele kutsi bagidze umtsimba kusasa, kungako kumele kutsi emasiko andluliswe kulabanye labasakhula.

Kulolucwaningo emagama umlobokati, makoti kanye namalukatana asebenta ngekuntjintjana loko kwentelwe kutsi kube lula kulofundzako kuvisisa kahle lokusuke kushiwo. Kungako uma kulandzelwa kahle kulolucwaningo umlobokati usetjentiswe kanyentana kunalawa lamanye lahambisana nawo.

1.2 INHLOSO YELUCWANINGO

Lolucwaningo lunetinhloso letinyenti kakhulu.

INHLOSO YEKUCALA kubuka kubaluleka kwemtsimba njengeligalelo ekuvuseleleni emasiko emaSwati latsandza kushabalala. Umtsimba utsandza

kungasalandzelwa uma kutekwana. Kulolucwaningo sifuna kuveta emaciniso netigaba lekumele titsatfwe nangabe kugidvwa umtsimba. Umtsimba utakwenekwa ebaleni kusukela ekucaleni umntfwana asatalwa aze ayekwendza abe ngumfati. Emaciniso labekafihlekile nelwati bantfu labebete lona ngemtsimba lutawubekwa sobala kute kutsi umuntfu akwati kutibonela nobe atifundzele loko latabe akudzinga ngemtsimba. Bantfu labanyenti labangemaSwati abawuhloniphi umtsimba ngobe bawutsatsela phasi. Ngekubhala lolucwaningo kuhloswe kutsi bantfu babuyele emasikweni abo, bawalandzele. Nabangasati batatikhumbuta ngekufundza lomsebenti. Kunyenti lokunganakeki kodvwa kube kunetifungo letimatima kakhulu nangabe kwenteka njengekuhlaba phansi ngesikhali nje.

INHLOSO YESIBILI kuveta emandla emtsimba uma umfati awugidza. Tifungo latitsatsako umfati uma agidza ngito letenta kutsi kungabi lula kubuyela emuva nakendzile. Tifungo emaSwatini atiphuki kalula ngobe tifaka bantfu labanyenti ngembi kwekutsi tenteke, nalapho sekumatima, baba banyenti bantfu lekumele kutsi belekelele ngembi kwekutsi konakale.

INHLOSO YESITSATFU kuveta kubaluleka kwalabaphansi kutsi nanobe bangasekho nje kodvwa kubalulekile kutsi batiswe ngako konkhe lokwentekako kulabaphilako.

INHLOSO YESINE kuveta bumcoka betjwala. Tjwala bumahewu emaSwatini, kute umcimbi lotawuba khona nakute tjwala.

INHLOSO YESIHLANU kuveta kubaluleka kwetingoma temtsimba uma intfombi igidza.

INHLOSO YESITFUPHA kubuka tigaba lekuhanjwa tona ngembi kwemtsimba nangemuva kwawo ize intfombi ibe sesigabeni lapho iba ngumfati.

INHLOSO YESIKHOMBISA kubukwe kutsi uyini umtsimba wona cobo lwawo. Indlela lochutjwa ngayo nangabe intfombi iphuma ekhaya iyokwendza, kungani kugidwe umtsimba.

INHLOSO YESIPHOHLONGO kubukwe inshisakalo ngendlela tintfombi tingasakwati kutiphatsa ngayo kuze kufike sikhatsi lesifanele sekutsi tingaphuma ngendlela yemtsimba emakhaya. Kulindzeleke kutsi tintfombi tiphume ngemtsimba.

INHLOSO YEMFICA kubeka sobala kutsi nase iwugidzile umtsimba kulindzeleke kutsi iwakhe lomuti lengena kuwo, ucine ungawi kalula. Likhaya umfati uyatakhela lona kutsi licine ngekutsi atiphatse kahle nalo alinakekele.

INHLOSO YELISHUMI kubukwe kubaluleka kwekucinisa buhlobo emindenini lemibili ngekulobolelana.

INHLOSO YELISHUMI NAKUNYE kuveta inshisakalo lekhona mayelana nekucitseka kwemendvo wesiSwati. Kucitseka kwemendvo uma emasiko ahanjiswe kahle akulula ngobe tinyenti tifungo letentiwako letenta kutsi umfati angacabangi kuphindza abuyele kubo ngendlela lematima lahambe ngayo. Uma umfati angena emendweni uhamba tindlela letinyenti letimenta kutsi angaphindzi afise kubuyela emuva. Kungena kwemfati esibayeni amekeze kubuhlungu kakhulu, kodwa ngobe kusifungo, kuba matima uma angacabanga lelilanga lekumekeza. Kucitseka kwemendvo akulula ngobe kufaka bantfu labanyenti belusendvo ekhatsi ngembi kwekutsi abuyele emuva. Sehlukaniso emaSwati awasivumeli, nalapho senteka khona kusuke kunetizatfu letimatima.

INHLOSO YELISHUMI NAKUBILI Ibuke kumekeza kwemlobokati. Kumekeza ngiko lokuveta kutsi umlobokati sewutekiwe, sewungumfati wakulelo khaya. Kungena kwakhe esibayeni agidze kucedza libanga lakhe lebuntfombi.

INHLOSO YELISHUMI NAKUTSATFU ibuke kuhlambisa kwemlobokati. Kuhlambisa yindlela laniketa ngayo bekhakhakhe tipho. Uma ahlambisa umyeni wakhe, ubeka sigici bese uyamgezisa amgcobise kahle nemafutsa bese wendlala licansi amlalise, amembatsise tingubo.

INHLOSO YELISHUMI NAKUNE ibuke kulobolelana kutsi bayeni bachuba kahle yini indlela lekumele bayisebentise naba lobola. Lugege nensulamnyembeti akumelanga kusale nakulotjolwa. Bayeni batibita ngemibala yato tonkhe tinkhomo uma batewulobola. Kulobolelana kwandzisa budlelwane emkhatsini kwalemindeneni lemibili.

INHLOSO YELISHUMI NESIHLANU ibuke kushiswa kwetinyongo kutsi nangabe kugidza sekuphelile, kwabuywe kwalotjolelwana, naye umlobokati asacalile kupheka edladleni, lokulandzelako kushiswa kwetinyongo, tishiselwa ekhabo mkhwenyane. Unina wamalukatane udlala indzima lenkhulu ngobe nguye lotishisako letinyongo yena cobo lwakhe.

1.3 KUKHUTSATA LOLUCWANINGO

Lokungiko lokukhutsata kakhulu lolucwaningo kushisekela kokufuna kuvuselela emasiko. Emasiko kumele agcineke. Uma umtsimba ungakahambi kahle nobe lokunye lekumele kugcineke kungazange kuhambe kahle, kungaphetsa ngekutsi bantfwana labatalwako emendweni bagcine bangemahlongandlebe nobe bandzindza bangafuni kuhlala ekhaya. Lokunye bangahlala benta emacala kungatfolakali kutsi kwentiwa yini kantsi indzaba isekutseni akuzange kuhambe kahle ekucaleni. Kungako kubalulekile kutsi

emasiko agcinwe kahle khona konkhe kutekuhamba kahle. Emasiko ayindlela lenhle yekukhulisa kahle bantfwana uma alandzelwe ngendlela lekungiyoy. Kushisekela kwemasiko kutsi bantfu labangemaSwati bangagudluki kalula ekukholweni kuwo ngobe angumtsetfo nemphilo uma asentjetiswe kahle ngendlela lengiyo. Kubalulekile kutsi intfombi uma isakhula iwati emasiko esive sayo ngobe kusasa itawuba ngumake lekumele amele likhaya lakhe, nakuye kutawudzingeka kutsi afundzise bantfwana bakhe emasiko esive sabo. Kufanele futsi kulindzelekile kutsi umuntfu angagudluki enkhohweni yakhe kalula. Emasiko anemaciniso esikhatsini lesinyenti, kumele kutsi netintfo letitilwako intfombi itati kahle ngobe nayo ikhuliswe ngawo emasiko.

Lenye inshisakalo ngalolucwaningo yindlela lena bantfu labasha baphela ngayo ngalesifo se HIV-AIDS. Lesifo singancipha kakhulu ngobe lebasatalwa batawutsi nabakhula bakulandzelele lokujuma¹ babe bati kutsi ngiyo indlela yakhona lesetjentiswako. Batawufundziswa kahle uma sebawugidzile umtsimba ngobe kutabe kusikhatsi sakhona kutsi kwenteke loko.

1.4 INDLELA YELUCWANINGO

Lolucwaningo lusebentise letindlela letilandzelako kutfolalwati mayelana nemtsimba kanye nekukhula nje kwemntfwana weliSwati.

¹ Kujuma kulala nalomdvuna kepha angafiki esibayeni acencemuke nobe aphefumulele emvalweni kokanye ematsangeni

1.4.1. INDLELA YEKUBUTA

Ngenca yekutsi kuncane kakhulu kabi lokubhaliwe mayelana nemtsimba wemaSwati, kubonakale kukuhle kutsi kusetjentiswe bantfu labadzala njengemitfombo yelwati. Linyenti lalabantfu lababoniwe kutsatfwa ngekutsi ngibo emadloti emasiko kanye nelulwimi lwesiSwati. Nakukhulunywa ngaGogo Magongo kanye naJim Gama kusuke kukhulunywa ngebantfu lekwatiwako kutsi emasiko abutwa kubo.

Kusetjentiswe lisu lapho kuhlelwa tihlokwana letitsite letimayelana nemtsimba base bayabutwa labo labakhetsiwe. Lokunye lokutfolakele bekufike kushayisane kepha kusasho intfo yinye ngetindlela letehlukahlukene. Bantfu labasitile ngekunika lwati lwemlomo ngemtsimba ngulaba labalandzelako:

Busisiwe Glory Fakudze wekutsalwa kaHhohho abe ahlala eBhabutini, uneminyaka lengemashumi lasihlanu nesikhombisa.

Siphiwe Monicah Zulu uhlala eBhabutini kantsi uneminyaka lengemashumi lasihlanu nesihlanu budzala. Grace Lindelani Teressah Dlamini uneminyaka lengemashumi lasihlanu nakutsatfu budzala. Monicah Zwane longewekutsalwa eSwatini kepha abe atinte eMabondvweni (Langeloo) loneminyaka lengemashumi lamane nesikhombisa, lodvume kakhulu ngekunika bantfu lwati ngemasiko esiSwati, kwanyalo usebenta kweluleka bantfu ngemasiko kuHulumende waseMphumalanga. Gubudla Aaron Malindzisa lohlala eBhabhutini, loneminyaka lengemashumi lasitfupha lowatiwa kakhulu ngekubhala tincwadzi, kucondzisa kanye nekuhumusha. Lombango Maziya (Maluleka) longewekudzabuka eMbuzini kaLomahasha kodvwa kwanyalo abe ahlala ePhiva, uneminyaka lengemashumi lasikhombisa budzala. Assa Mahlalela (Maluleka) longewekutsalwa eMbuzini kodvwa abe ahlala ePhiva, uneminyaka lengemashumi lasikhombisa

nesiphohlongo. Eva Ntandane longewekudwabuka eMzinti kodwa abe ahlala ePhiva, uneminyaka lemashumi lasitfupha nesiphohlongo budzala. Julayi Mamba lotfolakala kaMatsamo Cultural Village emnyeleni weleSwatini kuleSikhwahlande, uneminyaka lengemashumi lamane nesikhombisa. Mveli S Msibi longewekutalwa eBhabutini kodwa abe ahlala kaMhlushwa, uneminyaka lengemashumi lasihlanu nesihlanu budzala. Z. Mirriam Ngobeni longewekutalwa kaMandulo kepha abe ahlala kaHhoyi, uneminyaka lemashumi lamane nakutsatfu budzala. Dokotela Petros Mafika Lubisi lohlala eDriekoppies kodwa abe asebenta eNyuvesi yakaZulu, kwa-Dlangezwe uneminyaka lengemashumi lamane nakunye budzala. Salinah Ntfombitodwa Dlamini lohlala eBhabhutini kantsi uneminyaka lengemashumi lasikhombisa nakutsatfu budzala. Gogo Magongo unemlandvo lomudze emshikashikeni wemasiko. Ungewekutalwa eSwatini kantsi kwanyalo uhlala eKarino ngakaNyamazane naseNasipoti, uneminyaka lengemashumi lasikhombisa nemfica budzala. Jim Gama uyindvuna eLudzidzini uneminyaka lengemashumi lasitfupha nemfica budzala. Babe L.Z. Maziya lotfolakala kaMatsamo Cultural Village uneminyaka lengemashumi lasitfupha nemfica budzala.

Kuncane kakhulu lokubhaliwe macondzana nemtsimba. Lwati lolunyenti macondzana nemtsimba lutawubutwa ngemlomo kulabo labawati kancono umtsimba. Lwati lolufana nalolu belungabhalwa phasi, belwendluliselwa kusitukulwane nesitukulwane ngemlomo kulabo labawati kancono umtsimba. Bantfu labadzala bebakwati kugcina tintfo tihlale etingcondweni ngobe bebati kutsi uma kungenteka bangabatjeli labanye kutawuba kufa kwalelo siko. Kulesikhatsi sanyalo kuncono ngobe sekuyabhalwa phasi kuyakhoneka kutsi kuhlale kugcinekele

Lolunye lwati lolunyenti lotfolakale ngekuvakashela tindzawo lapho bekugidwa khona umtsimba kute kube nelwati lolwanele loluhambisana

nalokufunekako lokucondzene nemtsimba. Kuvakashelwe tindzawo letinyenti ngenhloso yekufuna lwati lolwanele ngemtsimba. Tindzawo letivakashelwe nguleti: eSwatini endzaweni yaseNgwenya naseSimunye, , eMjindini, kaHhoyi, kaMandvulo, kaLomshiyo, eLukwatini, eMbuzini, eMgobodzi eTimbondweni, eMatsamo Cultural Village naseMasibekela. Kube nemphumelelo kakhulu ngobe kwente kutsi umtsimba watiwe kancono kakhulu.

1.4.2 INDLELA YEKUFUNDZA TINCWADZI

Tinyenti tincwadzi letifundziwe kutfolwa lwati. Lokuphawulekako lapha kutsi cishe tonkhe letincwadzi nome imibhalo ibhalwe ngaletinye tilimi nanobe kunjalo tifundziwe letincwadzi kute kutsi lolucwaningo luchubekele embili.

Tincwadzi nato leticondzene nemtsimba tifundziwe kute kutfolakale lwati lolwanele. Kutawufundwa kuphindwe kubukisiswe kahle lokufanako emtsimbeni wesiSwati nakuletinye tive temdzabu. Kutawucashunywa kuphela loko lokudzingekako emtsimbeni wesiSwati bese kufakazeleka ngaloku lokubhalwe phansi.

Lolucwaningo lutawuveta sobala loko lokufanako nalokwehlukene kute kutsi bantfu babone kutsi umtsimba wentiwa njani kuletinye tigodzi. Ngekuvakashela tigodzi letahlukahlukene nakwentiwa lolucwaningo kutakwenta kutsi kube nelwati lolwanele ngemtsimba.

Kudzala umtsimba ukhona futsi uhlonishwa. Nanyalo kubalulekile kutsi wentiwe khona bantfu batewubona kubaluleka kwawo. Indlela lebewuchtjwa ngayo umtsimba akumelanga yehluka kulona wanyalo. Intfo lemukelekile kutsi ingehluka tembatfo nalokunye ngobe kudzala

bebasebentisa tikhumba kantsi nyalo sekusetjentiswa tembatfo. Lokumele kutsi kungene nanyalo kulindzelekile kwekutsi kuhlale kunjalo kungantjintji kalula, ngiko kugidza umtsimba.

1.5 TINDLELA TEKUBHALA TEMATIYORI

Kuloluhla lwekubhala kutawusetjentiswa tindlela letimbili tekubhala tematiyori. Yekucala kutawuba yindlela yekuhlalisana emmangweni letabe yandze kakhulu ngekuhlalisana emangweni, kulandzela tinchubo tekuhlala kusukela ebuntfwaneni kuze kuyewufika ebudzaleni. Indlela yesibili kutabe kungeyemasiko, kutsi ayalandzelwe futsi ahlonishwe bantfu babambelele emasikweni abo. Letindlela totimbili titawuhambisana ekubhaleni lolucwaningo. Totimbili letindlela temathiyori tibhalwe ngu Talcott Parsons.

1.5.1 INDLELA YEKUHLALISANA EMMANGWENI

Itiyori yaTalcott Parsons acashunwe ku Ritzer (1996) ibalulekile kulolucwaningo ngobe icuketse lokudzingekako njengetemasiko nekuhlalisana kanye nekwendlulisela lisiko lenhlonipho kusitukulwane ngekuhombisa lokungiko emmangweni. Parsons bekanelutsandvo kakhulu ekuhlalisani kwehive nemphakatsi waso. Ubuye agcizelele kakhulu ekutiphatseni kahle emmangweni lokuhambisana nemasiko nemihambo. Emasiko nemihambo ufise kutsi kucale ekhaya ngembi kwekutsi kuphumele ngaphandle. Kuyahambisana nemasiko esiSwati ngobe nawo emaSwati bantfu labasagcile kakhulu emasikweni nasemihambeni. Sive kuze sibe sive sidzinga kuba nelulwimi lwaso lesitatigcabha ngalo.

Emmangweni kumele kube khona kuvana, emalunga emmangweni kumele atselelane emanti kuze kutsi sive sichubekele embili. Umntfwana akumelanga kutsi aticabangele, kepha kumele alalele labadzala kuye,

atsatse kubo loko lokufanele, bese wenta njengobe kushiwo. EmaSwatini lenchubo nanyalo isalandzelwa ngobe ngeke agaluje sigaba bese acala etulu, kumele atilandzele tonkhe letigaba aze ayewufika lapho kumele abe khona. Uma intfombi nobe lijaha selikhulile, kumele lilandzele tigaba letitsite lize liyekuba sesigabeni sebudvodza nobe sebufati.

Parsons ku Ritzer (1996:242) ubona imphilo yekuhlalisana emmangweni kuyintfo lekumele ifundvwe sikhatsi lesidze kungabi intfo yesikhashane loko ukufakazeleka lapho atsi khona:

Parsons sees socialization as a lifelong experience.

Letiyori ya Parsons ikubeka kucace kutsi imihambo umntfwana layifundza asemncane akayikhohlwa lula, siSwati sikubeka sobala kutsi ligotjwa liseva. EmaSwati atsandza kuteka umuntfu lamatiko kusukela ebuncaneni aze akhule, ngisho nelikhaya lapho umuntfu avela khona liyabukwa kutsi likhaya lelinjani.

Ummango uyadzingeka ekukhuliseni umntfwana ngobe lemfundziso layitfole asemncane iye ingamlungiseli tikhundla letinyenti emmangweni nasakhulile. Invamisa loko lakutfole ebuntfwaneni kuyahlala aze akhule.

1.5.2 INDLELA YEMASIKO

Emasiko ngekusho kwaletiyori ahlanganisa umphakatsi emmangweni. Emasiko anemisimeto yawo esiveni. Emasiko ayahlala emuntfwini aphile kuye. Loko kubonakala ngendlela emaSwati agcoka ngakhona, akhuluma ngakhona lulwimi lwawo nangendlela lahlonipha ngayo ikakhulu uma umuntfu asatekiwe, indlela lalandzela ngayo emasiko. Ngekusho

kwaParsons emasiko endluliselwa kulomunye ngekufundza nangekuhlangua kwebantfu emmangweni.

Kulolucwaningo kufunwa kubekwa sobala indlela bantfu lekumele bayilandzele nabateka umfati, kepha babe bagcile emasikweni esiSwati ngobe awekahluki kakhulu kuletinye tive tebeNguni. Intfo lahluke ngayo emaSwati kulabanye yindlela latekana ngayo. Letigaba tihleti etingcondvweni temaSwati ngobe nobe ungendza nawungakendluli kuto kuyefana nekutsi awukatekwa, sibonelo: kugcotjiswa libovu. EmaSwati bantfu labatsebele emasikweni abo. Loko kutawuvela kulolucwaningo kusukela lapho umuntfu angumntfwana khona aze ayewuba salukati, abe abambelele emasikweni akhe angakagudluki. Konkhe loku lesekushiwo kutawusekelwa ngiyo letiyori yekuhlalisana nemasiko emmangweni. Lamatiyori lamabili asibonise indlela lekumele sihambe ngayo nangabe sicwaninga ngemtsimba kusukela lapho umntfwana atalwa ate ayoba ngumake nobe ngubabe, lapho sekendzile nobe sekatekile. Kubukwe kakhulu kutekwa kwemfati kodvwa nabo besilisa batawungena ngobe umfati ngeke atekwe indvodza ingekho emphilweni yakhe.

1.6 UMNYELE WELUCWANINGO

Lolucwaningo lubuke umtsimba wemaSwati njengobe wawugidvwa etindzaweni letitsatfwa ngekutsi tisabambelele emasikweni. Umtsimba angeke nani ucalwe kubukwa nasekwentiwa emalungiselelo akhona kepha kudvwetjwa sitfombe semphilo yemaSwati jikelele kusukela umntfwana atalwa adzimate abe ngulolungele kuteka nobe kutekwa. Kuke kwavetwa nemphilo emva kwekutekana kukhombisa kutsi imphilo ayigcini ngemtsimba.

Lolucwaningo lubuke nelisikomphilo lemaSwati kute kucace kutsi kungani kutsiwe umtsimba uyinsila yemaSwati nekutsi kungani kutsiwe umfati agcotjiswe libovu kanye. Inkholo yemaSwati nanayo ivetiwe ngobe phela inkholo nemasiko kulijingi namkhotse. Kubukwe umtsimba eNingizimu Africa (eMphumalanga) kepha lolunye lwati lutsekelwe ngale kwelithaka, eSwatini ngobe phela emaSwati manye amane nje ahlukaniwa luthaka lwebelumbi, umyele.

Lolucwaningo lubuye lwafaka nemlandvo ngesive semaSwati kute kucace kutsi lesive sivelaphi lelekucwaningwa ngaso.

Lolucwaningo lugcile kakhulu kumtsimba wesintfu, lubuke emaSwati kuteka nobe kugidza kwemfati. Indlela letabe ibukwe kakhulu ngiko kuteka umfati ngendlela yesiSwati. Lokunye lokungahle kube khona kutabe kufakazela imphilo yemaSwati.

Lolucwaningo lutawube lubuke kusukela lapho umntfwana atalwa khona akhule aze ayogidza umtsimba. Letinye tigaba tibhalelwe kuchuba lolucwaningo kutsi luye embili khona kutewubonakala kutsi emva kwemtsimba umfati nendvodza bagcina ngani. Tigaba letilandzelako emva kwaloko tivetiwe kukhombisa kutsi imphilo yemaSwati injani.

Lolucwaningo lubuke kuyalwa kwentfombi bekhaya, ize iphume iye lapho iyawugidza khona umtsimba, lapho igane khona. Kuphuma kwayo ekhaya kuyabikwa kulabaphasi. Timpheleketeli kanye nalabaphetse umtsimba badlala indzima lenkhulu ekupheleketeleni intfombi lapho igane khona.

Lolucwaningo lubuke lusuku lwemtsimba kutsi umfati ugidza nini kantsi futsi kungani agidze umtsimba ngaleso sikhatsi santsambama. Kugidza kwemlobokati nendvodza kwenta kutsi bonkhe bantfu labasenkhundleni

bajabule kakhulu. Tinyongo enhloko yemlobokati tenta kutsi kubelula kumbona kutsi nguye logidzako ngalelolanga.

SEHLUKO SESIBILI

2.0 UMLANDVO LOMFISHA NGESIVE SEMASWATI NELISIKOMPHILO LAWO

2.1 SINGENISO

EmaSwati sive lesisabambelele emasikweni. Loku kufakazwa nguLubisi (2002:24) lapho atsi:

EmaSwati asive lesiwatisako futsi siphila ngendlela yemasiko.

Emaswati sive lesisakholelwa kakhulu ekulimeni nasemfuyweni. Umuntfu loliSwati utsi asakhula afundziswe konkhe langahle akudzinge asakhula kuze akwati kumelana nesimo semphilo ebudzaleni bakhe. Kumele kutsi uma akhula akwati kutsi utakuba ngubabe nobe ngumake welikhaya lakhe, lekumele akwati kutsi liyadla futsi liyasutsa. Uma emaSwati angakatihambi tonkhe letigaba ngeke akwati kumela imiti yawo ngalokufanele. Gogo Magaongo (2002) utsi:

EmaSwati alolongwa kahle asakhula khona atekwati kubona luhlobo lwemhlabatsi lekungiwo lekumele alime kuwo, ngobe ngaleso sikhatsi titsako talabamhlophe betingekho tingatiwa esivene semaSwati. Kantsi ngaphandle kwetitsako emaSwati abengatisebentisi tintfo talabamhlophe ngobe batsebele etintfweni tesintfu, ngobe titemdzabu wabo.

EmaSwati lasakhulile nalafundziswe kahle ayakwati kubona nekufundza simo selitulu sangaleso sikhatsi nesakuleyo ndzawo kute kutsi akwati kukhetsa kahle titjalo lekumele tilinywe ngaleso sikhatsi. EmaSwati lasakhula, tintfombi nemajaha ayafundziswa nawo ngobe kutawuba ngiwo batali bakusasa. Bafundziselwa kutsi bakwati kunakekela emakhaya abo ngalokufanele. Labasakhulako bayafundziswa ngeluhlobo lwetitselo letidliwako naletingadliwa ngobe letingadliwa tingaba yingoti kubo nasemindenini yabo uma sebanemakhaya.

EmaSwati endvulo abengabhali phansi, kepha abendlulisa lokubalulekile kulabasha ngekubacocela sengatsi kutinganekwane nobe kushiwo kutsi loku akwentiwa kuyatila. Losakhula utawuma kulowo mtsetfo angagudluki ngobe akholelwa kuloko latjelwa kona. EmaSwati ayawati umlandvo wawo, imvelaphi yawo ngobe atjelwa ngulabadzala. Kantsi lokunye lokwenta kutsi emasiko awo agcineke kwekutsi nemihambo yawo ayayatisa. Lungile Ndlovu longumgcugcuteli walabasha uyatsandza kutsi sive siwanakekele emasiko. Loko sikubona lapho agcugcutela tintfombi kutsi tivuseleleke, kuchutjwe njengobe bekwentiwa itolo kuhlala tibuscinile buntfombi bato. Liphephandzaba iSowetan (2001:4) libeka litsi ngalenzaba:

The ban follows an announcement by King Mswati III two days earlier that Swaziland would revive the "umchwasho" – a chastity rite-involving the wearing of tassels to preserve virginity among girls...

Ingwenyama iyahlonishwa kakhulu, inhlonipho ikhona esiveni semaSwati kungako ilalelwa. EmaSwati ayati kutsi Mvelinchanti ukhona futsi uyaphila kungakho akholelwa kuye. Nanobe kunjalo bantfu belusendvo lesebahamba ababakhohlwa, bayakhunjulwa futsi bayabanakekela ngekutsi babahlabele nobe baphahle kukhombisa kutsi banabo ngemoya. EmaSwati lalandzele

imihambo yawo ayawakhumbula emadloti akubo ngobe ayati kutsi ayincenye yawo ngobe ati kutsi ake aba bantfu lebake baphila nabo kantsi futsi nengati yabo labantfu lesebahamba ikhona kulaba labasaphila.

Lolucwaningo lubuke imihambo kanye nemphilo yemaSwati asakhula kutsi labadzala babanika njani imiyalo labancane kubalungiselela ebudzaleni kutsi imiti yabo bayiphatse njani. Kulima emaSwati afundziswa asakhula. Kutingela nako akufundza asakhula. Konkhe loku kubalungisela basakhula khona batekwati kukwenta ebudzaleni. Intfombi kumele yati yonkhe imisebenti yebafati isesekhaya ingakayi emendvweni ingaze itekwe ngeke isacala phasi kufundza umsebenti. Kulesehluko kubukwe simo selitulu, kutsi atilungiselela kanjani nasekufike sikhatsi sakhona.

2.2 SIMO SELITULU

EmaSwati anetikhatsi letine temnyaka, lihlobo, likwindla, busika nentfwasahlobo. Kulolucwaningo kutawugcila kakhulu kuletimbili tikhatsi lihlobo nebusika ngobe ngito tikhatsi letitawuhambelana kakhulu nalolucwaningo. Letigaba letimbili tibaluleke kakhulu ngobe ehlobo kulapho emaSwati alima khona emasimu kanye netivandze tawo. Ebusika emaSwati kulapho agidzisa khona umtsimba ngalesikhatsi kubandza kakhulu, bentela kubona kutsi ucinisela nganani wena lolotekwako, utabumela yini lobumatima emendweni. Gogo Magongo (2002) ubeka kanjena kusekela lombono longenhla:

Ugidza ebusika lesikhatsi emakhata ashubisa umnkantja.

Sifundza saseMphumalanga silingene ebusika kantsi ehlobo siyashisa kakhulu. Loku kufakazelwa ngu Hurry (1995:60) lapho atsi :

The lowveld is hot in summer and mild in winter.

Etindzaweni lapho kulugwadvule khona kunemahlatsi lalingene. Lizinga lekushisa lisemkhatsini, komile kantsi ehlobo kunetimvula. Etindzaweni taseMphumalanga kunemahlatsi, imvula iyana ehlobo etindzaweni tase Hlanzeni. Ebusika lomisa kakhulu, imvula ayini ngalokwanele kantsi lendzawo emaSwati ayayitsandza kakhulu ngobe yinhle etivandzeni, inetitselo letinyenti.

Kusukela enyangeni yeNkhwenkhweti kuye kuyeNgci livamise komisa kakhulu. Ngenyanga yaMabasa kuye kuyeNyoni imvula ivamise kuna ngalokulingene lokungaba ngu 20mm ngenyanga. Ngenyanga yaBhimbidwane imvula iyakhuphuka ine kakhulu, ingalinganiselwa esigabeni lesingesuka ku100mm kuze kuyekuba ngu 120mm, kulenyanga kushisa kakhulu. Simo selitulu singaba ngu 28°C, 30°C, 32°C ngesilinganiso lesisetulu. Kulesikhatsi semnyaka kulinywa emasimu lokuyinhlitiyo yemaSwati kukwenta. Ngenyanga yaKholwane kubandza kakhulu kantsi silinganiso selitulu singaba 10°C, 8°C, 6°C ngesilinganiso lesiphansi (minimum). Simo selitulu sibaluleke kakhulu emaSwatini ngoba tikhatsi tekulima tivandze tiya ngetikhatsi temnyaka nesimo selitulu. Tindlu temaSwati kwakhiwa kwato kuncike khona esimeni selitulu ngobe emaSwati ayati kutsi tintfungo tigawulwa nini esigangeni lapho setilungele kwakha. Titjalo lekutibhidvo letitsite tiyanakekelwa uma titjaliwe khona kutekwatiwa kutsi tivutfwa nini titewuvunwa ngesikhatsi lesifanele, konkhe loku emaSwati kumele akwati ngobe kukuphila kwawo. EmaSwati kumele acikelele loku lokulandzelako ehlobo ikakhulu tintfombi letisalindzele kuyokwendza. Saks na Magagula baveta loku lokulandzelako ngaletikhatsi :

- ❖ Lilanga lisheshe liphume.
- ❖ Imini iba yindze kakhulu.
- ❖ Busuku buba bufisha.

- ❖ Ebusuku kuyafutfumala.
- ❖ Lilanga liyephuta kushona.
- ❖ Imvula iba yinyenti.
- ❖ Tihlahla tiba netimbali letinhle.

Ebusika emaSwati avamise kugidza umtsimba ngobe kuyabandza kantsi futsi emabele asuke asavuniwe emasimini. Ngekusho kwaGogo Magongo netintfombi nato tisuke setiyawusonywa. EmaSwati-ke kumele anakekele loku lokulandzelako ebusika:

- ❖ Lilanga liyephuta kuphuma ekuseni.
- ❖ Lilanga liyasheshisa kushona.
- ❖ Imini iba yimfisha kakhulu.
- ❖ Busuku buba budze kakhulu.
- ❖ Emini kuyaphola.
- ❖ Ebusuku kuyabandza.
- ❖ Imvula iba yincane nobe kubebete sanhlobo.
- ❖ Tihlahla letinyenti tilahlekelwa yimibala yato. Emacembe ayahhohloka, kuletinye tindzawo tiba tincane letingahhohloki.
- ❖ Bantfu batsi nobe bavunulile bembatse nalokufutfumele.
- ❖ Ebusika kuye kube nelichwa lelingakavami kuletinye tindzawo.

EmaSwati kumele atিকেলে letikhatsi ngobe tikuphila kwawo. Tonkhe tintfo temaSwati tihamba ngesikhatsi. Kudla lokudliwako ehlobo nobe ebusika kuyatiwa ngobe kukuphila kwawo. Kudla lokulinywako kubalulekile ngobe kumele kutsi nasekuvuniwe kungapheli ebusika kuze kufike lihlobo ngobe kutabete labatakutfolako nakusheshe kwabaphelela.

2.3 TITSELO

Titsele tasendle esiveni semaSwati tingumutsi kantsi futsi tikudla. EmaSwati ayetsemba kutsi letitsele tasendle Somadzili watidala kutsi aphile ngato nangabe kute langakudla. Letitsele atigcini kuphela ngekuwesutsisa emaSwati kodwa tibuye tibe ngumutsi emtimbeni. Letitsele tiyasita ekutfombeni kwalomdvuna nalomsikati. Imvamisa yetitsele letfolakala esigangeni ngemahlala, ematelemba, emakhwakhwa, emanumbela, ematfundvuluka, emantulu, tincozi, umhlangula, inhlangushiyane, inhlalamahubhulu, emayiwane, bukhwebeletane, emagalandela, emaganu, emagungumence, emagwava, emaphoti, emaphushane, gcumgcumu, umchafutane umhlahlakanye, umsobo, umvutfwamini, inkhokhokho netineyi. Letitsele tiyasita kubafana nabelusile esigangeni nakumantfombatane nakayewutfota esigangeni nekulima emasimini. Letitsele tenta kutsi bangaphatfwa yindlala. Lilanga liyashona badle titsele banatsane nemanti kuphela. Titsele tibalulekile ngobe tidliwa bantfu netilwane. Yonkhe intfo ledalwe nguMdali uyidale anenjongo ngayo futsi ati kutsi itawudlani, tonkhe tintfo tekuyesutsisa wayenta. Titsele tibakhona tonkhe tikhatsi temnyaka tihluke nje ngekutsi leti tasebusika nobe ehlobo. Mvelinchanti watidala letitsele ngekuvuma kwato etikhatsini temnyaka. Letinye titsele timbiwa phansi njengemingcenga, tigugudze, timtfombo kanye netintfokolovu.

2.4 KULIMA NEKUTINGELA

EmaSwati bantfu labakwati kakhulu kulima emasimu netivandze. Tivandze atilima ngato tonkhe tikhatsi temnyaka kuya ngekutsi yini letjalwe ngaleso sikhatsi. Abantfu futsi lebatiniselako tivandze tabo ngobe uma bakha kuleso sigodzi sabo intfo yekucala labayibukako kutsi emanti akhona yini. Ingani

phela bentela kutsi bakwati kulima bese bayanisela nangabe litulu lomisile ngaletso tikhatsi. Emanti abawafuneli kuphela kunisela tivandze kepha nekubamba tinhlanti emachibini nasemifuleni. tinhlanti tona tite sikhatsi kutsi tibanjwa nini, emaSwati ayati kutsi nasekafuna kuntjintja tibhidvo nobe inyama atawudoba tinhlanti. Mönning (1967:168) yena ukubeka kanjena:

They are proficient gardeners and fisher men, planting and reaping crops and catching fish in various sites during almost every month of the year.

EmaSwati ayakwati kulima kakhulu futsi ayakutsandza. Ngekwakha kwabo budzebudvute nemfula bentela kunisela kahle ngobe phela kadzeni bebasebentisa indlela yekunisela ngemisele tivandze tabo.

Kulima emaSwati aphila ngako, singasho kutsi kulisiko lawo ngobe ngaphandle kwekulima ngeke akwati kutfolo kudla ngako-ke imindeni yabo ingalamba. Ehlobo alima emasimu awo, emabele awalima abe manyenti ngobe entela kutsi kufike busika lokudla kusekhona, kungakapheli. Akulimi kuphela labadzala kodvwa nalabasakhula bayafundziswa kulima kutekutsi nabakhulile bakwati kumelana nesimo sasebudzaleni. Emantfombatane nebaana abenti umsebenzi lofanako kepha bayahlukaniselwa wona ngetigaba tawo. BoRadcliffe-Brown naForde (1975:91) bawusekela kanjena lombono:

The Swazi live by cultivating crops and by animal husbandry and the homestead is the main unit of tribal economy, with the division of labor regulated by sex and age.

EmaSwati awagcini kuphela ngekulima emasimu, abuye afundzise bantwana bawo kufuya. Imfuyo iyinsila yemaSwati. EmaSwati ladla kusale

ngulawo lafuyile, lanetinkhomo letinyenti, timbuti kanye netimvu. Imfuyo iyasita lapho sekudlange kakhulu somiso ngobe umnumzane uye ahlabe inkhomo kudliwe. Uma ufuyile esiveni semaSwati kusho kona kutsi unotsile uyahlonishwa. Indvodza lefuyile yendzisela ngisho umfati ngobe kunekwetsemba kutsi utawuhlala kahle ngeke alambe. Indvodza lefuyile ivamise kuba nemndeneni lomkhulu ngobe phela kuyalinywa kulomuti bantfu baba timphetfu ngobe kuyasutfwa.

Nalomisile umnumzane welikhaya uye ahlabe inkhomo ahlabele umndeneni. Kwentiwa umncweba, khona kutewutsi bahle batsatse kuyo bapheke nakute umshibo. Emajaha afundziswa kutingela asakhula, khona kutewutsi nasakhulile akwati kutingelela imindeneni yawo. Inyama esiveni semaSwati ihlala ikhona, ngobe nako lokutingela kuligugu kungako kunalesisho lesitsi "ibanjwa nguleshone nayo." Nangabe bewungatingeli usakhula ngeke ukwati kufundzisa umndeneni wakho.

Inyama nobe kudla esiveni semaSwati akuncishanwa ngako, kunikwa nobe ngubani lofikako lapha ekhaya. Titja tihlala tikhona letinekudla lokutawudliwa ngunobe ngubani lotawube avakashele lapha ekhaya. Emasi nelubisi kuhlala kukhona ngobe phela kunetinkhomo lapha ekhaya. Bafana bahlala belusile esigangeni. Njengobe kutingela kuligugu esiveni semaSwati tikhumba letitfolakala kuletilwane letisuke titingelwe tibuye tibe tembatfo tawo emaSwati. Emabhebha kanye netingubo tekulala kusuke kushukwe tona letikhumba tetinyamatane. Labasikati lesebatekiwe nabo bayatisebentisa letikhumba, ikakhulu nabenta timbeleko tekumema bantfwana. Loku kutawugcilwa ngako kakhulu nasekukhulunywa ngekubekelwa kwemntfwana kulesehluko lesilandzelako.

Imvamisa emaSwati nakalima emasimini nasetivandzeni avamise kulima kudla lokunjengembila, emabele, imfe, tinhlumayo, mngomeni, tindluba,

bhatata, emantongomane, emajoti, sikhutane, ematsanga, emaselwa, ematabhane, emahwabha nalokunye kudla lokunyenti lokukwesiSwati. Gogo Magongo (2002) ubeka atsi:

*Uma lokudla sekuvuniwe emasimini nasetivandzeni
kuyaphekwa khona bantfu batekudla.*

Ngalokudla kuye kuphekwe incwancwa, sishwala, lijingi, libhedle, tincheke, inkhovu, budzibi, ludvwidvwi, lilasha, umbhidvo, sitfubi, emajekwane, lidzishela, lihonco, luhhayi, emancobo, imbasha, inembe, inhluziba, sidvudvu, lukhotse, sijabane kanye nesancapha. Bomake bayakwati kutsi bente lokunatfwako ngako njengemahewu, umhidvo, liphuphusi, tjwala, lihalatela, umutju, sitjodvo nelijingana. Lokudla loku ngiko futsi lokusitako ekukhuleni kwemntfwana ekhaya ngoba kuyimphilo kudla kwesintfu, kute tonkhe letifo letibalwako letibulalako.

Ngiko-ke kudla kwesiSwati lokumele kudliwe ngebantfu labangemaSwati. Labo labasabambelele emasikweni nanyalo basakudla lokudla lokuyimphilo. Uma kungaphindwa kubuyelwe emasikweni esintfu kulinywe emasimu netivandze tekutsi kutfolakale lokudla kunelitsembe leliphelile lekutsi emaSwati ngeke abenato letifo lesetandze kangaka letibangwa kakhulukati kudla lokunemafutsa. Nanobe letifo letikhona tingeke taphela kepha lizinga lingehla kakhulu kulesive semaSwati. Nasibuka lesifo lesicedze umhlaba wonkhe lucwaningo lukhombisa kutsi bantfu lesibaphetse lesifo kumele badle kakhulu tibhidvo nemibhidvo kanye netitselo loku emaSwatini ngeke kube yinkinga ngobe vele kukudla kwawo.

2.5 UMLANDVO LOMFISHA NGEMAKHOSI EMASWATI

EmaSwati angebantfu labachamuka eMphumalanga yelive le-Afrika ngasekupheleni kweminyaka yabo-1400. Bewela umfula iLimpopo bate

bafinyelela endzaweni lebitwa ngekutsi iTongland lekuyindzawo letfolakala eMozambiki. Ngekusho kwaGogo Magongo banendvuna Jim Gama bobabili bayavumelana ngekutsi emaSwati avela sekachamuka esiveni sakaTembe lesitfolakala eMphumalanga yelive iMozambiki. EmaSwati esuka kaTembe ayawujika emaGudu ase aya eNgwavuma agudla tintsaba teLubombo ate ayewutfole sive sebeSutfu lebesitinde eSwatini.

EmaSwati ngalesikhatsi asachamuka eMphumalanga yelive le-Afrika bekute iminyele kodvwa kunesicininiseko sekutsi tintsaba teLubombo ngito lapho lesive semaSwati satinta kuto kakhulu. Phela kudzala belumbi bangakefiki nendzaba yeminyele, live laseSwatini naleNingizimu Afrika kanye neMozambiki belihlangene lilinye, kodvwa iMozambiki beyehlukaniswa tintsaba teLubombo. INingizimu Afrika neSwatini beyingakehlukaniseki kodvwa ngenca yepolitiki kwagcina kunebantfu labebahlala emnyeleni kute bewelise bantfu. BoVan Rensburg na Oosthuizen (1986:272) bavumelana ngekutsi:

Although the Transvaal had no official control over Swaziland in reality it practised a form of control.

Nanobe bebakhona bona bantfu emnyeleni weleSwatini neNingizimu Afrika kodvwa bebangayifuni imvume yekwewela umnyele ngobe vele bekute iminyele ngaletu tikhatsi. Bantfu bebatihambela bawele nome ngabe kanjani ngobe labanye bebatfolakala kutsi kumele bengce emalanga ngobe tinini tabo tikuleli laseNingizimu Afrika.

Sive semaSwati sehlukaniwe tigaba letimbili i.e. emaSwati latfolakala eSwatini nemaSwati latfolakala kulasesikhwahlande. EmaSwati latfolakala kulasesikhwahlande wona atfolakala etindzaweni letintsatfu:

1. EMphumalanga lapho sitfole tintsaba teLubombo.
2. Enshonalanga lapho sitfole inkhangala.
3. Kunetindzawo letitfolakala emkhatsini kweLubombo neNkhangala.

Tintsaba teLubombo titfolakala eMphumalanga lapho tiphakame nga-400m uma ucatsanisa nelilwandle. EmaSwati latfolakala ahlala esikhwahlande lamanyenti atfolakala eMphumalanga. Lombono usekelwa bo Van Rensburg naOosthuizen (1986:272) uma atsi:

To the East are the Lebombo mountains. These are about 400 metres above the sea level. To the West is the highveld. This is part of South African highveld. It is about 1 200 metres above sea level. Between the Lebombos and the highveld is the middleveld. The land here is about 300 metres above the sea level.

LamaSwati eyame ligede le Rissano Garcia leliseKomatipoort, iMananga, iMatsamo letfolakala endzaweni yase Jeepes Reef kanye ne-Oshoek letfolakala endzaweni yase Oshoek. Enshonalanga yeNkhangala kuphakeme 1200m uma ucatsanisa nelilwandle, kulenzawo lesemkhatsini ilinganiselwa ku 300m uma ucatsanisa nekuphakama kwelilwandle.

Live laseSwatini linemifula lembalwa lemikhulu lesingabala kuyo umfula Lusushwane locala eNkhangala uye uyewutsela eMphumalanga. Umfula iMbuluzi lemhlophe nalemnyama ichamuka eNkhangala bese igeleta ngase Mphumalanga ize ifinyelele eLubombo. Umfula iNkomazi ugeletela enshonalanga uma usasuka eSwatini ngembi kwekutsi ugeletele eMphumalanga lapho ulibhekise eLubombo ngase Komatipoort, ugelete wendlule eMasibekela, kaHhoyi, eMangweni nase eTonga. Umfula iNkomazi uhlangana neMlumati lochamuka eJepees Reef ugelete uyekwendlula eLangelooop (eMabondweni), kaMhlushwa bese uyawuvumbuka ePhiva lapho utsela eNkomazi uba munye. Inkomazi ishosholoze ize iyewuhlangana neMgwenya bese ungena eMozambiki ngase Rissano Garcia lapho ungena sewuyiNkomazi kuphela. Lemifula itfolakala kakhulu lapho kunebantfu labangemaSwati futsi lebaphila sona siSwati bakhuluma siSwati lekulilimi

lelingephansi kwesiNguni. Babantfu lebasabambelele emasikweni nasemihambeni yesiSwati. Sive sive ngebantfu baso kantsi nawo emakhosi angemakhosi ngobe kunebantfu lekumele ababuse. Emakhosi esive semaSwati abhaliwe ngekulandzelana kwawo, kodwa kuphela lekunesiciniseko ngawo.

Umholi lowahola sive semaSwati ngembi kweminyaka yabo-1700 bekunguDlamini II. Ngabo-1700 Ngwane III wawahola emaSwati kwaze kwaba neminyaka yabo-1750 lapho batfolakala dvutane nendzawo lebekutsiwa kuseHlute, lapho Ngwane III wakhotsama wate wafihlwa nalabanye bendlu yasebukhosini. Ngekusho kwaLubisi (2002:24) utsi:

Inkhosi Ngwane III yaphumulela lapho, yabekwa esihhehleni entsabeni ledvute nalapho. Nalabanye labadvuna basebukhosini bafihlwa kuleso sihhehle futsi nanyalo lendzawo iseyindzawo lehanjelwa kakhulu ngetikhatsi letitsite.

INkhosi Ngwane III wekudzabuka ebukhosini bakaNkhosi ngekushiyelana ngelusendvo.

Ngembi kwekuba kungene emakhosi ekugcina lasiphohlongo lekunesiciniseko ngawo ngabo1500 kwacala emakhosi langemashumi lamabili nesihlanu. Ndvungunye walandzela iNkhosi Ngwane III. INkhosi Ngwane III naNdlovungunye bebavana kakhulu babona kuncono kutsi bancobe tive tebeNguni nebeSutfu. Ngekuncoba kwabo letivana emaSwati abese ayadlondlobala andza kakhulu atinta kaLobamba eSwatini lapho kulikomkhulu lesishayamtsetfo sakaNgwane nelikhaya leNdlovukazi. Ngalesikhatsi iNkhosi Sobhuza wekucala atinta eSwatini watfola kunetive tebeSutfu, emaPedi kanye nemaVenda letagcina tikhontile khona eSwatini kantsi letive lebetichamuka kaTembe nakaDlamini tagibela intsaba yeLubombo. Tibongo taka Maziya kanye netakaMahlalela tatinta kaLomahasha.

INkhosi Sobhuza I, Somhlolo phela abehlakaniphe kakhulu, konkhe lebekakwenta bekakwenta ngebuhlakani futsi abetihlela tintfo takhe ngesikhatsi. Njengobe abesitsa lesikhulu saNdwandwe wabona kukuhle kutsi ateke indvodzakati yakhe Thandile labengumndlunkhulu khona kutewudaleka budlelwane. Akagcinanga lapho wabuye watfumela emadvodzakati akhe lamabili kutsi atekwendza enkhosini yakaZulu, Shaka, konkhe loko kwadala budlelwane kwabulala butsa lobebukhona kulamakhosi lamabili.

Inkhosi Sobhuza I waba neliphupho lesingatsi belisipholofido. Ngekusho kwaLubisi (2002:26) ulichaza kanje leliphupho:

*Ephusheni lakhe watjelwa ngekufika kwebantfu
labanesikhumba lesitsi asibemtfubi banetinwele
letinjengelishoba lenkhomo. wayalwa kutsi angacali
acitse ingati yalabantfu ngobe loko kungaba kubulala
sive semaSwati.*

INkhosi Sobhuza I leliphupho walitsatsa ngalokukhulu kubaluleka ngobe phela kuyatiwa kutsi iNkhosi kuba ngiyo lephetse sive, ngalokunjalo iba nemandla lasetulu ngobe uMvelinchanti uyayicacisela kuto tonkhe tintfo ngembi kwekuba tintfo tenteke. INkhosi Sobhuza I ngekulalela liphupho layo ngekutsi yati kutsi livela kuSomandla ayimange ibe nebumatima ekubuseni kwakhe ngoba beyingatsandzi kucitsa ingati ebukhosini bemaSwati. Loku kusabonakala kulesikhatsi laphila kuso nyalo kutsi emaSwati akusibo bantfu beludlame.

Ekukhotsameni kweNkhosi Sobhuza I ngemnyaka wa-1836 bukhosi batsatfwa indvodzana yakhe Mswati II lotalwa yiNdlovukati Thandile (wasebukhosini bakaNdwandwe). Ligama lelitsi Mswati latsatfwa egameni lenkhosi Mswati lelichaza kutsi bantfu baMSwati, INkhosi Mswati II watsatsa bukhosi ngemnyaka wa-1840. Loku kufakaza nguLubisi nakatsi " inkhosi Mswati II

yatsatsa bukhosi ineminyaka lelishumi ngemnyaka wa-1840. Walandzela Mbandzeni I ekubuseni aneminyaka lelishumi nesitfupha kuphela. Kutsite lapho asabutsetse bukhosi watfumela titfunywa kutsi tihambe tiyewucela emaMishinari ete eveni lakhe atewufundzisa bantfu ngenkholo, bekungu Robert Allison welibandla lemaWeseli. Kwabuye kwakhiwa sikolo lapho bekutawufundziswa khona endzaweni yakaMahamba, lisontfo lona lakhiwa endzaweni yase Dlovunga. Kuleliphupho laSobhuza I lapho aphuphe khona emabhuku nemali bekusho inkhola kanye nemfundvo. Ngekulalela emaSwati asheshe ayitfoli lemfundvo. Lelo phupho lifakazelwa nguLubisi (2002:27) lapho atsi khona :

*Inkhosi yayalwa kuleliphupho kutsi iwemukele
lamabhuku nemali.*

Umfundisi Robbert Allison unemlandvo lomkhulu kakhulu esiveni semaSwati ngobe nguye umuntfu wekucala kubhala lulwimi lwesiSwati.

Inkhosi Mswati II wancoba tive netivana wabese uyatihlanganisa tonkhe taba sive semaSwati lesinemandla futsi lesihloniphako. Dlamini (1995:42) uyibeka kanjena lendzaba:

*Mswati III is the king who conquered many
neighbouring nations and acquired the land and a
name for the Swazi nation.*

Inkhosi Mswati II nguye lowaba nebumatima kakhulu ngobe ngiyo inkhosi leyalwa esiveni semaSwati. Ekulweni kwakhe wabese uyayitsatsa lendzawo wayenta yaba yesive semaSwati. Dlamini (1995:42) lesento senkhosi Mswati usibeka kanjena:

---"He refers to king Mswati II, who raided several nations and aquired their land after conquiring them.

Lesentfo senkhosi Mswati II sajabulisa bantfu labanyenti labangemaSwati. Njengalokwetayelekile, emaSwati nakukhona intfo layentako emphilweni yawo angafuni kuyikholwa, acamba ingoma ngaso lesa sigameko. Labasikati esiveni semaSwati kuba ngibo imvamisa labacamba tingoma. Nenkhosi Mswati II bayicamba ingoma ngaye kukhombisa kutsi lesehlakalo sekutsi labamhlophe bafune kutsatsa umhlaba asibaphatsanga kahle. Lengoma lebayihaya ngaMswati II itsi: **MSWATI YINKHOSI KAHHOHHO.**

Inkhosi Mswati II wawulwela umhlaba loku kufakazelwa nguDlamini, (1995) lapho afakazela khona lengoma lekhumla ngawo umhlaba. Asive natibekela yena waDlamini (1995:42) atsi:

This song conveys a message on the issue of land that was taken over by the white man.

Emabutfo enkhosi Mswati II abelwa kakhulu angahlehli, bekaya embili ngaso sonkhe sikhatsi kungako wakhona kuncoba letive. Kuwulwela kwakhe umhlaba kulabamhlophe, Lubisi (2002:26) uyibeka kanjena lendzaba:

*Inkhosi Mswati wesibili waba nguye inkhosi
leyalwa kakhulu emlandweni wemakhosi
akaNgwane.*

Kulwa kwaMswati II kwenta kutsi emaSwati abe nendzawo yawo labamhlophe bangasabi nemandla.

Inkhosi Mswati II wakhotsamela esigodlweni kaHhohho nga-1868 ngaKholwane, wafihlwa etihhehleni tasebukhosini base Mbilaneni lapho kwabekwa khona batali bakhe. Loku kufakaza nguLubisi (2002:27) nakatsi:

Inkhosi yakhotsama ekhaya esigodlweni kaHhohho

ngemnyaka wa-1868.

Kuphangalala kwakhe kwenta kutsi sive semaSwati sikhule kakhulu. Mswati wesibili walandzelwa nguMbandzeni lowacala kubusa sive semaSwati nga-1875 lobekabitwa ngekutsi nguDlamini iv.

Mbandzeni waba nebumatima ngendzaba yebuniyo bemhlaba ngobe emaNgisi nemaBhunu abewubanga lomhlaba. EmaSwati ngaleso sikhatsi indzaba yemhlaba abengayati, bebati kutsi umhlaba wenkhosi. Lubisi (2002:28) uchaphuna Marwick laphe atsi:

The private ownership of land was unknown amongst them (the Swazis) and indeed throughout the Bantu world before the advent of the white man. The dominion in the land was vested in the whole nation and belonged also to the generations to follow, only the control of the use of it was in the hands of their ruler.

Lokunye lokwaba lukhuni kakhulu kutsi lobukhosi bebubangwa ngenca yekutsi inkhosi Mswati II bekanemadvodzana lamanyenti labekabuke kutsi atawulandzela nasakhotseme. Loku kufakazwa nguLubisi (2002:28) ngekucaphuma Matsebula (1993) laphe atsi:

*Kwaba netinkinga ebukhosini ngenca yaloku
lebesekubaliwe kwekutsi abemanyenti emehlo,
lebekadze abuke lesikhundla.*

Kunebufakazi lobuphatsekako kutsi Inkhosi Dlamini iv wakhotsama angakaze atsatse sitfombe ngobe akholelwa ekutseni boCetjwayo naSekhukhuni bafa ngobe batsetse titfombe. Lubisi (2002:28) uyifakaza kancono ngekucaphuna kuMatsebula (1993) laphe atsi khona:

*Kutsiwa nayitjelwa kutsi emakhosi lafana naCetjwayo
kanye naSekhukhuni bavuma kutsi batsatfwe imifodo
beyiphendvula itsi "Yebo, kepha baphi nyalo?"*

Inkhosi Dlamini iv wakhotsama aneminyaka lengemashumi lamatsatfu nakune budzala mhla tisikhombisa kuMphala nga-1889. Inkhosi Dlamini iv walandzelwa yindvodzane yakhe Bhunu. Inkhosi Dlamini iv watsatsa bukhosi aneminyaka lelishumi nakune kantsi bekadvume ngemagama akhe lababembita ngawo kutsi nguMahloko hla naHhili. Inkhosi njengenchubo yemaSwati kutsi nayitsatsa bukhosi kubeneligama leniketwa lona. Nayo inkhosi yanikwa ligama lelitsi Ngwane v. Ngwane v wasisebentela kakhulu sive semaSwati ngobe wabusa ngesikhatsi emaBhunu abanga live. Lokuphawulekako ngenkhosi Ngwane v kutsi ngemnyaka wa-1890 kwasayinwa sivumelwano sekucala semaNgisi nemaBhunu kutsi incenye yeluPhongolo inikwe emabhunu khona atekwakha umgwaco. Nawo emaBhunu bekumele aphume aphele eZimbabwe. Emva kwesivumelwano Hulumende watsenga lihotela I-Albert Bremer walenta emahovisi embuso, kodvwa umnikati walo watsi ufuna lelidolobha libitwe ngaye nemambala kwatsiwa yi-Bremersdorp kodvwa nga-1963 emaSwati alilahla leligama aletsa busha lelidolobha ligama lelitsi kukaManzini lenalamuhla libitwa ngalo. Labamhlophe nakhona eSwatini batama kuphatsa ngobe ngisho nalo likhotho imbala beliphETFwe bantfu labamhlophe. EmaBhunu kungiwo lagweba emacala atsatse tincumo. Lokuphatsa kwemaBhunu kwenta kutsi kube nesivumelwane sesibili sanga-1893 lebesinika emaBhunu emandla ekuphatsa, nekushaya umtsetfo kutsi iSwatini ifakwe eNtilasifali. EmaSwati abengayivisisi kahle indzaba yemaBhunu kubaphatsa kungako atfumela litsimba eNgilandi kutsi liyewuvisisa kahle ngalenzaba yekutsi babuswe ngemaBhunu elive laseNingizimu Afrika. Lelitsimba lesuka tilishumi ngenyanga yeMphala nga1894 laze lafinyelela eNgilandi tisikhombisa enyangeni yalweti nga 1894. Sikhalo sabo ngekusho kwaLubisi (2002:30) acaphune kuMatsebula (1993:157) sitsi:

We have been afraid of the Boers. We have lived beside them ever since they come into Transvaal. The country they occupy ...was once ours, but all our people have been driven from the land by reason of unjust laws and cruel acts of their masters...We see how happy the people are whom your majesty has conquered in Natal, Zululand, Basotholand, Pondoland...They live peaceably with the English. Their prosperity is secured to them against injustice. The native in the Transvaal enjoys none of these. We therefore pray and implore your Majesty to save us from destruction, which handing of us over the Boers will certainly mean.

Ekusayinwewni kwesivumelwano sesitsatfu kwaba ngukutsi inkhosi inikwa ligunya lekulawula ngendlela yeSintfu nanobe kunjalo emaBhunu bekanawo emandla ekulawula, kantsi lokunye lekumelwe kuvunywe ngemaNgisi kwakha umzila wajantji. Ngeminyaka yabo-1895 emaBhunu nakangena eSwatini, emaSwati abindza nje du angalwi ngobe abekhumbule liphupho lenkhosi yawo kutsi angayicitsi ingati. Emkhatsini weluPhongolo neNgwavuma bekunemakhosi lamatsatfu labekabusa kuleyondzawo. Ngalesikhatsi kwabiwa umhlaba nga-1866 na-1880 letindzawo tayekelwa tingakatsintfwa lekwaholela ekutseni Mbikiza ahole bakaNyawo, Mtjekelwane yena ahole bakaMatsenjwa. Mongameli weNingizimu Afrika Paul Kruger wabita inkhosi Dlamini iv kutsi ateyicebisa ngekubusa nekuphatsa live. Angakaligwinyi kwavumbuka imphi lebeyibitwa ngekutsi yi-Anglo Boer war lebeyisemkhatsini kwemaBhunu nemaNgisi.

Inkhosi Ngwane iv walandzelwa nguLabutsibeni lebekayiNdlovukati ngobe inkhosi Ngwane iv washona mhla tilishumi enyangeni yeNgongoni emnyakeni wa-1899. Indvodzana yakhe beyiyincane kakhulu ngaleso sikhatsi ngobe yayitelwe mhla tingemashumi lamabili nakubili enyangeni yaKholwane ngemnyaka wa-1899. INdlovukazi yayinika ligama lelitsi nguMona lokuchaza umona bewukhona kubelumbi nakumaSwati kantsi uyise watsi nguNkhotfotjeni. Wacala kubusa aneminyaka lengemashumi lamabili nakubili

mhla tingemashumi lamabili nakubili enyangeni yeNgongoni emnyakeni wa-1921. Njengelisiko lesiSwati wanikwa lelinye ligama kwatsiwa nguSobhuza II. Indzaba yemhlaba atange isijabulise sive lesimnyama, aze abona emaSwati kutsi kuncono abhale lesinye sikhalo asiyise esiveni semaNgisi ngobe indlela lekwabiwa ngayo umhlaba ayijabulisi. Umhlaba walabamhlophe bewungu-56% wesive ungu-29% kutsi wemakhosi ungu-3,7%. Lubisi (2002:31) lombono uwufakaza kanje :

Umhlaba webelumbi	: 56%
Umhlaba wesive	: 39.8%
Umhlaba wenkhosi	: 3.7%

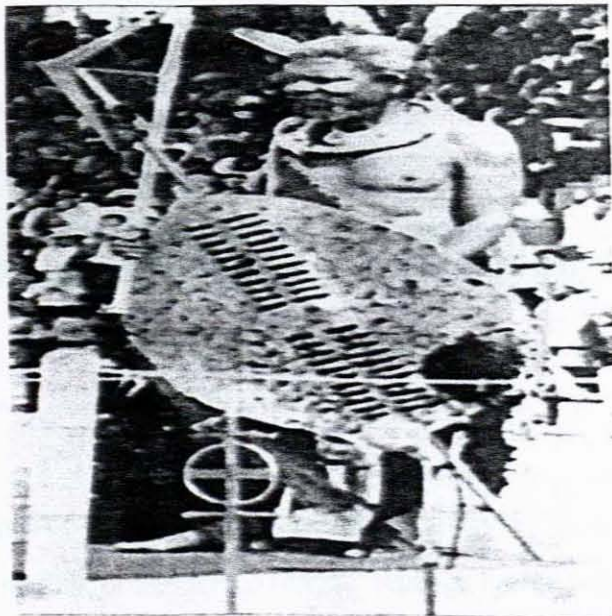
INGwenyama Sobhuza II wafundza kaZombodze lekusikolwa sekucala sekwakhiwa ngemaSwati alekelelana naHulumende, kepha sikolwa sekucala ngca bekusikolwa semaWeseli lesakhiwa ngemaMishinari kwase kulandzela iSheshi kwagcina emaLuthera. INgwenyama Sobhuza II wacedza emabanga laphasi aneminyaka lelishumi nesihlanu kwadzingeka aye eMphumalanga Kapa ayewuphotfula khona imfundvo yaseSekhondari. Akamange afundze etikolweni temamishinari. INdlovukazi Labotsibeni waba neligalelo emphilweni yesive semaSwati neNgwenyama yawo Sobhuza II. INdlovukazi Labotsibeni waphangalala ngemnyaka wa-1983 kwabekwa dzadzewakhe Nukwase.

EmaSwati ngobe abengayitsandzi kahle indzaba yemphi yekucala neyesibili yemhlaba, abambisana nemaNgisi ngekutsi emaSwati anikele ngemabutfo langemashumi lasitfupha nesikhombisa nemali lengangemadola langu 3000 emphini yekucala. Emphini yesibili emaSwati anikela ngemabutfo latinkhulungwane letintsatfu nemakhulu lasiphohlono nemashumi lamatsatfu nesitfupha kutsi asite emaNgisi. Lubisi (2002:33) lombono uwufakaza kanje :

Emphini yekucala yemhlaba emaSwati akhipha emabutfo langu-67 kanye nemali lengu-Σ3000 anika emaNgisi. Leyo mali yatsenga tindiza letimbili. Emphini yesibili yemhlaba

*emaSwati atfumela emabutfo langu-3 836 kuyawusita
emaNgisi.*

Lesento emaNgisi asijabulela kakhulu aze eta eSwatini kutewubonga, afika ahlanganela endzaweni yaseNhlangano. Ingwenyama Sobhuza II wabona kutsi umhlaba uyesweleka wacela esiveni semaNgisi ngekucocisana kutsi umhlaba wandziswe. Budlelwane bandza kakhulu kulemaNgisi nemaSwati. Ingwenyama Sobhuza Wesibili wabitwa emcimbini wekubekwa kweNdlovukazi yemaNgisi (Elizabeth II) ngemnyaka wa-1953. iNgwenyama beyingakayekeli kucocisana nemaNgisi yase inikwa inkhululeko ngemnyaka wanga-1968. Ingwenyama Sobhuza II yavuselela emasiko esiveni semaSwati, yenta kutsi tigcabhe ngebuve bawo. Akamange awakhohlwe, emasiko wafisa kutsi wonkhe umuntfu aphile imphilo yesiSwati. Ingwenyama yakhotsama mhla tingemashumi lamabili nakubili enyangeni yeNgci emnyakeni wa-1982, sikhatsi beseyigabence insimbi yesibili, ineminyaka lengemashumi lasiphohlongo nakutsatfu budzala. Yatjalwa etintsabeni takubo mhla titintsatfu enyangeni yeMphala ngemnyaka wa-1982.



INGWENYAMA YEMASWATI, SOBHUZA II

Lowamlandzela kwaba iNdlovukati Dzeliwe leyabamba bukhosi bemaSwati. Emaphupho emaSwati ayawatisa futsi ayawahlonipha, na ungaphupha lokutsite kuyalandzelelwa kutsi bakuhumushe khona uteyicondzisisa inchazelo yalelophupho. Njengobe emaSwati anekwetsembela emaphusheni INgwenyama Sobhuza II waphupha labadzala bamyala kutsi ateke Ntfombi Tfwala lekutaba nguye lotakwakha indlu yakhe yebukhosi.



INDLOVUKATI LATFWALA

Nembala waligcina lelophupho wamteka LaTfwala nga-1966 kwatsi emva kweminyaka lemibili amtekile LaTfwala watala lijaha mhla tilishumi nemfica ngenyanga yeNyoni emnyakeni wa-1968. LaMatsebula labekayiNdlovukazi

yeNkhosi Bhunu wametsa libito lekutsi nguMakhosetive. Emabangeni laphasi Imbube yafundza eSwatini kodwa yabuya yaya eNgilandi kuyawuchubeka khona netifundvo tayo.

Ngaleso sikhatsi Imbube Makhosetive isesikolweni eNgilandi tintfo amange tihambe kahle. Kwaba nembango longatfolakali kahle. Phela sive nangabe sati kutsi site umholi siyadlaphalata kuchuba letinye tintfo ngendlela lekungiyoy. Kwaba nesicelo esiveni semaSwati kutsi Imbume Makhosetive ivakashe itewubonwa sive. Ekuvakasheni kwayo Imbube ivela eNgilandi sive sajabula kakhulu. Dlamini (1995:44) ubeka atsi ngalenzaba:

...When Mswati III had flown in to the country from England to be seen by the nation since he was in the process of being groomed for his father's position.

Sive semaSwati sambona-ke Makhosetive sasesicamba ingoma ngaye le nanamuhla isahlatjelelwa nangabe emaSwati ehlangene. Lengoma itsi:

MASWATI SENIHLANGENE

Sive semaSwati sajabula kakhulu kubona umholi waso. Lokwajabulisa kwekutsi emaSwati acina emadvolo kutsi cha ukhona lotawahola.

Ngalesikhatsi Imbube Makhosetive isesikoleni iNdlovukati Dzeliwe yehliswa esikhundleni kwabekwa unina weSilo LaTfwala lowambambela waze wabuya esikolweni eNgilandi. Kwatsi ngemnyaka wa-1984 Imbube yakhelwa umuti wayo isengakabuyi esikolweni. Indlovukati LaTfwala kwaba nguyey lowabona kutsi lomuti wakhiwa kahle futsi imisimeto nemihambo yonkhe yesiSwati yentiwa nguyoy iNdlovukati LaTfwala esikhundleni sendvodzana yakhe. Lomuti weNgwenyama ubitwa ngekutsi kuseLudzidzini Phela umuti weNgwenyama emaSwati awubita ngekutsi kusesigodlweni. Esigodlweni kulapho iNgwenyama yentela khona imicimbi yayo ibuye ihlale khona. Esigodlweni kuyahlonishwa yonkhe intfo yakhona yentiwa ngebunono ngobe kulapho nemakhosi lamanye

uma avakashile ahlaliswa khona. Kunetindvuna, tikhulu, emakhosi lahlala engamele iNgwenyama ngaso sonkhe sikhatsi. Konkhe lokwentekako kubukwa ngeliso lelibukhali khona kutewucinisekisa kutsi iNgwenyama iphephile.

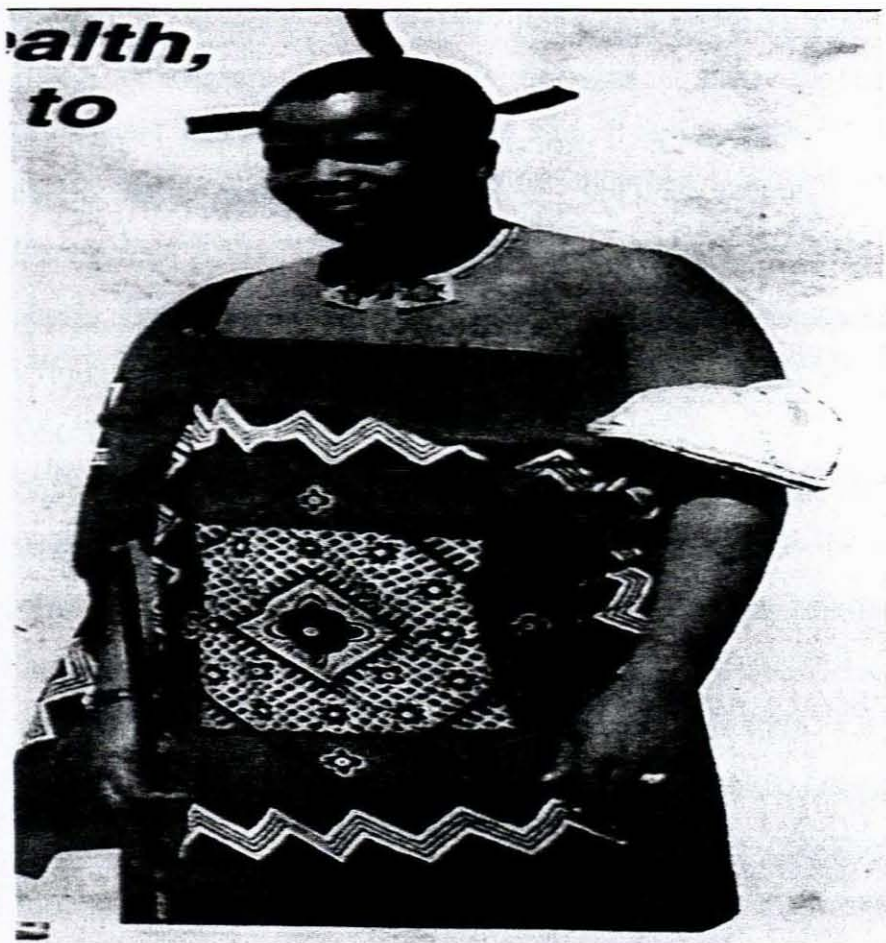
Silo Makhosetive ngalesikhatsi sibuya esikolweni eNgilandi sive sajabula kakhulu, sate sacamba ingoma ngoba sifuna kundlulisa loko bekungahambi kahle ngalesikhatsi Silo sisesikolweni. Licembu leli belisitana neNdlovukati LaTfwala belibitwa ngekutsi Liqoqo, layihlabelela Imbube lengoma ngoba kungiyo indlela lelingasho ngayo loku lelifuna kukundlulisa. Lengoma itsi:

UBUYILE ESIKOLWENI.

Ekubuyeni kweNgwenyama esikolweni wabekwa esihlalweni mhla tingemashumi lamabili nesihlanu enyangeni yaMabasa ngemnyaka wa-1986 wanikwa ligama Mswati III.



MSWATI III NGALESIKHATSI ABEKWA ESIKHUNDLENI



INGWENYAMA YEMASWATI, MSWATI III

Ngalesikhatsi abekwa esihlalweni emaSwati ajabula kakhulu aze amculela ingoma ngobe tehlakale letinhle, letimbi nobe langafuni kutikhohlwa acamba tingoma ngato. Phela loko bekwenteka ngobe emaSwati abengabhali phansi kodwa abendlulisa loko lafuna kukusho ngawo umlomo. Ekubekweni kwaMswati wesitsatfu sive sahaya tingoma kakhulukati leti labasikati bebaticambe le tona. Dlamini (1995:4) ukubeka kanjena.

The use of orature as means of remembering their history is well displayed by those of her folk songs that also feature historical events.

Phela tintfo letibalulekile nobe leti ummango ufuna kutendlulisa, Silo sitiva khona emicimbini nakuhlatjelwa tingoma. Uma iNgwenyama ibekwa esihlalweni sayo ikhetsa emabutfo ayo. Ingwenyama Mswati III lakakhe libutfo libitwa ngekutsi nguLindimpi. Sobhuza I yena lakakhe bekutsiwa Balondolozu. Libutfo laMswati II bekutsiwa yiNyatsi. Dlamini III yena lakakhe libutfo belibitwa ngekutsi yiNdlavela. Libutfo laNgwane IV bekutsiwa yiNgulube kantsi laSobhuza II belibitwa ngekutsi Balondolozu njengaleli laSobhuza I. Ingwenyama lamabutfo itikhetsela yona ngobe kumele kube bontsanga yakhe, lamabutfo kuba ngiwo latayisingatsa uma kunemicimbi yesive. Lamabutfo kuba ngiwo lahlala abeke indlebe esiveni kuva kutsi sive sona sitsini ngeNgwenyama. Nangabe kukhona lokungahambi kahle lamabutfo kumele abone kutsi iNgwenyama iphephile. Nakunemphi kuba ngiwo bantfu bekucala lekumele bagalele kwentela kutsi iNgwenyama ivikeleke. Lamabutfo ati konkhe kwesive ngobe ngiwo lasondzelene kakhulu neNgwenyama. Lokukhulu lokunye kutsi nangabe kunemicimbi lebandzakanya sive emabutfo ngiwo latawugidza neNgwenyama nakufanele kwenteke loko.

INgwenyama Mswati III usebenta ngemandla kakhulu ekuboneni kutsi emasiko esiSwati akafi, ufuna kutsi bonkhe lebangemaSwati bakwati kuwagcina bati nemvelaphi yawo. Lisiko lesitsembu nalo uyalilandzela ngobe ati kutsi lingumdzabu. Nanobe alilandzela kodwa ufuna kutsi bantfu batsembele kulabo lebabukene nabo.

INgwenyama Mswati III utsi, bantfu nabangawalandzela emasiko abo bangakwati kugwema lesifo iHIV/AIDS. Uma emaSwati angatihlonipha angamani aye emacansini nanobe ngubani angakhona kusivimba lesifo. Ingwenyama Mswati III ubeke umtsetfo lotsi tintfombi tingayi emacansini

sikhatsi lesiminyaka lesihlanu loku kufakazwa liphepha iSowetan (2001:4)
nalitsi:

The Swaziland government has announced a five year sex ban for young women in a bid to combat the spread of HIV/AIDS in the mountain Kingdom.

Umbuso wemaSwati ubuye wakucacisa kutsi ngaleso sikhatsi tintfombi tisakuzilile kuya emacasini kumele tetfwale umcwasho sikhatsi lesingangeminyaka lesihlanu, tingawagcoki emabhuluko futsi tingatfolakali tichebulana nebantfu labadvuna. Liphepha iSowetan (2002:4) libeka litsi:

During this period you will be expected to observe a five year sex ban, no shaking of hands with males, no wearing of pants and you will be expected to wear wollen tassels where ever you go for the next five years".

Loku kwentelwa kutsi intfombi- ntfo ibonakale ngalomcwasho lewetfwale kutsi isaphelele ngako akumelanga kutsi iphatamiseke endleleni yayo yebuntfombi. EmaSwati ayawalandzela emasiko nanyalo ungaya eSwatini utawutfola lomtsetfo usebenta ngobe nebatali emakhaya banesifiso sekutsi bantfwababo bahlale batintfombi kuze kuyewufika sikhatsi lapho sekufanele kutsi batekwe. Kute liSwati lelifuna kutfola indlela ivuliwe lifuna kutiklayela lona. Emantfombatana nalangetulu kulelishumi nemfica iminyaka kumele agabe umcwasho lobovu nalona lokumnyama, labasetintfombi ntfo kumele bagabe umcwasho loluhlata nalokuluphuti. Liphepha iSowetan (2001:4) litsi:

...but said women who were in relationship and older than 19 years would be expected to wear red with black tassels, and those still virgin will wear blue with yellow.

Intfombintfo itakwehlukaniseka kanjena-ke kulesi sikhashane sanyalo kusaliwa nalesifo lesingumbulalave. INgwenyama Mswati III ibuye

yavuselela umcwasho kutsi kumele nawo ubuyeketwe. Liphepha iSowetan (2001:4) litsi:

The ban follows an announcement by King Mswati III, two days earlier that Swaziland would revive the "Umcwasho" – a chastity rite-involving the wearing of tassels to preserve the virginity among girls and combat aids.

Labadvuna kumele kutsi bahloniphe letintfombi kulesikhatsi lesibekwe yiNgwenyama Mswati III ngobe ufuna kubona kutsi ngeke bakhone yini kulwa nalesifo lesingumbulalave nabangalandzela emasiko, bachube inchubo yemaSwati kubona kutsi ngeke lehle yini leligciwane leselicondze kubhubhisa wonkhe lomhlaba. INgwenyama Mswati III ibuye yabeka umbandzela lotsi labadvuna bangacali bawatsintse lamantfombatana. Lotawehluleka kulandzela lomtsetfo utawuhlawuliswa. Liphepha iSowetan (2001:4) libika kanje:

Any man who failed to observe the rules would be fined 1300 Emalangení (R1300) or one cow

INgwenyama Mswati III iyasinakekela sive sayo ngobe ngalemitsetfo leyishayako ingawo emasiko esiSwati cobo. Ufuna kutsi sive singapheli ngalombulalave lokhona futsi sihloniphe letinye tintfo letingafaka sive semaSwati enkingeni nobe engotini. Indvuna Mbokane ilusito kakhulu esiveni semaSwati ngekuchuba imihambo yemaSwati ngesiSwati lekungiso futsi lenika lwati emmangweni phakatsini wonkhana ngemasiko esiSwati ikakhulukati emsakatweni nasesigodlweni. Kuhle futsi kubalulekile kutsi umuntfu loliSwati ayati imvelaphi yakhe futsi awati emasiko akhe. Kuyo yonkhe indzawo lapho kunemaSwati khona lisiko linye futsi nenchubo yakhona iyefana.

2.6 INKHOLO YEMASWATI

EmaSwati ayakholwela ekutseni inkholo yemuntfu ikhona engatini yemuntfu lomnyama. Inkholo yemuntfu lomnyama ingiko konkhe lokwenteka emphilweni yakhe adzimate abe ngumoya nobe lidloti. Lubisi (2002:144) ukufakaza ngalendlela :

*Inkholo ifaka konkhe lokwenteka emphilweni yemuntfu
kusukela atalwa kudzimate ayewungcwatiwa kantsi
nalesikhatsi asalidlotti isuke isachubeka.*

Inkholo beyikhona nakadzeni kantsi nanyalo isekhona futsi isalandzelwa esiveni semaSwati. Inkholo yebantfu betive tonkhe kantsi futsi satalwa ikhona siyawufa siyishiye ikhona. Inkholo esiveni semaSwati ikuphila kwemuntfu. Akhona emaSwati langeva kwangatsi awakapheleli nakungatsiwa angayilandzeli inkholo yawo. Inkholo yemdzabu, sadzabuka ikhona kungako kufanele kutsi siyihloniphe ngobe ikuphila kwetfu tsine sive semaSwati. Intfo nangabe iyemdzabu kumele kutsi iphilwe ngobe ikudzabuka kwaleso sive semaSwati. Intfo nangabe iyemdzabu kalapho sitfola khona lulwimi lwayo lolukhulunywako kutsi lwadzabuka kuphi, kungani kukhulunywa lolo lwimi. Parsons (1996) Kutiyori yakhe utsi sive sidzinga kuba nelulwimi lwaso. Nangabe sive sisemdzabu nakanjani sitawuba nalo lulwimi lwaso lesilikhulumako lolwenta kutsi bantfu bavane. Lulwimi lubaluleke kakhulu esiveni ngobe yindlela bantfu labacocisana ngayo. Lulwimi lwenta kutsi bantfu balungise ngalo lapho konakele khona kantsi futsi ngilo lekumele kundluliselwe ngalo emasiko kulesinye situkulwane. Inkholo ingemasiko. Emasiko akuphila kwesive. Sive nesive sinemasiko nenkholo yaso lesiyichubako khona sitewuchubekela embili.

Itiyori yaParsons (1996) iyasho kutsi bekanelutsandvo kakhulu ekuhlalisaneni kwesive nemphakatsi waso. Uma kubukwa letiyori iyanemba ngobe kulolucwaningo ubuke kakhulu kuhlalisana nekutekana kwemaSwati. Umtsimba wonkhe utawube ubukwe kusukela ekucaleni intfombi nelijaha basakhula baze bayewutekana, kodwa lolucwaningo lutawugcila kakhulu ekutekweni kwemfati. Loku kungukutsi kuyintfo lena emaSwati akholelwa kuyo kutsi umuntfu lomsikati kumele atekwe atekuba ngumfati kantsi naye lomdvuna kumele abe nemfati khona atekuba yindvodza. EmaSwati ayakholelwa ekutseni umfati kumele abikwe kulabaphansi kuze kutsi emukeleke kubo bati kutsi walapha ekhaya. Gogo Magongo (2002) uyayifakaza naye lendzaba nakatsi:

Umfati uyabikwa esibayeni nakangena ekhaya.

Inkholo nemasiko esiveni semaSwati ngeke kwehlukaniseka kungumjingi namkhotse. Ngeke ukhulume ngenkholo yemaSwati ungawafaki emasiko. Kunyenti kakhulu emaSwati lakholelwa kuko lekwentu kutsi sive semaSwati sichubekele embili ngobe siwalandzela emasiko aso. Inkholo ikuphila kwesive emmangweni, uma sive singayilandzeli inkholo yaso singafa kodwa emaSwati kuhle ngobe sive lesikholelwa enkholweni yaso.

Inkholo ihambisana nenhlonipho kanye nekwetsembeka. Kuhlunipha kufundwa kusukela ebuntfwaneni. Nawuhlonipha kumele ungahloniphi belusendvo kuphela kodwa wonkhe umuntfu esiveni. EmaSwati akholelwa ekutseni ubingelele nobe ngabe ngubani lomatiko nalongamati. Lomdvuna utsi nakahlangana nalomsikati atsi "dudlu" loku ngulebakholelwa kuko labadvuna kutsi lomsikati awumengci endleleni. Lomsikati uyasonywa ngesiSwati loku kukubingelela kwabo labadvuna. Utawutsi lomdvuna angatsi "dudlu" achubeke atsi "ingabe yaganaphi yona". Lomsikati utawuchubeka ashikile ahambe kodwa uvile kutsi lomdvuna abetsini. Lokuhamba kwakhe akusho kutsi akeva kodwa indlela latawuhamba ngayo itawukhombisa kutsi

lomdvuna achubeke nekukhuluma nobe cha. EmaSwati kwetsembeka ayakwatisa kakhulu. Loku kubonakala nangabe intfombi iganile ngobe kulisiko nenkholo yemaSwati intfombi kumele kutsi itekwe iyintfombi-ntfo, loko kuyinkhola emaSwati lasayichuba nanyalo. Nanobe bakhona labatekwa seabamishwedla kodvwa kulisiko futsi kuyatiwa kutsi uma ungumshwedla ngeke ubeyindlalifa yakulowo muti ngobe uchamuke ungumshwedla nobe ugwinyile. Kwetsembeka kuyachubeka nalapho sewungumake nobe ugugile. Kumele uhlale usetsembeni nangabe umsikati futsi umuti wakho njengamake uwuhloniphe, ungakhipheli emahlazo elikhaya lakho ngaphandle. Gogo Magongo utsi emaSwati abephila ngaloku lokulandzelako.

- ❖ Kungabulali.
- ❖ Kungebi.
- ❖ Kukhuluma emaciniso.
- ❖ Kutsandza makhelwane.
- ❖ Kungadli lomunye alambile.
- ❖ Kufihla lihlazo lamakhelwane.
- ❖ Kusisa
- ❖ Kubete emavundvo.
- ❖ Kukholwa kuMvelinchanti.
- ❖ Kungaphingi.

EmaSwati abefundziswa ngako konkhe lokungenhla. Lokunye bewutsi nawubuta kutsi kungani kube ngaloluhlobo, kutsiwe kuyatila, sibonelo njengekutsi umntfwana akhwehlelele esitjeni. Uma lomdzala sekakhulumile kutsi intfo lenje iyatila, akusachutjekwa nemibuto kuvelwe kutsatfwe njengobe kunjalo. Likhaya emaSwati anenkholelo letsi lisingatfwa ngubabe nalasebafa kantsi babe nguye futsi lonika tinchubo telikhaya lonkhe. Intfo kungaze kutsiwe babe utsi, vele itsatfwe njengobe ashito, imvamisa phela bobabe bebaba netinchubo letifundzisako futsi letakhako ekhaya. Inkholo kushiwo

loko lokholelwa kuko kungaba inkholo yebuKristu, emadloti nobe emasiko akini nobe kuleso naleso sive. Kulolucwaningo inkholo itawubukiswa kakhulu emihanjani yesiSwati ikakhulu kutekana kwawo kanye nenhlonipho kungashiyeki emuva kwetsembeka.

2.7 UMVELINCHANTI

Kutsi Mvelinchanti, kusho kutsi Mlentengamunye, Somandla, Somadzili, Nkulunkulu nobe Livi. Ngekusho kweLibhayibheli Lelingcwele kuJohane 1:1 litsi:

Ekucaleni bekakhona livi, livi bekanguNkulunkulu. Yena lowo bekakhona ekucaleni kuNkulunkulu. Konkhe kwavela ngaye. Ngaphandle kwakhe akukaveli lutfo kuko konkhe lokuvelile.

Konkhe lokungenhla kuchaza Somadzili lokunguNkulunkulu kutsi kwaba nguye wekucala kuba khona. Livi lona ungumoya ngeke umntfu ambone ngemehlo enyama, kepha ngekukholwa emaSwati ayetsemba kutsi ukhona futsi uyaphila. EmaSwati ayakholelwa kuMvelinchanti ngobe ayamati. Ngekusho kweNdvuna Jim Gama (2002) uchaze Mvelinchanti ngekutsi :

Ngu-Nchanti lowavela -nchanti kungakabi khona konkhe lokunye lokukhona, kungakatiwa kutsi kutawuvelani, nini, kuphi?

Ngekwetsemba njengobe kwashiwo nasendvulo kutsi uma wetsemba kutsi intfo lenje itakwenteka vele kutakuba kanjalo. EmaSwati ayetsemba kutsi nangabe umkhulise kahle umntfwanakho naye bakakhe bantfwana utabakhulisa ngendlela lekungiyoy.

Lokuhle Mvelinchanti uyatsandza kutsi kundlulele kulesinye situkulwane. Loko emaSwati ayakufundza eBhayibhelini lapho Mvelinchanti etsembisa Abrahama

kutsi utambusisa nendlu yakhe. EmaSwati ayati kutsi Mvelinchanti nguye wekucala nekugcina ngaphandle kwakhe ngeke umbuso welizulu ubonwe. Inkholo yaSomadzili ingiko konkhe kuphila kwemuntfu. EmaSwati ayayatisa inkholo ngobe ayati kutsi aphila-nje kungenca yaMvelinchanti. Tonkhe tintfo lanato atiphiwe nguSomadzili ngobe awatsandza. Nakungabukwa kahle enkholweni yemuntfu kute umuntfu longamkhonti Nkulunkulu.

Kunemlandvo lococwa sive semaSwati ngesitfombe lesitfolakala egedeni kaMatsamo. Ngekusho kwababe Mamba (2002) losebenta egedeni kaMatsamo utsi:

*Kwabonakala sitfombe lebesifaniswa nengwenya kodvwa
lengwenya beyite umsila, etulu kulengwenya
bekunemkhumbi, lomkhumbi bewunamatsele
kulengwenya. Lengwenya kutsiwa beyinetinhloko
letinyenti. Ekhatsi kulomkhumbi bekunemuntfu ahleti
anemphako wakhe. Lomuntfu kwevakala etfula
umlayeto ngelivi lelikhulu kakhulu.*

Lokusuka kube yindida ekutseni kute lowatiko lomlayeto kutsi bewutsini kodvwa emaSwati ayakholelwa kutsi bekunguMvelinchanti ngobe kute intfo leke yaphindza yabonakala esiveni semaSwati lefananiswa naleyo. Lokunye futsi kutsi lelivi ngendlela belinemandla levakala kuto tonkhe tindzawo ngisho nasetintsabeni imbala. Phela lesitfombe sabonakala sihamba esibhakabhakeni emoyeni kodvwa singaweli phasi.

2.8 EMADLOTI

Emadloti inkholo yebuve bemuntfu lomnyama. Umuntfu utalwa ngengati yalomunye umuntfu. UMdali watsi nakadala umuntfu wamnika inkholo yakhe lekulisiko lakhe latalilandzela futsi alichube. Emadloti bantfu lesebahamba kepha ingati yabo ibe ikhona kulabo bantfu labasaphila balolo sendvo. Nahambile lowo muntfu kuhle kutsi ahle akhunjulwa, avuselwe ngobe

emaSwati anekwetsemba kutsi losewahamba sewungumoya futsi sewusondzelene naMvelinchanti. Nangabe kukhona lekumelwe kwendluliswe kuye kulosewahamba, kwendluliswa emsamo kuhlalwe phasi nobe kugucwe ngemadvolo kukhombisa inhlonipho. EmaSwati bekangcwaba ekhaya nangabe babe nobe make welikhaya ahambile. Lokwendluliswa kwemsebenti kwenteka ngalesikhatsi losewahamba angasambonwa ngemehlo enyama kepha kube watiwa kutsi uke waphila waba nani ngenyama. Lomuntfu losewahamba akasuye uMdali kepha ulidloti

EmaSwati ayabatisa bantfu lese bahamba. Awabalahli labantfu. Kutsi nakufika leso sikhatsi emaSwati akhombise kutsi asabakhumbula ngekutsi abentele umsebenti. EmaSwati kumele kutsi ati kutsi labantfu labangemadloti nabo, futsi ayabati. Asikho-ke sidzingo sekutsi njengobe umuntfu angasekho kulabaphilako akhohlweke kalula. Tintfo labebateswela labaphilako emadloti ayatati ngobe ake aphila nabo. Labanye bayakholelwa ekutseni emadloti ngiwo latabakhulumela naMvelinchanti njengobe nawo angumoya. Jim Gama (2002) uchaza lidloti kanjena :

Lidloti ngumuntfu losewafa losidalwa saNkulunkulu longasekho kitsi.

Labantfu lesebahamba lesitsi ngemadloti uma sekumatima bayasita kakhulu yingci-nje nawukholelwa kubo. Kulesinye sikhatsi nangabe belusendvo sebakholiwe ngabo bayenta kutsi baletse kugula nobe imimoya lemibi ekhaya khona batewukhunjulwa ngobe kungaphunywa kuyewuphengulwa kutawutfolakala kutsi yini lefunekako, bese iyalungiswa, imvamisa kulungiswa ngekutsi kuphahlwe. Emadloti ekhaya ayabikelwa ngako konkhe lokwentekako, kungaba kugula, umtsimba, kufa, kuvakasha, kufundza nobe kutalwa kwemntfwana ekhaya nalokunye lokubalulekile emphilweni yemuntfu. Emadloti ngalesinye sikhatsi afika ngeliphupho kulomdzala ekhaya nangabe kukhona lafuna kukudlulisa. Umntfwana nakefika ekhaya uyabikwa

emadlotini amemukele, amati. Kulesinye sikhatsi angahle amgulise khona kutewuhanjwa kufunwa bese kuyatfolwa kutsi yini lokudzingekako. Bo Radcliffe-Brown naForde (1975:105) batsi:

The maternal must be kept informed of any illness, and if it is divine as caused by lidloti lakubo (the ancestor of the maternal home) the girl's father or brother must provide the sacrifice and officiate at his own heart.

Emadloti ayahlonishwa kakhulu anendzawo yawo endlini ngasemsamo lapho kubekwa tingubo tawo khona. Letingubo temadloti tihlala emtuntwini nobe esitjeni lekungadlwa kuso. Kuleyo ndzawo kuye kubekwe khona nemali yawo lamadloti, ngesikhatsi netjwala buyabekwa. Emadloti nekuphahla akukehluki kuyahambisana. Likhaya liba likhaya ngobe nawo emadloti akhona alisibekele. Nanobe emaSwati angawaboni kodwa ayakhola kutsi awabukile futsi anabo ayabanakekela ngobe abati futsi netidzingo tabo atati. EmaSwati anelisiko lelihle lekungawakhohla emadloti ngobe ayati kutsi ingati yawo ikhona kulabo lese bahamba. Nasekukubi, emaSwati, ikakhulu balolo lusendvo baya emadlotini kuyewucela loko labakufunako. Ngekusho kwaGogo Magongo (2002) utsi:

Uma intfombi ihamba iyawukwendza, ngesiSwati kumele kutsi ibikwe emadlotini khona atewuvula indlela lemhlophe yemukeleke futsi ibe nenhlanhla lapho iya khona, ingabi nelishwa. Emadloti nangabe atfukutsele ayenta kutsi kube nelishwa tintfo takho tingahambi kahle. Kukhombisa kutsi kukhona lokungahambi kahle emadloti aletsa lishwa ekhaya khona atewukhunjulwa ngobe acabanga kutsi akhohliwe.

Esiveni semaSwati uma umntfwana atalwa ekhaya emadloti ayabikelwa, bese kutsi ngekuhamba kwesikhatsi lowo mntfwana etsiwe libito ngalowahamba. Nguye lekutsenjelwa kutsi utawubuka lomntfwana imphilo yakhe yonkhe, kute lekutawentiwa lapha ekhaya ngalomntfwana lelidloli lingabikelwa. Nangabe lelidloli belikhatsata lisaphila nasekuphileni kwalo nalo

lelinikwa yena kutawuhlalwa kulungiswa njalo ngobe phela letinye tintfo tihle tikhohlweka. Litawuhlala lelidloli lifuna tintfo bese kwentiwa umsebenti ngobe lingafuni kusala ngaphandle. Ngaso sonkhe sikhatsi lifuna kuhlala likhunjulwa. Indlela yekuchumana nalo lelidloli kulihlabela nekuphahla. Lose waba lidloli angabikelwa esihlahleni lesikhetsiwe khona ekhaya nobe lugodvo lolomile lolubekelwe wona lomsebenti. Lesihlahla nobe lolugodvo luyahlonishwa.

Uma lomdzala akhuluma nalamadloli uhlala phasi nobe aguce ngemadvolo kukhombisa inhlonipho. Lenye indzawo lapho emadloli angabikelwa khona kusendlini yagogo. Indumba yindlu yalabaphasi. Kuhlala khona tingubo temadloli telikhaya. Lomdzala ekhaya uyaye aphahlele kuyo lendlu nangabe kunemsebenti. Indumba ivamise kwakhiwa ngaseMphumalanga kodwa umnyango wayo ubuka eNshonalanga. Ngalesinye sikhatsi lohambile uma kuhanjwa kubukwa ematsanjeni kutfoli kutsi ufuna indumba yakhiwe ekhaya nangabe beyingekho. Ngalesinye sikhatsi lohambile uma ngabe wetfwasa emadloli asaphila, naye uma asahambile utawufuna kuvela kulabaphilako ngawo lamadloli lafuna kutfwasa. Kuyenteka kutsi nangabe ungenwe lidloli lemuntfu lowatfwasa asaphila, nawe wena lophilako kumele kutsi uyekutfwasa utewukhona kusebenta ngawo lamadloli. Lomunye atsi ngekumhlala lamadloli kufuneke kutsi uyekutfwasa. Ngekusho kwaMake Zwane (2001) waseMabondweni (Langeloo) uwusekele kanjena lombono.

*Kutawutsi lapho atfwasile abe nemandla landlulele
ekusebenta bese lamadloli ayamkhanyisela amnika
kuhlakanipha akwati kusita bantfu labatabe
badzinga lusito ngaleso sikhatsi.*

Uma emadloli akuye umuntfu uyakwati kusebenta alaphe bantfu etifweni letinyenti letehlukahlukene. Kungabi kwelapha kuphela kulesinye sikhatsi uba nemfuyo lenyenti latawube abelapha nangabe bete imali akabayekeli kepha bamnika nobe ngabe yini labanayo, kungaba tinkhomo, timbuti, timvu,

tinkhukhu, nobe bamendzisele umfati nangabe umdvuna. Phela kudzala emaSwati asachuba lisiko lawo bewuya uyekwendza wendzele-nje kutsi kunetinkhomo kulelo khaya, akulanjwa.

Likhaya nalakhiwe kuyaye kubekwe inkhomo kanye nenkhukhu kutsiwe kwemadloti. Gogo Magongo (2001) utsi:

*Intfombatana kuyaye kutsiwe yemadloti nangabe
ukhona emndenini lowashona angakaze ateke
nobe lowo mndeni wake wabulala umuntfu
wekuhamba.*

Kulesinye sikhatsi kuye kutsi umndenini nawuke wahlala nemuntfu lobekelusa tinkhomo kulelo khaya waze wahamba emhlabeni ahlala kulelo khaya lapho bekalusa khona tinkhomo, nasahambile uye avukele lapho bekahlala khona ngobe ngalesikhatsi efika, lesebahamba batjelwa ngaye ngaleso sikhatsi. Umphefemulo wakhe uphuma-nje usele kulelikhaya ngobe emaSwati nangabe bewelusa tinkhomo iba khona lesisinga. Lomuntfu nasahambile emhlabeni tinkhomo takhe tisuke tisele kulelo khaya, kungako umoya wakhe ungakwati kuhamba wonkhe kulelo khaya ngobe kusuke kusele tintfo takhe letiligugu kuye. Gogo Magongo (2001) ukuchaza kanje:

*Intfombatana lenikwe emadloti ayendzi ihlala ekhaya
nangabe kwentekile yendze, ngeke kuyihambe kahle
lapho iya khona kepha kungacelwa kulelodloti bese
balentela umsebenzi, intfombi-ke ihambe iyekwendza
kodvwa kutawukhetfwa lenye ivale lowendzile.*

Umnumzane welikhaya kumele aphindze alinike lomunye umfati lelidloli lapha ekhaya. Nakute liyatjelwa lelidloli bese liyetsenjiswa kutsi litamtfola lomunye. Uma kungenteka umnumzane welikhaya angasigcini lesetsembiso kutakonakala ngobe angahle abuye emendvweni lobesendzile. Monica Zwane (2001) utsi :

*Intfombi nayiphuma ekhaya iyokwendza kumele kutsi
ibikwe kulabaphasi khona atewati emadloti. Nakhona
lapho iya khona lentfombi kumele kutsi ibikwe
kukhombisa kutsi sekunemuntfu lomusha lofikile lapha
ekhaya lotawuba yincenye yalomndeni.*

Nasabikiwe kulasebahamba batamati futsi batamvikela nasemikhuhlaneni
lengahle ibe khona kuye. Gogo Magongo (2002) ufaza kanje :

*Emadloti endlini lemnyama akhona futsi indlu
Lemnyama iyakholelwa kuwo. Aphila
kumuntfu asesiswini angakatalwa abuye
akunakekele lapho sewungumuntfu uphila
nebantfu.*

Emadloti ngekubakhona enta kutsi emaSwati akholwe kutsi imphilo ikhona
emva kwekuhamba kwemuntfu emhlabeni ngobe wona aphila emva
kwekufa. Ayakholwa emaSwati kutsi tibusiso tiletfa ngulabo
labangasekho, tinhlanhla phela. Emadloti ngiwo lasikhulumela
naMvelinchanti ngobe emaSwati anelitsembe lekutsi angumoya. Kungako
kubalula kuhlangu naNkulunkulu ngobe bonkhe bangumoya. Lese
babangumoya basondzelene kakhulu neMdali, bevakala kancono kuMdali.
Emadloti angaletsa kugula kumnikati welikhaya nobe kugula kuhlale
kukhona emndenini uma angasakhunjulwa. Emadloti ayaphila futsi advute
naNkulunkulu abuke labaphilako njengobe naMvelinchanti awabukile
emaSwati. Uma losaphila atisola ngesento sakhe lasentile lesingakalungi
emadloti ayaphendvula ngekweliciniso loko angakwenta ngekutsi
awahlabele, acolise ngalokuphelele.

2.9 KUPHAHLA.

Kuphahla kwentiwa ngetikhatsi tasekuseni lilanga lingakaphumi khona ekhaya
ngobe kwetsenjelwa ekutseni emadloti asaphumulile alele ngobe ebusuku

kulapho abuka khona imindeneni yawo. NgesiSwati kuphahlwa ekhaya nangabe babe welikhaya sewahamba wangcwatjwa enhla kwesibaya semuti wakhe, make naye uncwatywa etaleni nangabe sewahamba. Uma sebangcwatjiwe labantfu bayalandvwa baletfwe ekhaya, kungaleso sikhatsi lapho kutawuphahlwa khona, ngobe sebalisingatsile likhaya labo sebangenile ekhatsi. Ngekusho kweNdvuna Jim Gama (2002):

kuphahla kusukela etimpambeni nasekuphenguleni.

Timpamba tentiwa ekhaya, kuba ngumsebenti lohambisana nemadloti. Kuye kube lukhuni nangabe kutawehlukana emadloti nekuphahla ngobe emva kwukuphengula kutawube sekuyatfolakala lokumele kwenteke, kwentelwe wona emadloti. Umnumzane welikhaya nobe bantfu belusendvo bayahamba bayewuphengula nangabe kukhona logulako nobe intfo lengumhlola ekhaya. Ake kubukwe lesibonelo: Asitsi-nje ubonainja enshungwini yendlu ekhaya. Kutawumangalisa kakhulu ngobeinja ngeke igibele etulu endlini. Ngaleso sikhatsi kusakhutwa lowo mhlolo, kutawuhanjwa kuyewuphengulwa. Kutawutsi ngekuphengulwa loko lokutfolakele kubese kuyagcinwa njengobe inyanga nobe bantfu bematsambo bashito. Loku kuyinsayeya emaSwatini ngobe kuphahla kulisiko esiveni semaSwati, kuyintfo lekumele bantfu bayati futsi bayisebentise. Kuphahla kuyentiwa esiveni semaSwati nangabe kukhona umsebenti lokumele undluliswe. Loku kufakazelwa ngu Campton (1992:2) nakatsi:

Rituals are actions that people do as part of a ceremony.

Kulisiko lelihlonishwako esiveni semaSwati kutsi nangabe kunemsebenti lofana newekuphahla wonkhe umuntfu welusendvo abe khona ekhaya. Kuphahla kwentelwa ekhaya ngobe emaSwati awaphumi ekhaya ngobe nabo lesebangcwatjwa bakhona lapha ekhaya. Kodwa lekungiko lokutawulandzelwa nguloko lokutfolakale nakuphengulwa. Ngeke umuntfu

loliSwati atsi uyawuphahla kepha angati kutsi uphahlani ngobe kuphahla kusukela entfweni letsite njengobe sekuke kwashiwo kutsi kungaba kutsi ekhaya sekuvele umkhuhlane lomkhulu nobe umhlolo. Umhlolo yintfo lesuke yentekile kodwa ibe imangalisa kutsi yenteke njani. Uma kuyawuphahlwa bantfu belusendvo bayahlangana bonkhe. Lomdzala kubo bonkhe lotawube akhona ngaleso sikhatsi nobe wendlunkhulu nangabe kusesitsenjini nguye lotawube emele wonkhe lomsebenti. Batawutsi bangenta konkhe loko inyanga lebatjele kona bese bayabuyela kuyawuphengula kubuka kutsi ngabe bakwente kahle yini. Jim Gama (2002) utsi :

*Nangabe kuphahlwa kusuke kutfokotiswa labangasekho
ngobe kunenkholelo yekutsi nasekubukeka kwangatsi
bayakhohlwa baletsa umhlola ekhaya.*

Kulolucwaningo kuphahla kungena ngobe nangabe intfombi iphuma ekhaya iyawukwendza, iyaphahlelwa kulandzelwe loko lokutawube kutfolakele ngalesikhatsi bematsambo basho kutsi kumele kwentiwe kanjani khona tindlela titewuleka lapho intfombi iya khona futsi ibe nenhlanhla yemukeleke kulelokhaya. Kulesinye sikhatsi ize ibhunyiselwe kuya ngekutsi kwatfolakalani ngalesikhatsi kuphengulwa.

2.10 KUHLABELA EMADLOTI.

EmaSwati aye abeke inkhomo ekhaya letawubitwa ngekutsi yinkhomo yemadloti. Lenkhomo ibekwa iseyincane kakhulu, itawukhula yatiwa kutsi yemadloti. Lenkhomo ayishaywa, ayiboshelwa, ayentiwa lutfo. Bonkhe bantfu balapha ekhaya bayayihlonipha. Phela kunekwetsemba esiveni semaSwati kutsi ngiyo lebukeye likhaya. Ngaloko akumelanga kutsi ihlushwe, bogogomkhulu bangena ngayo lapha ekhaya nabatewuvusela. EmaSwati ayati kutsi inkhomo lengazange iboshelwe ayimnandzi iyahlola!. Wonkhe umuntfu uyafuna kuyidla ngobe iyatiwa kutsi imnandzi. Kutawutsi lapho

seyikhulile lenkhomo yemadloti labadzala bahlanganise tihloko. Umphumela labatawuphuma nawo kutsi bahlabele emadloti alelo khaya, emadloti bantfu belikhaya lesebahamba kepha ingati yabo ibe ikhona kulaba labasaphilako. Kutawutsi ngekuvumelana kwabo bese kubitwa bonkhe belusendvo bayatjelwa kutsi mhlaka bani kutawuba nemsebenti wekuhlabele emadloti. Kutfunywa titfunywa tiyewutjela tihlobo letisedvute naletikhashane kodwa kuba nesikhatsi lesanele kuze wonkhe umuntfu akwati kuphumelela. Nakutawuhlatjwa lenkhomo yemadloti kuphiswa tjwala lobunyenti kuphekwe nekudla lokunyenti tekutsi wonkhe umuntfu lotawube akhona angalambi ngobe isuke idubukele. Ngisho nemakhehla imbala langasakhoni lutfo ayawusingatsa lomcimbi ngobe akholelwa ekutseni tihlanhla netibusiso tivelya ngekuhlonipha imicimbi lenjengalena. Nakuhatjwa lenkhomo kusuke kujatjuliwe, kute umuntfu logulako. Nalese bendza bayabikelwa nakutawuhlatjwa lenkhomo khona nabo kutewudla inkhomo lemnandzi lengakaze ishaywe nobe iboshelwe.

EmaSwati ayayenta imicimbi lenjena ngobe ingemasiko ayo. Kuphahla nekuhlabele emadloti akufani, kwehlukene. Kuhlabele emadloti kwenteka emva kwekuphahla lapho sekutfolakele kutsi lomhlolo bewusho kutsini. EmaSwati ayati kutsi lapho kunenhlanhla netibusiso khona kumele kucitseke ingati. Indvuna Jim Gama (2002) ibeka kanjena mayelana naloku :

*Sesitabe siyakholwa kutsi loku bobabemkhulu bebakhala
ngako sesikwentile sitsi hawu! Madvudvu nine bekunene,
sidvudvuta ngengati-ke.*

EsiSwatini kute lokungentiwa ngaphandle kwengati, kute kutsi kulunge lokunye kumele kutsi kube khona kucitseka kwengati, lokunye kulahlekelwe imphilo yakho. Silwane naso sinemphefumulo kungako simela konkhe lokulungiswako khona umuntfu atewuzuza lakufunako. Silwane njengobe naso sinemphefumulo kuze kucine kahle lekufunwa maSwati kumele

silahlekelwe ngulomphefumulo. Loku kuyafakazeleka nase Bhayibhelini kuGenesisi 22:13 lapho Nkulunkulu avela ku-Abrahama atsi akanikele ngendvodzana yakhe lekukuphela kwayo utsi:

U-Abrahama waphakamisa amehlo akhe, wabona, bheka, ngemuva yinqama, ibhajiwe esihlahleni ngezimpondo zayo, u-Abrahama waya wayothatha inqama, wanikela ngayo umnikelo wokushiswa esikhundleni sendodana yakhe

Konkhe lokhu kufakazela kona kutsi emaSwati bantfu labalandzelela liBhayibheli ngobe batsatsa lokunye bakwenta emasiko kutsi bangamane bagudluke lula kuko. Kunikela kulisiko futsi emaSwati akwatisa kakhulu kunikela ikakhulu lapho silwane silahlekelwa imphilo yaso ngenca yekutsi lomunye kumele azuze lokuhle nalokutawubusiseka.

2.11 SIPHETFO

Kulesehluko sesibili lolucwaningo lugcile kakhulu ekuhlaleni nasekuphileni kwesive semaSwati. Sive lesihlonipha kakhulu livi leNgwenyama nebantfu labasondzelenene nayo. Ngekuntjintja kwetintfo sebakhona bantfu labaphila esilungwini baphindze bachube imphilo yesilungu kepha bangemaSwati. EmaSwati wona cobo lwawo bantfu labalimako, batingele baphindze badle titselo tasesigangeni. Letitselo tiyimphilo kakhulu kubo. Ngetikhatsi tetimphi badla tona esigangeni ngobe phela kute kudla.

Lokunye ngesikhatsi emaSwati esuka enhla nelive le-Afrika lapho adzabuka khona bekahamba adla tona letitselo endleleni. Kutingela nako kwasisita sive semaSwati ngobe bebatfola inyama yetinyamatane esigangeni bese bayakhona kudla basutse. Ngalesikhatsi emaSwati ahamba aze ayawufinyelela eSwatini lamanye asala etintsabeni teLubombo ngase Mocambique. Labobantfu nanobe bebaseMocambique kodvwa

bebakhuluma lona lulwimi lwesiSwati. LamaSwati bekatfolakala ngasemnyeleni wadalada laseSikhwahlande. Lesive semaSwati lawa bekatfolakala eMocambique bekacondzane nesigodzi saseGoba uma useSikhwahlande. EmaSwati bantfu labebachuba indlela yabo yelisiko lekuvunula. Babantfu lebasalicoba baphelele. Kuyakhombisa kutsi umuntfu lekangiko ngeke amane agudluke lula kuko, emaSwati asavunula emabhebha nanyalo lekulisiko lwawo. Tikhumba tetinyamatane nanyalo satisebentisa abesuki kuto ngobe tingumdzabu wabo kuvunula tikhumba. Sikhumba senyamatane endlini yesive lesimnyama siyintfo lenkhulu ngobe sibuye sibe yingubo yekulala.

Lolucwaningo kulesehluko likuveta ngalokusobala kutsi umuntfu lomnyama inkholo yakhe uyayitsandza. Nanobe kumatima kwehlukana inkholo nemasiko kodwa kuyavela kutsi umuntfu loliSwati uyawatsandza emasiko akhe futsi akawafihli. EmaSwati ayakholwa kutsi uma atawuhlala enkholweni yawo kunyeti lokutawuhlala kucondzile. EmaSwati ayakholelwa etimfundzisweni lebatinikwa ngulabadzala kutsi tikuphila kwesive semaSwati. INgwenyama yemaSwati lekhona kwanyalo embusweni Mswati wesitsatfu uyawalandzela emasiko kakhulu ngaloko naso sive siyabona kutsi kumele sente njengobe Silo siwakhutsata lamasiko. EmaSwati ayalutsandza futsi nelulwimi lwawo kungako alukhuluma lokukhombisako kutsi awagudluke lula etintfweni tawo njengobe bantfu sebatsandza kukhuluma lulwimi lwalabamhlophe. EmaSwati ayakholwa kuMlentengamunye, ayati kutsi konkhe kwentiwa nguye. Ngaphandle kwakhe kute lokungabe kwabakhona. Ayati kutsi akhona wona nje ngobe kuyintsandvo yaMlentengamunye. Emadloti nekuphahla kuyinkholo yemuntfu lomnyama. EmaSwati njengebantfu labamnyama bayakholelwa emadlotini.

Kulolucwaningo kubekwe kahle kwaba mhlophe bha kutsi emadloti ayini,umuntfu ubalidlotti nakwentenjani ngobe phela emadloti nawo abengebantfu. Kulesehluko kuacacisiwe kahle kutsi yini umehluko lokhona emkhatsini kwemadloti nekuphahla. Kubonakele-ke kutsi ngete waphahla ungati kutsi yini loyiphahlako. Kubonakele futsi kutsi nako kuphahla akwentiwa nje kutsi ngobe bantfu lebangemaSwati bajabulile kepha kwentelwa kususa umhlolo lotsite lokhona ekhaya. Ngalesinye sikhatsi kuyaphahlwa nangabe kunesifo tsite kodvwa lobobuguli kumele kutsi bubukwe kutsi kufunekani khona kutophahlelwa entfweni leyatiwako. Emadloti ahlatjelwa inyamatane ekhaya kute kutsi labaphasi balolo lusendvo babone kutsi basakhunjulwa. EmaSwati ayakwenta kutsi awahlabele emadloti, kepha ahlaba inkhomo lebeyiyawo. Kubitwa wonkhe umuntfu walolo lusendvo kutsi abekhona atekudla ngobe phela kudliwa inyama lemmandzi yenkhomo lengazange ishaywe nobe iboshelwe. Wonkhe umuntfu walolo lusendvo uyafuna kuyidla lenkhomo ngobe yemadloti. Tehlakalo letifana naleti emaSwati atihlonipha kakhulu ngobe ati kutsi kulisiko lwawo kuhlabele emadloti.

SEHLUKO SESITSATFU

3.0 TIGABA TEBANTFU NETINDZAWO TABO TEKUHLALA

3.1. SINGENISO

Bantfu bahlukaniswe tigaba letimbili, kunalabasikati nalabadvuna. Kulesehluko kutawugcilwa kakhulu kuto totimbili letigaba kodvwa kube kubukwe kakhulukati kulomsikati ngobe nguye lotawenta kutsi ubonakale kahle kakhulu umehluko lokhona emkhatsini kwentfombi nemfati. Labadvuna kulolucwaningo bakhona ngobe umfati ngeke atekwe nangekho lomdvuna. Labasikati kulesehluko bahlukaniswe tigaba letinyentana. Singasho ngalokuphelele kutsi ngibo lebenta kutsi kube khona umtsimba ngobe ngibo labatekwako.

Tiyahlonishwa-ke letinye tigaba kutsi uma ungakengci kuto ngeke uze ube mfati. Nakusasukwa phasi kuba khona luswane lolusandza kutalwa bese kutsi emva kwetinyanga letitsite loloswane lube ngumntfwana. Kutakwendlula tigaba letinyenti ngembi kwekutsi intfombi ibe ngumfati bese nayo iba nelikhaya layo. Kuhle futsi kubalulekile esiveni semaSwati kutsi umfati atilandzele letigaba khona kutewuvakala kahle uma atsi ungumfati wazibani wakabani. Ngekulandzela tonkhe letigaba lekumele kutsi tihanjwe ngembi kwekuba intfombi ibe ngumfati, ngiko lokwenta kutsi itibite ngekutsi ingumfati.

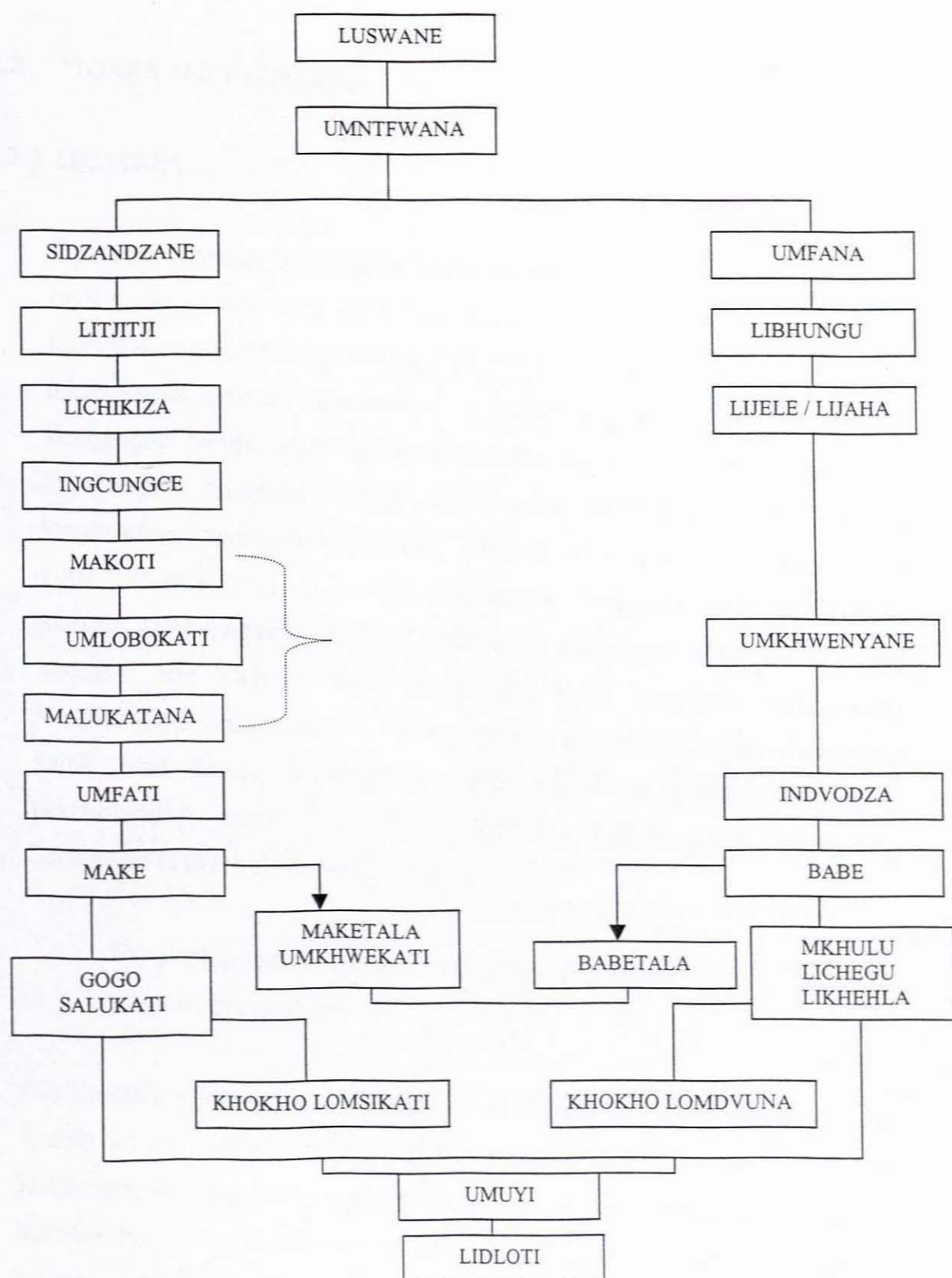
Ngalesikhatsi ingumfati kulapho itawutala khona bantfwana balapho itekwe khona. Nasebakhulile labo bantfwana nabo baba nemakhaya abo, yena abese uba ngugogo ngobe asanebatukulu. Lapho nasangugogo uhlala

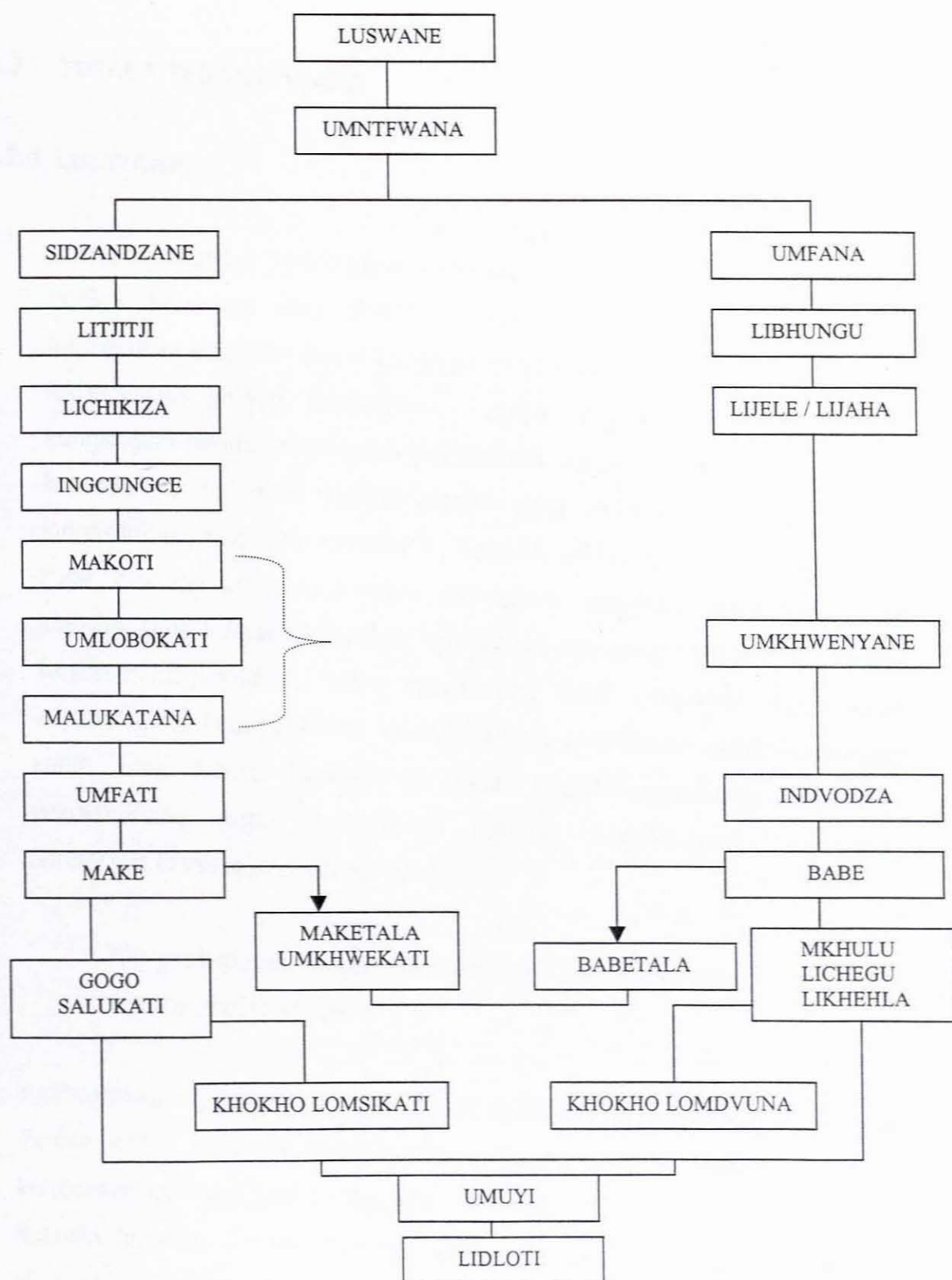
kakhulu nebatukulu bakhe, afundzise belikhaya inchubo yalowo muti nemasiko esiSwati kulabo labasakhula nakulabo lebasengakayicondzisisi kahle imihambo yalelo khaya. Esikhatsini lesinyenti unika inhlalo lenhle ekhaya kube khona kuvana nekulungisa tinkinga telikhaya letingahle tibe khona, tiphele. Nakunentfo leyinkinga ekhaya ingaze ifike endlini yagogo iyacatululeka bese iyaphela. Nangabe Somadzili atsandzile kumgcina gogo welikhaya uyaye abe ngukhokho. Phela kudzala live liselive talukati betiphila sikhatsi lesidze kakhulu bese kuba nekwetsemba kutsi khokho nakangasho intfo iyenteka ngobe lomuntfu sewute emagcubu nebantfu, unemaciniso futsi kungako kwenta kwakhe kuba kuhle kuMvelinchanti ngobe akasoni. Khokho utawutsi angendlula emhlabeni abe lidloti. Lidloti ngumuntfu loke waphila emhlabeni kepha sewahamba. Uphila ngekwemoya. Lidloti lisuke lisondzelene kakhulu naMvelinchanti. Inkholo yesiSwati itsemba kutsi lidloti ngilo lelikhuluma naMvelinchanti ngobe selidvute naye.

Letigaba tebantfu tihlatywa kabanti bese kubukwa nekucondzana kwato nalabadvuna. Kuvelile kodvwa kutsi labadvuna bete tigaba letinyenti njengalabasikati . Loko kungukutsi labadvuna abendzi kepha bayateka. Emadladla alabantfu akuveta ngalokusobala kuhlala kwabo kutsi bahlala emadladleni lanjani nekutsi akheke kanjani lamadladla, kuphicwa kwawo nekutsi aphicwa bobani. Liguma liyintfo lenkhulu endlini yesiSwati, tonkhe tindlu tesiSwati takhiwa ngekhatsi kweliguma. Kuyavela kahle kutsi kungani umuti wesiSwati ikakhulukati emadladla akhiwe ndzawonye bese abiyelwa onkhe.

Kucaciswe kahle kutsi kungani tintfombi kumele tihloniphe lenye yetindzawo letikhona endlini. Sibaya sona kungani labasikati bangangeni kuso kepha ngelilanga lekumekeza bayangena. Njengobe sekushiwo kutsi tinyenti kakhulu tintfo tesiSwati letitilwako naletihlonishwako, lokunye

kutsatfwa njengobe kunjalo kutsi akwentiwa nobe akushiwo ngobe kusuke kuhlonishwa emasiko. Tigaba tebantfu labasikati nalabadvuna titawuhlelwa ngalokuphelele kusukela lapho umuntfu aluswane aze ayekuba lidloti. Nalu luhla lwekuhleleka kwetigaba tebantfu ngekusho kwaGogo Magongo (2002):





3.2 TIGABA TEBANTFWANA

3.2.1 LUSWANE

Luswane kushiwo umntfwana losebovu losandza kutsalwa longakaphumi endlini. Imvamisa uma lubelekwa kuba netalukati kulelodladla. Luswane lubelekelwa edladleni lapho kungalali muntfu khona. Nangabe kute lidladla lekubelekela ekhaya, lubelekelwa endlini yagogo ngobe kumele kutsi kungangeni bantfu labashisako kulelodladla. Nguletinye tizatfu letenta kutsi kubelekelwe edladleni lagogo ngobe yena akashisi, umuntfu lokhulile longasatinaki tindzaba temacansi. Talukati letikhona lapho tiyacinisekisa kutsi luswane uma luchamuka emhlabeni luyakhala lukhombise kutsi luphilile. Uma lungakhali talukati tiyalushaya etinyaweni nome ematsangeni kancane luze lukhale. Uma kungenteka kutsi lungakhali kutawubese kuyabonakala kutsi kukhona lokungakalungi emphilweni yalo. Kukubeleka kahle uma lutsite luyabelekwa bese luyakhala. Lokukhala kuyindlela yekukhombisa kutsi luyakhuluma luphilile. Kukukhuluma kwekucala. Sanderson (1991:11) ukubeka kanje:

The prelinguistic stage which includes the crying stage and the cooing stage.

Kukhwehlela ngulokunye lokubalulekile lokumele kwenteke uma luswane luphile kahle. Kukhala nekukhwehlela kuyahambisana. Nanobe luswane kutakwenteka kutsi lube yimbebebe uma selukhulile kodwa kumele kutsi kukhala kwenteke. Lokukhala kuyindlela lelikhuluma ngayo ngobe phela alukwati kukhuluma. Kuze kutsi kubonakale luphilile kumele lukukhombise loko ngekukhala.

Uma lukhala luswane talukati tiyalutsatsa tiluphakamise bese tilubhekisa phasi tinyawo tibheka etulu. Titawubese tiyalukhuhlutisa kodwa solo lucongile lubheke phasi. Ngaleso sikhatsi sikhwehlela sitabese siyaphuma . Kutawutsi ngekuphuma kwaso bese tiyalutsatsa loluswane tilubamba kahle. Lesikhwehlela kufanele kutsi vele siphume ngobe singabe singaphumi loluswane livi lalo litawuhoshota naselukhulile. Sifuba salo sitawuhlala sihoshota naluphefumula. Kuphefumula kwalo kutawuba yinkinga lenkhulu ekuphileni kwalo. Kulesinye sikhatsi kuye kuvakale umsindvo losakuhlabela naluphefumula. Kuhona lokukhulu uma luswane lulele kutsiwa kubangelwa kutsi sikhwehlela sisuke singakaphumi nalubelekwa. Gogo Magongo (2001) ngemlomo wakhe utsi:

Kuhle kutsi sikhwehlela sikhishwe ngoba lutawuhona luswane.

Naseticedzile talukati kubuka kutsi sikhwehlela siphumile tiyalutsatsa loluswane tilubhunyisele khona lungetuwuhlushwa bomoya lababi. Luswane luyabhunyelwa luseluncane khona litewumelana nemphilo naselukhulile. Phela kukhula kwalo kuya ngekutsi lwentiwe yini tintfo lekumele tenteke uma lubelekwa. Kulesinye sikhatsi luyabelekwa kodwa sekuyatiwa kutsi lona luyawukwendza kabani, imvamisa yaloko kwenteka nangabe uyise asiselwa tinkhomo talomunye umnumzane ngobe afuna kulobola unina walo loluswane. Kutawutsi ngekuvumelana nebelusendvo kube kuyatiwa lusabelekwa kutsi lona luyawukwendza kabani naselukhulile. Nguletinye tibopho letikhona esiSwatini letenteka luswane lusabelekwa. Kungako kubonakele kukuhle kulolucwaningo kutsi kucalwe ekucaleni loluswane lusabelekwa kuze kubonakale kutsi kwendza ngesiSwati akusukeli lapho intfombi seyikhulile kepha kuyaye kucale ekucaleni umuntfu asatalwa, kulungiselwe kutsi yena uyawukwendza kubani nasakhulile. Imvamisa

lesibopho sibakhona uma kubelekwa luswane lwentfombatana. Ebafaneni lesibopho asikho.

3.2.2 UMNTFWANA

Umntfwana sewengcile esigabeni sekuba luswane, sewuyaphatseka. Umntfwana nasaphatseka uyalalatelwa. Kulalatelwa-ke kona, kuphuma endlini kwemntfwana. Kulalatelwa kuba tinyanga, kuvamise kutsi kube tinyanga letine kutsi ngalena yesihlanu bese uyalalatelwa. Labanye baye bente tinyanga tibe sihlanu bese kutsi ngalena yesitfupha alalatelwe umntfwana. Inyanga yesitfupha ibaluleke kakhulu emntfwaneni. Umntfwana nangabe angakefiki kulenyanga yesitfupha usabitwa kutsiwe uluswane ngobe vele ngesiSwati usuke asesendlini asengakaphumeli ngaphandle. Umntfwana ukhishelwa ngaphandle ayewulalatelwa, kodwa loko kwenteka naseyihlangene lenyanga yesitfupha. Akalalatelwa ingakahlangani kahle, phela uma ihlangene kahle isuke ikhanya kakhulu itse bha. Kubese kumenywa tintfombi titewupheka lapho kulelo khaya.

Kutawutsi ebusuku inyanga isetulu kakhulu letintfombi letimenyiwe titsatse umntfwana kunina endlini tiphume naye, unina asale endlini, tiphume naye. ticondze esangweni esibayeni kodwa tingangeni naye. Intfombi lelekungiyo lephetse lomntfwana itawulwa kutsi lomntfwana abuke lenyanga lesetulu. Emehlo alomntfwana kumele kutsi acondzane nalenyanga. Gogo Magongo (2001) utsi :

Kutawutsi lapho lentfombi seyinesiciniseko sekutsi lomntfwana emehlo akhe ahlangele nalenyanga bese itsi lentfombi. Nanguya umngane wakho bese lomntfwana imbeka phasi, iyamshiya iyahamba.

Ngaleso sikhatsi naleletinye tintfombi tiyalandzela, uyasala lomntfwana. Uma letintfombi tisuka esibayeni tonkhe ticondza endlini tifike tingene tihlale phasi. Unina wemntfwana naye ngaleso sikhatsi uyaphuma acondze lena esangweni lesibaya alandze umntfwanakhe. Phela letintfombi tisuke setiphelele tonkhe kungena endlini nasekaphuma unina. Kulisiko kutsi unina angene nasetiphelele tonkhe endlini. Nase unina wemntfwana amtsetse lomntfwana wabuya naye kulapho basho khona kutsi umntfwana sewulalatelwe. Lokutsi emehlo alomntfwana ahlangane nalenyanga kwentelwa kutsi lomntfwana wentfombatane atewutfomba ngalelinye lilanga nasakhulile. Kusigaba lekumele senteke ngobe naye ngalelinye lilanga utakuya enyangeni lekumele kwenteke uma inyanga seyihlangene njengalelilanga alalatelwa. Kumele kutsi umntfwana nasakhulile lenyanga ingamshiyi akwati naye kuhambisana nayo. Uma seyetfwasa ayati kutsi isho kutsini emtimbeni wakhe.

Nakalalatelwe umntfwana, kutawutsi ngelilanga lelilandzelako bese unina wemntfwana ubuyela endlini yakhe uphuma edladleni lekubelekela nobe edladleni lagogo. Uphuma ngetikhatsi tasekuseni. Ngalesikhatsi aphuma bamhhula tinwele tonkhe tasemuva enhloko ngasentsanyeni. Akakayekeli unina kumunyisa umntfwana. Lokungenani angamane amunyise umntfwana wakhe iminyaka lemibili. Uma gogo sekenelisiwe kutsi umntfwana umunye iminyaka lemibili utawubuyela endlini yenina wemntfwana aphetse inhlaba bese ugcobisa emabeleni enina. Ngalesosikhatsi gogo ucela unina wemntfwana kutsi amunyise ,utawuva kubaba atsi nobe atsi uya kulelinye libele eve kubaba nakulo bese uyayekela. Ngaleso sikhatsi kulapho kushiwo khona kutsi ulunyuliwe umntfwana. Akasenawuphindze futsi alifune libele ngobe uve kubaba. Pelepele ngesiSwati akulunyulwa ngaye, kusetjentiswa inhlaba kuphela. Uma gogo sekamyekelisile kumunya, unina angabuyela endvodzeni yakhe atijabulise. Indvodza lapha isuke icencuka. Ngalesinye sikhatsi imane iphefemulele emvalweni. Uma asamunya umntfwana

uyajuma, akalali njengemfati. Kumele kutsi lomdvuna uma achamuka amchilite, kodvwa nasekalunyuliwe kulungile akusenandzaba nobe kungavela lesinye sisu umntfwana naye sewukhulile ngobe sewuneminyaka lemibili nobe lengetulu.

3.3 TIGABA TALABASIKATI

3.3.1 SIDZANDZANE



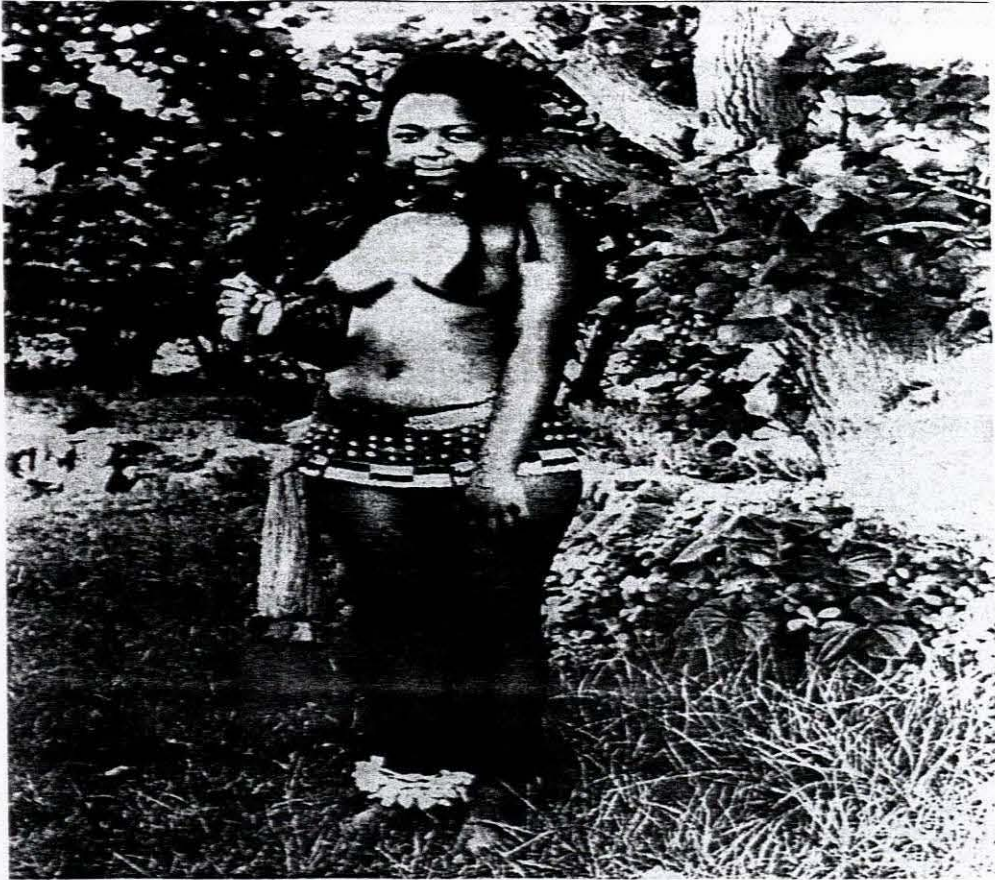
TIDZANDZANE

Sidzandzane intfombatanyane lelinganiselwa eminyakeni lelishumi, kungenteka kutsi ibe ngaphansi kwalelishumi nobe ngetudlwana kwalelishumi. Intfombatanyane lese yitfumeka. Ingasatfunywa nekuyakukha emanti edladleni uma umntfu afuna kunatsa. Kulesigaba kulapho kulandzelelwa khona kakhulu kutsi lesidzandzane salatela yini. Bogogo

kunyenti kakhulu lebakubukako kuso. Kulesigaba sidzandzane sisuke sisesincane singati lutfo. Bufati baso busuke bungakonakali. Asikatfombi futsi, kodvwa labadzala bayasibukisisa kutsi singonakali ngobe sona sisengakacali kuhlala netintfombi nobe emachikiza. Bantfu labasuke basibukile bogogo nabonina, kodvwa esikhatsini lesinyenti kuba bogogo. Lokukhulu lokubalulekile ngesidzandzane kutsi bogogo bahlala naso basicoccele tinganekwane. Naso simkhonte kakhulu gogo waso ngaletikhatsi ngobe usifundzisa kwenta imisetjentana lengasho lutfo ekhaya njengekushanyela, kulandza imitiya yekuluka emacansi, kuyakumtselela emahewu nalokunye lokunyenti. Sidzandzane sivunula luvadla. Gogo ekhaya usifundzisa kuhlala ngentfombi ngobe phela sisesincane sisengakakwati kwehlukana. SiSwati siyasho kutsi ligotjwa lisemanti. Nangabe gogo ahlala angekhuti futsi angafundzisi kulesigaba kunyenti lokungonakala. Gogo akagcini kuphela ngekcoca tinganekwane kepha ubuye asifundzise tingoma leticulwako lekumele kutsi sidzandzane sitati. Letinye taletingoma ngulena letsi: **Njiloni.**

Sidzandzane kumele sicale kuvula liphimbo singakabi litjitji khona sitewutsi nasesilitjitji sibe sesikwati kucula, kulisiko esiveni semaSwati kucula, ngobe nangabe umuntfu atfukutsele ikakhulu emaSwati loku lekungiko lekumtfukutselisile ukuveta ngako kucula. Kucula kuyindlela lesetjetiswako ikakhulu nangabe kunesifo, kucula kuyindlela yekudvudvuta umndeni losemantini. Sidzandzane kumele kutsi sikufundze sisesincane ngobe imphilo yaso yonkhe sitawube sicula.

3.3.2 LITJITJI/INGABISA



LITJITJI/ INGABISA

Litjitji kushiwo intfombi lesengakendzi, lengakatali leseointfombi-ntfo levunula luvadla nobe lubendle nelihiya linye vo. Litjitji nengabisa intfo yinye akukehluki. Leligama lelitsi ingabisa belingekho kudzala kodvwa ngobe siyati kutsi emva kweminyaka letsite kuba khona emagama lemukelekako elulwimini kutsi angasetjentiswa nalo leli lengabisa lingene kanjalo esiSwatini. Litjitji-ke lona lingalinganiselwa eminyakeni lengephasi nobe

lengetudlwana kuleminyaka lelishumi nesihlanu. Litjitji livunula luvadla nobe libendle, nelihya linye.

Litjitji kushiwo intfombi lesengakagani, buntfombi bayo busagcinekile. Indvuna Jim Gama (2002) bana Gogo Magongo (2001) batsi:

*Litjitji lite emabele kepha linetimphumamlotsa. Kutawutsi
ngekuhamba kwesikhatsi gogo wasekhaya ashanele
letimphumamlotsa nakabona kutsi tiyavela.*

Timphumamlotsa tiyashanyelwa kwekucala khona titewujika. Kulisiko esiSwatini kutsi vele tiboshanyelwa nativela kwekucala. Timphumamlotsa tishanyelwa ngugogo losakhulile longasayiboni inyanga futsi lesewagocota emacansi. Nasetivela kwesibili kutsiwa ngemabele akasashanyelwa ngobe asuke asacinile. Kulesigaba kulapho kutawucala kubonakala khona kutsi litjitji liyatfomba yini. Emachikiza netingcungce tisuke tibuke ngeliso lelibukhali ngobe kumele tilifundzise kutsi kumele lente kanjani nangabe lesimo sesivelile. Kutfomba kulesigaba kumele kwenteke ngobe litjitji lisuke lisendleleni leya ebuchikizeni. Lenyanga lelayibuka liseseliswa kumele kutsi kubonakale kulesigaba kutsi kuyenteka (kutfomba).

Uma litjitji lisihambe kahle lesigaba kufanele kutsi nalitfomba kwekucala kungabi ngulokukhulu kepha kubukeke kuyinsila lemnyamane lengcole kakhulu. Kutawutsi nakuvela loko ngemva kwemalanga bese kuyavaleka. Gogo uyakugcina ngendlela yakhona. Nalo lelitjitji litawubese lihlala endlini yagogo lilale khona. Gogo utalinika umule kutsi liwudle, alinike sinkhwa nelijingi lemabele. Litjitji litawube solo lihleti endlini yagogo. Kutawuphela umnyaka wonkhe lingakayi enyangeni. Nakuphindza kuvela kwesibili utawutsi gogo selikhulile, nemabele asuke asagcwele esifubeni. Litjitji liyasonywa lingasonywa ekhaya kubo ngekutsi emajaha anyenye nakatewulibona ngobe phela liselincane alikalungeli kwendza. Kulesinye

sikhatsi lingasonywa emitsimbeni, emimemeni nasekulindzeni. Ekulindzeni kusemasimini kusuke kulindwe emabele. Ekulindzeni kusuke kuphelele tonkhe tintfombi, emachikiza kanye netingcugce. Nangabe kulamatjiti netidzandzane kunalokhulela lelinye lijaha nobe kutsi wanikwa lona asamunya nobe asemncane, lamachikiza netingcugce tikubuke ngeliso lelibukhali loko ngobe akumelanga kutsi akhulunyiswe lowo mntfwana , ngobe sewebantfu.

Kulesinye sikhatsi kuyenteka kutsi kulabo labamsomako abe khona lokunguye umnikati walelitjiti nobe sidzandzane lebesesendzisiwe siyahlonishwa kakhulu asitsintfwa. Kumelwa kutsi kuze kufike lesikhatsi lebesibekwe ngulabadzala bese siyasetjetiswa. Uma kungenteka kutsi lijaha lisome sidzandzane lesibekelwe lelinye lijaha, liyabitwa tingcugce bese liyatjelwa kutsi lesidzandzane ngumfati wemuntfu. Ngekusho lokho lijaha litawubese liyayekela kumkhulumisa lowo lebese limbonile. Phela bekuhlonishwana kudzala. Loko lokushiwoko bekulalelwa kungaphikiswa. Kuhlonipha ngiko lebekwenta kutsi imiyalo igcineke.

Kuvutfwa kwemabele emasimini kusho intfo lenkhulu. Tintfombi nobe tingahamba tiyewusonywa ngeke tigane emabele angakavutfwa emasimini. Kuyatila. Intfo letilako kutsi bawabhula nabani lamabele. Kungako kulesigaba vele akukavunyelwa kutsi litjiti lingagana. Litjiti liyawugeca umhlanga. Umhlanga ugecwa ngenyanga yeNgci nenyanga yeNyoni, ngalesikhatsi umhlanga usuke uvutsiwe uphelele kutsi ungajutjwa. Umhlanga-ke wona ujutjwa litjiti nobe ngulowo longakagani. Libele lisuke liseme mpo futsi nalelitjiti nobe lentfombi isuke iseyi ntfombi-ntfo. Naso-ke sitfombe sematjiti lekabuya kuyawugeca umhlanga.



TINTFOMBI TEMHLANGA

Lomhlanga logecwa ngulamajitji kuvuswa ngawo emaguma asebukhosini. Lomhlanga ugecwa minyaka yonkhe ngesikhatsi lesifanako. Kulisiko futsi kungumgcaho kutsi uma uselitjiti uwugece umhlanga ngobe kutawuhambe kufike lesigaba lawungeke usawugeca khona ngobe kunetigaba losewukuto letitabe tikuvimba kutsi uwugece.

3.3.3 LICHIKIZA

Lichikiza kushiwo intfombi lese yiganile kodvwa buntfombi bayo isabugcinile. Ivunula emahiya iwaphambanise. Ngekusho kwaGogo Magongo (2001) bane Ndvuna Jim Gama (2002) bavumelana ngekutsi:

*Lichikiza liba neminyaka lelishumi nesiphohlango kuye
kuminyaka lengemashumi lamabili nakunye uma ligana.
Kulesinye sikhatsi liye libe neminyaka lengemashumi
Lamabili nesihlanu kodvwa akukavami kutsi lize lifike
Kuleyo minyaka lingakagani.*

Lombono uyehluka kulona wamake Glory Fakudze (2002) ngobe utsi yena:

*Umntfu ugana aneminyaka lengemashumi lamatsatfu
nesihlanu.*

Loko utsi kwentelwa ngobei umntfu usuke asakhulile futsi asakhona kumelana nemuti wakhe, akwati nekukhulisa bantfwana bakhe. Lichikiza kushiwo intfombi leganile, lokusho kutsi isuke seyilikhetsile lijaha lekungenteka kutsi lihlale nalo.

Lichikiza aligani emabele angakavutfwa futsi neNkhosi esiveni ingakavuni kuyatila. Kutiliswa ngobe kutsiwa lamabele iwashiya nabani lena emasimini. Mzukwane iNkhosi ivuna tiyakhululeka tonkhe tintfombi tiyewuvuna tibuyela ekhaya. Nanyalo esiveni semaSwati kuyenteka kutsi inkhosi ivune kucala bese kulandzela sive sonkhana emva kwenkhosi. Nangabe emachikiza nato tonkhe tintfombi setibuyele emakhaya, tincugce tona titawufike tihlale phasi tingayi ndzawo ngobe tona setiganile. Emachikiza—ke wona atawubese atjela letinye tintfombi letingakagani kutsi kusasa tiya entsabeni. Lamachikiza atabese ayasho kutsi lentsaba lese tiyibonile awukho umsindvo kuyo, belusi abekho kanye nemadlelo awekho. Nembala tintfombi tonkhe

takuleso sigodzi nakuletinye tigojana titawugcwala kuleyo ntsaba. Tiba tinyenti kakhulu letintfombi ngobe kusuke sekuvuniwe, emabele sekute lomunye umsebenti lokhona. Kugcwala kakhulu tintfombi letingakagani kanye nemachikiza. Emachikiza wona kumele afundzise lebangakagani kutsi kwentiwa kanjani ngobe nawo afundziswa tingcugce. Ematjitji atawubuta kuleti letingakagani tintfombi kutsi bobani tesheli tabo. Atawubuta ngamunye ngamunye. Uma letintfombi setiphendvulile lamatjitji atawubuta kulabantfu labayisomako kutsi wena utsandza bani. Intfombi itawusho kutsi yona itsandza bani.

Uma njalo batawube banganeliseki ngalelijaha lobatjela ngalo bayachubeka nekukubuta kutsi ngubani lomunye lokusomako. Uma ungasho letibona kutsi ukahle futsi ulungile kutsi angakuphatsa kahle uma sewendzile, ematjitji atakuphendvula ngekujabula atsi nguye—ke lowo umuntfu longakuphilisa kahle. Phela ematjitji akabuki buhle kuphela kepha afuna imphatfo lenhle ngobe lomuntfu lomkhetsako utawuhlala naye imphilo yakho yonkhe. Nangabe kumele kutsi ukhetse kumele ukhetse kahle lapho utawesutsa khona ungalambi kantsi futsi nemphatfo yakhona ikhombise kutsi usetandleni letemukelekako.

Uma ugana ngesiSwati awutiganeli wena kodvwa uye uganiswe kutsi umndeni nobe bontsanga yakho, batsi nguye umuntfu lokahle longaphila naye lowo, futsi akuphatse kahle. Imibono yebantfu labanyenti ibalulekile kunembono munye. Kulesinye sikhatsi bewugana lijaha ngobe usonyelwe bodzadzewalo lona lingekho nekubakhona, ungalati. Uma kungenteka kutsi ngalesikhatsi ukhetse lijaha ukhetse lijaha lesebelikhetsiwe lamatjitji atawubindza angasho lutfo, phela bantfu bakudzala bebakhona kubindza, bebete emanga. Bebangatisho tintfo labangatati futsi bete siciniseko sato. Nasetiphelile tonkhe tintfombi kukhetse emajaha kuleso sigodzi tonkhe tenelisekile, emachikiza atatitjela kutsi kusasa ngekukhala kwetinkhukhu

tekucala titawuhlangana elukhalweni lolutsite khona titewuhamba kanyekanye kuya kulesinye sigodzi. Nakudzala liwashi belikhona intfo nje bekungukutsi bekulinganiswa nobe kubekiswe ngentfo letsite. Njengaso sikhatsi sekukhala kwetinkhukhu tekucala, kusuke kusesekuseni kakhulu kusesemnyama. Kungalinganiselwa emkhatsini wensimbi yesibili ekuseni. Tintfombi nemachikiza natati kutsi ngakusasa ekuseni tiyahamba betilala timeme tibendle lesingatsi ngelulwimi lwanyalo betisuke timeme indlamu. Tibendle atisekho kungako kusetjentiswa yona indlamu. Emachikiza netintfombi batawuvuka kusesemnyama bahambe baye kuleto tigodzi lapho bayawugana khona. Nawo lowo mndeni utaliva libutfo lichamuka ekuseni, lihaya ingoma yelibutfo litsi :

NGALAMBA

- Umholi : *Ngalamba ngajokola,
Uyeyen' indlala we make!
Ngalamba ngajokola.
Uyeyen' indlala bomake!*
- Likhorasi : *Yenyenhi Yenyenhi.*
Umholi : *Make uyapheka ekhaya,
Yebo indlala we make!
Make uyapheka ekhaya,
Yebo indlala we make,*
- Likhorasi : *Yenyenhi Yenyenhi!*

Imiti ledvute iyavuka ilalelisise bese iyatibuta iyodvwa kutsi ngabe lelibutfo liyaphi? Liyawuganaphi? Lelibutfo litawungena kulelo khaya nangabe ikhona intfombi letewugana. Lentfombi lekungiyo itawuphumela ebaleni ilimemete lelijaha ngelibito lalo itsi "Ye bani wakazibani" (imbata ngeligama lakhe) kusuka lapho seiyatibonga lentfombi". Nalo lelijaha nalisilomo litawuvuka bese liyatibonga, litibonge. Bese tiyachubeka tintfombi tiyahamba. Nasetenta loko kutsiwa tiganile. Titawuchubeka kanjalo tize

tekucala titawuhlangana elukhalweni lolutsite khona titewuhamba kanyekanye kuya kulesinye sigodzi. Nakudzala liwashi belikhona intfo nje bekungukutsi bekulinganiswa nobe kubekiswe ngentfo letsite. Njengaso sikhatsi sekukhala kwetinkhukhu tekucala, kusuke kusesekuseni kakhulu kusesemnyama. Kungalinganiselwa emkhatsini wensimbi yesibili ekuseni. Tintfombi nemachikiza natati kutsi ngakusasa ekuseni tiyahamba betilala timeme tibendle lesingatsi ngelulwimi lwanyalo betisuke timeme indlamu. Tibendle atisekho kungako kusetjentiswa yona indlamu. Emachikiza netintfombi batawuvuka kusemnyama bahambe baye kuleto tigodzi lapho bayawugana khona. Nawo lowo mndeni utaliva libutfo lichamuka ekuseni, lihaya ingoma yelibutfo litsi :

NGALAMBA

Umholi : *Ngalamba ngajokola,
Uyeyen' indlala we make!
Ngalamba ngajokola.
Uyeyen' indlala bomake!*

Likhorasi : *Yenyenhi Yenyenhi.*
Umholi : *Make uyapheka ekhaya,
Yebo indlala we make!
Make uyapheka ekhaya,
Yebo indlala we make,*

Likhorasi : *Yenyenhi Yenyenhi!*

Imiti ledvute iyavuka ilalelisise bese iyatibuta iyodvwa kutsi ngabe lelibutfo liyaphi? Liyawuganaphi? Lelibutfo litawungena kulelo khaya nangabe ikhona intfombi letewugana. Lentfombi lekungiyo itawuphumela ebaleni ilimemete lelijaha ngelibito lalo itsi "Ye bani wakazibani" (imbata ngeligama lakhe) kusuka lapho seiyatibonga lentfombi". Nalo lelijaha nalisilomo litawuvuka bese liyatibonga, litibonge. Bese tiyachubeka tintfombi tiyahamba. Nasetenta loko kutsiwa tiganile. Titawuchubeka kanjalo tize

tiphelele tonkhe. Nakwentekile kutsi kube nelijaha lelishaye tinyoni letimbili ngelitje linye kutawutsi ngalesikhatsi tisukile tahamba tintfombi tiphindze tijike titewuganisa lelenye intfombi. Nayo lentfombi itakwenta njengalena yekucala. Nangabe livuma lelijaha litawuphindze futsi liphume endlini litibongelele. Tinyenti tindlela tekugana njengaleti:

- ❖ Kugana ngelicuba;
- ❖ Kugana ngelijuba nome ingeje;
- ❖ Kugana ngekutiba;
- ❖ Kugana ngekucabangula;
- ❖ Kugana ngekujuma ne
- ❖ Kugana ngekuhlela.

Kepha kulolucwaningo kutawusetjentiswa lena yekugana ngekuhlela.

Natiyawugana tintfombi tigana ngeluvivi kuze kuyewushaya liwashi lesitfupha nobe lapho seligamence lensimbi yesitfupha. Emva kwaloko atisagani tintfombi ngobe kusuke sekusile. Nasekusile tiyahamba titfole umuti nobe wakabani tifike tikhulekele tihlale. Titawunikwa ummbila bese tiyagandza tiyapheka tiyadla, tiyalala. Tinikwa konkhe kudla lokukhona, atincishwa. Kuyatiwa futsi kulisiko kutsi kudla akuncishwana. Kudla kunikwa nobe ngabe ngubani. Balala emini ngobe basuke badziniwe ingani phela bavuka ngekukhala kwenkhukhu yekucala.

Tintfombi titawugana tonkhe letisedvute kwaleto tigodzi tonkhe bese kuba yima tichubekela embili. Nakuletinye tigodzi kuleto letisele tintfombi kuba ngiso sona leso. Lapho tilala khona tiyaguca-nje kutsi butfongo bungatihluphi, ngobe kutawutsi lokwa ngeluvivi tibe setivukile futsi tichubeke ngawo futsi lomsebenti wekugana. Tintfombi natigana, tigana inyanga uma ihlangene itse ngci. Kuhlangana kwenyanga kusho lukhulu

etintfombini ngobe kulapho kubonakala khona kutsi yatfomba ngobe yalalatelwa yahlanganiswa nenyanga. Kungako kutfomba kwayo kuyivumela kutsi seyikhulile ingagana, kodvwa ayihlangani nemngani wayo ingakagidzi ngelisiko lesiSwati. Ase sive umbono waRadcliffe- Brown naForde (1975:89) kutsi bona batsini :

For a few years after puberty, boys and girls are expected to have tingani (sweethearts), but the girls may not fall pregnant without losing value on the marriage market and the boys are fined anything up to ten head of cattle depending on the rank of the girl and the rulling of the court

Kulesigaba, intfombi akumele kutsi ibone buntfombi bayo ize iyewugidza, uma kungenteka kutsi yonakale lijaha lihlawuliswa tinkhomo letinhle kodvwa kuyehluka ngobe lukhalo lwebantfu alulingani. Gogo Magongo (2001) banaJulayi Mamba (2002) bavumelana ngekutsi :

Ngalesikhatsi tintfombi tihamba tiyewugana ativalelisi kodvwa kusale kubonakale kamuva kutsi atikho nje tiyephi ngobe sebeva ngabomakhelwa kutsi tintfombi atikho tiyewugana.

Nabo batali batoli bayati ngobe nabo bengca kuso lesigaba. kulisiko futsi kuyatiwa kutsi tikhatsi letinjena tikhona. Nasetibuyile, tonkhe letiganile titawufike tihhule enhloko, kungaleso sikhatsi lapho titawubitwa ngekutsi tingemachikiza ngobe kukhona lase titinhle ngaye. Nebatali bato letintfombi sebayabona kutsi setiganile. Gogo Magongo (2002) utsi :

Lokuhhula uhloniphela lelijaha aze abe ngumfati.

Letinwele ngeke tisatihhula imphilo yalo yonkhe. Utawuhlala atilungisa kuphela. Kutawutsi emva kwenyanga kuya kuletimbili sekabuyile emachikiza kuyawugana bese bekhabo jaha batfumele tintfombi letimbili kutsi

tiyewucela lelichikiza litewuvakasha. Litawuhamba lelichikiza naletintfombi liyewuvakasha.

Nalifika le khabo jaha lelichikiza lingena ngesandla sekudla netimpheleketeli, kugege liguma. Akumelenga kutsi bahambe ngembi kwesibaya nobe liguma. Kutawutsi nasebafikile elawini lelijaha bese bangena ngesancele bese bayaguca. Nabangena elawini batfola vele kutsi sebendlalelwe emacansi ekuhlala. Batawunikwa kudla bese kutfunyelwa sidzandzane lesikhetsiwe ekhabo jaha kutsi siyebacabela kudla. Lesidzandzane sitawufike sengule sikhokho ngobe phela kudla besekupholile, sidle. Loko kwentelwa kutsi lelichikiza libone kutsi kute lokubulalako lokukhona kulokudla. Kodvwa Gogo Magongo (2002) utsi yena:

*kulisiko kutsi nangabe unika umuntfu kudla ucale wena
mnikati ukudle.*

Ngisho nemcombotsi imbala ucale unatse embi kwalobanikako ngembi kwekutsi banatse.

Lilanga lekucala batawulala, kutawutsi ngakusasa babitelwe edladleni kutsi bayewubingelelwa. Phela nabafika ngayitolo kuyatiwa kutsi kunebantfu lebetako ngobe yonkhe intfo ihamba ngemtsetfo wakhona. Nabangena edladleni batawusebentisa indzawo yesancele. Indzawo yesekudla iyahlonishwa edladleni, akuyiwa kuyo nangabe ungumalukatane. Ngekusho kwaGogo Magongo (2002) bana babe Julayi Mamba (2002) batsi :

Lendzawo ihlonishwa ngobe yababetala.

Labadzala labatfunyelwe batawube sebayabingelela. Emva kwekubingelela batawubonga, nababonga, babonga lelichikiza ngesibongo salo. Batawuchubeka benabe ngesinanatelo salo nabasati. Imvamisa emaSwati

ayatati tinanatelo tesiSwati ngobe tilulwimi lwawo. Akukakhatsaleki kutsi awusuye waleso sibongo. Batawuchubeka basho nekutsi ungabodlala ngatsi, utsandze tsine. Batawubuta lokungasho lutfo yingci-nje nababacocisa. Kuphendvula lophekeletele tonkhe letinkhulumo. Lotawube abingelela uyabukisisa ngobe konkhe ngesiSwati kubonakala ngelilanga lacala ngalo kuvakasha ekhabo jaha. Batakufundza lapho kutsi utawuba ngumuntfu lonjani. Nasebacedzile kubingelela babuye babute ngemphilo ekhaya kutsi nibashiye banjani. Batawutjela lesidzandzane lekungiso lesiningenise edladleni sinicabele nekudla kutsi sisale sinikhipha lapha edladleni nasebanivusele.

Nabaphuma lapho edladleni abasayi elawini, bacondza emfuleni ebhudlwini lapho kugezwa khona labasha. NgesiSwati labasha bageza bodvwa, abagezi nalabadzala. Uma lelíchikiza lilena emfuleni tintfombi nemajaha endzawo nawo atawusuka ngebunyenti abange emfuleni kuyawubona lentfombi legane bani wakabani. Lena emfuleni emajaha netintfombi bonkhe bayakhumula babe njengalelilanga bafika emhlabeni. Akusilo lihlazo kungembatsi. Vele kunjalo ngesiSwati. Lijaha logane lona nalo likhumulile linje, akusatjwanwa. Labanetihlutfu bangena elubhudlwini kantsi labanaletincane bayacancatsa. Ngaletó tikhatsi bekute kudlwengulana, kungako bekungasatjwanwa. Tintfombi nemajaha alesó sigodzi ngekuya lena emfuleni asuke afuna kubona kutsi lelíchikiza lilimele yini emhlubulweni. Uma lilimele lamanye emachikiza nemajaha ayajabula ngobe kuyabonakala kutsi belilwa lilwela buntfombi balo.

Bantfu labadvuna baba nelulaka lolumatima nasesifikile lesigaba lesibafikelako nabafuna lomsikati. Líchikiza lelipheteketele, nalo njengobe selati ngobe nalo selagana, litawuhlebela lelelichamuka nalo lelitewugana kutsi lingacali lilahlekelwe buntfombi balo ngobe batalihleka. Kumele kutsi lilwe nje impela khona litekuhlala ligcinekile. Nawujumile, awulali

njengemfati, uyamchilita uma eta kuwe lomdvuna. Kungako kutsiwe ulala ngemhlabulo. Konkhe loku kubonakala emfuleni ngobe utawube ukhumulile ungakembatsi lutfo. Letinye tintfombi nemajaha tisuke tifuna kubona kutsi ukhonile kulehlula yini lelijaha. Uma lichikiza lilele ngemhlabulo liyakwati kulwa libuye futsi lisime kantsi lingalala njengemfati ngeke likwati kusima. Nakajumile akafiki lena esibayeni ugcina ematsangeni kuphela. Sibaya siyahlonishwa lijaha litawuze lifike kuso nasacedzile kugidza wabuye wamekeza. Kujuma kudlala nje kuphela, kungako kutsiwa ulala ngemhlabulo. Lokulala ngemhlabulo kwentelwa kwekutsi nangabe lelijaha selikwehlula, ukwati kulichilita. Nawulichilitile utawubonakala ngetibati netilondza emtimbeni kukhombisa kutsi bewulwa sibili, ungadlali. Lichikiza lochamuka nalo liyjabula kakhulu ngobe liyabona kutsi lipheleketele intfombi sibili, umuntfu loyimelako intfo yakhe.

Lamachikiza atawubuyela ekhaya ekhabo jaha afike alale. Ngelilanga lesitsatfu lamachikiza atawuvalelisa bese abuyela emuva. Nakavalelisa batawalela kwekucala, atawubese ayahlala kodvwa ngelilanga lelilandzelako nakavalelisa bawalele atawuhamba nobe kutsiwe awahlale. NgesiSwati lichikiza alijumi emalanga lamanyenti kepha aba matsatfu kuphela. Nakungenteka kutsi engce kulamatsatfu kuleli lesine vele atawuhamba nakanjani, abuyele emuva. Emuva kwekuba lichikiza selivelile ekhabo jaha kuyawuvakasha kutawutsi nobe lijaha liyibona kuphi kungaba semtsimbeni nobe emimemweni bese liyalitsatsa lelichikiza lihambe nalo kubo, ililetse ngakusasa kulowomtsimba. Akusilo lihlazo ngobe seyike yavela kulelo khaya. Nanobe liya kuyawulala kodvwa liyajuma. Lijaha litawuphindze lilibuyisele emtsimbeni lelichikiza. Lesimo lesinjena sitawuchubeka emalanga uma bangakatekani kuze kufike sikhatsi lapho seligidza khona lelichikiza.

Uma kungenteka kutsi lichikiza lonakale, ngisho kugamuka phela lingakagidzi ngobe uma lonakele litawubona ngenyanga yesitsatfu.

Labadzala batawubese bayabitana batewukhuta umhlolo. Batawuhlanganisa imicondvo bese kutfunyelwa bantfu kutsi bayewubika. Bantfu labatfunywako kabo lichikiza kuba yintfombi nebafati lababili. Nabayawubika kungatfolakala kutsi lelijaha abalikhandzi, kute licala ngobe vele lelichikiza liyatiwa like lavela.

Kulungiswa tjwادلانا-nje lobuncane belichaga. Kulungiswa ngesibhudebhude kubalekelwa lesisu ngobe kutawutsiwa sabani. Kumele kutsi lelichikiza ligidze lesisu sisengakabonakali lapha ekhaya ngobe kuyinhamba futsi kulihlazo kumitsela ekhaya ngesintfu kutawutsiwa sabani lesisu ngobe ngesiSwati umntfu utfola umntfwana asangumfati. Phela ngelisiko lesiSwati inkunzi yinye ekhaya, ngubabe kuphela. Uma lelichikiza ligidzile kuba kuhle ngobe naso lesisu sesitawukhulela lena emtini wakhabo jaha, lomntfwana utawubelekelwa ekhaya kubo lokuyintfo lenhle ngesiSwati. Gogo Magongo (2001) utsi :

*Kulesigaba lapho intfombi ilichikiza, kunyenti
lokwentakalako ngobe tintfombi letishiywe bontsanga
yato tibonakala kuso lesigaba ngobe tingamange
tisonywe tisakhula. Nekwendziswa kuvela kuso lesigaba
ngobe ngesiSwati akumelanga kutsi lomsikati angendzi
nangabe angendzi talukati tiyamendzisa tibuke indvodza
lekhulile lapho angahlala kahle khona. Nasekuze kwafika
lapho ungendziswa khona bontsanga yakhe basuke
sebahambe bonkhe. Nasewendziswa awutikhetseli wena
indvodza kodvwa unikwa lekhona.*

Kungenteka kutsi wendze emuntfwini losamdzala kakhulu kuwe. Nanobe lichikiza kuba nguleganile, nalabo lebasele babonakala kuso lesigaba ngobe ingcugce yona isuke seyilindzele kuhamba iyekwendza kantsi futsi nesicholo seyike yasibika. Tehlakalo letimnandzi naletibuhlungu emaSwati aticambela ingoma tekutsi tihlale tikhumbuleka. Labangakendzi bavamise kuhlatjelwa lengoma letsi:

ATENDZE

Umholi : *Atendze tiphele bontsanga yetfu,
Sibashiyile bontsanga yetfu,
Sengibashiyile bontsanga yetfu.*

Likhorasi : *Ashiyahhe; ayenhi, ayenhi.*

Lebandlulelwe sikhatsi sekwendza basuke nabo babugcinile buntfombi babo. Nanobe sebakhulile emabele abo asuke asagcwele, angamane aguce nje kuphela kepha abe asakhombisa kutsi awakalinyatwa. Tigaba tekufundzisa labasebancane basuke basatenta kantsi futsi nemhlanga basuke basawugeca. Lokwentekako kubo kutsi ngeke babe tingcugce nemachikiza ngobe basuke basengakagani. Lokwenta kutsi bangene kulesigaba semachikiza kutsi basuke bangasesiwo ematjitji ngobe sebakhulile kodvwa ngetigaba tekukhula basuke sekubalingene kutsi bangendza kodvwa abakagani. Kungonakali kuyintfo lenhle esiSwatini nawusengakagani ngobe mzu kwana uyawukwendza buntfombi bakho kumele kutsi bubonakale. Lamanye emasiko njengesiZulu intfombi iyahlolwa kutsi iseyintfombi, ihlolwa ngugogo wayo ekhaya. Khumalo (1997:56) uwufakazela kanjena lombono:

*Uyoyihlola impela alibone iso elimhlophe qhwa kuhle
kweqhwa. kuthi-ke cosololo kuye ukuthi impela intombi
yokufungwa ngabafowabo lena.*

Gubudla Malindzisa (2002) naMonica Zwane (2002) bayavumelana bobabili nabatsi:

Intfombi iyahlolwa ngesiSwati kutsi iseyintfombi ntfo.

Lombono uyahluka kulona waGlory Fakudze (2002) ngobe utsi:

*NgesiSwati intfombi ayihlolwa ngulabadzala kepha
itawubonakala lapho iya khona kutsi besolo igcinekile.*

Nanobe sikhatsi besiyishiyile, buntfombi bayo isuke ibugcinile ngobe nanobe yendziswa lesigaba sekuhamba ngelisiko nayiyakwendza sitawenteka.

3.3.4 INGCUGCE



INGCUGCE LESE ILINDZELE KUYEKWENDZA

Ingcugce yintfombi lese ikhulile lekhehlile nesicholo lese ilindzele kuyawukwendza. Kulesigaba isuke seyilikhetsile lijaha ngobe phela emajaha langemaSwati akayisomi kanye intfombi sekuba kuphela. Intfombi isonywa ngetulu kulokubili. Lijaha liphikelela kanyenti kutsi lifuna kuhlala nayo lentfombi. Kulesigaba tinwele tengcugce tisuke setimilile enhloko ngobe phela yakhula ngalesikhatsi igana lijaha. Itawukhehla sicholo enhloko. Itawutsi ngekusikhehla bese iyahamba iyawusibika ekhabo jaha. Ngekusho kwaGogo Magongo (2001) utsi :

Sicholo siyabikwa khona kutewukhanya kutsi isikhehlele bani ngobe kungenteka itsi selijaha lakabani kantsi isiyisa kulabanye." Na iyawubika sicholo nobe ingakalikhandzi lelijaha akunandzaba ngobe vele iyatiwa kulelokhaya, ike yavakasha ngalesikhatsi ilichikiza.

Nalibuya batalitjela kutsi beyifikile intfombi yalo itewubika sicholo. Ayibophi liduku. Nalibuya lapho beliye khona lelijaha batalitjela, litawuphatsisa, ingubo liye entfombini yalo lifuna kutewubona kutsi nayikhehlile injani. Ngekwemtsetfo kumele kutsi lesicholo ihlale naso lize lisibone lijaha. Uma lelijaha selisibonile lesicholo sekukuyo ingcugce kutsi ihlala sikhatsi lesingakanani lapha ekhaya ngembi kwekutsi iyekwendza, kodwa lokwemukelekako kutsi ingcugce ingasahlali sikhatsi lesidze, kumele kutsi kube sikhashana nje kuphela.

Uma ingcugce iphuma ekhaya kwekucala kuphiswa tjwala belichaga. Tjwala belichaga tjwala lobetfwalwako nangabe iya emendvweni. Tjwala belichaga abetfwalwa yingcugce kepha butfwalwa ngulomunye lopheleketele longumfana. Lomunye wetfwala licansi, kuba intfombatana. Kumenywa tintfombi, emajaha, bomake bekudlalisa. Kulabo labamenyiwe ukhona munye lophetse lomtsimba lomdzala loyindvodza. Kukhona munye futsi make lophetse lomtsimba. Ingcugce bayayiyala labadzala. Ingcugce naseyifikile kulesigaba kute lokungahle kujike ngobe onkhe emalungiselelo

asuke asentiwe. Kuphuma kwayo lapha ekhaya iyekwendza akusho kutsi ayisafunwa kodwa kwekutsi kuyintfo lelisiko lekumele kutsi yenteke. Lokunye lokubalulekile kutsi incugce buntfombi bayo isuke isabugcinile iyintfombi-ntfo. Nangabe iyawujuma beyibulwela buntfombi bayo ingafuni konakala kalula. Lijaha naliyitfole matima intfombi yalo nalo kuyalijabulisa ngobe liyati kutsi intfombi sibili iyahlushekelwa kantsi futsi ayitfolakali kalula. Khumalo (1997:47) uyifakazela kancono lendzaba ngobe utsi:

*Into eyigugu ibonakala ngakho ukutholakala kanzima.
Igolide limbiwa phansi ezinzulwini zomhlaba. Ubuhle
benduku yikho ukuba ithi igawulwa ezizweni kodwa
ibuye iyogawulwa kwangayiwa amawa nezixibili. Induku
engaphuki yomsimbithi ilandwa emahlanzeni aseluka
izindlondlo ezinophaphe ekhanda hhayi-nje izimamba.
Nanso-ke induku!*

Khumalo (1997) lendzaba uyifakaza nje ngobe ati kutsi njengobe incugce ihamba nje sikhumba lesishukiwe lesimhlophe nobe ingubo lemhlophe bha itaticacisela talukati kutsi itfolakale njani. Kuhle nangabe igawulwe etiveni kodwa kube kucaca kutsi sitja asikonakali. Khumalo (1997:47) uze akucacise kahle lapho atsi :

--- Ibuye iyogawula kwangayiwa amawa nezixibili.

Uma incugce ingakephuki ifaniswa nendvuku yemsimbithi lengakephuki kalula. Lokutiphatsa kahle kwalencugce kufaniswa nendlondlo lenelusiba enhloko ngobe iyatiwa kutsi inelulaka lolwesabekako. Lolulaka lwayo phela kutsi incugce ikhonile kwehlula lelijaha layo nanobe seliyawujuma azange yonakale. Loko kukhombisa kuma icine entfweni yayo, lulaka nekungagudluki lula entfweni yayo.

3.3.5 UMLOBOKATI



UMLOBOKATI

UMlobokati yintfombi-ntfo lesaphelele lesuke itewugidza umtsimba. Kulesigaba-ke umlobokati usuke asemtini lapho anetimpheleketeli letimpheleketele kutsi atewugidza. Kusuke kuphelele umtsimba wonkhe nebekhaya nabo baphelele ngobe kumele kutsi babe bofakazi bakusasa. Phela sintfu besingabhali phansi kodvwa besihlala sikugcinile etingcodweni khona sitekwendlulisela kusitukulwane ngawo umlomo. Kunyenti kakhulu

lokwentekako kulesigaba kodvwa lokunyenti kutawutfolakala kusehluko sesihlanu lapho umlobokati agana khona.

UMlobokati uyamekeza esibayeni lekungiko lekumele kwenteke nawutekiwe. Umlobokati nakafikile emtini akapheki, kepha uyaphekelwa. Udla kudla lanikwa kona. Kwakhe-nje usuke asahleti khona emtini wakakhe. Inhlonipho yona kodvwa akayiyekeli. Uhlonipha wonkhe umuntfu lokhona kulomuti ngisho netindlu lapho kulala khona labadvuna akangeni ngobe usuke angakacali kunyakata emabaleni alowo muti. Khumalo (1997:572) utsi ngalombono:

Ngokosiko umlobokazi umiselwe ngisho ukuhlonipha amakhanda ezindlu.

Kuhlonipha uma usengumlobokati kuhle kakhulu ngobe onkhe emehlo abuke kwenta kwakho. Ngalesikhatsi usengumlobokati unyokotala umhlonipha kakhulu nanobe kutawugcina asangumgani wakho ngobe ekugcineni nasewucedzile kuba ngumakoti nguye umuntfu lotawudla naye edladleni nawuphekile.

Emuva kwemalangana umlobokati afikile ekhabo jaha ukhonjiswa indzawo lapho kuhlala khona kudla. Uninatata uyamphekela umlobokati kudla naye umlobokati uphekela maketala wakhe. Bobabili abakudli kudla lebakuphekelwe. Lokungiko lokukhulu kutsi nangeli-phutsa umlobokati akayidli inyama ekhakhakhe. Utayidla nasekufike sikhatsi, ayidle nabamhlabela imbuti nobe inkhomo. Lokunyenti ngemlobokati kutawutfolakala kusehluko sesihlanu. UMlobokati uhiza sidziya nakagcokile nobe avunulile akalingisi intfombi ngobe usuke asatekiwe.

3.3.6 MAKOTI



MAKOTI NEMTSIMBA.

Makoti nemlobokati ngesiSwati kuyefana. Kusuke kushiwo umuntfu losandza kugidza umtsimba, lofikako kulomuti. Makoti-ke yena usuke asacedzile kugidza konkhe wabuye watekwa. Usuke asafikile kulomuti ahleti, akasabuyeli emuva. Makoti uya kubo ngobe avakashile. Kulesigaba makoti sewufundzisiwe wabuya wakhonjwa titja talelikhaya. Sewuyapheka abaphakele bonkhe bemuti. Nakungenteka kutsi aphakele tisalele titja, utawutsatsa sakakhe sitja asinike labangakatfoli bese yena uyahlala angadli lutfo. Phela usuke asemntini angekho kubo, kungako kumele kutsi kusutse basemtini kucala.

Makoti naye uyabahlonipha basemtini, akadli embi kwabo ngisho nebalamu bakhe akadli embi kwabo kungako makoti anikwa umntfwana nasajuma kutsi badle naye ngobe angeke adle embi kwebalamu bakhe. Msimango kuKhumalo (1997:573) utsi:

*Bonkhe abanewabo bakamkhwenyana labo
abangamakhosana ezindlini kwabo bayahlonishwa
umakoti akabakhulumisi namakhosazana asemzini
nawo uyawahlonipha, futhi awadlwa.*

3.3.7 UMFATI



UMFATI

Kulolucwaningo umfati kutawube kucondziswe kumuntfu lomsikati loliSwati lowatekwa wabuye wagidza umtsimba wamekeza ngelisiko lesiSwati.

Motsa-Dladla kuDlamini (1995:5) ubeka ngalendlela:

1. *To be a woman means to bear children and fend for them, to be a woman means to work*

hard for your children so that they could be able to go to school and have school uniform.

- 2. To be a woman means to be under a man or husband, to be a woman means your life is governed by your husband, to be a woman is to be someone who is a wife and was paid lobola for and she is expected to respect and please her husband and in-laws and be at their service and mercy all the time.*
- 3. To be a woman is to look after the house-cooking, gathering firewood, carrying water, ploughing the fields which includes processing, storage, preservation, house repairs, care of live stock*

Yonkhe lemibono lengenhla iveta umcondvo lophelele ngemfati ekhaya, kubaluleka kwakhe, kuba khona emndenini wakhe nekulimela likhaya lakhe alifukamele njengesikhukhukati, njengemuntfu lomsikati lowagidza umtsimba, watekwa kulowo muti. Umfati uvunula sidvwaba, akaphumi endlini angakasivunuli, nanobe ngabe uyawucitsa emanti ebusuku angeke aphume edladleni lakakhe angakasivunuli sidvwaba. Lesidvwaba utasivunula namzukwana ahamba emhlabeni bese labadzala bamchola kahle enhloko njengalelilanga ayewubika sicholo ekhakhakhe. Uze abukeke kwangatsi uyaphila ngalendlela alungiswa ngayo. Kufa lokunjalo kukufa lokuhle ngobe usuke afele kakhe. Loko lowakufungela mzukwana atewugidza, atewucela inkhonto kube njengobe kunjalo kuze kube sekugcineni.

Umfati nasacedzile kugidza konkhe kulapho asabitwa khona ngekutsi ungumfati. Umfati utfola bantfwana ekhakhakhe ngobe sekufike sikhatsi lekungiso kutsi angabatfola. Nasesifikile lesikhatsi inyanga yakhe yekucala iyamengca angayiboni. Leyo nyanga ibitwa kutsi sibalwa ngobe ayibalwa, kubalwa lena yesibili. Loko kwentiwa kutsi kungenteka ubambe kantsi seyyawuphela inyanga, loko kungahle kuphazamise uma abala emalanga akhe ekubeleka. Kwetfwala wonkhe umtfwalo wekubeleka kuba tinyanga

letiyimfica kepha kungenteka ticine setilishumi nakungakabaleki kahle ekucaleni asabamba. Umfati nasekusondzele sikhatsi sakhe sekubeleka uhle aphuma ayewutfota tinkhuni atibeke ngasedladleni ngobe entela kutsi nasakhululekile angahlupheki njengobe utawuhlala endlini sikhatsi lesidze atiphekela. Naselifikile lelo langa kutawutsiwa make sewusendlini. Balapho kulelo khaya, ikakhulu labadzala bajabula kakhulu, kungako nasabelekile kutsiwa tidvumbu tehlukeni, sewutikhululile. Uyajabula kakhulu gogo ngobe phela umfati nakabeleka usuke asekuweni, nobe yini ingenteka. Uva-nje talukati titsi sewungumuntfu. Uma umfati abeleka kuphuma bantfu balilitela batsi:

Sekufike umuntfu lapha ekhaya.

Kutawubekwa emakhuba phasi kungasalinywa nangabe kusikhatsi sekulima emabele. Njengobe asakhululekile make lapha ekhaya akasawabambi emabhodo, bayamphekela kudla ngobe yena akasapheki. Kutawuhamba sikhatsi agcine sekatiphekela yena kwakakhe kudla. Indvodza yakhe akalingi nekuyiphekela kudla kuyatila. Utawuniketwa kudla belikhaya.

Lokunye lokubalulekile uma umfati abelekile ekhaya kutsi akangeni endlunkhulu, iyahlonishwa ngobe indlu yababetala. Radcliffe-Brown na Forde (1975:105) bayifakazela kanje lendzaba:

In many districts a woman, after she has born a child, is not allowed into a great hut until the baby can crawl, when it is led to the supporting poles in hut and then into courtyard where the granny is waiting, she puts a little ash from the hearth on its forehead so that it will be the one with its fathers.

Luswane lugcotjiswa libovu ngugogo nalubelekwa ekhaya. Luswane nalubelekwa ekhaya lubikwa ngugogo welikhaya kulabaphansi. Gogo utakwenta loko ngendlela yakhona nemihambo yaleso sibongo salelo khaya.

Nanobe umfati angafuni kutsi kwenteke loko akakwati kwala ngobe lomntfwana akusuye wakhe wesibongo salelo khaya. Nemiyalo lanikwa yona ngalesikhatsi aphuma ekhaya usayikhumbula. Umntfwana utsatsa sibongo sasemtini ngobe vele wakhona unina nobe ngabe wagidza ngesiSwati sibongo sakhe asintjiintji, utawube aloku abitwa ngaso. Asesive lombono waboRadcliffe-Brown naForde (1975:91) kutsi wona unemba kanjani:

Wives always keep their own clan names and this distinguishes them as the "strangers", the out-group.

Sibongo semfati asitjintji ngobe phela vele yena wefika ngetinkhomo kulomuti akusiye wakhona. Kepha nanobe kunjalo utakumela kutsi kusekhakhakhe kulelokhaya ngekutsi ente konkhe lokufanele ngendlela yakhona. Utawushaya phasi atsi kusekhakhami lapha nakumele akusho loko. BoRadcliffe-Brown na Forde (1975:170) batsi :

A wife may say ekhakhami.

Nabelekile umfati bamshukela imbeleko yemntfwana yalembuti lebuya kumake wakhe. BoRadcliffe-Brown na Forde (1975:105) kufakazela lombono batsi:

The maternal grandparents also slaughter a goat to provide the baby with a carrying sling.

Kudzala phela bekusetjetiswa imbeleko yesintfu lekusikhumba sembuti. Akanammema umfati lomntfwana ngalembeleko uma angakaphumi endlini. Nasaphumile endlini umntfwana asalalatelwe angaphuma endlini bese unina uyammema umntfwana wakhe. Angasacala-ke umfati ngaleso sikhatsi kutsi ente imisebenti yelikhaya ngalokufanele. BoRadcliffe-Brown na Forde (1975:91) bavumelana ngekutsi:

The woman are primarily responsible for the routine work, which carries lower prestige

value than the activities monopolized by men.

Umfati ekhaya akatibhidli tinkhomo uyatihlonipha. Uma kwentekile kutsi tibe ngembi kwakhe bafana nabo bayati kutsi kumele kutsi batikhiphe embi kwakhe, batigalele. Umfati layalwa ngako uyakuhlonipha, akakutsatseli phasi, teluleko talabadzala uphila ngato. Tinkhomo emfatini tiyahlonishwa njengobe kwatiwa kutsi umfati esibayeni akangeni, ugcina mzu kwana amekeza. Umfati lihlazo lakakhe akalikhipheli ngaphandle uyalifihla, tibi takhe tasendlini. Umfati akayisho inhlamba nanobe esiveni semaSwati ingasilo lihlazo kangako ikakhulu uma ikhulunywa ngulabadvuna. Umfati ukhulumela phasi ngaso sonkhe sikhatsi. Sanderson (1999:92) ukufakela kanjena loku:

Women are also more polite than men and swearing and abusive terms are less common in women's speech.

Umfati uma kuhlengenwe kukhulunywa akavamisanga kukhuluma kakhulu. Uvame kuvuma nobe ale. Akuvamanga kutsi achubeke ngenkhulumo kutsi engete kuloko lokusuke kuboniswa ngako. Sanderson (1999:92) uwuveta kanjena wakhe umbono :

---Women tend to react to others' contributions, either agreeing or disagreeing.

Umfati waphiwa kukhuluma kodwa kumele kutsi akhulumele phasi. Angahlali atfukutsele ngaso sonkhe sikhatsi. Kulesinye sikhatsi kukhombisa kutsi lokukhulunywa ngako uyakuvisisa ubonakala ngekuhleka, avume nobe asebentise inhloko netandla. Umfati loliSwati lokhuliseke kahle akatsi nobe ahleka aphakame kakhulu kodwa konkhe lakwentako ukwenta ngesizotsa. Uba nendlela yakhe lekabonakala ngayo kutsi uyeva. Sanderson (1999:93) uyawufakaza lombono longenhla nakatsi:

Women give a lot of verbal and non-verbal feedback during conversation asking question, agreeing, laughing, smiling and nodding as well as providing minimal responses such as mmhm, mm, ja to indicate that they are listening to the speaker.

Kwenta kwabo kwangatsi bayavilapha uma bakhuluma nobe kwangatsi abayicondzisizi kahle lentfo lekhulunywako kwenta kutsi bangatitfoli kalula tikhundla emisebentini nanobe ngelisiko lesiSwati bafati bangasebenti, benta imisebenti yasekhaya babuye babuke nebantfwana babo emakhaya. Kodvwa kulesikhatsi sanyalo, kulase Africa lensha bafati sebaba setikhundleni lokwenta kutsi bangabi bantfu labandze kakhulu emlonyeni. Sanderson (1999:93) lesento usibona ngeliso lelinje :

Unfortunately, however, women's speech habits can make women seem hesitant, indecisive and powerless and may therefore prevent them from gaining access to positions of power.

Umfati akalikhiphi lhlazo lakakhe nobe ngabe ikhona intfo lafuna kuyisho ubuka indlela lenhle langayibeka kahle, ngayo lendzaba yakhe lafuna kuyendlulisa.

Umfati lotekiwe uyihlonipha kakhulu indvodza yakhe abuye ahloniphe nabo bonkhe belusendvo. Nakakhuluma nemyeni wakhe akaphakami uyehla ngaso sonkhe sikhatsi. NgesiSwati likhaya lemfati, indvodza ite likhaya ngobe esikhatsini lesinyenti kuba ngumfati losekhaya kunendvodza. Umfati uyakhona kuliphatsa likhaya nobe indvodza ingekho kodvwa indvodza yona ayikhoni. Umfati uyabeketela. Lokunye lesingakusho ngemfati kwekutsi kuba ngumfati kuyentiwa. Kwentiwa ngemindeneni lemibili kutsi ivumelane kutsi sewungaba ngumfati. NgesiSwati kuze ube ngumfati kumele ugidze bese uyatekwa yima ungaba ngumfati. Kuba ngumfati akusiko kutala bantfwana. Kuze wemukeleke esiveni semaSwati kutsi ungumfati kumele utihambe tonkhe letigaba uze ugcotjiswe libovu. Umfati esiveni semaSwati

yintfo lenkhulu futsi lehlonishwako ngobe naye umfati kumele asihloniphe sive ngobe aphila naso. Kutsi "umfati " akushiwo kunobe ngumuphi umuntfu lomsikati.

3.3.8 MAKE

Make nemfati yintfo yinye. Make usuke asatele bantfwana ekhaya lababakhe nemyeni wakhe. Uma imbeleko ivumile uyabeleka nje impela kuze kusijabulise leso sive salowo muti. Umfati nakatala kakhulu emtini uye abongwe ngenkhomo, ubongwa belikhaya lakhe. Ekhaya kakhe make kute lakwentako angakamtjeli umyeni wakhe kanye nebantfu belusendvo. Nangabe kukhona lokumphetse kabi make ekhaya uye atjele gogo nobe labasembili kuye khona kutewulungiswa. Uma make ajabulile nobe atfukutsele uye akhombise loko ngekuhlabela ingoma. Kulesinye sikhatsi naleyo ngoma uye aticambeke yona. Lengoma angayihlabela uma agandza ummbila nobe aya emasimini nobe etinkhunini. Bozakwabo batayiva ngaleso sikhatsi leyo ngoma. Imizwa yamake ivela kahle ngalesikhatsi enta umsebenti lotsite ngobe kulapho kutawuvakala khona lekumphetse kabi. Nekujabula nako kunetingoma takhona.

Sehluhaniso esiveni semaSwati asikavamisi, uma sike senteka kusuke sekute lenye indlela lokungabukwa ngayo loku make welikhaya atabe akwentile. Ngembi kwekutsi bantfu behlukane kusuke sekuhlule bantfu belusendvo netindvuna tasebukhosini. Sehluhaniso uma senteka kuba khona tinkhomo letisalako letingabuyeli emuva ekhabo ndvodza ngobe make usuke asatele. BoRadcliffe-Brown na Forde (1975:92) batsi:

Divorce is practised by the Swazi, but is extremely rare. A husband can return his wife if she continually misbehaves and he will receive back his cattle minus two for a daughter and one for a son.

Njengobe sehlukaniso esiveni semaSwati singakavami, kutsi labasikati uma bayawumekeza basuke bangene kulesikhulu sifungo lesibuhlungu lesihambelana nekutibopha lokwenta kutsi lomsikati angagudluki lula kuletibopha lasuka atitsetse. Gogo Magongo (2001) ucishe afakazelane nabo Radcliffe-Brown na Forde (1975:92) ngobe natsi :

Vele esiveni semaSwati sehlukaniso kute.

Sehlukaniso singabakhona uma make welikhaya atfolwe nendvodza. Kepha nanobe kunjalo utawumuka aye kubo bese kuhamba licala liya ebukhosini. Kutawuhlawuliswa lendvodza inkhomo, kugezwa ngayo insila yesihanyo. Make yena utawubuyela kakhe ayewuhlala. Kudzala uma lomsikati atfolakale agwadla beakashaywa kantsi lomdvuna yena bekabulawa kodvwa kulesikhatsi sanyalo kutsiwa usuke atalela indvodza yakho bantfwana labangasiyo yalendvodza ngobe kutsiwa ungumfati wayo wetinkhomo. Radcliffe-Brown na Forde (1975:92) batsi:

Adultry by the wife is spoken of as stealing from the husband, and in formal times the wife was sorely beaten and the lover, if caught in the act, could be killed. Today the lover is fined in court, and the woman may be beaten though if the husband has been away for some years her action is often condoned and she is said "to hit bird" for her husband who has the right to the adulterine children.

Bomake lesimo lesinjena bebasihloniphisa kakhulu bangafuni kutsi senteke ngobe kuba lihlazo lelikhulu kakhulu. Bantfu labadvuna abakavunyelwa kutsi bangashaya labasikati, kulisiko kutsi bangabashayi. Uma ngabe kwentekile kutsi lomdvuna ashaye umfati wakhe akumelanga kutsi amlimate sikhumba. Radcliffe-Brown na Forde (1975:92) batsi ngalesentfo:

Should a wife be lazy, neglect her children, refuse to cook for the man and his kin, or in other ways break her side of the marriage bargain, he is entitled to beat her, albeit no to excess-he must not break the skin and if he should, she returns home and her people will exact a fine before allowing her to return.

Gogo Magongo (2002) naye uyayifakaza lendzaba ngobe yena utsi:

Indvodza akumelanga imshaye umfati, uma imshaya ishaya kuphela sidvwaba, ayifiki enyameni ngobe itamlimata. Nebakubomlobokati bangati kutsi indvodza yakhe imshayile bebakubeka sobala batsi "Tinkhomo atidli umuntfu kepha tidla tjani."

Kungako bekwenteka kutsi ekugcineni indvodza igcine ihlawulisiwe. Uma kuhambe kwaze kwefika kuleso sigaba indvodza ibona kutsi kuncono bamlandze kubo lomfati uma ngabe bese abuyele emuve ngobe imshayile. Umfati naye akumelanga ale kubuyela emuva ngobe uyati kutsi utawuhlawuliswa lowakakhe. Raddcliffe-Brown na Forde (1975:92) bakubeka ngalendlela :

It is very much more difficult for a woman to refuse to return to her husband if he asks her people to send her back and is prepared to pay a fine for any wrong he admits to having committed.

Uma make welikhaya aloya, ubuyela kubo. Bakubo batawufike batfumele bantfu baye ekhakhakhe. Lemindeneni lemibili itawukhulumisana. Kuvunyelwane ngekutsi bamakhele indlu yekulala, lidladla, indlu yekudla nelidladla lekudla lokuluhlata. Lendvodza nobe asukile kuyo kodvwa itawuchubeka imtalise bantfwana ngobe vele yamteka, solo wakulelokhaya. Nakunesifo emtini bayambikela lomfati wabo.

Uma umfati welikhaya ashona angakalotjolwa, uyalotjolwa bese uyiswa esibayeni ayewumekeza, agcotjiswe nelibovu. Utawuhlatjelelwa ingoma

yekucel' inkhonto ngulabo labatawube bakhona. Sakhukulu naso sitawuhlatjwa. Uma sekwentekile konkhe loku kutawungcatjwa. Utawungcwatjwa njengemfati welikhaya lakhe. Kuyinchubo lenhle nalelisiko lolukhombisa kutsi ungumfati kulelo khaya.

3.3.9 MAKETALA

Ngumuntfu lomsikati lowafika ngetinkhomo naye kulowo muti, kepha yena sewukhulile sewunebantfwana labatekile labanemakhosikati. Labantfwana nabo kungenteka nabo sebanebantfwana lokubatukulu kuye. Bantfwana bakhe labasikati kungenteka kutsi nabo sebandzile kantsi nabo sebanebantfwana.

Batukulu nabo bangaba mbadlwana. Maketala yena ungumake lohloniphekile nasemtini wakhe kantsi nanobe atihambela-nje kuyabonakala kutsi kuhamba umuntfu losanelikhaya lakhe. Maketala kwakhe kutsandza wonkhe umuntfu lokhona lapha ekhaya ikakhulu makoti wakhe. Batukulu bakhe kumele abati futsi ababone kutsi baphephile, badlile abanakekele abakhombise lutsandvo. Maketala uye angene esigabeni sagogo ingce nangabe sekanebatukulu. Lokubalulekile uma anebatukulu kwekutsi kumele ntsambama abacocela tinganekwane. Afundzise batukulu bakhe sinanatelo sesibongo sakhe. EmaSwati atsembela kakhulu ekutaleni nawungumfati utekiwe. NgesiSwati umsebenti wemfati kutala bantfwana emtini. Dlamini (1995:95) ukufakaza kanjena:

As soon as this woman got married she was expected to bear children as this was her major duty.

Labantfwana labatele asefika kulomuti ngabo lenamuhla sebaletsa bomakoti nebakhwenyane. Lomsikati uba ngumaketala nangabe indvodzana yakhe

itekile ngobe kusuke kungumakoti lambita ngekutsi ngumaketala. BoRadcliffe-Brown na Forde (1997:95) batsi ngamakoti:

A Swazi woman reaches fullest social stature as "mother" in the home of a married son, where takes charge of his domestic affairs, and lives in the great hut.

Maketala ufundzisa makoti wakhe inhlonipho, kutsi aboyihlonipha njani indvodza yakhe. Lihlazo lamakoti wakhe akalikhipheli ngaphandle, tibi tasendlini. Nakungenteka abone intfo lengakhombisi inhlonipho nobe letawuhlaza ligama lakhe, uyilungisa masinyane ngobe lihlazo lamakoti wakhe litawuwela kuye. NgesiSwati nangabe makoti onile licala liba lendvodza yakhe nalokunjalo nangabe kukhona lokungalungi lokwentiwa ngumakoti wakhe, lihlazo laloko liwela kumaketala. Maketala uyawuhlala angumkhwekati kumkhwenyane wakhe. BoRadcliffe-Brown na Forde (1975:108) batsi:

The mother-in-law is the great umkhwekati

Maketala uyati kutsi indvodzana yakhe nayite umfati ayisilo lutfo, nebantfu bangayikhuluma kabi. Naloko kungenta kutsi maketala aletfwale lihlazo lekutsi uyati kutsi kungani indvodzane yakhe ingateki.

Uma kungenteka kutsi maketala ahambe emhlabeni, licansi lachamuka nalo kubo ngalesikhatsi atekwendza kuba ngilo lelimendlalelako nasangcwatjwa. Uma basaphuma ekhaya baya lapho atawubekwa khona makoti utfwala licansi. Maketala ubekwa etaleni khona lapha ekhaya. Akayi emathuneni njengobe sekungcwatjwa nyalo. SiSwati sitsi make lomdzala ekhaya ubekwa edvute nemuti wakhe khona atewubuka futsi awuvikele. Nanobe asabekiwe etaleni, uyalandwa ete ekhaya atebengamela. Uma ayawubekwa lena etaleni maketala, ngumakoti wakhe lomkhulu lotfwala lomtfwalo layawubekwa nawo lena ethuneni. Nangalesikhatsi asehla kuba nguyey

makoti lomdzala lomendlalelako phasi lapho atawulala khona. Nangabe maketala abesakhulile kutsi abesadvondvolotela, makoti utawubuyela nalo emuva lelidvondvolo. Loko kwentelwa kutsi makoti sekunguye umuntfu lotawusala nalelikhaya esikhundleni samaketala wakhe. Kungako konkhe kumele kutsi kwentiwe nguye makoti esikhundleni samaketala wakhe. Kusukela ngalelo langa lapho atsatsa sikhundla kumaketala wakhe sewutalimela likhaya njengobe maketala wakhe bekalimele.

Umkhwekati umhlonipha kakhulu umkhwenyane wakhe. Ingani phela usuke alungiselela intfombi yakakhe lena emendvweni. Kulesinye sikhatsi kubukeka batsandza bantfwana bemantfombatane kantsi akunjalo, bakhwekati basuke basabela kutsi labantfwana akusibo babo, bebantfu, nakungenteka liphutsa kubo batawubutwa kuye. Gogo Magongo (2001) ufakaza kanje ngebakhwekati :

Phela akusibo babo labantfwana bebantfu.

Bomaketala batsandza bakhwenyane nebatukulu babo kwendlula babo bantfwana nebatukulu. Kuye kube neliphutsa lebalenta bangaboni ngekutsi nakuvakashe umkhwenyane lapha ekhaya bamhlalise netidzandzane bakhohlwe kutsi phela lomuntfu mdvuna futsi uyaphila angahle amshise. Phela kukhuleliswa ngumlamu wakho akusilo lihlazo ngelisiko lesiSwati, akufani nalesikhatsi sanyalo lapho umuntfu angatsi umdlwengulile. Kudlwengula bekungekho kumnakabomkakho ngobe vele kumlamu uyalamuta. Bekute emalungelo ngaleto tikhatsi kodvwa bekutsatfwa kwekutsi kufanele kwenteke khona atewuhlantela dzadzewabo.

3.3.10 GOGO

Gogo ngumuntfu lomsikati lokhulile wakulelo khaya. Ungugogo-nje ngobe nebatukulu sebalala naye lapho ekhaya. Mdzala ngendlela yekutsi sewujinge abe ngumntfwana naye ngendlela lekenta ngayo tintfo. Nasekukhulunywa tindzaba letimatima tikhulunyelwa endlini yagogo. Tindzaba telikhaya letingacatululeki nato tiphelela endlini yagogo, sicazululo sona siba khona, kute lokuphunywa kute sincumo sako nakuzekwabasendlini yagogo. Gogo kuba nguye lonika imiyalo nemihambo yakulelo khaya. Kuba ngugogo futsi lofundzisa bonkhe belikhaya sinanatelo saleso sibongo nekutsi kungani kutsiwe nibakabani.

Gogo ekhaya wenta umsebenti lomkhulu kakhulu ngekubakhona kwakhe. Uma makoti abelekile lapha ekhaya, ugeziswa ngugogo. Gogo uyatati tihlati tekugezisa luswane ngendlela yakhona ngembi kwekutsi alinikete makoti ekhaya. Gogo uyakwati kubona kahle-hle kutsi loluswane lwakhona lapha ekhaya ngobe uyalati lisiko neluphawu lwalapha ekhaya. Gogo ekhaya ufundzisa bantfwana inhlonipho. Gogo utsi ahleti phasi kwesihlahla ngaphandle abe abuka kutsi nje vele labatukulu bayabahlonipha yini labadzala kubo. Nabangabahloniphi, gogo unelilungelo lekubatsetsisa, uma atsetsa bayeva nobe angakaze abashaye ngeluswati. Batali babo labantfwana bayabashaya kungako babalekela kugogo nangabe bonile. BoRad-cliffe-Brown na Forde (1975:105) batsi:

The grandparents are said "to teach the young to respect their parents." Grandparents "scold by the mouth, parents more often with the stick"

Gogo ekhaya kumele alalelwe ngulabancane nalabadzala. Uma gogo angakhuluma atsi kumele kube nemsebenti, bonkhe ekhaya ngeke bawuphikisa lombono ngobe bati kutsi konkhe lokushiwo ngugogo kumele

kutsi kwenteke. Gogo njengobe bekushiwo ngaphambilini kutsi nguyele lowenta yonkhe imicimbi yelikhaya ngobe yena sewuyakhona kukhuluma nalabanye lebangasekho bemuti lapha ekhaya. Gogo ekhaya uyafundzisa. BoRadcliffe-Brown na Forde (1995:105) bona bawusekela kanjena lombono.

The grandmother-gogo- is the main teacher of the young. She sees that the correct ritual is performed to ensure the health of proper development of the grandchildren and she supervises the numerous ceremonies which punctate their growth in status

Nasetitfomba tidzandzane gogo wenta lisiko lakhona njengagogo atinike kudla lokufanele. Akagcini ngekutinika kudla kuphela kodvwa ubuye atitjele kutsi kumele titiphatse njani kuze kutsi buntfombi bato buhlale bugcinekile. Nasetiganile sekufike nesikhatsi sekutsi tiyekwendza gogo umema bomakhelwane nebelusendvo kutsi batekwemukela tinkhomo letingenako lapha ekhaya. Khumalo (1997:57) lombono uwubona ngeliso lelitsi alifane lapho atsi khona:

Phela akagcini manje ngokumema umndeni zwi, kodwa usethinta nomakhelwane ukuba bazomzwisa, babe ngofakazi phela.

Sintfu nasenta tintfo sifaka bantfu labanyenti ngekhatsi, labantfu batewuba bofakazi kusasa. Lokunye kwekutsi letintfo betingabhalwa phasi kungako bekumele kutsi kube nabofakazi labanyenti. Bofakazi labakhulu bekuba bomakhelwane, labobantfu bebangasali ngaphandle. Kungako makhelwane abetsatfwa njengesihlobo sakho ngobe kute intfo loyenta yena angati.

3.3.11 KHOKHO LOMSIKATI

Khokho kushiwo umuntfu losamdzala kakhulu, umsebenti wakhe sekwaba kuphahla. Ababite bonkhe labangasekho ngemabito abo ngobe phela yena

abati, kungenteka kutsi labanye babo uke waphila nabo. Nalangakaze aphile nabo kodvwa lake weva ngabo uyababita kute kutsi lesitukulwane sanyalo sibati labantfu labashoko. Khokho sewutsatseka njengelidloli lalapha ekhaya ngobe angakhuluma intfo iyenteka, kantsi futsi kungashiwo kutsi uyingilozu yalapha ekhaya. Khokho ekhaya utsatfwa njengengilozu ngobe sewudvute naMvelinchanti konkhe lakushoko kuyenteka. Khokho usuke asaphila kantsi lidloli lona selahamba alisaphili nalabaphilako. Khokho uyakwati kukhulumela lebasaphila emhlabeni atjele lese bahamba, kutsi lesebahamba bona bakhulume naMvelinchanti.

Khokho yena kwakhe kukhuluma emaciniso kuphela. Ute licala nemuntfu, kwakhe kukholwa kuphela. Tintfo uvamise kutibona ngeliciniso leliphelile. Sewute emanga uyakholwa kuphela. Ulidloli lesitukulwane sonkhe sakulowo muti. Tibusiso tigcwele kuye. Sewute nemagcubu nalabanye. Intfo layicela ngenhlitiyo yakhe yonkhe iyenteka. Khokho njengemuntfu losakhulile uvakala kancono uma akhuluma nebakubo lesebalala ngobe akasasuye umuntfu lokungenteka avuke ekuseni atfukutsele kungatiwa kutsi sekwentenjani lapha ekhaya. Gogo Magongo (2001) ukubeka kanjena:

*Lokukhuluma kwakhe emaciniso kwenta kutsi
Mvelinchanti amuve kancono ngobe akasoni futsi
ungumuntfu longasayi nasemacansini kungako
konkhe kwakhe kuvakalalakula kuMvelinchanti
ngobe uhlala azilile ngaso sonkhe sikhatsi.*

Uma uzila kukhombisa kuyilangatelela kwakho ngenhlitiyo yakho leyontfo losuka uyidzinga. Khokho-ke yena ngobe uhlala akulungele futsi uhlala ahlobile, utsatseka njengemuntfu losuke angcwele kuMdali. Kungakho umdali tifiso-takhe tonkhe utiva kangcono. Khokho ekhaya ulidloli leliphilako loko lakakushoko kuyenteka kantsi futsi kumele kutsi kuhlonishwe. Imiyalo yakhe iyabonakala ibuye yenteke.

3.4 TIGABA TALABADVUNA

3.4.1 UMFANA

Umfana ngumuntfu lomdvuna loseemncane losesigabeni seminyaka lesihlanu kuya kulosesigabeni seminyaka lesikhombisa nobe ngetudlwana-nje kancane. Umsebenti wakhe kwelusa ematfole netimbuti. Kutawutsi nasakhulakhulile bese welusa tinkhomo. Kulesigaba tinkhomo akavami kutelusa kodvwa nakute libhobhodleyana ekhaya nobe libhungu uye agcine asatelusa. Umfana uhlala esangweni neyise nalabanye nje bafanyana labasuke bakhona kulelo khaya. Kulesinye sikhatsi esangweni kuye kugcwale ngobe kusuke kunebafanyana bakabo makhelwane. Esangweni babe usuke abafundzisa ngetintfo leticondzene nebafana. Abatjela kutsi akumelanga kutsi bahlale edladleni nalabasikati. Bafana bafundziswa basesebancane imisebenti yabo khona kutekutsi nasebakhulile uma bakhulile bangahlupheki ngobe batawube sehati. Bafana bafundziswa imisebenti yemadvodza nekutsi bodzadzewabo bangabobabuka ngeliso lekufuna kuvana nabo nasebakhulile kodvwa bati kutsi bayingati yinye. NgesiSwati dzadzewenu awumteki futsi awumhawukeli kuyatila, akukavunyelwa. BoRadcliffe-Brown na Forde (1975:97) bawubeka kanjena lombono :

The boys are separated from the girls, given masculine duties and in the game of house learn not to choose their sisters as their wives.

Lena esangweni akuhlali kuphela bafana lebasebancane kepha kuhlala bonkhe labadvuna, emabhungu, emajaha kanye nabobabe. Esangweni bafundziswa imihambo yesiSwati. Lokunye lokukhulu labafundziswa kona kutsi intfombi lesonywako ngulenjani. Bayafundziswa futsi kutsi ubonakala njani umehluko emkhatsini kwentfombi nemshwedla, bafundziswa kutsi

bakwati kwehlukana intfombi nalese igwinyile. Uma lina kakhulu labadvuna bahlala ebhabhadleni abahlali edladleni nalabasikati. Bafati abangeni esangweni kuyatila. Lokunye labafundziswa kona bafana kugidza sibhaca.



BAFANA BESIBHACA

Umfana lohleti esangweni ubonakala ngako kwati kugidza imidlalo leminyenti lehlukahlukene. Kugidza sibhaca umfana ukucala asemncane kakhulu. Kungako uma nasakhulile akahlupheki uma agidza ngobe lunyawo lusuke lwetaye.

SiSwati siyasho kutsi ligotjwa lisemanti, nako lokugidza kumele bafana bakwati basebancane ngobe intfo loyifundza ebudzaleni iyahlupha.

Kulesinye sikhatsi kungaze kubukeke kwangatsi ulidliwa kantsi kutsi akamange afundze kuselula.

3.4.2 LIBHUNGU

Libhungu lilinganiselwa eminyakeni lelishumi nesihlanu kuya kulelishumi nesiphohlongo nobe ngetudlwana kwaloko. Kuye kube matinyana ngesiSwati kusho iminyaka lenemba khona mbamba ngobe kunetigatjana letinyentana umuntfu lekumele atengce ngembi kwekutsi angaba nguloku lekwemukelekile kuye. Emabhungu-ke asuke aselusa tinkhomo cobo lwato ngobe asuke asakhulile. Gogo Magongo (2001) ukubeka kanjena:

Kukhula esiSwatini kubonakala ngetigaba losuke ukuto. Kukhula bekutsatsa sikhatsi lesidze kakhulu ngobe lokudla lobekudliwa kudzala kunemphilo ngobe lokunyenti kwako bekuba kudla kwasemasimini.

Bebadla kudla lokuyimphilo kantsi netitselo lebetitfolakala esigangeni nato betiyimphilo kakhulu.

Libhungu nalisakhula liye liphuphe lilele nemuntfu lomsikati. Gogo Magongo (2001) utsi :

Liphupha lilele nentfombatana.

Indvuna Jim Gama (2002) uyehluka wakakhe umbono ngobe utsi:

Libhungu liphupha lilele nesalukati.

Imibono yabo iyashayisana kodvwa lokusele kwekutsi bonkhe baphupha balele nemuntfu lomsikati. Kulokuphupha kwabo baphupha balele

nalabantfu sibili kutawutsi nabaphaphama batitfole bamanti. Kungaleso sikhatsi lapho kutsiwa batfombile. Kutfomba kuyintfo lenkhulu ekukhuleni kwemuntfu. Nakungenteka angatfombi kungeteka kutsi angayi emfatini nobe angabatfoli bantfwana nasakhulile. Kutfomba kusigaba lekumele kutsi lomdvuna asakhula adlule kuso. Nakendlula kuso kujabula wonkhe umuntfu lokhona ekhaya. Bobabe nabogogo bayasijabulela lesigaba nasifika.

Uma libhungu litfombile, livuka ekuseni kakhulu lingcunu lingakagcoki lutfo liye emfuleni liyewugeza. Phela liyati kutsi kwentiwa njani ngobe liyafundziswa lena esangweni. Gogo Magongo (2001) ukubeka kanje:

*Uma libuya emfuleni, libuya lingakagcoki lutfo lingcunu.
Litawufika ligibele etikwesibaya. Kutawutsi emva
kwesikhashana bese liyehla lelibhungu nabo bekhaya
batabe sebonile kutsi lamuhla selitfombile, likhulile.”
Litawungena esibayeni emkhatsini wetinkhomo libenato
ngekhatsi kwesibaya kwenteka konkhe loku unguncu
akakagcoki lutfo.*

Kutawusengwa lubisi ngaleso sikhatsi. Gogo utawutsatsa umule, lubisi nemabele bese uyakuhlanganisa upheka sitfubi semphuphu yemabele. Nakuphekwa lesitfubi kuhlanganiswa naletinye tihlanhla letitsite. Lokudla akakudli, utakudla nasabuya esigangeni. Libhungu litawutsi lingacedza esibayeni kusenga lubisi bese likhipha tinkhomo kuyakudla imphunga. Litakudla lokudla nalibuya esigangeni.

Naliya esigangeni liyatelusa letinkhomo solo mane lingcunu alikembhatsi lutfo. Bantfu labakubonako loko akubetfusi ngobe basuke bati kutsi kwentekani. Bafanyana balapha ekhaya nebendzawo nabo basuke babukile ngobe bafuna kutsi lelilanga libe yimphumelelo. Letinkhomo akumelanga kutsi tiwele umfula. Gogo Magongo (2001) utsi:

kuyatila uma tiwela umfula.

Bafanyana besigodzi basuke bagadze tintfo letifana naleto kutsi tingenteki ngobe bangatibona letinkhomo tiya ngasemfuleni bayativimba ngalokukhulu kusheshisa, kutsi tingeweli. Libhungu litativimba tinkhomo libuye nato ekhaya titewusengwa. Liyawuze lishone lilanga lingakagcoki solo lingcunu. Naselibuyile ekhaya litawunikwa lokudla lokuphekwe ngugogo. Lokudla kudliwa nguye yedvwa lolotfombile ngalelolanga. Ingani phela lokudla kunetihlati nemkhomasi lokuhlanganiswe nalomule, lubisi kanye nesitfubi.

3.4.3 LIJAH/LIJELE



LIJAH

Kuba lijaha kutsatsa iminyaka leminyenti kakhulu. Lijaha-ke lona lilinganiselwa eminyakeni lengemashumi lamabili nesihlanu kuya kulengemashumi lamatsatfu nesihlanu nobe ngetudlwana kwaloko. Lijaha lisuke selitfombile kodvwa imiyalo yasesangweni imane igcinekile engcondweni yalo. Konkhe lokufundvwako lena esangweni liyakwenta kantsi futsi liyakulandzelela ngobe kukuphila nekwati kwalo imihambo yesive nekukhula kwalo lijaha. Jim Gama (2002) utsi:

*Lijaha lelithphetse kahle lisengakayi emacansini
nalomsikati liyalukha lusekwane. Lijaha lukha
lusekwane iminyaka lesikhombisa ingalandzelana.
Emuva kweminyaka lesikhombisa lihlathelwa
inkunzi lekusigaba lesivumelako kutsi selicedzile
ngebujaha balo selingamsoma nemfati.*

Lenkunzi naseyihlatjiwe iyadliwa kodvwa ematsambo ayo awabhashwa. Uma kungenteka kutsi lijaha lukhe lusekwane kantsi alikahlobi luyabuna lolusekwane, kwangatsi kudzala nobe sekunemalanga lamanyenti lwakhiwa. Glory Fakudze (2002) ukubeka kanjena :

*Lolusekwane kwakhiwa ngalo inhlambelo yenkhosi.
Nawungasuye wasebukhosini awungeni kuleyo ndzawo
lapho inkhosi igezela khona.*

Lijaha njengobe lisuke selikhulile liyayisoma intfombi. Nanobe lisoma kepha naliganwa alilali nayo lentfombi sikhatsi singakefiki. Sigaba lesikahle selijaha sekuteka umfati kulapho selineminyaka lengemashumi lamatsatfu nesihlanu. Indvuna Jim Gama (2002) lombono iwufakazela kanjena:

*Mine ngateka umfati ngineminyaka lengemashumi
lamatsatfu nesihlanu.*

kodvwa emaPedi atsi kwehluka wona ngobe Mönning (1967:211) utsi:

To the Pedi, the ideal is for a man to marry his first wife at an age of approximately twenty five years, his second wife when he is middle -aged which would be approximately forty years and a third wife when he is older approximately sixty years.

NakumaSwati sitsembu sikhona kodvwa awukacindzetelwa kuteka umfati wesibili nobe wesitsatfu. Lijaha-ke lona litawutsi ngekukhula bese liyatikhetsela kutsi litawufuna bafati labangaki. EmaSwati akusibo bantfu labatsandza kutala bantfwana labanyenti. Gogo Magongo (2001) lombono longenhla uwufakazela kanjena:

EmaSwati abengatsandzi kutala bantfwana labanyenti ngobe besaba timphi, abehlala abaleka. kungako abetala kancane entele kukhona kubaleka nalabantfwana ngetikhatsi tetimphi.

Uma lijaha seliganiwe nalentfombi seyike yavakasha ekhabo jaha kubese kutfunyelwa intfombatana iye lena ekhabo ntfombi iyewubatjela kutsi lelijaha lifuna kutewuvakasha. Uma lelijaha liya lena ekhabo ntfombi lihamba nengubo yekwembatsa. Lelijaha litawuvakasha uma lengubo seyitfunyelwe lena ekhabo ntfombi. Julayi Mamba (2002) utsi :

*Uma livakasha lijaha nalo aba matsatfu lamalanga
leliwavakasha ekhabo ntfombi. Awendluli kulamatsatfu.
Emuva kwaloko litawuvalelisa.*

Kuteka umfati nawulijaha kuyakhulelwa. Umfati lijaha limteka nangabe sekufike sikhatsi. Nebekhaya sebabona kutsi sekufanele kutsi lijaha lingateka umfati. Esangweni bayafundziswa baphindze bayalwe kutsi babotsandza batali babo. BoRadcliffe-Brown naForde (1975:95) bayakufakaza loku uma batsi:

If your mother and wife were drowning which would you save first? and the correct answer is: "my mother, I can get another wife, but not another mother.

Lijaha linamatsela kunina kakhulu naselitekile kodvwa ngaloko akusho kutsi imiyalo yasesangweni lisuke liyikhohliwe. Lisuke lisahlala nakhona esangweni. Lokunye lisuke libalekela kutsi nalinganamatseli kunina kutawutsiwa lidlisiwe. EmaSwati ayakholelwa emitsini.

EmaSwati awakholelwa ekutseni kungenteka kutsi lijaha lingatfoli bantfwana. Kuye kubukwe kutsi nguyi lomsikati loyinyumba. Uma lijaha litekile kwatfolakala kutsi kute bantfwana lelibatfolako lelashwa ngelikhubalo ngobe kunekwetsembela ekutsini lisuke lingakatfombi kahle. Jim Gama (2002) ukufakazela atsi :

NgesiSwati kute indvodza lengatfoli bantfwana.

Ngalesinye sikhatsi kuye kutjalwe emabele abo bobabili etitjeni letehlukene. Labadzala batawuhlala bawabuka lamabele kutsi ayamila yini. Nakungenteka abekhona langamili bayati bona kutsi ngubani lonenkinga. Batawufuna timbita letitawunatfwa ngibo bobabili. Uma kubonakela kutsi ngulomsikati longatali bakubo baletsa inhlanganti letamtalela bantfwana. BoRadcliffe-Brown na Forde (1975:89) batsi:

Should a woman be childless her husband is entitled to a co-wife from her family to produce children.

Bantfwana yintfo lenkhulu ekhaya, likhaya likhaya ngebantfwana. Sitsembu sivamile kucala kanjena-ke esiSwatini ngobe bekhobomfati abafuni kutsi umntfwana wabo alahlekelwe ngumendvo. Kungako basheshe bayingenele indzaba lefana nalena bese baletsa inhlanganti masinyane.

3.4.4 UMKHWENYANE / UMKHWENYEWETFU



UMKHWENYANE NAMAKOTI

Lijaha naselitekile, liba ngumkhwenyane ekhakhalo. Kunyenti lokwentekako kulesigaba lokukhombisa lutsandvo emkhatsini wamakoti

nemkhwenyane. Makoti nemkhwenyane kulindzeleke kutsi batsandzane ngobe titselo telutsandvo lwabo kumele tibonakale. Mveli Msibi (2002) utsi :

Emndenini makoti nasafikile, emaSwati alindzele kumbona atetfwele ngobe kuyintfo lenhle kutala nawendzile.

Ngiyo intfo lelindzeleke kutsi yenteke. Kantsi vele nabanifisela lokuhle batsi lalani nibabili nivuke nibatsatfu. BoRadcliffe-Brown na Forde (1975:179) bona babeka ngalendlela:

They sleep together and produce children together, and their union founds an economic unit, but in general social and public life their contacts are limited. A man seek companionship with his fellow men, a woman with her fellow women.

Nanobe laba lababili sebatekene umkhwenyana ucitsa sikhatsi lesinyenti nalabadvuna kantsi naye makoti bantfu lahlanganyela kanye nabo ngulabasikati. UMkhwenyane locotfo nalolungile ngulonotsile. Kunotsa esiveni semaSwati kuba netinkhomo letinyenti. UMkhwenyane kuvumelekile kutsi adlale nebalamu bakhe, kepha kumele kutsi angabatsintsi. Nangabakhulelisa umkhwenyane uhlawuliswa inkhomo. BoRadcliffe-Brown na Forde (1975:175) batsi:

Should he, however, make them pregnant without having negotiated marriage, he is fined---

Indvuna Jim Gama (2002) ikufakaza kanjena:

Umkhwenyana nebalamu bakhe badlala yonkhe imidlalo, babambane ematsanga, emabele kodvwa lomsikati akumelanga avume kutsi balale kungatfolakala bakhulelisene akusho lutfo, akusilo futsi nelihlazo.

Nasekakhulelwe uyamteka naye amgidzise kubonakale kutsi umtekile, wamenta umfati, kodvwa utawuba ngumfati lomncane. BoRadcliffe-Brown na Forde (1975:108) bawusekela kanjena lombono:

A wife's sister can be taken as independent of subordinate wives, and until they are indulge in rough and often suggestive horseplay with married sister's husband.

Nangeliphutsa akunakwenteka kutsi bangatsandzani nadzadzewabo. Batawuhlala bobabili bente yonkhe imisebenti yasekhaya bobabili naye umkhwenyane utabatsandza bonkhe ngalokufanako. Kutawuba kuteka kwakhe sitsembu kanjalo kantsi kulesinye sikhatsi vele usuke kasanaso sitsembu. Umkhwenyane kunetintfo lekumele kutsi aticikelele, atihloniphe letinye atigweme.

Nangeliphutsa umkhwenyana akumelanga kutsi ahlale ecansini laninatala, kuyatila. BoRadcliffe- Brown na Forde (1975:177) batsi:

A son-in-law should not sit on the same mate as his mother-in-law

Umkhwenyane uhlonipha kakhulu ekhakhakhe. Maketala yena akahlangani naye ngemehlo. Umkhwenyane kumele alugadze lulwimi lwakhe lungamani lushelele atitfole asetfuka inhlamba. BoRadcliffe-Brown na Forde (1975:107) bawufakaza kanjana lombono:

A man would be fine by his wife's family counsel if he makes leved jokes or in any way misbehaves in her present 'shame' prevents him eating in her present.

Umkhwenyane akayibhibiti inhlamba nobe emagama langanakubusiseka ekhakhakhe. Kuto tonkhe tinhlanga tendlu lemnyama umkhwenyane akadli

embi kwemkhwekati. Umuntfu laye amtayeke ngekuhamba kwesikhatsi nguye babetala wakhe. Budlelwane bemkhwenyana neyisetala bandza kakhulu, uma avakashile akalenti liphutsa lekungahloniphi. Bayavisisana futsi bobabili, kodwa ngenhlonipho. BoRadciffe-Brown na Forde (1975:108) batsi:

Being of the same sex, relationship with the father-in-law is less straited than with the mother-in-law, but the umkhwenyana is always on his best behaviour on his occasional visits.

3.4.5 INDVODZA



INDVODZA

Indvodza kushiwo umuntfu lomdvuna losatekile lonemuti. Kuba yindvodza kuyakhulelwa. Indvodza iba nemfuyo lenyenti kantsi nelikhaya layo ligcwala bantfu kukhombisa kutsi idla yesutse, phela likhaya lelingalambi libonakala ngekuhlala linebantfu labanyenti. Indvodza ekhaya layo iyaba nemfati munye kantsi kulesinye sikhatsi itsatsa sitsembu. Ngalesinye sikhatsi indvodza itsatsa sitsembu ngobe kufuna umkayo kutsi isitsatse. Imvamisa lomkayo usuke afuna umuntfu lotamsita ngemisebenti yasekhaya nekumetfwalisa bantfwana. Imisebenti yasekhaya nayiminyenti kuba kuhle nakasitwa. Uma inkhosikati ikhetsele indvodza yakayo umfati, indvodza ayivamisanga kwala, iyajabula ngobe iyati kutsi umfati wayo ngeke ayikhetsele umuntfu lengeke imtsandze Mönning (1967:214) uyibeka kahle lendzaba nakatsi:

Often a women will urge her husband to marry her younger sister who will become subordinate to her, sothat she may have a "companion" who will share her labours and her loving care for her children without the jealousy of a stranger co-wife.

Uma kutekwa kwalomunye umfati kufunwe nguloyo losuke akhona ekhaya akukavami kutsi kube nemsindvo ngobe uye ateke umlamu wakhe lomncane nobe umntfwana lotalwa ngulomdvuna. Nangabe indvodza iyatikhetsele yona umfati lemtsandzako kuye kube nemsindvo ngobe umfati lomdzala angakhoni kumemukela. Mönning (1967:214) ukufakaza kanje:

It sometimes also happens that the wives of polygamist do not get on well together.

Kuteka sitsembu lesemukelekako endlini yesiSwati ngukutsi indvoza ilandze umlamu wayo lomncane ngobe kutakwenta kutsi bahlale kanye futsi nalokutsandzana kube khona kakhulu, kute latawungena emkhatsini wabo bobabili.

Sitsemu sendvodza siyahloniphana. Sibitana ngabodzadze. Kulokunye siye sibitane ngetibongo taso. Bafati basesitsenjini baye babitane ngemagama ebantfwababo labadzala. Kulesinye sikhatsi baye babitane ngeligama lemntfwana wemfana lokhona lapha ekhaya. BoRadcliffe-Brown na Forde (1975:94) batsi:

Co-wives call each other dzadze of fetu (sister), but usually speak of each by their different clan names as mother of so and so.

Esiveni semaSwati nangabe indvodza inesitsemu ibukeka iyindvodza sibili, ngisho nome ikhuluma kuyevakala kutsi itsini kantsi umfati ubonakala ngekutsi atale bantfwana. Lombono ufakazela boRadcliffe-Brown na Forde (1975:89) nabatsi :

Swazi say, "polygamy(isithembu) is the nature of man, while the nature of woman is satisfied through children.

EmaSwati kuteka sitsemu awakutsatseli nje emoyeni kepha akutsatsa njengelisiko kutsi uma uyindvodza kumele ube naso, njengobe nayo ingwenyama leseyakhotsama Sobhuza II yayinesitsemu lesikhulu kakhulu. Kunotsa kwengwenyama kubonakala ngebantfwana nebafati labanyenti. Lombono Ufakazelwa boRadcliffe-Brown na Forde (1975:89) nabatsi:

Wives and children are regarded as a man's greatest assets and polygyny is the ambition of the tribes man, an ambition most frequently achieved by aristocrats and wealthy elderly commoners. The king is expected to take more wives than any of his subject, and the present king, who was born in 1902 has more than forty wives.

Kulolokucaphuniwe kuneliphutsa ngemnyaka wekutsalwa kweNgwenyama Sobhuza II. Sobhuza II lowatalwa ngemnyaka wa-1899 hhayi 1902. Sitsemu emaSwati ayasinakekela futsi asikhonte kakhulu ngendlela yekutsi indvodza

iye ifune tihlati tekwenta kutsi sitsembu sayo sihlale sivana singacabani kalula. Kuvana kwesitsembu kwenta kutsi ekhaya kube nethula. Kantsi nayo indvodza itiva ingumnumzane lophelele lekubonakala kutsi uyakwati kuphatsa umuti wakhe. Emakhosikati asesitsenjini kuvana kwawo kuletsa inhlalo lenhle emndenini. Jim Gama (2002) utsi :

*Kungevani kwemakhosikati kwenta likhaya lingabi nesitfunt
Ngobe kuhlala kunemsindvo.*

Nakungenteka indvodza inamatsele kumunye umfati abe yintsandvokati, lalamanye emakhosikati aba nesikhwele bese ayamloyisa. Bebat sakatsisana bomake nangabe kunentsandvokati. Imvamisa intsandvokati kuba ngumfati lomncane kulawa lamanye emakhosikati. Nanobe intsandvokati kungulena lencane nobe lesemkhatsini, umfati lomdzala akalahlwa ngobe utsatfwa njengamake wemuti. Konkhe kwatiwa nguye. Kute indvodza letakwenta ingakamtjeli umfati lomdzala. Kulaba labanye sikhwele sitawudlanga kakhulu ngobe banemona ngentsandvokati. BoRadcliffe-Brown na Forde (1975:94) batsi:

Bukhwele is the special word applied to jealousy of co-wives, and the majority of accusations of witchcraft are leveled against these woman, particularly the headman's favorite.

Labanye bafati bayakhweleta balandze inhlanti kubo kutsi itewutala ngobe bacabanga kutsi indvodza iteke lomunye umfati kunjengobe yena angatfoli bantfwana nobe atele emantfombatane kuphela. Gogo Magongo (2002) ukufakazela kanje:

Umtfwana wemfana uyintsandvokati kuyise.

Uma umfati ete umtfwana wemfana ubona kwangatsi akatsandvwa, kungako agcine aye kubo kuyawucela inhlanti. Inhlanti uma icelwa kumele kutsi itfolakale ngobe isuke kuyawuvusa likhaya. BoRadcliffe-Brown na Forde (1975:103) bakubeka ngalendlela :

If a woman has no child or if she has born only daughters, she may ask her brother to provide an inhlanti.

Imvamisa bafati labalwela indvodza ngulabo labefika muva, ingani phela umfati uyati kutsi ayitali inkhosana, inkhosana italwa ngulabo labefika muva. Nabo labefika muva nakukhona labatekwa muva ngeke nabo bayitale inkhosana ngobe inkhosana italwa ngekusindza kwengati yemuntfu, sibonelo kuteka umntfwana wenkhosi, wendvuna nome sikhulu. Jim Gama (2002) ukufakazela kanje:

*Umnumzane ekhaya nebelusendvo babuka ngeliso
lelikhaliphile nangabe ¹lisokanchanti ligabisa
inkhosana inyongo. Lokutfuma lelisokanchanti
kwentelwa kutsi lingayiphiki lenkhosana uma
uyise angasekho litsi aliyati. Nguletinye tintfo
leti letakha umuti kumaSwati ngobe kutsi
umuntfu uyindvodza ubonakala ngako kuchuba
tintfo ngendlela lemukelekako esiSwatini.*

Nanobe kukhweleta kukhona esitsenjini lokuhle kwekutsi bafati babovana kantsi ngesiSwati indvodza akusiyo yakho wedvwa yenu nonkhe.

BoRadcliffe-Brown na Forde (1975:94) babeka batsi:

Co-wives are on friendly terms with each other.

Uma indvodza iteke kahle emakhosikati ayo kumele avane, ahlanganyele umsebenti wawo uma awenta, ikakhulu nakaya etinkhunini, kuyawulima nekuyakukha emanti, bapheka bonkhe, futsi abalwi ngobe basuke

balungiselela umndeni kudla. Uma kumele bentele umnumzane emahewu awenta bonkhe. Emaganu nawo bawabhobota bonkhe bahlangene bandzawonye. Phela indvodza ibona ngabo buganu kutsi itsandzwa ngakanani, ngobe nayo itawubita bomakhelwane kunatfwe kube njeya boRadcliffe-Brown na Forde (1975:94) bawusekela kanjena lombono longenhla:

Co-wives participate in a number of joint activities in a daily routine, they each contribute to the main family meal and each in the yard of the great hut, if the head man wants beer, all his wives grind the grain, fetch the wood and water, contribute utensil, if he wants his field weed all the wives work in them.

Kwenta kwabo tintfo ndzawonye kwenta kutsi kube khona kuhlangana nekuvisisana uma lamakhosikati ente lokutsite. Kuvana lokukhulu kumele kube khona emkhatsini wamaketala namakoti lomdzala. BoRadcliffe-Brown na Forde (1975:94) batsi:

The keeping of peace in the family depends largely on the tact and wisdom of the mother of the headman and his first wife.

Makoti lomkhulu namaketala ngabo labenta likhaya lihlale lite umsindvo. Uma bona bobabili bavana batakwati kwekhuta labanye labancane. Maketala akafuni kutsi umntfwanakhe angabi nemuti. Kungako enta konkhe lokuhle ngobe entela umntfwanakhe.

Indvodza iyawugedla yona ngekwayo umvunulo. Umvunulo awugedlwa ngulomunye umntfu. Kuwa kwemvunulo endvodzeni akusho lutfo. Ungawa nayigidza iyawuyekela ize icedze kugidza, kutawutsi emva kwaloko bese iyawutsatsa. Akusilo lihlazo kuwa kwemvunulo. EmaSwati ayakwati loko. Uma indvodza ingetsembi kutsi umntfwana lotsite utelwe ngiyo, icabange

kutsi uphingiwe, umvunulo uyasentjetiswa kutfolakala kutsi mbamba mbamba lomntfwana wayo yini. Umvunulo usetjentiswa ngekutsi lomntfwana ahoshiswe lomvunulo. Uma angasuye walapha ekhaya kutawubonakala. Kepha loku ngekusho kwendvuna Jim Gama (2002) ukubeka kanjena:

Kumele kwenteke unina angaboni. Nakutfolakala kutsi akusiye walapha ekhaya lomntfwana, kute latakwenta uyise ngobe kutawusho kutsi tidle emabele akhona. Utakwentelwa lisiko lalapha ekhaya.

Litfondvo liyasentjetiswa kutfolakala kutsi ngubani longatali emkhatsini kwendvodza nemfati. NgesiSwati-ke kute indvodza lengatali, kutsiwa isuke ingakatfombi kutawusetjentiswa tihlati kute itfombe. Umfati-ke yena uyalashwa kodvwa letimbata batinatse bobabili. Nayala imbeleko, kulandvwa inhlanganti itewuhlantela lodzadze wayo nome lobabekati wayo.

NgesiSwati uma indvodza ibuya etjwaleni iyahlabela, ihlabele ingoma isachamuka ekudzeni, yenta nje umsindvo lotakwenta kutsi nakukhona umuntfu lokhona lapha endlini avele aphume. Indvodza ayivele ingene nje endlini, phela ngesiSwati akukho kutumana ufune kubona intfo letakuvisa buhlungu. Kungako indvodza yenta umsindvotsite uma ibuya nobe imemete munye webantfwabayo itewutfolakala kukhwetiwe. Mönning (1967:197) uyibeka kanjena lendzaba:

A well-mannered man whistles when he approaches his wife's hut at night so that any other visitors will know they have to leave by the back entrance.

EmaSwati sive lesihloniphako futsi lesingawutsandzi umsindvo nelihlazo. Konkhe loku kutintfo letifundziswa esangweni nasentsangeni basakhula. Intfo loyifundze ebuncaneni kulukhuni kwehlukana nayo lula. Kungako umuntfu loliSwati mbamba angehlukani nekuvunula, nanyalo nobe

sekungene tembatfo talabamhlophe kepha yena akehlukani nesagila, usaligcinile lelisiko lakhe.

Uma indvodza ihambile ekhaya ingcwatjwa ekuseni esibayeni khona ekhaya layo. Indvodza akumelananga kutsi yehlukane nelikhaya layo. Nanobe ingcwatjwa khona ekhaya esibayeni kutawutsi emva kwemalanga ihambile bese iyalandvwa lena esibayeni itekwengamela umuti wayo ngalokuphelele ingahlali ngaphandle kodvwa ingene ngekhatsi endlini. Kutawutsi uma sekugezwe emanti bese kubekwa inkhosana ekhaya. Inkhosana-ke yona ayitalwa yinkhosikati kepha italwa ngulabanye bafati nabeyinesitsembru, uma kute sitsembru umntfwana wekucala uba yinkhosana.

3.4.6 BABE



BABE WELIKHAYA

Ngumuntfu lomdvuna lonemfati nebantfwana. Babe nendvodza kuyafana ngobe nayo indvodza isuke itekile kantsi futsi nebantfwana bangaba khona uma imbeleko ivumile. Babe ekhaya uvamise kutsi kube nguye locala indzaba. Babe ekhaya kumele kutsi abe nesikhatsi nemndeni wakhe acoce nawo. Kucoca nababe ekhaya kuyintfo lengakavami ngobe kutfolakala kutsi esikhatsini lesinyenti usesangweni nalabadvuna kantsi naye make usuke afundzisa emantfombatane umsebenti wasekhaya, kupheka. Esangweni bafana bafundziswa inhlonipho, nanobe indvodzana seyikhulile itekile, inemfati nebantfwana kodvwa inhlonipho kuyise ihlala ikhona ngobe iyati kutsi ingumntfwana kuyise, imiyalo yeyise iyawuhlala iyihlonipha njalo BoRadcliffe-Brown na Forde (1975:97) batsi:

From infancy sons are taught to obey the father's word, and even married sons are never regarded as free from control.

Babe ekhaya akahlonishwa kuphela bantfwabakhe kepha nebafati bakhe imbala bayamhlonipha, bayazotsa, bamtfobele ngobe bati kutsi bangaphansi kwakhe. BoRadcliffe-Brown na Forde (1975:93) batsi:

The wife is subordinate to the husband in the family religion.

Umfati ngesiSwati ungaphansi kwemyeni wakhe. Libhayibheli liyakuvuma loko nalitsi umfati akatfobele indvodza yakhe. Loko kuyafakazelwa naLibhayibheli Lelingcwele kubaseKolose (3:18):

Bafati, tfobelani emadvodza enu, njengalokufanele eNkhosini.

Libuye Libhayibheli likusho ngalokusobala kutsi bobabe nabo ngalokunjalo babobatsandza bafati babo. Asive Libhayibheli Lelingcwele kubaseKolose (3:19) nalitsi:

Madvodza, tsandzani bafati benu, ningabacansukeli.

EmaSwati abesolomane akwenta loku asengakalati Libhayibheli. Lisiko lawo kutsi atsandze bafati bawo njengobe nabo labafati bawatfobela emadvodza abo. Uma babe ahambile ekhaya emakhosikati akhe ayampheleketela bese ahlala phasi, angaphumeli ngaphandle. Batawubese bayaphuma naye bayomngcwaba kutsi lamakhosikati ajike abuyele endlini. Lithuna batalibona ngakusasa uma bayawukhonjiswa lona. Uma babe ahambile ekhaya bomnakabo batawu¹ngena lomfelokati bamtfolise bantfwana. Labantfwana batawube babalendvodza lehambile. Lelekamngenile utakondla labantfwana abatsengele kudla. Likhaya lemnakabo lonkhe litawubonwa nguye netinkinga talo titawucatululwa nguye. Nakunekugula konkhe kutawubonwa nguye. BoRadcliffe-Brown na Forde (1975:97) bakubhale kanje:

When a man dies, his younger full brother is expected to 'enter' the widow and bear children for the deceased.

Loku kufakazelwa naLibhayibheli Lelingcwele kuGenesis (38:8) nalitsi:

Juda wase utsi ku Onani, umnakabo-Era : "ngena lomfelokati wemnakenu, wente lokufanele njengemkhula wakho, utalele umufi bantfwana."

Lokungenwa ngumnakabo ndvodza yakhe lencane akusiko kugwadla kodvwa kulisiko lelatiwako esiveni semaSwati. Uma kwenteke loko umndeni uyakujabulela ngobe ngiwo lofuna kutsi kwenteke. Bantfwana baloshonile

nabo bayakujabulela ngobe bayati kutsi lifa leyise angeke lidliwe bantfu bekuchamuka kepha litaba lelikhaya. Bantfwana labatawutalwa kulokungenwa batawutsatsa sona sibongo salelokhaya. Nanoma umfati angangenwa wesibongo lesinye labantfwana labatawuvele batsatse sibongo salowahamba ngobe phela walotjolwa. Kungenwa ngumuntfu wangaphandle nanobe kwenteka kodwa akwemukeleki ngesiSwati. Uma indvodza yona ifelwe ngumfati basekhakhayo bayinika umfati lotawuvala lohambile. Mönning (1967:205) ukubeka kanje:

If, as sometimes happens, a woman dies living young children, among whom there is a son, who still need maternal care, the husband can also marry a sister of the deceased to take care of the children.

Sintfu siyakuvuma kutsi indvoza iteke umlamu wayo lomncane kute kutsi akhulise bantfwana badzadzewakhe. Nanyalo lomtsetfo usachutjwa esiveni semaSwati. Labakholelwa kakhulu esilungwini lebatsadza kuhlubuka elisikweni labo bakubona kungasiyo inchubo lenhle, kukhombisa kwangatsi vele lendvodza beyimfuna lomlamu wayo asaphila kantsi cha, kulisiko kutsi bantfwana balongasekho bakwati kuphila, futsi bakhule kahle ngobe batawube basesandleni samake wabo lomncane. SiSwati siyakuvuma kutsi inhlanyelo lenhle nangabe uyitsandzile uyicele esininini ngobe sitakunika. BoRaddcliffe-Brown naForde (1975:103) bawusekela kanjena lombono:

A Swazi idiom state "The seed is begged from the kin.

Uma inhlanyelo uyibonile kutsi yinhle uyachubeka ngekufuna nayo khona titjalo takho titewuba tinhle.

3.4.7 BABETALA



BABETALA

Uma indvodza inebantfwana bebefana sebatekile baba nebafati nabo labantfwana sebatekile kungaleso sikhatsi lapho indvodza ibitwa ngekutsi ngubabetala. Babetala uyahlonishwa ekhaya, uhlonishwa bomakoti nawo wonkhe umuntfu lokhona ekhaya. Makoti akadli lapho kuna babetala wakhe nangeliphutsa. Naye umkhwenyana lapha ekhaya uyamhlonipha kakhulu uyisetala. Uyati kutsi angaphatsa kabi umntfwanakhe utamtjela. BoRadcliffe-Brown naForde (1975:108) bakubeka kanje:

A man treats his wife's father with respect and courtesy, knowing that he is the person to whom the wife will appeal if badly treated.

Kuye kubukeke kuyintfo lenhle kuhlonipha ikakhulukati lapho usuke umuhle ngakhona. EmaSwati akubona kuyintfo lenhle kutsi wonkhe umuntfu ahloniphe umuntfu lomdzala nalomncane. EmaSwati ahlonipha nalapho ateke khona. Kuhle kutiphatsa kahle emtini webantfu. Babetala ekhaya kakhe uyaphahla ngobe nguye umuntfu lomdvuna. Uma kungenteka kutsi kubekhona lote imbeleko lapha ekhaya nanobe sikhatsi sesifikile, babetala uya esibayeni ayewuphahla ngobe kukhona lokungahambi kahle kubo bobabili. Uma kunenkhinga emndenini emadloti ayakwenta loko. Imvamisa uma umnumzane aphahla, uphahla ngetikhatsi tasekuseni kodwa uma kuyinkinga njengalena yekutala babetala angaphahla nobe ngasiphi sikhatsi ngobe kusuka kunekugula ekhatsi ekhaya. Nakatfukutsele emadloti ayenta kutsi kube matima kutala. BoRadcliffe-Brown naForde (1975:93) bakubeka kanje.

Difficult birth is sometimes attributed to the anger of his ancestors because of bitterness between himself and his wife.

Utawutsi babetala angaphahla bese uyakhululeka lotetfwele. Imvamisa kusuka talukati talapha ekhaya titsatse imishanyelo titungelete lendlu lalele kuyo lona locakekile. Titungeletela tibita bonkhe lesebahamba balelo khaya. Kutawutsi nasebatungeletele katsatfu umntfwana atsi bhalakaca, abhalakacele ngaphandle. NgesiSwati bekungekho kutsi umfati nacakekile asikwe njengobe sekwenteka lomuhla. Babe ekhaya wenta umsebenti lomkhulu kakhulu ngobe tonkhe tidzingo telikhaya timelwa nguye. NgesiSwati babetala wenta konkhe lokudzingwa ngumndeneni wakhe ngobe nguye lowengamele umuti wakhe.

3.4.8 LIKHEHLA/MKHULU/LICHEGU

Ngekusho kwendvuna Jim Gama (2002) utsi :

*Likhehla kushiwo indvodza lekhehlile ngobe ngeke ube
likhehla ungakakhehli, kantsi lichegu utsi ngumuntfu
lomdzala loseekengcile ebudvodzeni.*

Kantsi Gogo Magongo (2001) yena akakuhlukanisi utsi:

*Kuyefana bonkhe bantfu lebasuke sebakhlile bangemakhehla
nobe ngemachegu.*

Likhehla-ke lona ekhaya linika imiyalo lifundzise nalabasakhula kutsi batiphatse njani. Imiyalo yonkhe yelikhaya itfolakala kuwo emakhehla ngobe kwenta kwawo kunemaciniso. Babantfu lekutsi nobe baphahla kusheshe kuvakale kulese bahamba ngobe sebete emagcubu nebantfu. Emakhehla atfolakala asita kakhulu uma kulotjolwa intfombi lapha ekhaya ngobe ngabo bantfu lekutfunywa bona kutsi bakhulumise bakhongi. Emakhehla ngaleso sikhatsi anika imiyalo lecinile, afundzise labasakhula indlela lekungiyo yekuhambela tinkhomo uma bangaloboli belikhaya.

3.4.9 KHOKHO LOMDVUNA

Likhaya lelisaphilelwa ngukhokho lisuke linenhlanhla lenkhulu. Nanobe khokho asuke asekhule kakhulu kodvwa kwenta kwakhe konkhe lapha ekhaya kunetibusiso. Uma khokho asekhona kulowo muti, konkhe lokudzinga umuntfu lomdzala njengako kuphahla kwentiwa nguye. Khokho usuke asete umsebenti langawenta ngobe usuke asekhulile kodvwa kuphahla uyakwenta ngobe utawukhona kubita bonkhe bendlu yakabo lese bahamba abatjele loko lafuna kukusho. Kwenta kwakhokho ekhaya

sekwendlulele ngobe yena sewusedvute nalesebahamba uyakwati kukhuluma nabo ngobe labanye babo uyabati uke waphila nabo. Nentfombi lapha ekhaya uma iyawukwendza nguye layiphahlelako, nalabo labasuke bafika kulomuti batekwendza nguye lobabikako emadlotini akubo. Jim Gama (2002) utsi :

*Khokho ekhaya akatfukutseliswa ngumuntfu, uma
kungenteka akubambe ngenhlitiyo uvamise
kungalungelwa ngulutfo.*

Khokho nakacela intfo kuMvelinchanti isheshe ivakale ngobe sewusondzelene naye. Akasoni. Sonkhe sikhatsi uhlala azilile. Konkhe kwakhe kuliciniso. Nakashona khokho lomdvuna ekhaya ungcwatjwa njengendvodza naye. Likhaya lakhe naye ngobe nguye lowalicala nobe walishiyelwa batali bakhe.

3.5 TIGABA TEBANTFU LESEBAHAMBBA

3.5.1 UMUYI

Umuyi kushiwo umuntfu lomdvuna nobe lomsikati lowashona kadzeni. Nangabe umuntfu wahamba kutsiwa nawukhuluma ngaye sewaba ngumuyi lowo muntfu kutsiwa waya, emaSwati anelitsembe lasembili nobe angati kutsi kuyiwaphi. Bantfu bakudzala babenenkholo yekwetsembe. Bebetsembe kutsi umuyi ngalelinye lilanga utawubuya ngobe umuntfu nakahambile uye abuye. Phela nakabuya ubuya sekangumoya angabonakali ngemehlo kepha tento takhe nekukholwa kuye ngiko lekwentla kutsi kukholwe kutsi utawubuya. Nasabuya ubuya asalidlotti. Uma emaSwati aphahla akholwa kutsi utawuva bese yena umuyi uwakhulumela naMvelinchati. Kunekwehluka kwembono kuGogo Magongo (2001) nendvuna Jim Gama (2002). Jim Gama (2002) utsi:

*Umuyi nelidlotti intfo yinye ngobe nawuhambile
emhlabeni sewulidlotti.*

Kantsi Gogo Magongo (2001) utsi:

*Umuyi angeke kuphahlwe kuye ngobe usuke asandza
kuhamba².*

NgesiSwati labebangekho ngalesikhatsi angcwatjwa umufi babeka litje elibeni lakhe. Wonkhe lobekangekho nakungcwatjwa utawubeka litje baze baphelele bonkhe labatewubona lithuna. Nababeka lelitje bakhuluma tifiso tabo bese babeka litje etikwelitfuna. Nasekuphele sikhashana umuyi uyalandvwa emathuneni ayiswe ekhaya. Imibono yaGogo Magongo neNdvuna Jim Gama ifike ihlangane lapho labantfu sekungemadloti bonkhe

²

Kuhamba kusho kutsi sewafa

ngobe batsi bayalibuka likhaya labo kantsi futsi bangumoya. Kulolucwaningo kuphakanyiswa kutsi umuyi vele ngumuntfu losewashona kadzeni kepha lidloti ngumuntfu lowashona lobuye aphahlwe lokusho kutsi umuyi angaba lidloti nome angabi lidloti.

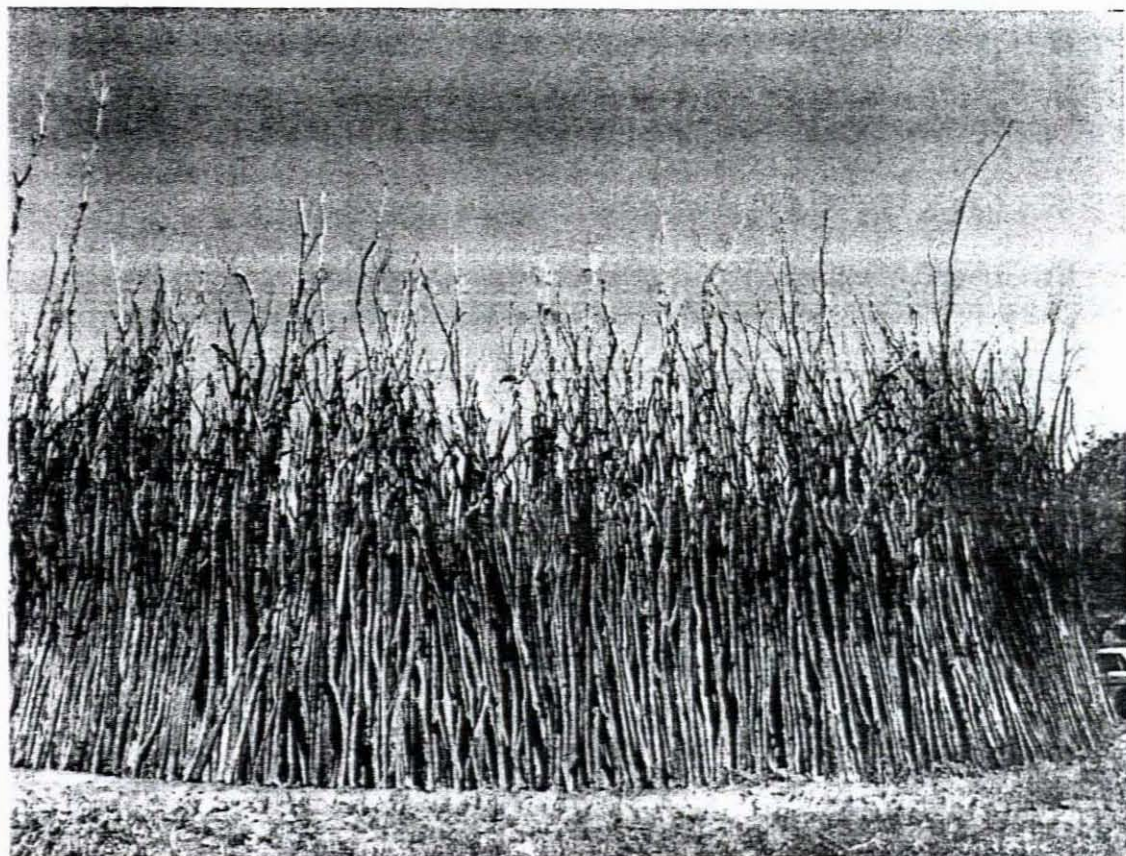
3.5.2 LIDLOTI

Umuntfu losewahamba longeke asabonwa ngemehlo enyama kepha asangumoya. Lidloti-ke lona kunekukholwa kutsi selisedvute navelinchanti kantsi emaSwati ayakholelwa ekutseni lidloti litawakhulumela naMvelinchanti ngobe lingumoya.

3.6 TINDLU TESISWATI

3.6.1 LIKHAYA

Likhaya lesiSwati lakhiwa libe yindingiliza lenkhulu ngobe kwentelwa kutsi tonkhe tindlu talapha ekhaya tibe ndzawonye. Lingaphandle kwemuti libiyelwe ngetinsika. Letinsika letingaphandle atimbelwa tonkhe phasi, kubakhona letibekiwe nje kuphela. Kwentelwa kutsi nakungenteka kutsi kushe kubelula kucisha lomlilo ngobe kutawuvele kukhishwe letinsika letingembili bese kuba lula kubhula lomlilo ngaleyondlela. Lokunye emaSwati lakuhlakaniphela kutsi nalibiywe kahle likhaya kute umoya lotawungena udzilite tindlu tabo ngobe phela bakha ngetintfungo temtfolo. Umtfolo uyatfolakala ngebunyenti eveni leSwatini kantsi nakuleli laseNingizimu Afrika uyatfolakala. Lingaphandle lemuti wesiSwati libukeka kanje:



LINGAPHANDLE LEMUTI WESISWATI

Uma umuntfu angena ekhaya leliSwati uyakhulekela atsi "kakhulu nina bakazibani" (asho sibongo sakulelo khaya). Umnumzane utawubese uyavuma ngobe vele uhlala esangweni. Uma umnumzane angekho esangweni usuke ahleti ebhabhadleni ngobe vele yindzawo yakhe yekuhlala. Nabafuna kudzingidza ludzaba lolutsite, lutawukhulunyelwa lapho. Lofikako nase kangenile utawubingelelwa libutfo bese liyamlayela kulowo lotabe ete kuye. Umuti wesiSwati nawungena kuwo ubukana nesibaya. Sibaya singasesandleni sesancele.

Sibaya emtini wesintfu sibaluleke kakhulu ngobe sitsatfwa njengesisu nangabe makoti akhulelwe emtini. Uma makoti afika atekwendza kumele kutsi angene esibayeni khona emadloti emuti Atemati. Gogo Magongo (2001) ukubeka kahle ngobe utsi:

Usuke atelwe kabusha kulomuti.

Uma umlobokati asangenile esibayeni kuyafana nekutsi uyingati yinye nalabo balapha ekhaya, sewungumntfwana wakhona ngalokuphelele. umlobokati ungena esibayeni ngalesikhatsi asengakacali kupheka, asefika, uma ayawugidza. Emva kwaloko akayiwuphindze alubeke lunyawo lwakhe esibayeni, kuyatila. Bafati abangeni esibayeni. Ngisho nesalukati ingce nasingumfati ngeke singene esibayeni. Lolucwaningo lufole kutsi kuyenteka lomsikati angene esibayeni ikakhulu nasaluphele kantsi balapha ekhaya sebahamba. Kepha kuba nemsimeto lowentiwako ngembi kwekutsi angene. Sibaya indzawo yalabadvuna.

Sibaya kumakoti sifaniswa nesisu semfati ngobe sisuke sibiyelwe tingodvo bese ngekhatshi kwaso kuba ngumakoti lotsatfwa ngekutsi ungumntfwana losuke asesiswini. Uma umlobokati asesibayeni kumatima kakhulu ngalesikhatsi atewucela inkhonto. Lachamuka nabo abafisi kumbona ngobe ngiso sigaba lesimatima kakhulu ekugidzeni kwakhe konkhe. Inkhonto icelwa kabuhlungu kantsi kumatima. Lobulukhuni lobu umlobokati lahlangabetana nabo ngibo labonakala kubo kutsi utakumela yini kwasemtini. Lengoma umlobokati layihlabela nakacela inkhonto, yakudzala kantsi nanyalo kusahlatjelwa yona nangabe umuntfu ayekwendza. Nanobe kubuhlungu, kulisiko lekumele lenteke nawendza ngobe bantfu basendza nanyalo, baphindze bayisebentise yona lendlela yekwendza ngobe ngesiSwati uma ungakangeni esibayeni usuke ungakendzi kahle. Umfati lotekwe kahle ujika esibayeni ngesiSwati.

itewuhlatiywa sive netindvuna khona. Gogo ekhaya unemasimu kodvwa akatilimeli yena ngobe asakhulile. Ulinyelwa bomakoti netintfombi lese tikhulile letisekhona lapha ekhaya, letinye letisakhula nato tifundza ngako kulimela gogo.

Lokudla gogo lakutfolela emasimini akhe ukubeka enyangweni yakhe. Lokukubeka enyangweni yakhe wentela kutsi akhone kupha labatawube bamvakashele lapha ekhaya, ngobe kutawutsatsa sikhatsi kutsi ayewucela kubomalukatana bakhe uma afuna kepha umuntfu kudla, kantsi kuncono natawutsatsa kwakhe. Gogo edladleni ubasa etiko lakhe. Upheka kudla lakutsandzako. Uphekela kutsi akwati kunika bantfu labafikako lapha ekhaya ngaphandle kwekulindza bomakoti kutsi bapheke. Gogo nakabasile etiko uhlala nebatukulu bakhe abanike kudla lakuphekile. Kuntsambama ubacocela tinganekwane. Makoti nakendzile kuhle kutsi amnakekele gogo wakhe ngekutsi amsindzele indlu yakhe abuye awashe netembatfo takhe.

3.6.4 INDLU YAMAKE

Indlu yamake iseceleni kwalena yagogo. Neya make indlu inelidladla layo. Endlini yamake kutfolakala kulenga tingubo tetikhumba tetinyamatane netinkhomo ngobe ngito lebekulalwa ngato ngaleso sikhatsi. Babe ulala esandleni sekudla kantsi make yena ulala esandleni sesencele. Uma babe afuna make, ucacatsa insika bese make usondzela ngakuye atewulala. Ucacatsa insika nangabe lendlu iyinkhulu inetinsika emkhatsini. Uma lendlu iyincane, kantsi babe ufuna make umchweba ngendvuku ngobe vele utawube advutane. Konkhe loko kwenteka ngalesikhatsi bantfwana balele. Indlu yamake ineliguma lakayo. Uyakhona kubasa ente konkhe endlini yakhe.

3.6.5 LILAWU

Lilawu yindlu yebafana. Lilawu lakhiwa dvutane nesibaya kepha alifiki esibayeni. Nangabe emajaha amanyenti kulomuti emalawu angaze abe mabili nobe matsatfu. Uma tintfombi tivakashile, tivakashele emajaha ato, tingena elawini. Lilawu lite liguma, ingani kutsi bayatakhela basebentisa tinsika embi kwendlu yabo. Elawini utfola kulenga emabhebha, emahiya netingubo tetikhumba labalala ngato.

3.6.6 LIDLADLA LEKUPHEKA

Lidladla lekupheka lihlala nekudla. Ngekhatsi edladleni kuneludziwo. Ludziwo kushiwo imbita lenkhulu. Kubuye kutfolakale nesiguca, siguca kushiwo ludziwo loluncane. Ludziwo edladleni lihlala nekudla. Tindziwo tibekwa ngenhla endlini. Edladleni kuba nelitiko emkhatsini lapho kuphekelwa khona. Liguma nalo libakhona. Lidladla kulapho emabhadlela nemahewu kuhlala khona.

3.6.7 LIDLADLA LEKUDLA NETJWALA

Leli lidladla nalo lelihlala kudla lokuphekwa ekhaya nobe tjwala. Tjwala ekhaya buphiselwa kulelidladla. Ngekhatsi kulelidladla kunelihluto lekusetjentiswa lona nakuhlutwa tjwala bentelwa umnumzane. Kulelidladla kutfolakala tindziwo letintsatfu.

1. Ludziwo lwenhloko. Loludziwo lwababe ekhaya lanatsa ngalo emahewu akhe lentelwe ngemakhosikati akhe.
2. Ludziwo lwemsukusuku. Loludziwo babe unatsa ngalo emtini wakhe nakavakashelwe bangani bakhe. Lukhulu kakhulu loludziwo.

3. Ludziwo lwemjoni. Loludziwo kunikwa ngalo bantfu labakhona tjwala kutsi banatse ngalo. Tjwala nabukhiwa edziweni bukhiwa ngesiphungo.

3.6.8 LIDLADLA LEKUDLA LOKULUHLATA

Kulelidladla kuhlala kudla lokungakaphekwa kodvwa nangabe umuntfu afuna kupheka uya kulo lelidladla. Lokudla kusuke sekubhuliwe kodvwa kulindzeleke kutsi kusetjentiswe. Lelidladla nalo linalo liguma lalo. Lofuna kupheka emtini ucondza kulo lelidladla atewutfola kudla latakusebentisa.

3.6.9 INYANGO

Inyango yindzawo lapho kubekwa khona kudla lokubuya emasimini, lokungakabhulwa. Enyangweni kubekwa kudla lokufana nematsanga kanye nemmbila. Konkhe kudla lokusuke kuvuniwe emasimini kubekwa khona enyangweni. Kutsi ekhaya kudla kuvuniwe lonyaka kutawubonakala khona enyangweni ngobe itawuhlala igcwele iphuphuma. Umnumzane utawubona kutsi kudla ukuvunile lonyaka ngobe inyango igcwele. Lelinye ligama lenyango Silulu.

3.6.10. LIDLADLA LEIHLETI

Emadladla lahleti ekhaya angaba mabili, loko kwentelwa ngobe makoti nafikile kutsi akasabuyeli emuva ulala kulo lelidladla. Lokunye kutsi uma makoti abelekile ekhaya ulala kulo lidladla lelihleti. Uma kungenteka kutsi kuphangane letintfo totimbili kungaba matima kuhlala kahle ngobe phela naye makoti nangabe abelekile ngeke alale endlini yagogo ngobe indlu yesive, wonkhe umuntfu ufikela kuyo. Lidladla lelihleti liba nalo liguma. Uma makoti abelekile ekhaya kulapho atiphekela khona, konkhe ukwentela kulo lelidladla. Lokunye kutsi uhlala kulo lelidladla kuze kufike tinyanga lapho

umntfwana alalatelwa khona kungaleso sikhatsi lapho angabuyela endlini yakhe. Makoti uhlala kulo lelidlada kudzimate kufike sikhatsi lapho gogo amkhipha kutsi abuyela endlini yakhe.

3.6.11. LIDLADLA LAMALUKATANA

Emadladla abomalukatana ekhaya aya ngekutsi bangaki bona labomalukatana. Uma amunye litawuba linye kantsi uma bababili atawuba mabili njalo-njalo. Makoti edladleni lakakhe ulala nemkhwenyane wakhe. Kulindzeleke kutsi batfole bantfwana. BoRadcliffe-Brown naForde (1975:179) batsi:

They sleep together and produce children together.

Konkhe loku kwenteka ngobe labantfu bobabili basuke batekene bahlala ndzawonye. Titselo tekuhlala ndzawonye nanitekene ngiko kutsi kuvele bantfwana ekugcineni lokuligugu endlini yeliSwati. Lidladla lamalukatana linalo liguma lalo nanobe angapheki kulo.

3.6.12. LILAWU LABABE

Lilawu lababe lite liguma, utakhela netinsika lingembi lelilawu lakhe. Sivalo selilawu lababe siyaphicwa bese kutsatfwa sikhumba senkhomo nobe lugogo lwenkhomo kuvalwe ngalo. Emgibeni welilawu lababe kulenga kuphela emabhebha kanye netingubo lekutikhumba tetinyamatane. Babe elawini lakhe ulala khona yena, kungenteka kutsi afune umkakhe, ubese uyambita ete kuye. Loko kuvamise kwenteka kakhulu uma babe anesitsemu. Kutawutsi uma acedzile make kuba sendlini yababe bese ubuyela endlini yakhe ayewulala khona. Babe kuyamsita kakhulu kubita make lamfunako labanye bafati bangati kutsi ubite bani ngalelolanga. Lokunye futsi kutsi babe nakasandza kuteka lomunye umfati kuyamsita

ngobe losandza kufika kumele ambite njalo kantsi uma bahamba ngemagama kungaphela sikhatsi lesidze angakabuyi kuye.

Losandza kufika kufanele amvakashele masinyane ngaleyo ndlela. Ngalesinye sikhatsi babe uye atfume lomfati losandza kufika kutsi ayomtsatsela ligwayi lakhe endlini ngobe afuna kubhema kantsi akakacinisi ligwayi lakhe lisuke likuye. Umfati lomncane utalibuka leligwayi lena elawini lababe angalitfoli. Utawutsi nakatawubika kutsi akalitfoli, babe utsi akabuyele ayelibuka. Kutawutsi emvakwaloko bese uyamlandzela lomfati lomncane lena endlini. Loko bekuyindlela yekusita lomfati losandza kufika kutsi angahlali emalanga lamanyenti angakayiboni lendvodza yakhe. Julayi Mamba (2002) ukufakazela kanjena:

*Uma babe sekafikile endlini utawuhlala angasaphumi
ngobe vele kutabe kute ligwayi labelifuna kodvwa
kutawuba kukwekutsi usuke afuna lomfati lomncane
kutsi abe naye."*

Phela uma amtfuma ligwayi lena endlini kusuke kusemini naye babe kungenteka kutsi usuke ahleti nebangani bakhe nobe asentsangeni. Uma angenta kanjalo lisiko lesiSwati lisuke lati kutsi usuke ahloseni.

Kuhlakanipha kwemaSwati lokutsi babe welikhaya abe nelilawu lakhe. Uma kungenteka kutsi afune umfati kantsi ligemu alikafiki, uye asebentise yona lendlela yekumtfuma ligwayi nobe asebentise lenye indlela letakwenta kutsi atfolakale aselawini lakhe. Uma babe ekhaya atfolakala akhuluma namunye wemakhosikati akhe elawini lakhe akusilo licala ngobe vele intsandvokati itawutfolakala iyinyenti elawini lababe. Kungaleso sikhatsi lapho labanye bakhweleta khona, baze bacabange kutsi uyibamba ngemutsi lendvodza yabo kungako itsandza yena kakhulu.

3.6.13. INDLUNKHULU YABABE

Indlunkhulu yababe iba yinkhulu kakhudlwana ekhaya. Kungako iba netinsika ekhatsi tekutsi icine kahle. Iba neminyango lemibili. Lomunye umyango usitsole awubonakali, watiwa nje kuphela belikhaya. Kulowo mnyango kwentelwa kutsi ngetikhatsi tetimphi make akwati kungena khona kanye nebantfwana. Ngekusho kwaJulayi Mamba (2002) waseMatsamo Cultural Village utsi:

Lomnyango lomunye kwentelwa kutsi make nebantfwana baphume kuwo uma babalekela timphi."

Kantsi Gogo Magongo (2001) yena utsi:

Lomnyango awuphumeli ngaphandle ungena ngekhatshi kulenzawo leyakhiwe kutsi babhace khona ngetikhatsi tetimphi. Lenzawo iba yincane kodwa make nebantfwana bangangena kuyo.

Letimphi betikhona kudzala betenta kutsi labasikati bangatali kakhulu ngobe bekuba matima nakumele kubalekwe. Babe-ke yena yedwa utawumelana nayo lemphi ngobe phela bekuliwa ngetikhali. Utabagwaza ngesikhali bangamboni ngobe bacabanga kutsi kute umuntfu endlini ngobe bantfwana batawube babhacile. Ngalesinye sikhatsi uyaye abahlule babe ayedwa ekhaya. Uma kungenteka kutsi bamehlule, kutawufa yena yedwa kepha labanye bantfu batawube basindzile, ikakhulu bemndeneni wakhe, bantfwana nenina wabo.

Indlunkhulu yababe ekhaya yakhiwa ngalobukhulu buchwepheshe ngobe ngiyo indlu levamise kwetfwala babe, make kanye nebantfwana ekhaya. Ingani phela likhaya, likhaya ngebantfwana. Umuti wesiSwati nawakhiwe kahle tonkhe letindlu kanye nesibaya kumele kubekhona. Umuti wesiSwati

usuke ungakapheleli uma ute sibaya. Tinyenti kakhulu tintfo letibakhona uma umuti wakhiwe kahle. Kunetintfo likhaya lingeka liphelele ngaphandle kwato.

3.7 TINTFO LEKUMELE LIKHAYA LESINTFU LIBE NATO

3.7.1 LIGUMA

Liguma ekhaya libaluleke kakhulu ngobe cishe tonkhe tindlu letibakhona emtini tiba nalo liguma ngaphandle kwendlu yalabadvuna. Umnyango weliguma kutsiwa kusemphundwini. Egumeni labasikati baye batfolakale bahleti khona nabadla nobe uma bangenti lutfo. Labadvuna bona abahlali egumeni. Liguma lihle kakhulu ngobe livimba umoya kutsi ungangeni lapha endlini. Nakungenteka lingabikhona, kungaba matima kupheka kudla ekhaya.

3.7.2 LITIKO

Likhaya nelikhaya lesiSwati liba nelitiko lapho kutawubaswa khona umlilo bese kuphekwa kudla. Akuphekwa kulo kuphela kodvwa nalabasikati bahlala khona nabafuna kotsa umlilo. Nagogo ekhaya nacocela batukulu bakhe tinganekwane, ubacocela nabahleti etiko badla imbutfuma. Ngaphandle kwekupheka kudla, etiko kuye kugayingwe imbasha.

3.7.3 UMSHANYELO

Indlu nendlu ekhaya nayakhiwe iba nemshanyelo wayo. Umshanyelo waleyondlu akumelanga kutsi uyoshanela kulenye indlu. Umshanyelo ekhaya ubaluleke kakhulu ngobe nakufunwa kwatiwa kabanti ngendlu lenye yalapha ekhaya nobe ngelikhaya lonkhe kutsatfwa umshanyelo

uyewuphengulwa. Ngalomshanyelo kungatfolakala konkhe kwelikhaya kutsi likanjani. Kungako kubalulekile kutsi tindlu tingashanyeelani, indlu isebentise wayo umshanyelo.

3.7.4 IMBITA

Imbita kufakwa kuyo emantongomane nalokunye. Iyembelwa edladleni bese ivela kancane ngemlomo bese kutsiwa kusemphandvweni. Lembita igujelwa kahle bese kuyasindwa lapho ibekwe khona kute kutsi ihlale igcinekile. Imbita legujelwe ayifi kalula ngobe isuke ihleti phasi. Lembita ihlala nekudla lese kulungele kuphekwa.

3.7.5 SITJA

Sitja kufakwa kuso emabele nakubuywa kuyawuvunwa. Setfwalwa ngulabasikati kuphela. Kungafakwa kuso ummbila, emabele, ematsanga, emantongomane, emaselwa, emajoti kanye nalokunye. Sitja uma sakhiwa, sifakwa umtsamo ngaphasi khona sitekwati kuhlala kahle enhloko.

3.7.6 LIKHOVU NEMGANDVO

Nangabe kumele kudliwe ekhaya kucalwa ngekutsi kugandvwe ummbila. Makoti angagandza ayedvwa nobe bababili. Likhovu nemgandvo kuyasitana kokubibli ngobe ngeke kusebente kukodvwa. Kubalulekile kutsi uma kugandvwa emabele kusetjentiswe likhovu ngobe emaSwati asebentisa lona. Kuyindlela yabo yekugandza ummbila.

3.7.7 LITJE LEKUSILA

Likhaya kumele libe nalo litje lekusila emabele. Bomakoti bavamise kusila ummbila nemabele ngalo. Kusila labasikati kuphela. Uma kumele kutsi kusilwe kucalwa ngekugandza lamabele bese kuyasilwa ngobe kusuke sekulula etjeni. Litje-ke nalo lihambisana nembokodvo, bese kusilwa ngako uma kuhlangene kokubili.

3.7.8 LUKHWANE

Lukhwane lulandvwa esigangeni, lumila elusentseni lwemfula. Lutsi lungavutfwa lusikwe ngelisikela. Kulukwa ngalo emacansi. Lamacansi asebenta kulala nekuhlala. Kudzala bekute imibhede bekusetjetiswa wona emacansi. Licansi libaluleke kakhulu ngobe uma umuntfu ahambile emhlabeni kusetjetiswa lona kumendlalela phasi. Uhamba nalo. Ngalesinye sikhatsi licansi liyasetjetiswa nangabe bafuna kukuphengula wena mnikati walo ungekho. Intfombi nayiyekwendzeni ekhaya inikwa licansi lehamba nalo. Konkhe loko kukhombisa kubaluleka kwelicansi endlini yesiSwati. Lelicansi mzuwana ahamba emhlabeni makoti utawulaliswa kulo.

3.8 SIPHETFO

Kulolucwaningo kubukwe tigaba tebantfu kanye netindlu tabo lebahlala kuto. Kucacisiwe ngalokuphelele tigaba tebantfu sibonelo labasikati nalabadvuna. Kutiphatsa kwabo nako kuvetiwe. Lekumele kucikelelwe kuhamba kahle ebuntfombini bayo. Kuteka elisikweni lesiSwati, kutsi kutekwa umuntfu lonjani nako kucacisiwe. Tigaba tonkhe kanye nekutiphatsa kwaleso naleso sigaba nako kuvetiwe kwabonakala kahle kulolucwaningo.

Lijaha kutsi liteka nini nako kuvetwe ngalokuphelele. EsiSwatini lisiko lakhona kutsi bonkhe batiphatse kahle. Intfombi kanye nelijaha kudzingekile kutsi batilondvolote uma basaphila ngobe loko ngiko lokubalungiselela indlela lenhle ekukhuleni kwabo. Lijaha nanobe kute lihlazo lelinganani uma kungatfolakala lingakabugcini kahle bujaha balo kepha kuye kube buhlungu lapho bahluleka khona kukha lusekwane ngenca yekutsi abasatiphatsanga kahle. Tinyenti tintfo letentiwa lijaha ebujaheni. Tonkhe leto tintfo letenta kutsi emajaha abe bobabe bakusasa. Njengoba kufa kuhlala kukhona, kuvetiwe kutsi labadvuna nalabasikati bangcwatjwa siphi.

Kulolucwaningo kutfolakele kutsi uma umfati agidzile uba ngumfati sibili. Lokunye kwekutsi bantfu kumele bawati emadladla abo nekutsi akhiwe ngani, kanjani, kuphi, nini. Kungako kulindzelekile kutsi wonkhe umuntfu loliSwati ahlale lapho atewuba akhe khona ngendlela yesiSwati. Kwakha ngesiSwati bekungaduli kakhulu ngobe kusebenta umtfolo. Indlu yesiSwati ipholile futsi ayishisi njengaleti tesilumbi letikhona nyalo. Tindlu ngekwehlukana kwato tichaziwe kulolucwaningo. Nalokunye lokwenta kutsi likhaya libe likhaya nako kuvetiwe kulolucwaningo. Sintfu siyatsandzeka ngobe bantfu labangemaSwati bayati kutsi ngutiphi tindlu lekumele batihloniphe bangangeni kuto. Ngalokuhlonipha labanako kwenta kutsi tintfo letinyenti tihambe ngendlela lekahle. Njengobe kwatiwa kutsi labasikati abangeni esangweni, loko bekuhlonishwa. Kungako imihlolo bekute ngobe tatingentiwa tintfo letitilako. Umuntfu abebambelela kulokusemtsetfweni.

SEHLUKO SESINE

4.0 UMTSIMBA

4.1 SINGENISO

Uma intfombi iphuma ekhaya kumenywa bantfu labanyenti kakhulu kutsi babe khona batewuba bofakazi bakusasa. Ngaphandle kwebantfu belusendvo kuba khona bomakhelwane, bantfu lebaphalalako kucala nangabe kukhona intfo levelile emtini wendvodza kungako kubalulekile kutsi bangasali ngaphandle nangabe kunemicimbi lefana nalena. Bomakhelwane esigodzini lowakhe kuso bafana netihlobo ngobe ngibo bantfu losondzelene nabo kakhulu futsi lekumele bati ngemicimbi lefana nalena. Ngibo labatawusita. Uma kuvela bantfu lebatewutiveta kulelo khaya, umnumzane welikhaya ubita bomakhelwane kutsi batemvisa leyo nkhumo. Kungenteka kutsi belusendvo bangabi khona nobe bangasheshi kufika kodwa bomakhelwane bafika kucala.

Bantfu labakhile emmangweni baye beve ngabomakhelwane kutsi kabani kutawube kunani mhla kabani nobe ngeliviki lesingaki ngobe phela kuyindlela yakhona yekubekisa tintfo. Emalanga bekatiwa esiveni semaSwati. Imicimbi lefana nemtsimba kugiya, ummiso, kutsamba kanye naleminyane beyibikwa endvuneni yakuleso sigodzi. Bekuyintfo lenhle nebukhosi batiswe.

Sive sisive ngebantfu baso. Tigodzi nabomakhelwane tiyatiswa nangabe kutawuba nemtsimba emtini wendvodza. Kumele kutsi sive siphalele ngobe kutawudzingeka tandla, emajaha kutawumele ahlabe tinkhomo netimbuti, abuye atihlinze futsi. Tintfombi tona kutawumele tilungise imiphako

titilungisele nekugidza, tihlale onkhe emalanga latawuhlalwa nakupheleketelwa intsanga yato. Konkhe loku kudzinga kulungiselelwa. Kungako kubukeka kukuhle kutsi kumenywe bantfu labanyenti. Bantfu labapheleketela ingcugce baba lidlanzana. Dlamini (1995:167) utsi :

The group can be as large as above fifty.

Lelicembu leliphleketele liba sishoshomane emajaha. Bantfu lebaba banyentana ngematjitji, tingcugce, emachikiza kanye nalebatsandza kwendza lebasesebasha, ngobe kumele kutsi bagidze. Tihlobo nato atisali ngobe kumele tibe khona nakupheleketelwa sinini sato. Emajaha nawo aba khona kutewusita ngemisebenti ledzinga labadvuna nekugidza. Dlamini (1995:167) utsi :

The group consist of her relatives and people from the neighbourhood. The majority are the young girls and married middle age women. Male are there but they are few.

Lombono waDlamini (1995) usekela kona kutsi ingcugce ipheleketelwa bantfu labanjani uma iyawukwendza. Ngesintfu tjwala abusali uma kunemisebenti letsite, kungaba kuphahla, kugidza, umtsimba nalokunye. Dlamini (1995:38) uyawufakazela natsi:

Almost Swazi functions and ceremonies are accompanied by traditional beer called "umcombotsi".

EmaSwati tjwala abatisa kakhulu ngobe kute langakwenta nakute tjwala. Tjwala esiveni semaSwati sinatfo lesinatfwa nangabe bantfu bajabulile nobe batihlalele emakhaya abo. Umnumzane uyabunatsa tjwala nebangani. Intfombi-ke yona kumele yati kutsi lapho iya khona kumele kutsi tjwala buhlale bukhona ngobe nalabavakashile bayanikwa. Nebafati bayabunatsa

tjwala kodvwa banganatseli kudzakwa. Phela tjwala besintfu bungemahewu. Babunatsela imphilo nekwesutsa ngobe abulambisani.

EmaSwati nakunemtsimba ayanatsa ngobe kuyindlela yabo yekukhombisa kutsi awujabulele njani lomsebenti wawo. Lokunye kutsi emva kwekugidza basuke bakhatsela kakhulu ngaloko tjwala bucedza kudzinwa ngobe kutawutsi emva kwekunatsa, balale labanatsile bese kuyaphumuleka. Tjwala besintfu bucedza kukhatsateka nekudzinwa. Kulisiko kutsi intfombi uma ihamba iyawukwendza ibe ikwati kwenta yonkhe imisebenti yasemtini ngobe kutawumele kutsi iyente, yentele bekhakhayo. Gogo Magongo (2001) ubeka kanjena:

*Imiyalo lenikwa yona intfombi kumele kutsi ihlale iyati
futsi iyihloniphe ngobe intfombi ingaze iphume ekhaya
akumelanga kutsi iphindze ibuyele emuva, kumele ihlale
nobe kumatima ngobe kuyintfo leyifungele, yatsi
itawucinisela.*

Njengobe isuke iyawukwendza, kuhle kutsi yente konkhe lokufanele kuze kutsi ingahlambalati uyise emuva. Emahlazo onkhe lengahle iwente atawuveta kabi uyise. Kungako uma iphuma intfombi uyise uyiyala kakhulu ngobe angafuni kuhlambalateka. Uma iphuma intfombi isuke seyitsetse sigaba lesinye ngobe isuke ifuna kuba ngumfati ibe nelikhaya layo nebantwana. Lesigaba sihle kakhulu ngobe emaSwati ayatsandza kutsi tintfombi tibokwendza khona kutewubonakala kahle kutsi tinge bafati futsi tinemakhaya ato.

Kuyintfo lenhle, lemcoka, lebalulekile nalelisiko kutsi umuntfu lomsikati ekugcineni asitsatse lesincumo sekugidza atekuba ngumfati. Ngemihambo yesiSwati kuhle kutsi umuntfu agidze nobe atekwe ngawo umtsimba. EmaSwati lelisiko alichakambisa kakhulu ngobe ayati kutsi kuteka lokuhle ngiko kugidza umtsimba. Umtsimba yindlela umlobokati atinikela ngayo

emndenini wakhajabaha. Utawutsi ngekutinikela bese wenta konkhe lokufanele kulowo mndeni. Uma umndeni umemukela utawugidza bese uyatekwa.

Umtsimba esiSwatini akusiyo intfo yelijaha nentfombi kepha yintfo yemindeni lemibili seyihlangene nebantfu belusendvo. Kute umtsimba longentiwa likhaya linye kuphela, kepha kudzingeka imindeni lemibili kutsi ihlanganise tindhloko. Kulesinye sikhatsi lijaha liyamteka umfati lingamati, abe atiwa bodzadze walo. Lijaha lisuke lisemsebentini, kutsi ngalesikhatsi lifika libe lingatiboni tintfombi ngobe lihlala sikhathana ekhaya. Intfombi nayo ngalokunjalo iye igidze ingalati. Kungumhambo wemaSwati nako loko ngobe kuyenteka. Kugidza kwemlobokati kuyintfo lemukelekako emaSwatini, kungiko kuteka lokuhle loko. Umlobokati ngalesikhatsi agidza ukhombisa likhono lakhe nekutsi yena ugidza kahle kangani. Umlobokati longasilo lidliwa ugidzela lijaha lakhe kutsandze wonkhe umuntfu. Nalapho sekamlandza kulabanye labadvuna basina bobabili akhombisa kahle kutigcabha kwakhe ngobe vele abe ayati lentfo lasuke ayenta. Uma agidza kahle lijaha lakhe nebemndeni bajabula kakhulu ngobe ngiso sikhatsi lapho kumele akhombise khona bugabazi bakhe. Bemndeni ngaleso sikhatsi bamnika tipho batihlome enhloko yakhe ikakhulu imali.

Kucela kwemlobokati inkhonto kusho intfo lenkhulu emtsimbeni wesiSwati. Kugana kwakhe ngenkhomo kukhombisa kona kutsi usuke ekhaya lelime kahle ngobe uma ete inkhomo umlobokati uyaye agane ngebulongo. Bulongo kulesigaba sekugidza kwemlobokati busho kungabi nayo inkhomo latayikhipha yalapho agane khona. Kuye kube kuhle ngobe kuliciniso kutsi umlobokati ugane ngenkhomo.

Uma ugidza umtsimba usuke usachuba lona lisiko lekumele ulente lelukuchubekela khona ekumekezeni. EsiSwatini kunetintfo lekumele intfombi

itente ngembi kwekutsi ifike kuletinye. Tikhona tigaba longeke utengce ungakenti lokunye.

4.2 KUYALWA KWENGUGCE (INTFOMBI)

Ekukhuleni kwayo intfombi unina kanye nebemndeni batsatsa indzima lebalulekile kakhulu. Lemfundziso, intfombi inikwa yona isakhulu. Ngiyo letayilungiselela indlela lenhle uma seyikhulile iya emendweni. Imiyalo yenina ngiyo lesebenta kakhulu, labadzala batawumane bengete uma sekufike sikhatsi sekutsi iphume. Unina wentfombi uyiya onkh' emalanga intfombi yakhe ayitjele kutsi loku kwentiwa kanje. Leyo miyalo kumele ihlale ikhona engcondweni yentfombi ngobe ngiyo lemiyalo letakwenta kutsi ikhone kumelana nesimo sasemendweni. Intfombi uma unina ahleti nayo uyifundzisa kwenta lokuhle ngaso sonkhe sikhatsi ngobe ati kutsi ngalelinye lilanga nayo itakuba ngumfati welikhaya layo. Unina ucala kuyiyala ingakahambi, isakhula ngobe ati kutsi umuntfu akagudluki kalula kumiyalo lakhule ayati. Khumalo (1995:175) utsi :

*Ukhalo lokuyalwa komntwana ngonina lwenaba njalo
ukuba kuze kube wusuku lokuphuma kwakhe.*

Lesiceshana lesingenhla siveta kona kutsi unina wentfombi unesikhatsi lesidze kakhulu sekuyala umntfwanakhe ngaloku lokutawudzingeka kuye. Unina umyala ngetikhatsi tonkhe umntfwanakhe ngobe nguye futsi lamfundzisa kupheka nekwenta leminye imisetjentana lemlungiselela kuba ngumfati. Unina ekhaya uyinika imiyalo lemhle lekungiyo ngobe ati kutsi nakungonakala, itfolakale ingenti tintfo ngendlela lengiyo, kutawenta kutsi kubukeke kwangatsi bekangayifundzisi kahle. Intfombi nayo itsi nayitjelwa intfo iyente njengobe injalo ngobe ifuna kutsi unina angaphoceki ngekuhamba kwesikhatsi kutsiwe abengenti kahle. Uma intfombi itawuphuma iyekwendza bantfu belusendvo nabomakhelwane batsatsa

indzima nabo ekwelekeleleni. Unina umntfwanakhe umyala tonkhe tikhatsi ekukhuleleni kwakhe. Kutawutsi nasekusondzele sikhatsi sekutsi aphume umntfwana, labadzala, bomakhelwane nebelusendvo batsatse kunina bayiyale bona ngekwabo lentfombi. Intfombi kulapho-ke kungena khona talukati, bomakhelwane nalabanye belusendvo lebatawuba bakhona ekuyaleni umntfwana nase kusondzele sikhatsi sekutsi aphume.

Talukati tiyiyala nganamuhla ntsambama intfombi uma yona itawuphuma ngakusasa iyenkwendza. Kulesinye sikhatsi iyalwa ekuseni ngelilanga lehamba ngalo, kodwa kuba kuhle uma iyalwa ngalamuhla kantsi yona ihamba ngakusasa. Kuyiyala ngalelilanga iphuma kuye kungabi nesikhatsi lesanele ngobe kusuke kuphitsitela wonkhe umuntfu alungiselela wona lomsebenti wekuphuma kwayo lentfombi. Nasetihlangene letalukati tinika intfombi imiyalo lematima, kodwa lemiyalo letiyinikako lekumele intfombi iyati, ngulengiyo ngobe nato setake taba bomakoti, tiyati kutsi kwentekani emendvweni. Umuntfu lokunika umyalo lanesiciniseko ngawo muhle ngobe vele usuke ati kutsi kwentekani kulentfo, nakhona emendvweni talukati tinemiyalo lemihle, futsi ngeke tiyilahle intfombi tisho tintfo letingekhona naletingenteki. Krige (1950:136) kuKhumalo (1997:175) ukufakazela kanjena:

The girl is brought before the elders of the sib and is instructed on how to behave at the kraal (ukuyala) she is told that she represents her sib, and that what ever she does will be blamed on her people. Amidst much shedding of tears the old women tell her of the hardships she will have undergo. They say, you will be called a wizard. A sloven, a harlot and all sorts of bad names.

Lombono longehla talukati tiyawufakazela ngobe titsi natiyiyala lentfombi tiyitjela kutsi lena emendvweni kutawutsiwa iyatsakatsa. Nakushiwo njalo ingabolwa itame kukhombisa kutsi bayayicala, ngobe ngeke kwenteke kutsi

bahlale bangakhulumi bantfu basemendvweni. Ibobindza ngobe isuke ite ngekwendza yona. Talukati tiyayitjela kutsi nanobe seyitjeliwe kutsi iyatsakatsa kumele kutsi yona yente lokuhle ingakhombisi kutsi kuyivisa buhlungu.

Kutsakatsa nawungasuye wakulelo khaya kuyawuhlala kukhona ngobe wonkhe umuntfu longumfati uba nabo lobo bumatima ikakhulu uma indvodza yakhe ikhombisa kwangatsi iyamtsandza ihlala imnaka. Intfombi kumele ihlale iyilungele inhlamba lenje.

Atigcini lapho talukati. Tibuye tikuvete kutsi nakungenteka imbeleko ingavumi, batayetfuka ngabo bunyumba. Ingabowuvula umlomo intfombi ibobindza ngobe imbeleko isipho lesivela kuMdali. Kungenteka kutsi ayivumi-nje imbeleko kodwa emva kwesikhatsi kungenteka kutsi ivuleke. Ibobeketela ingakulweli loko. Phela endlini yesiSwati emaSwati akholelwa embelekweni kutsi umuntfu abotala atekwandzisa sive. Uma kungenteka kutsi ingatali umndeni utawubona kutsi wenta kanjani. Ngaleso sikhatsi inhlamba iba yinyenti ngobe kuye kuvele nekutsi umntfwanabo uteke lenye indvodza lapho ekhaya. Lokubalulekile kuyo lentfombi kutsi ibobindza ingaphendvuli.

Talukati tibuye tigcizelele kakhulu inhlonipho ngekutsi ibohlonipho intfombi. Kumele kutsi ihloniphe wonkhe umuntfu lokhona emtini kanye netilwanyana takhona. Nangabe kunetinja letiphakelakwo kodwa banikati bangabonakali, ingabobuta kepha ibotiphakela ngobe kungesiko kwayo. Nakukhona lokungahambi kahle kuye nabomkhula wayo, ibombindza. Talukati tigcizelela kakhulu ekutseni ibohlonipha umyeni wayo. Kumele yati kutsi umyeni wayo nguyeyise njengobe seyiphuma lapha ekhaya iya ekwendzeni. Konkhe loku bekwentiwa nguyise, nyalo kutawentiwa yindvodza yayo. Lombango Maziya (2002) utsi :

*Nangahlonipha indvodza yayo itabe itiphembela inhlalo
lehle emndenini wayo nakumyeni wayo, kumele ikuvisise
futsi kutsi uma umyeni wayo akhombisa kuyitsandza,
ngeke yona itsandzwe bemuti ngobe kutawutsiwa
uyidlisile.*

Nanobe tonkhe letinkhulumo tikhona kumele ibindze ngobe yati kutsi yenta lokuhle ngaso sonkhe sikhatsi. Talukati tiyakhuluma phela, nasekufika ekuhlonipheni umyeni wayo bamdvonsa kakhulu ngendlebe. Nayiyalwa lentfombi kubuhlungu kakhulu ngobe nabo labangayi kuyawukwendza bagcina sebakhala. Intfombi yona kuyo kuba buhlungu kakhulu ngobe kusuke kutjelwa yona. Nalabanye labakhona endlini baye bakhale nabo ngobe basuke bakhumbula lokwabavelela ngetikhatsi tabo. Simo ngekhatsi endlini lapho intfombi iyalwa khona siba munyu, asibi mnandzi nakancane.

Talukati tiyala intfombi titsi ibohlonipha uninatala. Kuhlala kwayo kulowomuti kusetandleni teninatala. Uma ingahlala ingamhloniphi uninatala, kuhamba kwayo kusetinyaweni tayo ngobe bantfwana bebefana batsandza kakhulu bonina. Lombono ufakazelwa boRaddcliffe-Brown naForde (1975:95) lapho batsi:

*If your mother and your wife were drowning which
would you save first? "and the correct answer is, "my
mother, I can get another wife, but not another mother.*

Sintfu sivamilekubeka make embili kunemfati, akufani nasesilungwini. Intfombi kumele kutsi imiyalo ngeninatala ingayitsatseli phasi, ihlale iyihle njalo kuninatala wayo khona itewukhuluma kahle ngaye kumntfwanayo. Phela kuhlala kahle emaSwatini uma wenzile uyatentela ngekutsi uhloniphe futsi ulandzele lemiyalo lowanikwa yona talukati mhla uphuma.

Uninatale wayo kumele imentele konkhe lokufunekako njengekumwashela, kumphekela, kutfota nekuya emasimini. Uma bacabana nemyeni uninatala ngumuntfu wekucala lokutakuva bese ayalamula. Intfombi kumele imtsandze unina ibuye imhloniphe ngobe nguye umuntfu letawuhlala anaye edladleni lakakhe. Kuhlala kwayo lentfombi kulomuti kuphatsa kahle kuninatale. Uninatale nguye umuntfu lotawenta kutsi lusendvo lumtsandze lonkhe ngobe nguye lotamkhuluma kahle kulaba labanye belusendvo labakhona ngekhatshi emndenini. Konkhe latokusho uninatala angakuphikisi ngobe utawube ati kutsi ukusho lani. Indlela lekuphilwa ngayo kulomuti laya kuwo yatiwa nguninatale kungako kudzingeka kutsi amhloniphe khona atemfundzisa konkhe lokudzingekile nalokufanele.

Talukati tiyiyala kakhulu intfombi ngekutsi ibohlonipha uyisetala. Angabodla embi kwakhe. Loku kufakazela boRadcliffe-Brown naForde (1975:93) nabatsi :

She is prohibited from using the names, or words similar to the principal syllable...

Ingacali nangeliphutsa ibite intfo lesondzelene nelibito lakhe. Kumele ihloniphe yonkhe intfo lengenta kutsi itfolakale ibita yisetala. Ingambuki uyisetala emehlweni, kuyatila. Ingabommela futsi ngetinyawo. Intfombi nayitabahlonipha bonkhe bemuti batayimela etinkingeni. Kumele kutsi yente lokuhle ngaso sonkhe sikhatsi. Ntfombitodvwa Dlamini (2002) ukubeka kanjena:

Akutsi lapho bayinyundzela yona ibindze ingasho lutfo.

Balamu bayo batawutsi iyatati, ibobindza ingaze ilwe nabo. Kulwa ekhakhayo kuyatila kantsi futsi akusiyo intfo lenhle. Talukati tibuye tiyitjele intfombi kutsi nanobe sekushiwo konkhe nalokungakashiwo ayinakujika

ibuyele emuva ngobe seyaphuma. Kubeketela kwayo emendvweni kutakwenta kubonakale kutsi unina wafundzisa kwevakala. Talukati atigcini kuphela ngemiyalo kepha tibuye tisho nekutsi ingaboyidla inyama nelubisi ingakanikwa, itayizila kuze kufike sikhatsi lapho inikwa khona. Loko kufakazelwa boRadcliffe-Brown naForde (1975:171) nabatsi:

A wife avoids the milk and meat of her husband's home until a special ceremony is performed for her.

kantsi Gogo Magongo (2001) ungeta atsi:

Inyama ekhaya yemnumzane, ingaboyiphakela ngobe iphakelwa ngubabetala nobe gogo.

Yonkhe lemiyalo tintfo lekumele iyekutisebentisa lapho iya khona.

4.3 IMBUTI YELUSIBA

Uma intfombi iphuma ekhaya iyabikwa kulesebahamba. Intfombi icela indlela lenhle ngembuti lehlatjwako uma iphuma ekhaya. Msimango (1975:280) ku Khumalo (1997:176) utsi:

Kubikwa kuqala kwabaphansi ngembuzi. Iyona ecelela umntwana indlela nenkambo enhle, nomendo omuhle.

EmaSwati atsembela ekutseni uma kuhlatjwe imbuti, lengati, yayo ngiyo letawuletsa imphumelelo lapho uya khona. Atsemebele ekutseni lengati ngumhlatjelo ngobe ekhaya khabo ntombi kuyakhalwa kutsi iyaphuma, lokufaniswa nekufa kantsi nanobe ifile itawuvuka kulelinye likhaya lapho iya khona. Kungakho nalapho iya khona itawungeniswa esibayeni, uma iphuma khona kutawutsatfwa njengekutsalwa. Khumalo (1997:176) lombono uwufakazela kanjena:

Ukufa kwalembuzi negazi layo yikhona okuwuphawu lomhlatshelo wokufa kwendodakazi yekhaya, iyovuka engxenye. Lokhu kuwuphawu lokuthenga ukufa kwakhe ngegazi lembuzi. Ngaleli gazi lale mbuzi, kubikelwa futhi kunxuswa abadala ukuba bavume ukukhulula umzukulwabo ayobakhela ubuhlobo ngisho bona engxenye. Banxuswa ukuba bavume ukumbusisa ngezithelo eziyochumisa ubuzukulwabo bemizukulwabo.

Inhlalo lenhle nemphilo lenhle esiSwatini icelwa ngengati yesilwane. Kuphuma kwentfombi kucelwa ngembuti. Ngesintfu kuyatiwa kutsi intfombi uma iphuma ekhaya kumele ibikwe kulabaphasi, kwentelwa kutsi bati kutsi iyephi nekutsi ivulelwe indlela lapho iya khona. Umnumzane ekhaya kumele aphahle ngobe uma angaphahli kungaba nemphumela lomubi lapho iya khona. Imbuti yelusiba ihlatjwa ekuseni ngalelo langa intfombi iphuma ekhaya iya lapho igane khona. Lembuti ihlatjwa-nje kufunwa lenyongo yayo ilungiswe kahle. Gogo Magongo (2001) ukufakazela kanjena:

*Bayayiphuphutsa igcwale kahle ize ibonakale
kutsi icumbile.*

Uma bayilungisa lenyongo, babata lutsi lwemhlanga lomncane balwente ngalokukhulu kucophelela kutsi lungabi nemachutu ngobe lungayibhobota lenyongo. Lenyongo itawuboshelwa kulolutsi lolulungiswe kahle. Loko kwentelwa kutsi itekoma kahle kuto tonkhe letindzawo ngobe isuke ilengisiwe ngalo lolutsi. Yenekwa kahle ngaphandle lapho kushisa khona kahle khona tewusheshe yome.

Inyongo yembuti yelusiba, makoti uyihloma enhloko yakhe uma asaphuma lapho ekhaya aya lapho agane khona. Lenyongo uhlonywa yona ngalokukhulu kucophelela ngobe akumelanga kutsi ibhoboke. Batayihloma enhloko yentfombi, bayibophe kahle. Lenyongo ihlonywa embili kwenhloko

yentfombi, ayifihlwa, kumele kutsi ibonakale kubasemtini. Kantsi nakhona natiphuma tintfombi, lena lekungiyo ibonakala ngayo lenyongo kubantfu lebangayati lebatawuhlangana nabo endleleni. Letinye tinyongo leyitawufakwa tona intfombi ngalesikhatsi ingumlobokati titawutfole lena yelusiba ikhona enhloko.

Imbuti yelusiba uma ihlatjwa isuke yentelwa intfombi lokusho kutsi isuke italwa kulomuti lomunye lapho iya khona. Lesehlakalo emaSwati asifanisa nemfati uma abeleka luswane. Uma umfati abeleka kutsiwa akacinisele ngobe nalu lusiba luvela. Lusiba-ke kusuke kushiwo lunwele lwekucala loluvelako uma umfati abeleka. Nakuyo lentfombi kunjalo ngobe kunekwetsemba kutsi emendvweni kulukhuni kodvwa intfombi kumele icinisele ngobe lokufika kwayo kulomuti kusho kona kutsalwa kabusha. Ngekulandza kwaGogo Magongo (2001) utsi:

*Uma ubeleka kuba buhlungu kakhulu kodvwa
ngekucinisela bafati batfolakala sebabeleke
bantwana labanyenti.*

Ubuye atsi nawutala kutsiwa cinisela kuyabonakala. Lelisiko lisuke liveta kona kutsi intfombi kumele icinisele, ngitsi kulisiko ngobe ngemtsetfo wonkhe umfati loliSwati lophume kahle ekhaya kumele aphume ngayo lendlela. Uyise wentfombi lephumako usuke ayitjela kutsi kumatima lapho iya khona kodvwa ibocinisela ngobe nayize yaphuma kulomuti wakhe ngeke isaphindze ibuye futsi. Ingamane yakhelwe umuti wayo khona ngasekhaya kodvwa ngeke isaphindza ibitwe ngekutsi yakhona ngobe yakhishwa kahle yemukeleka ekhakhayo. Emalungiselelo angaze afike kulesigaba vele kusuke sekusiciniseko sekutsi seyiphumile etandleni teyise njengobe ihamba nje.

Lembuti yelusiba iphindze ibe ngumphako wayo ngobe imane ihambe ite lutfo. Umphako kudla letakudla naseyifikile lena ekhakhayo. Phela yona ayikudli kudla kwasekhakhayo ize icedze konkhe kugidza.

4.4 SIHLATI

Sihlati ngumutsi lekugezwa ngawo nakukhona lokufunako, njenge nemntfwana nabelekwa. Nayo lentfombi ngobe isuke iyawutalwa kabusha lapho iya khona igeza ngaso sihlati. Kutawutsi ngakusasa bese siyabhudliswa kutsi intfombi igeze ngaso. Lesigaba sibuhlungu kakhulu. Wonkhe umuntfu lokhona lapha ekhaya uyakhala ikakhulu labasikati ngobe lesimo bayasivisisa. Uyise utawubita intfombi yakhe ngeligama layo lebuntfwana nobe lemadloti nalikhona.

EmaSwati ebengatsembeli emagameni esilumbi asebentisa emagama awo esintfu. Umuntfu bekaneligama linye nje vo, ngobe kuyatiwa kutsi angaze endze utawubitwa ngeligama leyise. Lentfombi yakakhe uyise uyibita emkhatsini wabo bonkhe labahleti lapho babindzile. Lokubindza kwabo kuyakhombisa kutsi kunebuhlungu ngekhatsi, kungako kugcinwa sekukhalwa. Uyise utayitjela kutsi ingene esibayeni. Lokungena esiibayeni kutsiwa kuluphawu lwekutsi isesiswini itawuphuma seiyawuvela kulomunye umuti njengobe itewugezela khona, igezela kuhamba. Itawutsi ingangena esibayeni intfombi bese iyakhumula iba ngcunu. Kute lihlazo kuloko ngobe kulisiko lemaSwati. Uyise uyibukile njalo, kantsi nebelusendvo bokhe bahleti phansi babukile. Sibaya emtini wesiSwati asikho ekudzeni netindlu nelibala lakhona. Intfombi iyabonakala uma isesibayeni. Itawugeza ngaso sihlati. Kutawutsi ingacedza kugeza bese uyise uyinika sidvwaba kutsi ivunule. Ibukeka kanje intfombi uma iphuma iyawukwendza:



MAKOTI

Uma seyivunule sidwaba sayo uyise uyihloma lenyongo yelusiba ngobe phela seyomile. Ngaleso sikhatsi bayakhala labasikati ekhaya. Kuba sigaba lesibuhlungu kakhulu. Kutawutsi uma uyise asacedzile iphume intfombi esibayeni. Labasikati abakhali bodwa kodwa nayo lentfombi iyakhala ngobe ibona kutsi vele sekusekugcineni seyilungele kuhamba. Emalungiselelo onkhe asuke asentiwe sekugcinwa imitsetfo nje kuphela.

4.5 UYISE UVALELISA INGCUGCE (INTFOMBI) YAKAKHE KWEKUGCINA

Nanobe uyise angangeni endlini lapho talukati tisuke tiyala khona intfombi yakakhe kepha imiyalo yakhe ibuye ifane nalena lenikwe talukati. Kuyala phela kunye kantsi naloku losuke uyalwa ngako kunye. Ngiko lekumele ukwente nawufika ekhakhakho. Umuti walenye indvodza uyasindza awufani nalapho usuke uchamuka khona ngobe vele kukeni. Babe ekhaya utakwenta konkhe lokungemalungiselelo emcimbi ahlabe inkhomo nembuti letawudzingeka, angenise umntfwanakhe esibayeni, ageze ngesihlati bese umnika sidvwaba kutsi asivunule. Lokutawube kusele kutsi amnike umyalo wekugcina. Babe ekhaya uma intfombi yakakhe iphuma uyinika nayi imiyalo. Kwekucala uyibita ngeligama layo lebuntfwana. Glory Fakudze (2002) ukufakazela atsi:

Bani (asho libito layo lentfombi yakhe). Hamba uye kabani (asho sibongo sakulowo muti lapho intfombi iya khona) uyengona. Ngobe konkhe loyawukwenta kabani (asho sibongo sakhona) utabe wona mine, nesive sakini. Hamba kabani (asho sibongo sakhona) ufike uhloniphe. Uphindze uhloniphe indvodza yakho lese inguyihlo. Lena-ke utawuhlangana netinkinga. Kutawutsiwa uyavilapha, ukhulumela futsi, unemanga, awukatiphatsi kahle nobe kushiwo njalo awuyiwubuya lapha.

Utayinika sikhali nemukhwa. Kutawutsi angacedza uyise kusho yonkhe lemiyalo bese uyayipheleketela ajika esibayeni. Badlalisi, tintfombi, emajaha, emachikiza, tingcugce nalabasandza kwendza bahlabele tingoma temtsimba, lenye yaletingoma ngulena letsi:

Bantfu bangakanani?

Umholi : *Bantfu banganabani?*
Likhorasi : *Bangangetjani*
Umholi : *Bangakanani?*
Likhorasi : *Bangang'eboya benyatsi lesayigwaz' eceleni kwachamuka sibhamu.*

Umholi : *Babe yindvuna.*
Likhorasi : *Lesami sibhamu.*
Umholi : *Babe yindvuna.*
Likhorasi : *Lesavuts' umlilo.*
Umholi : *Babe yindvuna.*
Likhorasi : *Siyawabon' emabut' ahloma kancane Kwachamuka sibhamu.*

Tinyenti-ke tingoma letisuke tihlatjelwa ngobe bantfu basuke sebalindzele kuphuma bahambe. Imiyalo yeyise ayinawusuka engcondvweni ngobe igcwalisa kulena beyishiwo talukati ngalesikhatsi tisendlini. Nakacedza uyise kuyibeka esibayeni intfombi yakakhe, unina uyivalelisa kwekugcina etaleni lapho sebalindzele kuphuma bahambe baye ekhakhayo.

4.6 UNINA UVALELISA INGCUGCE (INTFOMBI) YAKAKHE KWEKUGCINA

Uma intfombi iphuma ihamba ngalelo langa, unina uba nekujabula lokuhlangene netinyembeti. Uye ajabulele kutsi intfombi yakakhe seyitawuba nemuti wayo lapho itawubhaca khona, ifihle inhloko. Aphindze eve buhlungu bekungati kutsi lapho iya khona iyawuphatseka njani ngobe emendwveni kungukamkhatsali. Kulesinye sikhatsi naye usuke acabanga ngendlela lake aphantseka ngayo ngalesikhatsi endza. Phela kute umfati lofuna kutsi umntfwanakhe ahlupheke. Emadvolo ayaceka ngobe kunyenti lokufika engcondveni yenina. Tinyembeti tiloku tehle njalo etihlatsini takhe.

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Umholi : *Bantfu banganabani?*
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Kutawutsi ngalesikhatsi intfombi yakakhe iphuma isesetaleni, bese unina uyayichebula kwekugcina, ayange. Nayo intfombi yakakhe yente njalo bese kuba tinyembeti kokuphela. Wonkhe lokhona lapho ngisho talukati tibese tiyehluleka kumelana nalesimo. Monica Zwane (2001) ubeka kanjena:

Simo siba munyu ngalokwengcile.

Akusiko kukhala nje kutsi kubonakale tinyembeti, kodwa kusuka ekujuleni kwenhlitiyo. Sililo cobo lwaso. Kepha nanobe kunjalo kute lokutawujika vele kumele ihambe intfombi iyekutakhela wayo umuti.

Unina uyanga kwekugcina intfombi yakakhe ngobe ngeke asahlala nayo kepha itawuta kuye nayivakashile kantsi futsi nayo itawube icelile kumyeni wayo nakubasekhaya. Nakacedza kuyanga unina utayivalelisa. Gogo Magongo (2001) utsi uyivalelisa ngalamagama latsi:

Hamba kahle mntfwanami, usiphatse kahle sive lapho uyakhona.

Utawutsi angacedza kukhuluma lamagama bese uyajika ubuyela emuva, tinyembeti tiloku tehla njalo ngetihlatsi. Lamagama avalelisa ngawo intfombi yakakhe angumyalo lomuhle kakhulu. Nonobe sekunjalo kepha akusaleli emuva kunika imiyalo leyakhako. Imiyalo intfombi iyitfolo nangesikhatsi sekugcina nayiphuma, loko kusho kutsi kuhlonipha nekutiphatsa kahle kwayo ngiko lokutakwenta kutsi sive salapho iya khona sibusiseke ngayo. Imiyalo lematima naleyo levisana buhlungu ayikavami kukhohlweka kalula. Nayo-ke intfombi nobe seyisemtini wayo atawuhlala akhona engcondweni emagama ekugcina. Ingani phela nobe yentani, kuyalwa kwayo ngeke ize ikukhohlwe. Onkhe lamagama unina uwakhuluma ngesikhatsi uyise asacedzile kuyivalelisa sekacedzile wabuyela emuva. Ingani intfombi yakakhe itawube ayishiye etaleni lapho unina afike wachubeka khona

ngekuyivalelisa, emavi akhe atawuhlala engcondvweni angaphumi. Labadzala nebemndeni basuke sebahleti phansi , balalele lemiyalo.

4.7 KUPHUMA KWENGUGCE (INTFOMBI)

Uma intfombi iphuma ekhaya kumenywa bantfu labanyenti lekungibo lebatawupheleketela intfombi. Lilanga lekuphuma kwemtsimba kuvamise kutsi kube ngulesihlani ntsambama. Dlamini (1995:167) utsi:

The ceremony begins on a Friday evening when all the invited people settle at the bride's home for the official departure. While they are waiting for this to take place they sing and dance.

Umcimbi wonkhe uze uphele ngeLisontfo lapho sekuphele khona konkhe. Laba lebapheleketele intfombi lapho igane khona bahlabela tingoma letinyenti letahlukahlukene. Lophetse umtsimba uyawulungisa kahle awutjele kutsi kumele uhlabelle ubuye ugidze kanjani.

Uma umtsimba uphuma ekhaya ulandzela intfombi yelicansi nemfana welichaga. Umfana welichaga ngulowo lowetfwala tjwala lohamba nabo nakaya emendvweni. Intfombi yelicansi nguleyo letfwala licansi uma intfombi iphuma. Uma intfombi iphuma, lentfombi yelicansi nemfana welichaga bacala embili bese umtsimba uyalandzela. Nasebaphuma, bahamba umtsimba uhlabela tingoma letinyenti ngekwehlukahlukana. Uma ucedza ngalena titsatsa lenye. Lenye yaletingoma leticulwako ngulena letsi:

TIMVALO

Umholi : *Naye lodzabula bantfu timvalo,
Bambizile izwe lonkhe,*

*Nangok' etile,
Siyamsunduzela.*

Likhorasi : *Yehha yehha, ahhe mhi, ehhe mhi*

Umholi : *Naye lomtsimba lokhashane,
Simbizile izwe lonkhe,
Nangok' etile,
Siyamsunduzela,*

Likhorasi : *yehha yehha, ahhe mhi, ahhe mhi.*

Umholi : *Nango-ke longenaye uyise,
Bambizile izwe lonkhe
Nangok' etile,
Siyamsuzela,*

Likhorasi : *Yehha yehha, ahhe mhi, ahhe mhi.*

Intfombi nayiphuma iyekwendza emajaha lebekadze ayisoma ashaywa luvalo ngobe ayabona kutsi vele asahlulekile. Kungako lengoma itsi " *NAYE LODZABULA BANTFU TIMVALO.*" Timvalo tibadzabula nje tihlangene netibiti ngobe phela vele kungenteka kutsi nawo lamajaha bekayisoma bekafuna kugcina ayitekile lentfombi lehambako. Kulomugca lapho itsi lengoma *BAMBIZILE IZWE LONKHE.* Kusuke kuchazwa kutsi emajaha lamanyenti bekayisoma lentfombi kodwa nayo seyicolele kuya etiveni. Ingani phela indvuku lenhle igawulwa etiveni.

Uma ichubeka lengoma itsi *NANGOK' ETILE.* Loku kuchaza kutsi , intfombi beyisonywa nome ngubani kodwa kungatiwa kutsi iyawugana bani. Iyaywukwendza kabani. Nome ingahamba iyekwendza akunacala. Intfombi yendza lapho itsandza khona akunacala yingci uma beyisengakagidzi. Kungaleso sikhatsi lapho labahlabelelako bayipheleketela batsi "*SIYAMSUNDUZELA.*"

Tjwala belichaga umfana ubutfwele ngobe emaSwati akakwati kwenta umcimbi ete tjwala. Tjwala buyindlela lekwemukelanwa ngayo kulemindeni lemibili. Lomfana lotawube etfwele lotjwala utawube abubekela bekhabo jaha kutsi babunatse. Umtsimba wona awubunatsi lotjwala belichaga.

Make lophetse umtsimba ubuka kahle umtsimba wakhe. Uyawuhlela ngendlela lekungiyiyo. Tintfombi, emajaha kanye nebafati, badlalisa bekhabo jaha. Bahlabela tingoma batsatse lomtfwalo lobewetfwele yintfombi yelicansi bawuyise ekhabo jaha nabo bekhabo jaha bawutsatse bawuyise ekhabo ntfombi.

Bantjintjana ngawo lomtfwalo kodvwa akusho lutfo kungumdlalo. Loko kwenteka uma bekhabo ntfombi sebakikile ekhabo jaha. Kuyindlela lekudlaliswa ngayo. Ngaleso sikhatsi Basadlalisa ngekutsatselana lomtfwalo, bahlabela ingoma letsi :

SALAL' EMATOLO

Umholi : *Salal' ematolo nabojaha,
Salal' ematolo,
Salal' ematolo,
Salal' ematolo.*

Likhorasi : *Asha ya, hhe,
Awu salal' ematolo
Ash ye hhe.*

Umholi : *Sabitwa nguye,
Sabitwa nguye,
Sabitwa nguye,
Sabitwa nguye,*

Umholi : *Asha ya ye,
Awu sabitwa nguye,
Ashi ya hhe .*

Umtsimba usuke utjela lelijaha lebeta kulo kutsi babitwe ngilo, umtsimba sewufikile. Titawuhlabela nje tingoma letinyenti sikhatsi lesidze.

Umtsimba utawufika ekhabo jaha ntsambama ngaLwesihlanu. Uma ufika lophetse umtsimba uyakhululekela. Uma bangena kulomuti babe lophetse umtsimba utsi :

*Nine bakazibani bani (asho sibongo sakulelo khaya)
batsi bakazibanibani (asho sibongo) babhasobheleni
litsambo labo. Nalapho nine bakazibanibani
(asho sibongo) injaiyowungena ehokweni idle
emacandza, ningayibulali, inhloko, yeyise.*

Kulowo mzuzwana kutawubese kuhlatjelwa ingoma intfombi letewucela ngayo inkhonto. Lengoma itsi:

NGITEW' CEL' INKHONTO

Umholi : *Ngitew' cel' inkhonto,
Nabosingani ngicel' inkhonto,
Singemantabande*

Likhorasi : *Yehha yemhi, ahhe mhi, ahhe mhi*

Umholi : *Wakhala nabojaha,
Ukhalelani kwentenjani
Singemantabende*

Likhorasi : *Yehha hhemhi, ahhe mhi, ahhe mhi*

Intfombi iyaticalela yona ngeliphimbo layo lengoma. Loku kuvakala nakubekwa nguDlamini (1995:168) nakatsi:

*They sing several songs which convey various
messages, The first being the one that is led by the bride
herself.*

Ngaleso sikhatsi uma umlobokati ahlabela lengoma yekutewucela inkhonto, kusuke kukuntsambama ngalesikhatsi umtsimba ungena. Bantfu labadzala basuke bahleti phansi labanye batidlela imbutfuma ngobe lilanga lisuke lishonile, kubasiwe. Ngaleso sikhatsi umlobokati uta netingcugce takhe, uta kubelikhaya labadzala labahleti. Umlobokati utawukhuluma yena lucobo

Iwakhe atsi " NGITEWUCELA INKHONTO NINE BAKAZIBANIBANI (asho sibongo). Bakuleso sibongo batawubese bayaphendvula batsi " UTFUNYWA NGUBANI? Umlobokati utawuphendvula atsi:

Ngitfunywa ngubabe.

Bemndeni batawubonga lokusho kutsi bayakwemukela wena mlobokati lochamukako.

Batawusho sibongo sakho babuye basho nesinanatelo sakho. Batawuchubeka bemndeni batsi: " mntfwanzibani bani (asho sibongo) kute inkhonto lotayikhandza lapha ihleti ihlalele wena, inkhonto yeyihlo isetandleni takho, iselulwimini lwakho, konkhe lotawube ukwenta kutawube kuyinkhonto yeyihlo, uyibambile. Itakwaxhiwa nguwe, itakoniwa nguwe". Bekhabo mlobokati batawube sebayabonga. Emva kwaloko batawusukuma kanye naye umlobokati. Bahlabele tingoma letimbadiwana. Bagidze. Lenye yaletingoma letihlabelelwako ngulena letsi:

YELANKOMO ZABANTU

- | | | |
|-----------|---|---|
| Umholi | : | <i>Yelankomo zabantu, yelababe loya,
Setiyabubula edamu.</i> |
| Likhora | : | <i>Babe losenhla, yenyenhi, yenyenhi,
Yenyenhi, babe losenhla.</i> |
| Umholi | : | <i>Asutilandze tibuye, mfana lomncane
Sitewusenga lemhlophe, sidl' emasi</i> |
| Likhorasi | : | <i>Babe losenhla, yenyenhi, yenyenhini,
Yenyenhi, babe losenhla</i> |
| Umholi | : | <i>Tigalele mfana, tigalele mnaketfu,
Sitewusenga lemhlophe, sidl' emasi.</i> |
| Likhorasi | : | <i>Babe losenhla, yenyenhi, yenyenhini;
Yenyenhi, babe losenhla.</i> |

Umholi : *Sengikhalela babe, lowafel' etiveni,
shihhomu shihhomu yelababe*
Likhorasi : *Babe loseGwa yenyenhi, yenyenhi,
Yenyenhi, babe loseGwa.*

Kutawutsi kungahlatjelelwa lengoma umlobokati asuke ayewuhlala ecansini lachamuka nalo ekhaya kubo. Lelicansi ngulelo beletfwelwe yintfombi yelicansi, ilandzelwa ngumfana lotfwele tjwala belichega. Uhlala-nje umlobokati kulelicansi bonkhe lachamuka nabo sebatintile kulendlu labanikwe yona, phela kutsi banikwe yona kubonakala ngekutsi intfombi yelicansi ingene kuyo lendlu uma befika. Naye umlobokati nasetita lapho uyalandzela ngobe usuke angati. Lokubalulekile kutsi kubukwe intfombi yelicansi lapho iya ngakhona bese nabo bayalandzela bangene khona.

4.8 INGCUGCE (INTFOMBI) ILALA NEMTSIMBA

Uma befika lena ekhabo jaha, intfombi yelicansi lapho itawungena khona kulapho batawulala khona. Dlamini (1995:167) ukubeka kanjena:

*When they arrive they are given sleeping
accommodation.*

Indzawo yekulala ibaluleke kakhulu ngobe kulapho babeka khona imitfwalo yabo batekwati kulungisa letinye tintfo balungisele lilanga lakusasa. Uma umtsimba ufika ekhabo jaha umlobokati ulala nemtsimba, akayi elawini lelijaha. Kulisiko lelatiwako kufanele kutsi alale nemtsimba umlobokati. Timpheleketeli namake lophetse umtsimba bayalungisa, balungisela lilanga lelilandzelako. Lophetse umtsimba akawukhohlwa umsebenti wakhe ngobe akafuni kutsi lokunye konakale ngenca yakhe, wenta konkhe ngendlela yakhona. Imvunulo yabo bayibeka kahle. Babodvwa labatawube bachola kahle ticholo tabo. Emajaha nawo ayabuka ngobe kusasa ngawo latawube

Umholi : *Sengikhalela babe, lowafel' etiveni,
shihhomu shihhomu yelababe*
Likhorasi : *Babe loseGwa yenyenhi, yenyenhi,
Yenyenhi, babe loseGwa.*

Kutawutsi kungahlatjelelwa lengoma umlobokati asuke ayewuhlala ecansini lachamuka nalo ekhaya kubo. Lelicansi ngulelo beletfwelwe yintfombi yelicansi, ilandzelwa ngumfana lotfwele tjwala belichega. Uhlala-nje umlobokati kulelicansi bonkhe lachamuka nabo sebatintile kulendlu labanikwe yona, phela kutsi banikwe yona kubonakala ngekutsi intfombi yelicansi ingene kuyo lendlu uma befika. Naye umlobokati nasetita lapho uyalandzela ngobe usuke angati. Lokubalulekile kutsi kubukwe intfombi yelicansi lapho iya ngakhona bese nabo bayalandzela bangene khona.

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ateka. Akahlali phasi, nawo abuka netintfombi langahle atisome ngobe ngiso sikhatsi sekubuka tintfombi.

Uma umtsimba ungena endlini lapho ubekwa khona kutsi ulale, utfola kutsi indlu imnyama ayikakhanyiswa. Kungaleso sikhatsi lapho kutawuhlatjelwa ingoma lecela kutsi bakhanyiselwe. Lengoma itsi:

SIFUNA LILAMBU

Umtsimba : *Mkhwenyane sifuna lilambu
Lokuvutsela kumnyama, lapha endlini.*

Lengoma bayhlabela bonkhe labadvuna nalabasikati. Bayihlabela nje ngobe bafuna kukhanyiselwa lapho batawulala khona. Bemndeni batawubanika timbaca. Phela kudzala bekukhanyiswa ngato, kulesikhatsi sanyalo kusetjentiswa emakhandlela kanye nagezi. Nanobe gezi akhona endlini akumelanga kutsi akhanyiswe. Sizatfu kwekutsi kuyatila kukwenta loko. Kumele kukhanye uma sekusho belikhaya. Lombango Maluleka (2002) ukubeka kanjena:

*Uma kungenteka kutsi kulaba bemtsimba ukhona lanako
kwekukhanyisa, ngeke aze akhanyise bemuti
bangakasho, ngobe kukhanyisa kwabo kungahle kusho
lenye intfo letawuveta, kutsi lomuntfu lotako kukhona
lapho angahloniphi khona.*

Utakutsi ungakhanyisa umtsimba tihushuke tindzaba, emva kwaloko bese uyalala, ulindzela lilanga lakusasa.

4.9 KUNGENA KWEMLOBOKATI EMTINI

Umtsimba indlela yesintfu yekuteka umfati. Ngalesikhatsi intfombi isagidza, ibitwa ngekutsi ngumlobokati itinikela ejaheni layo nalo lijaha selikulungele

loko. Bagidza bobabili khona bantfu batewuba bofakazi bakusasa kutsi bagidza umtsimba bobabili. Kugidza umtsimba indvodza ingakwenta kanyenti kuya ngebafati lebafunako. Uma umlobokati atewugidza umtsimba usuke atsatse sincumo ngalowo muntfu lamgidzelako kutsi ufuna kuhlala naye imphilo yakhe yonkhe bakhe umuti bakhulise kahle nebantfwababo. Umtsimba kusuke kungumcimbi lowentiwako longahlanganisa bantfu lababili, lomdvuna nalomsikati. Dlamini (1995:167) ubeka kanjena:

Umtsimba is a Swazi traditional wedding at the bride commits herself to the family she is joining for the rest of her life. This ceremony is important to each and every young person who is still growing up.

Kantsi Compton, (1992:7) uphawula kanjena:

The wedding is a cross over time. Two people give up being single and cross over to become married. This means that there is a change of status. A woman becomes a wife, a man becomes a husband.

Kuliciniso lokushiwo nguCampton kutsi kutjintjela kulesinye sigaba lapho lomsikati aba ngumfati kantsi lomdvuna uba yindvodza.

Sanderson kuKunene na Mulder (1999:88) batsi:

The animal term used for males and females are also revealing terms as males are compared to strong aggressive active animal while females are usually compared to young, helpless animals. In siSwati this active-passive distinction has become part of the grammar of the language. The verb "tsatsa" (to marry) can only be used in the active form when referring to a man. Thus we can say indvodza itsatsa umfati (The man marries a wife) but we cannot say "Umfati utsatsa indvodza (the women marries a husband). Conversely the passive form umfati utsatsa indvodza (the women is taken in marriage by the man) can only be used to or refer to women. The implication is that Swati men are

active partners while women are passive and take no active part in deciding to marry.

NgesiSwatini kuteka lijaha, liteke intfombi-ntfo. Lijaha kuba ngilo lellicela umtsimba ngobe litimisele kuhlala nayo lentfombi. Intfombi-ke yona igidza umtsimba ngobe isivumile sicelo selijaha. EmaSwati ateka umfati ngobe amfuna. Akwenteki kutsi umfati acele lomdvuna kutsi ufuna kuhlala naye imphilo yakhe yokhe. Lapho kusuke kwenteka khona kusuke kuhlangele imindeni lemibili kwavunyelwana. Ngiko lokubitwa ngekutsi kwendziselana. Intfombi ite lilungelo lekutjela lijaha kutsi iliteke kodvwa kuba sifiso selijaha uma lifuna, futsi litsandza kutsi kwenteke njalo. Lijaha kuba ngilo lelitekako kodvwa emuva kwekutjela intfombi kutsi lifuna kuyiteka, bekhabo ntombi kuba ngibo labaletsa umtsimba. Lentfombi naseyigidzile yacedza kungaleso sikhatsi lapho kushiwo khona kutsi itekiwe. NgesiSwati kutekwa umfati hhayi intfombi. Kungako umfati utekwa lijaha uma acedzile kugidza. Kuteka esiSwatini kuyintfo lenhle nalenkhulu futsi ledzinga imindeni lemibili te kutebe yimphumelelo. Kuteka kuhlenganiswa bantfu lababili lebatsandzanako kodvwa kunesiciniseko semindeni lemibili. Kutekana akusiyo intfo ledzinga bantfu lababili kuphela kodvwa neluvo lemindeni ludzingeka kakhulu. Bantfu belusendvo badlala indzima lenkhulu uma lijaha liteka umfati. Borgadus ku-Dlamini (1995:74) abeka atsi:

Marriage is an institution admitting man and woman to family life, that is to living in the intimate personal relationship of husband and wife for the primary purpose of begetting and bearing children.

Sintfu uma uteke umfati bantfwana bahamba embili. Umfati nakendzile kumele atale. Lijaha alititekeli lona kepha litekela belikhaya. Kungakho nanobe umfati endzisiwe kuba lula kuhlala kwakhe emendvweni ngobe usuke afunwe bemuti. Kulesinye sikhatsi lijaha lendziselwa intfombi ngobe kubonakele kutsi kunetinkhomo letinyenti kulelo jaha litawukhona kukhipha tinkhomo temalobolo. Dlamini (1995:16) ubeka kanjena:

The practice among the traditional families was that a girl as a minor could be given to any man who was seen to have enough cattle

Lokunye lokwenta kutsi intfombi igidze umtsimba kulandza tinkhomo temalobolo ngobe kusuke kubonakele kutsi tinkhomo tikhona kulowo muti. Inhloso yemtsimba kuteka intfombi ngendlela lesemntsetfweni levumelekile ngesiSwati. Mönning (1967:193) ukubeka kanje kugidza umtsimba

It was shown that marriage is a legal act entered into between the two groups of the relatives of the bride and of the groom.

Umtsimba emaSwatini awubi emndenini munye kepha ufaka lemindeni yomibili kutsi ibambisane kuze kufike lelilanga lemtsimba. Umlobokati uma agidza umtsimba usuke asatinikele ngalokuphelele futsi avumile kutsi uyawugidza lomtsimba. Lokungiko mbamba kwekutsi umlobokati ayewumekeza esibayeni.

4.10 EKUSENI EMFULENI

Ngelilanga lesibili, lekunguMgcibelo umlobokati uvuka ekuseni kakhulu belikhaya basengakavuki ahambe aye emfuleni netingcugce takhe. Kutawutsi asengakahambi umtsimba umtjele kutsi phela wona awuyati imifula yalenzawo. Umuntfu lowatiko nguyey lomlobokati ngobe uke weta watewuvakasha. Angitsi ngalesikhatsi avakashile uyile emfuleni kuyawugeza ngalesikhatsi letinye tintfombi tifuna kumbona kutsi usele nato yini tibati tekutsi abonakale kutsi abejumile. Dlamini (1995:167) ukuveta kanje loku:

The next morning they wake up early to go and settle in a place slightly away from home.

Ngalesikhatsi bavuka ekuseni bahamba baya emfuleni basuke bangakadli lutfo. Umlobokati usuke asengakakutsintsi kudla kwalapho agane khona. Umlobokati netingcugce batentela kudla kwabo kwasekuseni khona lena emfuleni lapho batawube bahleti khona balungisela umtsimba uma uyawungena ngetikhatsi tasemini lenkhulu. Umlobokati uphuma yena netingcugce takhe kanye nemajaha lokungenani lamabili kuphela. Lamajaha lamabili kwentelwa kutsi kube ngiwo latawutfota tinkhuni nekuhlaba lesahhukulu lesibemndeni wakhobojaha lebatwube baninikwe sona. Lena emfuleni phela kumele kutsi kubaswe ngobe kutawuphekwa kudla kudliwe. Kudla kwasekuseni bakudlela emfuleni. Dlamini (1995:167) utsi:

The group is served with breakfast outside the home.

Umlobokati kanye netingcugce nemajaha lamabili batawutsi bangacedza kudla kwasekuseni bese bayachubeka ngemisebenti yabo yelusuku ngobe kunyenti lekumele kwenteke. Uma lilanga lishaya etulu lena etintsabeni umtsimba utawuphuma lekhobo jaha, bafati batawuvakala ngawo emafahlawane etinyaweni. Lokukhulu labakubukako ngaphandle babuka intfutfu lapho ingakhona batewulandzela yona ngobe bona phela lendzawo abayati, yatiwa ngumlobokati longekho ngobe kumele kutsi avuke ekuseni ahambe aye emfuleni. Bafati bahlabela tingoma letinyenti ngalesikhatsi. Lenye yaletingoma ngulena lets:

UBOLALELA

Umholi	:	<i>Ubolalela</i>
Likhorasi	:	<i>Lesi enye</i>
Umholi	:	<i>Ubolalela laph'ugane khona</i>
Likhorasi	:	<i>Dlala nsizwa dlala mkhwenyewetfu</i>
Umholi	:	<i>Ubohlonipha !</i>
Likhorasi	:	<i>Lesi enye !</i>
Umholi	:	<i>Ubohlonipha laph'ugane khone</i>

Likhorasi	:	<i>Dlala nsizwa dlala mkhwenyewetfu</i>
Umholi	:	<i>Udl' emasi !</i>
Likhorasi	:	<i>Lesi enye !</i>
Umholi	:	<i>Udl' emasi laph' agane khona</i>
Likhorasi	:	<i>Awuzwa wemkhwenyewethu</i>
Umholi	:	<i>Sewutabaloya</i>
Likhorasi	:	<i>Lesi enye!</i>
Umholi	:	<i>Sewutabaloya laph' ugane khona</i>
Likhorasi	:	<i>Awuzwa yemkhwenyewetfu</i>

Umtsimba ulandzele intfutfu lapho ingakhona ufike uhlabé sahhukulu lonitwa sona belikhaya lekhabo ndvodza. Lembuti kutsiwa sahhukulu ngobe umlobokati ufika ekuseni kakhulu kusemnyama ngetikhatsi tenkhuku yesibili. Nguleso sizatfu sekutsi lembuti kutsiwe sahhukulu. Sahhukulu imbuti ledliwa emfuleni nangabe umlobokati aseyawagidza umtsimba.

Ihlatjwa khona lena emfuleni iphindze idliwe khona lena iphele. Uma kungenteka kuvele umuntfu edvute nemtsimba kusadliwa lembuti, uyashaywa lomuntfu, ashaywe bantfu bemtsimba. Inyongo yalembuti umlobokati uyifaka enhloko yakhe. Lesahhukulu sikhishwa bakhabojaha. kukhombisa kutsi bayakwemukela umtsimba. Lembuti iletfa ngugozolo lena emfuleni kubomlobokati nemtsimba wonkhe. Gozolo lijaha lekutfunyuwa lona nangabe umtsimba kukhona lokufunako. Gozolo kuba nguye lotfotela umtsimba tinkhuni. Gozolo uba nawo emandla ekwenta nobe yini lephatselene nemtsimba. Tinyongo leti makoti lasatifake enhloko tiba timbili. Yekucala kuba ngulena labuya nayo kabo (yelusiba), yesibili kuba ngulena yesahhukulu. Uma sesiletsiwe sahhukulu siyahlatjwa. Dlamini (1995:167) lomcondvo uwusekela ngalendlela:

They are given a goat to slaughter and cook for themselves outside.

Kutawutsi emva kwekuhlaba lesahhukulu bese umtsimba uyasipheka. Usipheka ngetimbata letibuya ekhabojaha. Kutawutsi kupheka nekudla konkhe sekuphelile umtsimba uhaye ingoma yawo ubuyele emuva lapho ulibangise khona ekhabojaha. Bantfu bendzawo bayagcwala ekhaya kutewusingatsa umtsimba ngobe kuyatiwa kutsi nakunemtsimba kuyagidwa, kugidwa tingoma leticondzene nawo umtsimba. Dlamini (1995:167) ukubeka kanjena:

Members of the society come in numbers to be entertained as they know that the group will be dancing on that afternoon.

Lokujabulisako kutsi bantfu bagidza kube mnandzi kakhulu banike emehlo kudla kwawo. Kubamnandzi kubukela lomgidvo wemtsimba. Kusikhatsi lesingadzinwani. Wonkhe umuntfu uyatsandza kubukela ngalesikhatsi. Lebapheleketele umtsimba basuke bavunule kahle imvunulo yabo. Basho ngetidziya nemahiya abo lalungiselelwe wona lomcimbi. Emagcebesha wona akusakhulunywa ngawo ngobe asuke ahulelwe kahle ngebuhlalu lobumhlophe, lobubovu nalubuluhlata bese buyatfungwa kahle. Kuvamise kugidze labasikati. Emajaha lagidzako aba yimbijana. Lawa lekasuka awutsamele lomcimbi asuke ahlalise lijaha lekungilo lekugidzwelwa. Lijaha lisuke lilicobile nalo liphelele ngemvunulo yalo. Ingani nalo siyeta sikhatsi salo lapho litawugidza khona nemlobokati. Umlobokati yena sidvwaba sakhe sihlukile kulaba labanye labanye labampheleketele nobe lagidza nabo. Dlamini (1995:67) lombono uwufakazela kanjena:

Her dress is different and enables anybody to identify her with ease. The most outstanding thing about her is that she has two balloon-like ornaments pinned on her hair.

Indlela lekavunule ngayo umlobokati yenta kutsi abonakale kalula kutsi nguye logidzako. Lokunye lokwenta kutsi ahluke kulaba labanye kutsi umlobokati usuke sekafwele tinyongo letimbili enhloko. Umlobokati utawugidza nemtsimba wakhe. Nabafika lena khabojaha kusuke kuyimini lenkhulu lekungaba intsambama uma umtsimba utawukhonjiswa indzawo lelungiselwe kugidza. Dlamini (1995:168) utsi:

When the group gets to the prepared yard for the main dancing, it starts singing and performing the "ummiso" performance.

Umtsimba utawuhlabela tingoma letinyenti ngobe phela usuke ujabulisa bantfu labakhona kuleyo ndzawo. EmaSwati phela ayakwati kucamba tingoma ngobe konkhe lakuhlabelako kusuke kutigameko letike tawavelela. Letinye tingoma latihlabelako tiyankemba, telusizi, temmiso naletinye letihambelana nalomsebenti. Dlamini (1995:168) ubeka kanjena:

They sing several songs which convey various messages, the first being the one that is led by the bride herself.

Uma umtsimba ungena ekhabo jaha umlobokati uhlabela ingoma layihlabele ngayitolo nakatewucela inkhonto ekhabo jaha. Nangalesikhatsi umtsimba ubuya lena emfuleni umlobokati uyayiphindza futsi lengoma ayihlabele. Uma ayihlabela umtsimba wonkhe uyamemukela. Lengoma ayiphuphi solo kwatsi nhlo umlobokati ucela inkhonto uhlabelala yona, kute lenye langayihlabela. Umlobokati uyayiphindza ayihlabelele lengoma letsi:

NGITEWUCEL' INKHONTO

Uma umlobokati ahlabela lengoma usuke atewucela kukhonta kulomuti, ngayo lengoma. Uhlabela ngenhlitiyo lebuhlungu ngobe kungenteka kutsi

uninata angamtsandzisi kahle ngobe acabanga kutsi utamehlukanisa nemntfwanakhe.

Umlobokati nakahlabela lengoma uyagidza sibili. Onkhe emehlo phela atse njo kuye. Dlamini (1995:169) ukubona kanje:

*The bride has to perform to the best of her ability
as she is the centre of attraction.*

Umlobokati ukhipha lonkhe likhono lakhe lekugidza ngalesikhatsi. Kumele kutsi kubonakale lelijaha litekile sibili, alikateki lidliwa. Umtsimba emva kwekuhlabela kwakhe lengoma utawutsatsa lenye ingoma ahlabele naye.

Lenye yetingoma letihlatjelwa ngumtsimba uma ujabulisa lijaha nebelikhaya ngulena letsi:

SICHOLO

Umholi : *Saye saba sihle,
Lesicholo salomake,
Batsi bayadlala okandaba,*

Likhorasi : *Yebo mngani ngalamba,
Lashona yeGabisile.*

Umholi : *Saye saba sihle,
Lesicholo sadzadzewetfu,
Batsi uyadlala okandaba.*

Likhorasi : *Yebo mngani ngalamba,
Lashona yeGabisile.*

Kugidza kube kuchubeka njalo ngobe kusuke sekungiso sikhatsi sakhona. Kugidzelwa bemndeni nesive sonkhana lesikhona kulomcimbi.

Nakusagidvwa bemndeni nebendzawo batawunika umlobokati tipho nemtsimba wonkhe kulabo lebagidza kahle.

Imali lenikwa umlobokati ihlonywa enhloko ilenge naletinyongo kantsi nalabagidza kahle nanabo banikwa tipho letinjengemali nalokunye. Dlamini (1995:169) utsi:

The audience can give out small presents such as coins, fruits and sweets to the dancing group.

Umuntfu nakenta intfo lenhle uyabongwa esiveni semaSwati. Lokubonga akwentiwa kuphela emntfwini lomatiko kepha nakunobe ngubani lowenta lokuhle. Emajaha nemadvodza ayajabula kakhulu uma umtsimba ugidza kahle. Kujabula kwawo kuwaveta ngekutsi agcume enkhundleni lapho kugidvwa khona, aphoseke. Uma lijaha nobe indvodza iphoseka isuke ingene enkhundleni yodvwa, icondzane nentfombi tsite bese yenta kwangatsi ifuna kuyishaya ngesagila kube ishaya phasi ngelinyawo linye lelinye ilifinyetile. Dlamini (1995:169) uwusekela kanjena lombono:

Men sometimes jump over towards the outstanding dancer.

Lokuphoseka kwalabadvuna nako kungulenywe indlela lekhombisako kutsi lentfo bayayijabulela kantsi kulesinye sikhatsi kuye kube nalabafuna kutsi babonakale kutsi bayakwati kugidza. Kugidza lokuhle ngiko loku atsi uma umlobokati agidza bantfu labanyenti bakujabulele.

Ngaleso sikhatsi umlobokati netingcugce tiyagidza, tigidza kanyenti tehla tiyenyuka tigidza embi kwendvodza yemlobokati. Kutawutsi emva kwesikhashana sebagidze emahlandlana, umlobokati utawucala ingoma lekatawulandza ngayo indvodza yakhe ingene enkhundleni. Ingoma lehlatjelwako lapho itsi:

PHUMA JAHA LAMI

*Makwakwa lahlehl' ekuseni
Uyesaba unabojaha
Yekanini tinjobo tetfu*

*Hhela nabonjobo
Hhela nabonjobo
Injobo isemajaheni bonkhosi*

*Uyajabula unabomntfwana
Uyajabula unabojaha*

Hhela nabojaha isesangweni

*Phuma jaha lami.
Phuma jaha lami ngikubone
Phuma jaha lami
Phuma jaha lami phumela ngaphandle
Phuma ngikubone bo !
Phumel' ebaleni*

Umlobokati ngalesikhatsi ahlabela lengoma, uphuma yedvwa esicukwini agidza abheke khona ejaheni lakhe. Nalo lelijaha limbukile kutsi ugidza njani. Utawutsi umlobokati nakefika kulo lelijaha lakhe, abe ahlabela kakhulu lesigatjana lesitsi:

*Phuma jaha lami,
Phuma jaha lami ngikubone
Phuma jaha lami
Phuma jaha lami phumel' ebaleni
Phuma ngikubuke bo !
Phumel' ebaleni.*

Nalo lelijaha liyasukuma lisine kanye kanye nemlobokati walo. Dlamini (1995:169) lombono uwusekela kanje:

The groom, who is also traditionally dressed, is part of the audience. However, he is finally invited to join his bride in the dancing towards the end of the dancing ceremony.

Umlobokati nelijaha batawugidza bobabili, enkhundleni lapho babukwe bantfu bonkhe bantfu. Kutawutsi emva kwesikhatsi bagidza, bese umlobokati ubuyisela lijaha lakhe lapho belihleti khona nalamanye emajaha. Umlobokati utawuchubeka agidze naletinye tingcugce nobe bafati labasandza kwendza lababili nobe batsatfu. Umuntfu losuke abukwe kakhulu nguye umlobokati ngobe nguye umuntfu labafuna kumbona kakhulu kutsi ugidza njani. Bantfu labakhona emtsimbeni batawube bashaya tandla, balilitela ngalesikhatsi ahlabela, aphindze agidze ngekutimisela lokukhulu. Dlamini (1995:169) utsi:

The performance marks the climax of the dancing ceremony and is where the bride has to display her skills in presenting traditional songs.

Ngalesikhatsi lokubalulekile kugidza. Umlobokati uhlabela tingoma letahlukahlukeno ngobe afuna kutigidza tonkhe. Ufuna kubonakale kutsi uyayati imihambo yesiSwati nekutsi lisiko lakhe uyalati futsi uyalitsandza. Onkhe emehlo asuke atse njo kuye njengobe kulilanga lakhe.

4.11 KUGANA NGENKHOMO

Uma umlobokati asacedzile kusinela wonkhe umuntfu lokhona enkhundleni, uyagana. Ngalesikhatsi umlobokati aseyintfombi aphuma lena ekhaya kabo, kuba khona emajaha lachuba inkhomo aye nayo lena lapho intfombi iya khona. Lenkhomo ikhishwa ngumnumzane welikhaya ati kutsi intfombi yakakhe kumele igane ngayo. Kugana ngenkhomo-ke esiSwatini ngiko lokuhle ngobe kubonakala lapho kutsi lomlobokati ubuya ekhaya lelinjani. Lenkhomo ichuba yena umlobokati lapho aya khona. Uma lenkhomo

ingeniswa esibayeni ngalesikhatsi isemnyango isangena esibayeni, umlobokati utsatsa lihawu lakhe lalinikwe ngumnakabo alibambe ngesandla, kulesi lesinye sandla aphantse umzaca.

Uma lenkhomo ingena esibayeni umlobokati uyishaya ngalomzaca wakhe. Uyishaya kanyentana lenkhomo. Ngaleso sikhatsi bantfu bemndeni labakhona lapho bashaya umlilingwane, bonkhe bajabule. Kuyindlela lenhle kugana ngenkhomo ngobe vele sintfu siyitsatsa njengekunotsa nekutsi ngalengkhomo usuke ugane kahle nangabe uyise ayikhiphile utewugana ngayo. Umlobokati naye utiva amkhulu ahambe kahle kulowo muti ngobe agane kahle. Uma umlobokati ete inkhomo yekugana, utsatsa lilongo kodvwa abe abambe lihawu ngalesi lesinye sandla bese lelilongo ulibeka emnyango lomlobokati ugane ngelilongo emva kwaloko umlobokati nalebamphekeletele batawubuyela endlini bangene bahlale. Kudla kutawuchamuka ngebunyenti kudliwe kujatjulwe kube njeya.

Lenkhomo umlobokati lasuke agane ngayo lachamuka nayo kubo ibitwa ngekutsi inkhomo yemganu.

4.12 INHLABISAMTSIMBA



KUHLATJWA KWENHLABISAMTSIMBA

Labadzala uma sebanelisekile kutsi wonkhe umtsimba sewundlulile, batsi awuye esibayeni kuyewubona inkhomo yawo lekumele uyihlabe.

Lenkhomo kusuke kuhlatjiswa ngayo umtsimba wonkhe. Ihlatjwa bekhobo jaha. Uma ihlindvwa kuchamuka tintfombi titewubona kutsi ihlindvwa njani.

Ngaleso sikhatsi kusajatjulelwe kuhlindvwa kwalenkhomo kuba nalabo lababuke kutsi nguyiphi intfombi labangayisoma. Lamanye emajaha

atawutsi "ATIGANE!. titawuphendvula tonkhe tintfombi titsi "SIGANE UMKHWENYEWETFU". Phela tisuke tonkhe tisho yena lotsatsa labatemgidzela, loganwe ngudzadzewato letintfombi. Uma seyihlindziwe lenkhomo lokukhulu lokubalulekile lokudzingekako, ngumlente walenkomo, inyongo kanye nemsasane wayo. Lomake lophetse umtsimba nguye logcina kahle letintfo letintsatfu.

4.13 UMLENTE, INYONGO NEMSASANE

Make lophetse umtsimba uwugcina kahle lomlente ngobe utawubuyela nawo emuva uma umtsimba uphelile. Emuva batawutsemba ngawo kutsi cha! vele umtsimba bewuhlatjelwe inkhomo yekwemukela umtsimba. Make lophetse umtsimba uyigcina kahle lenyongo ngobe kumele ibuyele emuva ekhabo mlobokati. Lena ekhaya ekhabo mlobokati lenyongo itawufike ibekwe ilindzele kushiswa kwetinyongo temlobokati.

Umsasane yinyama lenone kakhulu, lenemafutsa lamanyenti, ingemafutsa kuphela. Isidlikadlika senyama. Lenyama iphekwa yodvwa idliwa ngugogo nebantfwana nobe netidzandzane letisengakatfombi. Umsasane kulinganiselwa ngawo ekutseni umlobokati uletse intfo lenonile njengobe atawungena lapha kulomuti. Kwendza kwakhe kulomuti usuke aletse umcebo.

Make lophetse umtsimba, letintfo totintsatfu uyatigcina, atigadze kutsi kungenteki nakancane liphutsa ngato. Nakungenteka kutsi tilahleke batakwetsemba ngani bekhabo mlobokati kutsi bebahlatjelwe lapho babuya khona.

sakhe. Labadzala batawutsatsa umlobokati bahambe naye bayekumbeka elawini lelijaha lakhe. Uma umlobokati ayawulala elawini lelijaha lakhe utsatfwa bekhakhakhe emtsimbeni lapho ahleti khona. Utawutsi angefika lena elawini bese uyalala. Ngalelisiko lesiSwati intfombi ayihlolwa uma iphuma ekhaya, kutsi iyintfombi-ntfo itawubonakala ngalo lelilanga uma iyawulala elawini. Lengubo lesetjentsisiwe ngalesikhatsi alala umlobokati nelijaha lakhe itawukhishwa talukati lapha elawini ekuseni uma umlobokati asavusiwe kutsi ayekumekeza.

Labadzala bekhaya batayitsatsa lengubo yesikhumba bayibuke kahle ngeliso lebudzala. Monica Zwane (2001) ukubeka kanjena:

*Uma kutfolakale kutsi lomlobokati uyintfombi-ntfo
kutawuvakala ngekulilitela kwetalukati tijabulile.*

Titawutsatsa lengubo lemhlophe lesikhumba tiyeneke kute labalatiko lelisiko babone kutsi lelijaha liteke intfombi sibili. Khumalo (1997:54) uwusekela kanjena lombono:

*Kufanele linikeze isiqiniseko sokuthi nempela yintombi-
nto lena.*

Bufakazi lobukhulu esiSwatini ngulesikhumba lesimhlophe lesiveta lonkhe liciniso ngaphandle kwekusho ngemlomo ngobe lomunye umuntfu angasho kutsi intfombi iseyintfombi-ntfo ngobe liso liyabonakala lelimhlophe njengesitfwatfwa kantsi ucamba emanga, kutsi nje usuke afuna bantfu batsembe kutsi uyintfombi. Manje esiSwatini buntfombi bakho bubonwa ngelijaha lakho mzuwana utewugidza umtsimba. Labadzala basuke sebatewugcina bufakazi nebekhaya kutsi vele babona. EmaSwati asebentisa kujumisa kakhulu kugcina intfombi ibugcinile buntfombi bayo. Uma kufika lesigaba, umtsimba usesemkhatsini, awukakapheli ngobe umtsimba wonkhe utsatsa emalanga lamatsatfu bese kuyima uphela, ubuyele emuva ekhabo

mlobokati. Umlobokati utawulindzela kuvuswa belikhaya ngakusasa ekuseni kakhulu.

4.15 SIPHETFO

Kulesehluko kuvele kwacaca kutsi intfombi umtsimba uba ngewayo ngobe konkhe kusuke kubukwe yona.

Umtfwalo lochamuka nentfombi kudlaliswana ngawo yomibili lemindeni. Kusuke kungumdlalo lokwemukelana ngawo kulemindeni lemibili. Tjwala belichaga kumele bube khona nobe kuwuphi umtsimba ngobe ngibo lobu intfombi ichamuka nabo nayitewugidza umtsimba. Babe lophetse umtsimba ngembi kwekutsi atetfule kutsi wakuphi, Ufunani, umtsimba unikwa indzawo yekulala. Intfombi letawugidza umtsimba nayo ilala nawo umtsimba ayiyi elawini lelijaha. Sikhatsi sekutsi ingalala elawini asikafiki, kumele icale igidze bese ivunyelwe kuyawulala elawini lelijaha lalo.

Kulolucwaningo kuvetwe sobala kutsi intfombi iphuma nini ekhaya, sikhatsini futsi. EmaSwati ayasati sikhatsi futsi kungako imihambo lekumele kutsi ihanjwe ngaletu tikhatsi letifanele yenteka. Kuhlala kwayo lapho iya khona kusetandleni tayo. Kuvetiwe futsi kutsi imbuti ihlatjelwani, nemsebenti wetinyongo. Lisiko lekumele lilandzelwe nakufikwa lena emtini ekhabo jaha luyacikelelwa ngalokukhulu kwentisisa.

Kugidza kwetigcugce nebadlalisi bemtsimba kwenta kutsi bantfu bawuve umtsimba usachamuka bucadlwana nabo. Utsimba utawubese uyacala. Uma ucala, ucala ngekugidza tingoma leticondzene nalolusuku lekugidvwa ngalo. Letinye taletingoma tibhaliwe kulesahluko. Akukavamisi kutsi tingantjintja letingoma, kulisiko kutsi uma umlobokati ayawugidza umtsimba acale ngayo lengoma yekucela inkhonto nanobe benivumelene

ninobabili kepha uma umlobokati atawugidza kumele kutsi ayicule lengoma. Lutsandvo emaSwatini alukho kuphela kulababili kepha lusemindenini lemibili lehlangene. Kuper banaMotsa Dladla kuDlamini (1995:74) batsi:

Swazi marriage is essentially a linking of two families rather than two persons, and the bearing of children is the essential consummation of wisehood.

EmaSwati ayatsandza kutsi lijaha nalitekile litekele belikhaya, kungako nome lijaha selinemfati alikavami kutfolakala lihleti nemfati walo bacoca kwelikhaya.

SEHLUKO SESIHLANU

5.0 KUTEKWA

5.1 SINGENISO

Kulisiko lekumele lindluliselwe kulabanye kutsi balisebentise balati. Sanderson (1993:31) utsi:

Culture refers to the total pattern of learned human behavior passed on from generation to generation.

Lisiko libalulekile futsi ngilo lelenta kutsi bantfu batati kutsi bayini, baphila njani. Sive sisuke sakhiwe bantfu labanyenti labaphila kuso labafuna kulandzela inchubo yinye yekuphila kuleso sive. Kantsi emmangweni kunebantfu labahlala ngobe basive lesitsite, njengemaSwati nje. Compton (1992:6) ukubeka kanjena:

A society is made up of many people and group.

Ngalesikhatsi bantfu baya ngekwandza bababanyenti kuleso sive kulapho bacala khona kutsi babumbane bakhe intfo yinye lebatawubonakala ngayo kutsi bona babakuphi futsi bayini. Kungaleso sikhatsi lapho sive siba nenchubo yaso lesitayichuba uma senta tintfo taso letingemasiko. EmaSwati-ke nawo anemihambo yawo layichubako uma ateka. Kuteka ngesiSwati kuba yintfo yemalanga lamatsatfu. Kumekeza kwenteka ngelilanga lesitsatfu ngembulukusa. Kulisiko vele kutsi lomsikati longumlobokati angamekezi ngaletinye tikhatsi ngaphandle kwasekuseni.

Sigaba lesilandzelako nasacedzile kumekeza umlobokati kuhlambisa bonkhe lekumele bahlanjiswe.

Kuye kube matinyana kusebentisa ligama lelitsi " umfati uma umuntfu angakangeni esibayeni, wamekeza ngesiSwati. Kantsi ngasikhatsi kuye kungacondziseki kulabanye labangacondzisi tigaba talabasikati uma basakhula. Kulesehluko ligama lelitsi umlobokati litawuchubeka ngobe usuke asesengumlobokati angakabi ngumfati. Kuhlambisa kulisiko lelentekako nangabe umlobokati acedzile kugidza umtsimba wabuye wangena esibayeni wamekeza. Kuhlambisa kuyindlela lapha ngayo bemndeni wakhe tipho nakangena emtini lomusha latinikela kuwo.

Kufika kwebayeni ekhabo mlobokatuti kusuke sekugcwaliswa umtsetfo wekulobolelana. Kulobola nako ngulokunye lokwenta kutsi lijaha litigcabhe ngobe lati kutsi latishaya tonkhe tinkhomo lalobola.

Kutawubukwa kushiswa kwetinyongo ngalokuphelele. Tinyongo tishiswa ekugcineni umfati asahleti ekhakhakhe.

Kulisiko lesiSwati kutsi tinyongo kumele tishiswe ngumake wamalukatana lamtalako. Khumalo (1995:570) uyavumelana nalombono uma atsi :

*Izinyongo zonke zezilwane ezisuke zihlatshiswe
umtwana zishiswa ngunina omzala nh.*

Nakungenteka malukatane abebete unina wakhe langamshisela letinyongo kukhetfwa munye umuntfu welusendvo nobe babekati kutsi kube nguye lamshisela letinyongo.

5.2 KUMEKEZA

Kumekeza kwenteka ekuseni kakhulu ngelilanga lesitsatfu umtsimba ufikile ekhakhabomakoti. Kumekeza kulisiko lesiSwati lelentiwako nangabe lomsikati atsetse sincumo sekwendza. Kumekeza nguyonandlela lena umfati emtini wakhe emukeleka ngayo kutsi ungumfati lophelele nangabe endzile. Kugidza umtsimba nako kwemukelekile ngobe kusuke sekuphelele konkhe kugidza nangabe lomsikati asamekezile. Ngelilanga lesitsatfu ekuseni kakhulu kungalinganiselwa esikhatsini sensimbi yesitsatfu, umlobokati umenyetwa belikhaya elawini lapho alele khona. Dlamini (1995:160) ubeka kanjena malungana nendzaba yesikhatsi:

The ceremony is held at the crack of the dawn on the last day of her wedding.

Uma bemuti banelunya nobe bamona bangamemeta umlobokati ngesikhatsi sensimbi yesibili ekuseni kakhulu ngalesikhatsi kukhala tinkhukhu tekucala. Umlobokati uma amenyetwa, ubitwa ngeligama lakhe lekucala lebuntfwana nobe lemadloti. Umenyetwa-nje naye ukulungele kutsi utawuvuswa ekuseni kakhulu. Tonkhe tintfo takhe usuke atilungise ngayitolo kutsi angabambeleleki uma avuswa. Kutawutsi ekuseni kakhulu kuvakale livi litsi:

He bani ! (bambite ngeligama lakhe) Phuma make sikutekile.

Umlobokati akasicitsi sikhatsi angaze eve lelivi lelimemetako. Uvuka masinyane avunule sidvwaba sakhe lasinikwe nguyise nakaphuma. Utasivunula etulu angagcoki lutfo, uba hlubu. Umtsimba nawo ngalelo langa awuvunuli emahiya laklabalatile ngembala, ingani phela lilanga lekukhala leli. Injongo lekungiyo lenkhulu lekumekezelwa yona kutsi kumele

kubonakale kutsi umlobokati ungenile emendvweni lapho atinikele khona. Dlamini (1995:161) ukubeka kanje:

The purpose of this performance is to have the bride show by crying that she is committing herself to this marriage.

Kutinikela kwemlobokati emendvweni kubonakala ngalendlela lasuke akhala ngayo nakamekeza. Umtsimba nawo utawutsi nawuva kutsi umlobokati uyamenyetwa bese uvuka masinyane uya khona lena elawini lapho umlobokati alele khona. Umtsimba ufika lena elawini ucele lijaha kutsi linike umlobokati sikhali. Litawutsi lingamnika bese umtsimba utjela umlobokati kutsi akamshaye ngaso enhloko. Umlobokati utasitsatsa lesikhali amshaye ngaso enhloko kepha hhayi kakhulu. Umane agcine nje kuphela lisiko njengobe kumele kutsi amshaye. Angitsi phela umlobokati bekalele elawini lelijaha lakhe usajabulile ngobe kusemnandzi. Umlobokati nemtsimba batawuya esibayeni. Nabafika esibayeni umlobokati utawushaya umvalo wesibaya ngalesikhali lasinikwe lijaha lakhe. Kulisiko kutsi vele awushaye umvalo kepha awunakuvuleka. Emva kwaloko utawukhipha umcabo nobe umgcala lekuvalwe ngawo esibayeni. Umtsimba utamlanzela ungene naye.

Uma afika esibayeni kulindzeleke kutsi acale ingoma letayihlabela yena ngekwakhe. Nangakwati kuhlabela batamlhabelela yona bemtsimba kodwa ibe icalwe nguye. Angamane akhulume uma angakwati kuhlabela. Lisiko lesiSwati litsi lengoma kumele ayicale umlobokati yena sicu sakhe. Akukavami kutsi endlini yesiSwati lomsikati angakwati kuhlabela ngobe emaSwati angemagagu. EmaSwati kuhlabela akucala amancane kungako kungakavami kutsi angakwati kuhlabela. Umlobokati utayicala lengoma yekumekeza ahambe kancane kakhulu ehla enyuka esibayeni umtsimba uloku ume ngasemuva kwakhe. Kukhala kube kuchubeka njalo. Umlobokati uhlabelela lengoma lelandzelako nakamekeza:

NGIPHUM' EKUFENI

Umholi	:	<i>Ngiphum' ekufeni</i> <i>Ngangen' ekufeni.</i> <i>elababe, ngitawufa mine,</i>
Likhorasi	:	<i>ehha!</i>
Umholi	:	<i>Yelababe, ngitayifel' inkhonto</i>
Likhorasi	:	<i>Yehha!</i>
Umholi	:	<i>Imilomo ita yonkhe kimi</i>
Likhorasi	:	<i>Yehha!</i>
Umholi	:	<i>Yelababe, ngitayifel' Inkhonto</i>

Lengoma umlobokati uyihlabela akhala tinyembeti. Nakete tinyembeti kumele kutsi akhale. Ukhala ngelivi lelisizi lelikhombisa kuhlupheka. Nemtsimba nawo uyamelekelela nawo ukhale kanye naye. Belikhaya ngaleso sikhatsi akhala bametfuka bambite ngato tonkhe tinhlamba letikhona. Kusala kuphela inhlamba labayikhohliwe. Bamtjele kutsi akakhali. Dlamini (1995:161) ukubeka kanje:

You are not crying because you are coming to practice witchcraft at our place.

Kute lebakushiyako bemuti ngalesikhatsi, umuntfu ukhuluma lakutsandzako. Kungaleso sikhatsi lapho umlobokati acala khona kubona kutsi ukulenze indzawo lapho bakubo bangekho khona. Umlobokati utawuhamba kancane esibayeni ahlabela yona lengoma, yekuphum' ekufeni, aloku achubeke njalo ahamba kancane ekhatsi esibayeni. Dlamini (1995:161) yena ukufakazela kanjena:

The bride is the one who makes some movements towards and from the kraal outlet. She stands holding a spear that is pointing down and wearing only the traditional skirt. She then cries on a controlled voice. The other women sing for her those songs that will make her cry bitterly. They also take turns in crying in the same controlled voice.

Lesi sikhatsi lesibuhlungu kakhulu kumuntfu lomsikati. Empeleni ngingasho ngesiciniseko kutsi leli lichophelo lemtsimba. Akukhali kuphela umlobokati kepha nemtsimba wonkhe usuke ukhala ngobe uva buhlungu. Kukhala ekhatsi esibayeni kuchubeka kuze kuse. Naye umlobokati abe aloku agidza nje kancane. Kuze kuvuleke indledlana ekhatsi esibayeni kwangatsi ngumzila wetinkhomo. Umtsimba uloku uhlabela njalo tingoma letibuhlungu tekumekeza. Kukhala nako solo kusachubeke. Kubuhlungu kumekeza, nalaba lebakwatiko basuke sebakhumbule ngendlela benta ngayo nabo. Kumekeza imvamisa yako kudzala bekwenteka ebusika lapho kumakhata khona kakhulu. Ingani phela umlobokati uma amekeza usuke angekambatsi lutfo etulu avunule sidvaba kuphela, loko kwenteka ngobe usuke atalwa. Uma umlobokati atalwa, utalelwa esibayeni, kuyefana neluswane uma lubelekwa, lubelekwa lungakembatsi lutfo emtimbeni.

Kutakutsi nasekusile lilanga lishaya etulu etintsabeni umlobokati bese ubita bakubo kutsi bete kutemkhokha lapha akhona khona. Lomlayeto uwendlulisa ngengoma layihlabelako yena ngekwakhe. Kulengoma utawutsi angayihlabela bese ubita bonkhe bomnakabo ngemabito abo abacele kutsi bamkhokhe esibayeni. Lengoma uyihlabela-nje usuke asesekhona esibayeni angakaphumi kodwa asalibona lilanga kutsi seliphumile. Ingoma lacela ngayo bakubo kutsi bamkhiphe ngulena letsi :

NGIKHOKHE SEKUSILE

Umholi	:	<i>Wota ningikhokhe, Sekungisel' etigangeni, Sengiyandzindza, Ngindzindza esibayeni, Sekusile sengibonakele.</i>
Likhorasi	:	<i>Ashiy yahhe, ash yahhe</i>
Umholi	:	<i>kusile ngiya kabani, Hhela lomandzindza Ngindzindza esigangeni,</i>

Sekungisele ngibonakele

Likhorasi : *Ashiyahhe, ashiyahhe*
Umholi : *(ubita libito lemnakabo) Wota ungikhokhe*
Ungikhokhe laph' etigangeni
Sengiyandzindza esigangeni
Sekusile ngibonakele
Likhorasi : *Ashiyehhe, ashiyehhe*

Sigaba sesitsatfu salengoma umlobokati usihlabela kanyentana aloku abita bomnakabo kutsi batemkhokha esibayeni. Usiphindza-phindza ngobe usuke afuna kubabita bonkhe bakubo latalwa nabo. Lesikhatsi ababita bonkhe kuba munyu kakhulu, batawuchamuka bonkhe bomnakabo sebahambisana nalabanye bemtsimba bafike bashaye umvalo wesibaya ngetikhali tabo. Bamemete batsi:

Umntfwana babe ! umntfwana babe !

Umlobokati ngaleso sikhatsi utawuphuma esibayeni agijime atsatse indlela lebuyela kubo. Kungaleso sikhatsi lapho belikhaya bamjubela bamlandzele bamjikise. Belikhaya batawumemeta batsi kuye:

Buya make ! sikubuyisa ngenkhomo.

Inkhomo yensulamnyembeti isuka seyikhona ikhungiwe. Insulamnyembeti yinkhomo yenina lekukhaliswa ngayo belikhaya lelijaha. Bo Radcliffe-Brown na Forde (1975:95) bakubeka kanje :

When a girl marries, the mother's care and affection are recognised in the special feast known as the " wiper away of tears" (insulamnyembeti) given to her by the groom.

Insulamnyembeti iyakhishwa nobe ngabe lijaha tinkhomo tekulobola lite. Kuyinkhomo lekubongwa ngayo make wentfombi. Lenkhomo iba yinsikati akumelanga nangeliphutsa kutsi ibe yindvuna. Basula ngayo make wemlobokati ngobe phela naku umntfwanakhe uyahamba uya kulomunye umuti lapho agane khona. Lokungena kwakhe esibayeni umlobokati amekeze kusho kona kutsi vele sewutakuba ngumfati wakulelo khaya. Kungena esibayeni kwemlobokati amekeze kusho kona kutsi utsetse sigaba lesiya embili, akasabuyeli emuva. Insulamnyembeti iyinkhomo yenina wemlobokati akusiyo yababe ekhaya. BoRadcliffe-Brown naForde (1975:95) bakubeka kanjena.

This remains the mother's property and may not be taken by her husband.

Lenkhomo yensulamnyembeti unina ucala ngayo kufuya. Nakungenteka kutsi unina ashone longahle atsatse insulamnyembeti kuba yindvodzana yakhe yekugcina. BoRadcliffe-Brown na Forde (1975:95) bakukubeka kanjena:

It is inherited by her youngest son, the accepted darling, and not by the eldest who inherited the main property of her hut.

Nakwentekile kutsi unina ashone angakaze atfole bantfwana bebefana, indvodza yakhe kulapho ikwati khona kusebentisa nobe kutsatsa insulamnyembeti ilobole ngayo lotawuhlantela dzadzewabo lapho ekhaya. BoRadcliffe-Brown naForde (1975:95) ngensulamnyembeti bakubeka kanjena:

Should a women die leaving only daughters, the insulanymbeti of the girls should be used by her husband or his main heir to lobola a wife of the girl, though she may infact be a sister in law.

Lokubaluleke kakhulu ngiko kutsi yinkhomo yamake. Lelinye ligama lensulamnyembeti kutsiwa inkhomo yemdhalaso. Njengobe umlobokati besekajubelwe ngayo lenkhomo kutawutsi uma sekajikile abuyele emuva bese kuyedlalwa, kudaswa nemlilo ngobe phela seloku avuke ngekukhala kwetinkhukhu tekucala emakhata amngenile emtimbeni. Batamnika ingubo kutsi ambatse, bamnike incwancwa leshisako kutsi adle. Bemtsimba ngaleso sikhatsi bahleti bagadzile kutsi uyanakwa yini. Kutabese kufika umkhula wemlobokati atemchola kahle enhloko, amlungise abe muhle kwedlula lesikhatsi angena kulomuti. Phela inhloko kuyichola kahle umlobokati wagcina angena kulelikhaya.

Umkhula wemlobokati nakatemplungisa enhloko uta aphetse sidwaba sakhe. Utamtjintja lesa seyise lekusukela afikile avunule sona. Umlobokati kutawutsi asahleti naye lena esigangeni emuva kwemkhula wakhe uma atemvunulisa sidwaba sekhakhakhe, kuta ninatala kuye. Nakefika, usuke aphetse ludziwana loluncane lolunetjwala ekhatsi. Uhlala phasi, atsatse lotjwala anatse. Utawunika umlobokati kutsi naye anatse. Utabutsatsa umlobokati anatse naye kancane, kwenteke angabi ngulonatsako, utawumane abeke umlomo-nje kuphela. Bafati bemtsimba batawubuya bete lapho kunemlobokati khona bafike baguce ngemadvolo. Bentela kutsi bakuve kahle loko lokutawushiwo nguninatala. Uninatala uhlala enabe, ambuke kahle umlobokati. Kutawutsi emva kwesikhashana asahleti phasi akhulume kumlobokati atsi:

Maketala :

*Hhawu! Mntfwanabani (asho sibongo
semlobokati) bekukuhle nawukhashane. Lamuhla
sesicabene ngobe ngitawutsi ngingakakhulumi
utsi ngikhulumile. (emva kwalenkhulumi
kutawulandzela tinyembeti akhala kakhulu).*

Bomake bemtsimba :

*Bani (bambite ngeligama lakhe) Lamuhla lapha
emendvweni kukamkhatsali, utawebe,
utawuphinga, utawutsi ungakakhulumi kutsiwe
ukhulumile kepha nanobe kunjalo awunakubuyela
emuva kini (basho konkhe lokwashiwo uma
baphuma ekhaya, bakhuluma-nje bayakhala
bonkhe)*

Lesi sikhatsi lesimatima kumlobokati, bemtsimba kanye nakumaketala. Kungako kutsiwa kusesililweni. Kusesililweni ngobe wonkhe umuntfu usuke akhala. Emagama labawagcizelelako ngulawa latsi: "Nanobe kutsiwa uyeba, ungumtsakatsi, unemanga awuyikubuyela emuva." Batawunikwa tjwala bonkhe laba bakhona lapho kutsi banatse. Nasekuya ngasekupheleni kutawunikwa yena umlobokati kutsi aminyele eludziweni. Njengobe umlamu wakhe lomlobokati bese amvunulisile sidwaba, utawutsi angacedza kunatsa bese uyawungena esibayeni uyewumekeza kwekugcina. Lokungena kwakhe esibayeni kwesibili usuke angena ekufeni, sekumele kutsi atalwe atewuba ngumntfwana walapha kulelo khaya. Kutsatfwa kutsi utewungena esiswini samake welijaha lakakhe lekete kulo. Kungako uma atewumekeza uhlabela lengoma letsi "**Ngiphum' ekufeni, ngingen' ekufeni**" ngobe kutsatfwa njengekufa konkhe. Ngalesikhatsi atalwa kubo wavele wawa. Nanyalo uma aphuma esibayeni kutsatfwa njengekutsalwa kulomunye umuti.

Nasaphumile esibayeni utawunikwa ummbila lotinhlobo letintsatfu. Kudzala ummbila lomnyama bewuhlala ukhona ekhaya, lobovu utfolakala kalula ngobe uba mnyentana. Lomhlophe wona uvamise kakhulu ngobe ngiwo losentjetiswako nakuphekwa kudla. Ngesandla sesancele umlobokati utawuphatsa letinhlobo letintsatfu temmbila kutsi ngesandla sekudla bese uphatsa sikhali. Uma kute ummbila kuye kusentjetiswe buhlalu lobubovu, lobumnyama nalobumhlophe. Khumalo (1997:517) ubeka kanjena:

*Kwezinye izindawo umlobokazi ugunquzisa ubuhlalu
obuthathu esandleni sakhe sobunxele obubomvu,
obumnyama nobumhlophe ngenhloso yokuba
umkhwenyane akhethe obubodwa babo.*

Lombono longenhla Krige kukhumalo (1997:517) uwufakazela kanjena:

*The bride.....will place a red, a black and a white bead
in her left hand, and walking straight up to her husband,
will ask him to choose one, rolling them about so that
he cannot see which is which.*

Kukukhetsa lokuhle uma lingatsi liyakhetsa lijaha likhetse ummbila lomhlophe ngobe loko kusho kutsi umendvo utawuchubekela embili, sehlukano ngeke sibe khona. Nakungenteka lijaha likhetse ummbila lobovu kutsatfwa njengekutsi lelijaha litawuhlala limshaya lomlobokati. Lobovu uhambelana nengati, kungako kungafuneki kutsi ukhetfwe. Umbala lomnyama awukalungu sanhlobo ngobe kunekwetsemba kutsi lelijaha lingawukhetsa lombala batawalana, bahlukane bangaphindzi bevane. Lemibala yaletinhlavu temmbila iyakhuluma esiSwatini kungako kulisiko kutsi lokukhetsa kwenteke khona labadzala batewuba nelwati ngalomtsimba walaba lababili. Luhlavu lwemmbila lekungilo lekumele lukhetfwe ngulolu lolumhlophe. Utawutsi angacedza lomsebenti wonkhe wekukhetsisa lelijaha bese ubuyela esibayeni futsi. Esibayeni utawulandvwa salukati lesidzala salapha kulomuti. Sitawufike simgacise umgaco entsanyeni. Lesalukati sisuke silandze umlobokati esibayeni kutsi aphumele ngaphandle. Kutawutsi emva kwaloko bese kuchamuka intfombatane nobe lijaha liphetsa emanti ngendzebe. Bomake bemtsimba basuke bamtelile umlobokati kutsi abocaphela ngobe batamtsela ngawo. Uma lelijaha nobe lentfombatane ichamuka nawo lamanti umlobokati utawushaya lendzebe yemanti ngesandla bese ayacitseka. Lentfombatana nobe lelijaha litawubuyela emuva kuyewukha lamanye emanti. Lawo-ke kusuke sekungiwo emanti

mbamba lwawo langeke acitfwe nasekubuywa nawo kwesibili. Ngalamanti kubikwa kutsi sekuta umntfwana uphuma esiswini. Naye lomlobokati njengobe angena kulomuti kuyindlela latalwa ngayo.

5.3 KUHAMBISA

Kuhlambisa kulisiko lekumele lenteke nangabe umlobokati agidza umtsimba. Njengobe kugidza umtsimba kutsatsa emalanga lamatsatfu, kuhlambisa kona kwenteka ngelilanga lesitsatfu nacedzile umlobokati kumekeza. Umlobokati ungena kanyenti esibayeni nje usuke avalelisa ngobe akayiwuphindze angene asengumfati ngobe esibayeni bafati abangeni ngelisiko lesiSwati, ugcina mzuwana amekezela. Kusikhatsi lekumele kutsi asisebentise kahle nangalokufanele futsi akwente konkhe lekumele akwente ngobe akayuwuphindze angene atsi ulungisa lokutsite lokungazange kuhambe ngendlela yakhona.

EmaSwati ayehluka kancane kuletinye tive temdzabu ngobe wona akahlambisi njengaletinye tive tebeNguni. NgesiSwati bambalwa bantfu labahlanjiswa kodwa kuyehluka uma kusesitsenjini. NgesiSwati kuhlanjiswa labantfu labalandzelako, umntfwana wekucala newekugcina ekhaya. Uma kusesitsenjini bonkhe bomaketala kumele bahlanjiswe. Indvodza yakhe ugcina ngayo uma ahlambisa. Babetala naye uyahlanjiswa. Gozolo naye kuba khona kuncane lekanikwa kona nobe kungasho lutfo. Umntfwana lonikwe yena umlobokati naye kumele ahlanjiswe. Gogo akahlanjiswa ngesiSwati kodwa kuya ngaye umlobokati nangabe anato tintfo langamupha tona ngekutsandza kwakhe. Umupha nobe ngabe yini.

Uma umlobokati ahlambisa kunetintfo langeke atishiye njengelicansi. Licansi kukholelwa ekutseni usuke amuphe luhlaka lwakhe latawulala kulo kuze abe nebutfongo lobuhle. Lokunye kutsi uma umuntfu ahambile emhlabeni

uhamba nalo licansi, kunekukholelwa ekutseni unikwe indzawo yekuphumula kahle. Umtsanyelo nawo awukavamisi kusala uma kuhlanjiswa ngobe kusuke kulindzeleke kutsi umlobokati atishanyele tonkhe tindlu talapho kulelo khaya. Ludziwo alusali nangabe kuhlanjiswa labadzala ikakhulu babetala ngobe umlobokati usuke etsembisa kutsi utawuphisa tjwala khona babetala atewuhlala anatsa ngaloludziwo. EmaSwatini sibuko kubabetala nakulabanye labadvuna asisali, ingani phela ayatsandza kutibuka ngobe abantfu labahlala banesihlutfu enhloko futsi babantfu labakamela emuva tinwele tabo, ngako-ke lesibuko bentela kuhlala batibuka kutsi tinwele tabo tisabukeka kahle na khona batekwati kusheshe batilungise.

Ingubo nayo yintfo lenkhulu lekumele ingasali ikakhulu uma kuhlanjiswa umuntfu lomdzala. Ingubo kutsenjelwa ekutseni uyayembatsa lomdzala kantsi nalapho asahambile emhlabeni wembatsiswa yona. Sikhumba senkhomo naso siyasetjetiswa ngobe siyingubo ngelisiko lesintfu. Ingubo-ke yona kwetsenjelwa ekutseni itamfutfumeta uma ayembetse aphumulile. Khumalo (1997:525) ubeka ngalendlela:

*Akabembesi nje imizimba kuphela kodwa
nemiphefumulo nengqondo.*

Uma ayembetse lengubo utawutfokota ngayo, ative ajabulile lekukhombisa kujabula kwemphefumulo. Uma umphefumulo ujabulile nengcondvo nayo iba nekuphumula ingacabangi tintfo letimbi. Kujabula kwemphefumulo kukuphumula kwengcondvo.

Kuhlambisa kuye kwengetwe ngekubapha tintfo letinhle letingakabalwa ngenhla. Kuhlambisa kuyentiwa kodwa kulandzelwe bukhulu balawo maguma. Emaguma ayahlonishwa kakhulu akufuneki kutsi asale ngaphandle, kumele ahlanjiswe ngekulandzelana kwebukhulu bawo.

Khumalo (1997:527) ubeka kanjena mayelana kwekuhlonishwa kwemaguma:

Ukuhlonishwa kobusokanqangi abugcini kumakhosana omndeni. Buqhubeka kumakhosazane omndeni ngoba engamazibulo. Bayahlonishwa ngendlela efanayo ubungqalabutho bawo njengawo amakhosana. Buhlonishwa ngokoyise nokwezindlu.

Emaguma onkhe ayahlanjiswa, labadvuna nalabasikati belikhaya. Njengobe bekushiwo ngesiSwati kuhlanjiswa kuphela wekucala newekugcina kuwo onkhe lamaguma. Labanye banganikwa nangabe umlobokati anato tipho letinyenti langabapha tona bekhakhakhe. Umuntfu lohlanjiswa kucala ngubabetala. Emkhatsini kungahlanjiswa bonkhe labanye, kodvwa indvodza yakakhe ugcina ngayo kuyihlambisa.

Umlobokati uma ahlambisa kubitwa bonkhe belusendvo bahlale ndzawonye lapho batawubonakala khona kutsi babobani. Wonkhe umndeni uhlala phansi uphelele. Timphelekeleteli tiyamsita umlobokati uma ahlambisa, ngekumtfwalela timphahla latawuhlambisa ngato. Babetala uhlala phasi esigicini labekelwe sona. Umlobokati utawufika embi kwakhe amhlambise ngalokulandzelako:

- ❖ Ingubo;
- ❖ Licansi;
- ❖ Sitja sekugeza;
- ❖ Ludziwo lwemahewu;
- ❖ Sibuko;
- ❖ Umtsanyelo ne
- ❖ Sitja sekudla.

Maketala yena uhlanjiswa ngaloku lokulandzelako:

- ❖ Licansi;
- ❖ Umtsanyelo;
- ❖ Ingubo ne
- ❖ Ludziwo lwemahewu.

Ingubo nakamnikete yona ufike amembatsise kukhombisa kutsi uyamfutfumeta. Nangabe kusesitsenjini utabahlambisa bonkhe bomaketala wakhe angashiya ngisho namunye. Akukakhatsaleki kutsi bangaki kodwa bonkhe kumele bahlanjiswe. Umntfwana wekucala ekhaya uhlanjiswa alandzele uyise ngekumabela ngendlela lecishe ifane neyeyise kodwa ibe ingalingani. Uma kusesitsenjini bonkhe bantfwana bematibulo bahlanjiswa ngalokulinganako. Akufuneki kutsi kube khona losala ngaphandle. Emakhosatana nanawo ayahlanjiswa yingci nje nangabe awekucala kulendlu. Bantfwana balowahamba nabakhona bayahlanjiswa. Bantfwana bekucala ekhaya bangahlanjiswa ngaloku lokulandzelako ngamunye ngamunye :

- ❖ Licansi;
- ❖ Umtsanyelo;
- ❖ Ludziwo lwemahewu ne
- ❖ Ludziwo lwekudlela.

Umntfwana wekugcina ekhaya nanaye uyahlanjiswa. Nangabe kukusesitsenjini umlobokati utabahlambisa bonkhe bekugcina. Bantfwana bekugcina ekhaya lebahlanjiswa ngako akulingani nekwalabo labadzala, kwabo kuyakhombisa kutsi bangematfunjana. Kwabo kuba kuncane

akulingani naloku kwematibuko. Ematfunjana ahlanjiswa ngaloku lokulandzelako ngamunye ngamunye:

- ❖ Licansi ne
- ❖ Umtsanyelo.

Umntfwana lonikwa umlobokati naye uyahlanjiswa. Umupha konkhe lekafuna kumupha kona ngobe vele asangumntfwanakhe. Nakungenteka kutsi umlobokati abe yinyumba, akusho lutfo esiveni semaSwati ngobe vele umntfwana sewunaye. Kutsatfwa njengekutsi sengewakhe lomntfwana. Lomntfwana ufakwa esiswini sakhe lomakoti. Ngekwemtsetfo ulitibulo lakhe. Tintfo langamupha tona sidziya. Licansi lona umhlalisa kulo uma amgcokisa lesidziya. Gozolo usita kakhulu uma kunemtsimba. Umsebenti wakhe kutfota umzilazembe, awucate kute kutsi ubukeke umuhle khona kutewubonakala kutsi umlobokati lofikako ulinaka futsi uyatitsandza. Nakute umzilazembe uyaye atfote sicalaba, asicate kahle naso ngobe siyasetjentiswa nakubaswa. Kutfunywa yena tonkhe tintfo ngobe nguye umuntfu lonikwe umtsimba. Gozolo-ke angahlanjiswa ngentfo lelula, kodvwa kuvamise kutsi anikwe ingubo.

Lijaha lakhe umlobokati lona lihlamjiswa ekugcineni. Ulihlambisa ngendlela lafuna ngayo. Uyatati tidzingo talo. Uyati kutsi yini lengekho lena endlini yakhe. Uye abuke futsi kutsi utsandzani ngobe angumuntfu wakhe. Lokubalulekile langalihlambisa ngako nguloku:

- ❖ Ingubo;
- ❖ Licansi;
- ❖ Sitja sekugeza;
- ❖ Sihlantsi;
- ❖ Insipho;

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- ❖ Licansi ne
- ❖ Umtsanyelo.

Umntfwana lonikwa umlobokati naye uyahlanjiswa. Umupha konkhe lekafuna kumupha kona ngobe vele asangumntfwanakhe. Nakungenteka kutsi umlobokati abe yinyumba, akusho lutfo esiveni semaSwati ngobe vele umntfwana sewunaye. Kutsatfwa njengekutsi sengewakhe lomntfwana. Lomntfwana ufakwa esiswini sakhe lomakoti. Ngekwemtsetfo ulitibulo lakhe. Tintfo langamupha tona sidziya. Licansi lona umhlalisa kulo uma amgcokisa lesidziya. Gozolo usita kakhulu uma kunemtsimba. Umsebenti wakhe kutfota umzilazembe, awucate kute kutsi ubukeke umuhle khona kutewubonakala kutsi umlobokati lofikako ulinaka futsi uyatitsandza. Nakute umzilazembe uyaye atfote sicalaba, asicate kahle naso ngobe siyasetjentiswa nakubaswa. Kutfunywa yena tonkhe tintfo ngobe nguye umuntfu lonikwe umtsimba. Gozolo-ke angahlanjiswa ngentfo lelula, kodvwa kuvamise kutsi anikwe ingubo.

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- ❖ Ingubo;
- ❖ Licansi;
- ❖ Sitja sekugeza;
- ❖ Sihlantsi;
- ❖ Insipho;

- ❖ Indvwangu yekugeza;
- ❖ Lithawula;
- ❖ Sibuko;
- ❖ Likamo ne
- ❖ Umtsanyelo.

Timpahla temkhwenyane kanye nato tonkhe tebemndeni endluliswa endlini yagogo ngembi kwekutsi batisebentise. Ingani phela kumele labaphasi batibone nanabo batibusise. Khumalo (1997:535) uphawula kanjena:

Umlobokazi nabasizi bakhe babe seabathatha lokho okuqondene nomyeni wakwakhe. Kuhle ukucacisa kulolu khalo, ukuthi ngokosiko, le mpahla esuke yabele umndeni, kufanele iyolala endlini enkulu yekhaya ukuze abalele bayamukele, bayinyale ngezibusiso zekhaya. Ayisetshenziswa ngalelo langa. Ngakho-ke, akumangalisi ukuthi uthole kungodadewabo bomkhwenyana abaqoqela umfowabo ngenhloso yokuba ziyokwethulwa endlini enkulu.

Kulisiko lesiSwati kutsi letimpahla kumele tikhotfwe ngemadloti khona atewutati. Ngaloko tiyabusiseka futsi kuletsa inhlanhla ngekhatsi emndenini. Utawutsi angacedza kuhlambisa umlobokati, aphindze abuyele esibayeni. Kutawusuka salukati lesidzala simlandze lena esibayeni umlobokati. Nakefika umlobokati, lesalukati sitamhlalisa phasi. Kutawutsatfwa tihlantsi letimbili, sekhabo mlobokati lachamuka naso nalesi sekhabo jaha. Kubekwa sekhabo mlobokati phasi bese sekhabo jaha selekwa ngetulu kwaleso sekhabo mlobokati. Umlobokati utawuhlala kuto totimbili letihlantsi. Salukati sitawufike siguce embi kwemlobokati sitsatse libovu laso ngobe phela kadze salibhuca. Sitawuvele sitsi hlaphu lelibovu, bese sihlaphula lolusiba lwelunwele enhloko. Sitawutsi singahlaphula lolunwele bese umlobokati ucala lengoma yakhe letsi : **Ngiphum'ekufeni**

- ❖ Indvwangu yekugeza;
- ❖ Lithawula;
- ❖ Sibuko;
- ❖ Likamo ne
- ❖ Umtsanyelo.

Timphahla temkhwenyane kanye nato tonkhe tebemndeni endluliswa endlini yagogo ngembi kwekutsi batisebentise. Ingani phela kumele labaphasi batibone nanabo batibusise. Khumalo (1997:535) uphawula kanjena:

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Lengoma ihlatjelwa nje ikhombisa kutsi lomlobokati sewutelwe kabusha. Lesalukati sitawutsatsa lelibovu bese sigcobisa lomlobokati wonkhe umtimba. Lelilibovu kutsiwa yingati, ngobe phela uma umntfu atalwa iba khona ingati emtimbeni wakhe laphuma nayo kunina. Naye lomlobokati kuyindlela latalwa ngayo kulomuti. Lesalukati simgcobisa wonkhe umtimba size siyewufika elutwaneni lekugcina lelunyawo. Kulowo mzuzwana kutawuletfwa umntfwana lekutsiwa ngumntfwanakhe welibovu. Lomlobokati batawutsi bangacedza kumgcobisa lelibovu bese naye uyalitsatsa ugcobisa lomntfwana lanikwe yena. Nguye umntfwana wekucala wemlobokati. Umlobokati anganikwa umntfwana wentfombatane nobe wemfana. Nakungenteka aniketwe umntfwana wentfombatane namzukwana ayawukwendza kutawuba nguye lotawuvumela wonkhe umtsimba wakhe, kantsi nakulona wemfana umntfwana nguye lotawumela konkhe kuteka kwakhe umfati. Assa Mahlalela (2002) ukubeka kanjena:

*Umntfwana wemfana nangabe anikwe yena uyajabula
kakhulu umlobokati ngobe nguye umntfwanakhe cobo
ngobe ngeke ahambe lapha ekhaya.*

Utawuteka makoti ahlale naye kulo lelokhaya. Kuphila nekugula kwalowo mntfwana kutawatiwa nguye umlobokati. Ucala ngaleso sikhatsi nakanikwa lomntfwana kuphatsa kanye nekunakekela umntfwana. Kunikwa kwakhe lomlobokati umntfwana kuyindlela yekucala umuti wakhe kulelo khaya lekungene kuyo.

Ngekunikwa kwakhe lomlobokati lomntfwana kusho inkhaba yakhe. Uma umntfu angambuta kutsi iphi inkhaba yakhe utakwati kusho kutsi isekutseni ngobe asuke asho inkhaba yalomntfwana wakhe lanikwe yena. Ingani phela lomntfwana usuke amele yena. Kotalwa kwakhe kulelikhaya kumelwe nguye lomntfwana. Umlobokati ngaleso sizatfu sewuyakwati kusho ngalokuphelele kutsi yena yakakhe inkhaba ikuphi ngalomntfwana. Isuke

seyikhona kulelo khaya. EmaSwati ayati kutsi umntfwana uletfwa nguMdali, nakungenteka kutsi umlobokati angamtfoli umntfwana akusho lutfo ngobe lokufunwako ngumfati. Lomntfwana utsatfwa njengendlu yemlobokati nakabelekwa.

Kutawutsi emva kwekunikwa umntfwana umlobokati ubese uyasukuma nemntfwanakhe. Kungaleso sikhatsi lapho atawunikwa khona Gozolo umlobokati. Gozolo unikwa bekhobo jaha. Gozolo kumele kutsi ahlakaniphe ngobe nguyeyi umntfu lohayekako uma ahlanjiswa, kantsi nguyeyi futsi lowenta umsebenti lomkhulu nalomuhle. Umlobokati utawubuyela esibayeni kwekugcina ayewuvalelisa. Utawufika lena esibayeni angene amane atsi nganya bese uyaphuma. Akasayuphindze angene futsi esibayeni ugcinile ngalo lelolanga kungena. Esibayeni bafati abangeni. Naye lomlobokati sewungumfati akayiwuphindze angene. Uma abuya esibayeni umlobokati utawuhamba kancane ngesandla sekudla aze ayewungena endlini ngesandla sesancele. Kungaleso sikhatsi bemndeni batawubingelela umtsimba. Seloku umtsimba wangena awukaze ubingelelwe. Belikhaya bahlala bucadlwana ngesheya kwemtsimba. Kusala indzawo emkhatsini kulemindeni lemibili. Babingelelana ngalendlela :

Bemndeni :	<i>Sawubona make wemtsimba!</i>
Umtsimba :	<i>Yebo site sati.</i>
Bemtsimba :	<i>Sakubona make wemtsimba!</i>
Umtsimba :	<i>Yebo site sati.</i>

Belikhaya batawubingelela ngamunye ngamunye uze uphele wonkhe umtsimba. Umndeni utawutsi ungacedza kubingelela bese uletsa inkhomo yenhlambisamtsimba. Inhlambisamtsiba ihlatjwa bakhwenyane. Inyongo yayo ivulwa kahle bese lijaha lelingumkhwenyane liyijojotela kumlobokati imtsele ngayo etinyaweni nasemtimbeni wonkhe. Umlobokati naye ngalokunjalo wenta njengobe lijaha lakhe belenta kuye. Kwetsenjelwa

ekutseni kusibopho kubo bobabili kwenta njengobe bebenta, ngeke bamane bahlukaniswe tintfo letilula letingasho lutfo. Umlobokati naye uba nekutibophela etintfweni takhe nasekwenteni kahle kwakhe kulelikhaya langena kulo. Kubeketela kwemlobokati emendvweni wakhe kuyintfo lesuka khashane futsi lehlanganisa bantfu labanyenti emndenini. Kubeketela lokukhulu kucala khona ekucaleni uma umlobokati asangena kulomuti. Eva Ntandane (2002) ukufakazela kanjena:

*Kubonakala ngako kutsi amelane nenyongo
latawunikwa yona lekhishwe kulenkomo
yenhlambisamtsimba.*

Lijaha litawunikwa inyongo yalengkomo kutsi liyilungise kahle. Labaphetse umtsimba nabo batawunikwa litfuba lekutsi bakhombise lijaha lemlobokati kutsi liyijube kanjani lenyongo. Umlobokati utawubitwa bantfu bemtsimba bamtjele kutsi akahlale njengalesikhatsi bekagcotjiswa ngelibovu. Utawuhlala phasi enabei. Lijaha litawube seliyilungise kahle inyongo, layijuba. Lijaha litawucela umlobokati kutsi akhamise umlomo. Litayitsela emlonyeni lenyongo. Kumele kutsi umlobokati ayinatse lenyongo nobe ibaba. Lokunatsa lenyongo ibaba kusifungo sekutsi utawuhlala kulelo khaya langena kulo. Jim Gama (2002) uchaza kanjena:

*Lijaha litawuchubeka lijojotele umlobokati ngalenyongo
wonkhe umtimba lize liyofika elugalweni lolukhulu bese
lijaha liyayiminyela lenyongo.*

Loko kusifungo salalababili. Lijaha batalitjela labatiko kutsi lenyongo liyivule kanjani. Litayigocota kahle nalingati batayigocotela yona lenyongo. Lenyongo itawutsatfwa ifakwe esandleni semlobokati. Ngiyona ndandatho yesintfu. Lenyongo itawuhlala esandleni ize idzabuke.

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Emva kwaloko kutawuta bafanyana nemantfombatanyana lamanyentane afike ahlale bucadlwana. Atawufike abute libito leyise ngobe lemlobokati sebalati. Labantfwana batawutjelwa kutsi libito leyise ngubani (basho libito leyise njengobe linjalo). Labantfwana kutawutsi bangatjelwa lamabito bese bonkhe kanye kanye batsi:

*Ayabonga, ayabonga emankankazane
Atsi hhe! Atsi hhe!
Bani (basho ligama lemlobokati) labani (basho
ligama leyise wemlobokati)*

Kumele kutsi belikhaya uma umlobokati afika atiwe emagama akhe nekutsi uyise ngubani lakakhe ligama. Nanobe asagugile umlobokati utakwatiwa kutsi libito lakhe ngubani nekutsi utalwa ngubani. Akumelanga kutsi kulahleke kulaba bekhakhakhe kutsi ligama lemlobokati ngubani nekutsi utalwa ngubani. Umlobokati nemtsimba batawuphuma bayewutfota. Gozolo usuke asalutfotile lubandze, kufike-nje babophe tinkhuni nje letincane benta inyandza. Batawubuya nato letinkhuni bese batetfula egumeni lemtsimba. Kutawuletfwa kudla, bese kuyadliwa. Nasewucedzile kudla umtsimba kutawubese kukhulunywa umtsetfo. Indvodza lephetse umtsimba ibeka umtsetfo itsi:

*Nine bakazibani (isho sibongo sakhabojaha)
batsite bakabani (isho sibongo
semlobokati) nibobabhasobhela litsambo labo.
Nalaphoinja iyawungena ehhokweni ningayibulali,
inhloko yeyise. Batsite bakabani nine bakabani
(isho sibongo) egameni lebayeni babeka
nasi sikhatsi (singaba sedvute nobe khashane).
Nendvuku naye."*

Lendvodza lephetse umtsimba inika belikhaya lendvuku. Nabo belikhaya bayayitsatsa bese bayatibala tonkhe letinkhomo. Belikhaya batatiphendvulela basho kutsi bayeni bangaphuma ngesikhatsi lesitsite,

nobe bangasho kutsi bakabani abasibeketelele sesitabatjela kutsi bayeni batawuphuma nini. Emva kwemtsetfo kutawudliwa kubuye kugidvwe tingoma temtsimba. Lenye yaletingoma ngulena letsi :

BANTFU BANGAKANANI

Umholi : *Bantfu bangakanani ?*
 Likhorasi : *Bangangetjani,*
 Umholi : *Bangakanani ?*
 Likhorasi : *Bangang' eboya benyatsi lesayigwaz' eceleni*
Kwachamuka sibhamu.

Umholi : *Babe yindvuna,*
 Likhorasi : *Lesami sibhamu*
 Umholi : *Babe yindvuna*
 Likhorasi : *Lesavits'umlilo*
 Umholi : *Babe yindvuna*
 Likhorasi : *Siyawabon' emabutf' ahloma kancane,*
Kwachamuka sibhamu.

Nasekuphelile kudla nekugidza umtsimba utawuvalelisa bese uyahamba. Umlobokati akahambi uyasala. Ukhona latawusala naye, amlibatise lapha ekhaya. Umlobokati akapheki, uyaphekelwa , asikefiki sikhatsi sekutsi angapheka. Uhlala alindze bayeni. Belikhaya bayakhuluma nebekhabo mlobokati kutawutsi uma sikhatsi sesilungile bese bayambuyisela emuva umlobokati. Uma bayeni bangakabuyi akanawupheka kulomuti, utawuphekelwa kuze kulunge kahle konkhe.

Inyama lekubuyelwa nayo emuva nalomtsimba ngulomlente nemsasane. Gogo utawupheka lomsasane awudle naletidzandzane letingakatfombi. Kuyatiwa kutsi umtsimba uyabuya utfola ulungiselwe kudla lokunyenti kanye netjwala. Batawudla bajabule bese bayahamba baya emakhaya akubo lapho bahlala khona. Umtsimba utawubuyela ekhabo ntfombi nasekufike bayeni.

5.4 BAYENI

5.4.1 TINKHOMO TEMALOBOLO

Bayeni lidlanzana lebantfu leliletse tinkhomo temalobolo. Bayeni bafika ekhabo ntfombi nobe ekhabo mlobokati bavela ekhabojaha ngetikhatsi tasebusuku sekuhlwile. Nabefika umyeni lokunguye lophetse tinkhomo temalobolo uyamemeta, lebampheleketele bona abasho lutfo. Kukhuluma umyeni kuphela. Nabafika ngasesangweni umyeni uyamemeta atsi:

Siyalobola gogo! Sita nato tilishumi nelugege.

Letinkhomo umyeni utisho asengakangeni esangweni asachamuka ngaphandle kwesibaya. Letinkhomo utatisho tonkhe ngemibala yato. Utawuchubeka asho umbala wato kutsi unjani nelugege kutsi lunjani. Letinkhomo letilishumi letingetamalobolo atilingani tiyehluka. Kuya ngekutsi kulotjolwa umuntfu lekanengati lesindza kangakanani. Bantfwana benkhosi, bendvuna, betikhulu abalingani nebantfwana bemuntfu nje. Tinkhomo temalobolo tivamise kusukela etinkhomeni letilishumi tiya kuletilishumi nesihlanu. Umntfwanenkhozi nguye lolotjolwa ngetinkhomo letinyentana, kantsi emva kwakhe akusangeni lomunye umfati kutekwendza kuleyondvodza. Utsi nakefika esibayeni aphambanise tikhali lokuluphawu loluvimbela indvodza yakakhe kutsi ingasateki lomunye umfati emva kwakhe. Kodvwa nakangangena atfole bakhona labanye akabakhiphi. Kuleto tinkhomo kubese kwengetwa letimbili kuphela ngobe tona kungakameli kutsi tisale. Uma kungenteka kutsi indvodza ibebete tinkhomo temalobolo, leti letimbili kumele kutsi itikhiphe. Letinkhomo insulanyembeti nelugege. Lenkhomo kutsiwa yamake lotala lomlobokati. Lenkhomo yensulanyembeti Khumalo (1997:75) unalombono ngayo:

Inkomo kanina yaziwa ngokuthi yinkomo yohlanga noma yingquthu. Ibaluleke kabi le nkomo kunina womntwana nasemndenini. Iwuvuso kuyena ngqo ngobumama bakhe ekuzaleni, ekuchatheni, ekunakekeleni, ekukhuliseni lomtwana aze abe usekulungele ukuba ayogana. Yinkomo yokumbonga lena evela kumkhwenyana wakwakhe ngokumzalela nokumkhulisela ubambo lwakhe. Ifana nse namabheka awuphawu lomkhwenyana nomndeni lokubonga kuyise womntwana ngokumzalela, amkhulisele ubambo lwakhe nomlobokazi womndeni.

Kubonga kuyintfo lenhle kutsi ngangabe umuntfu ikhona intfo lekakusite ngayo umbonge, ikakhulu uma akwentele intfo lenhle. EmaSwati kubonga ayakwati futsi ayakwatisa. Kubonga kucala khona ekucaleni kusalotjolelwana lekuyintfo lekhombisa kutsi kumele ihlale yenteka uma kunesidzingo sekutsi kubongwe. Ingani neLibhayibheli liyasho kutsi kubobongwa kuMdali ngako konkhe lekakwentela sive. EmaSwati ayakwati kubonga nobe angakwati kutsi ungumuntfu lonjani kodvwa ngekutsemba ngiko lekwenta kutsi abonge.

Letinkhomo temabheka natifika tingena tonkhe esibayeni. Bayeni bona batawungeniswa endlini. Gozolo nakefika utawuya edladleni ayewubuka kutsi babekelweni lokukudla. EmaSwati akancishani, kudla kuhlala kukhona. Utawutsi angatfola kutsi tjwala bukhona abutsatse aye nabo ebayenini kutsi batewunatsa. Lotjwala nalokudla akunikwa belikhaya kepha kungumsebenti wagozolo lekumele awente. Gozolo utawubuka kutsi labayeni ubahlabisani. Uma babantfu lebalibele gozolo angayikhomba nenkhomo esibayeni kutsi bayihlabe. Nakamakhelwane gozolo angangena esibayeni sakhona atsatse imbuti kutsi ihlatjwe. Akanakwetfweswa licala ngobe kungumsebenti wakhe, kuyatiwa kutsi angakwenta loko. Kuye kube kuhle uma bemndeni bangavele babeke tjwala kanye nembuti ngobe akanakwengca kuloko utawutsatsa loku lekubekiwe kutsi akusebentise.

Gozolo ebayenini udlala indzima lenkhulu kakhulu. Batawutsi bangacedza kudla bayeni bese banatsa lotjwala lebabunikwe ngugozolo bese bayalala.

Kutawutsi ngakusasa ekuseni bekhaya bakhipe tonkhe tabo tinkhomo esibayeni bashiye leti letichamuka nebayeni letingemalobolo. Batawuphuma belikhaya nebayeni baye ngenhla kwesibaya. Umyeni utawufike akhombe ngayinye inkhomo esibayeni asho kutsi lena yembala lonjena yani. Tonkhe letinkhomo utatibita ngemibala yato. Utawusho lemibala yato kutsi lena lenje insulanyembeti yamake, lena lenembala lonje lugege. Nase benelisekile belikhaya batawubonga bese bakhipe imvuma. Imvuma yinkhomo lekhishwa bekhobo mlobokati. Inkhomo lavuma ngayo umnumzane kutsi bayeni bangayihlaba uyatemukela tinkhomo temalobolo. Kutawulandwa lemvuma lekhishwa nguyise wemlobokati kanye nelugege lelichamuka ekhobo jaha. Letinkhomo letimbili tifuna ingwazi sibili. Kumele kutsi uma tihlatjwa tibukane emehlweni totimbili. Titawugwazwa kanye kanye. Ingwazi itawugwaza linye linceba kumvuma nalinye linceba kulugege. Kumele kutsi uma tigwazwa letinkhomo letimbili tiwe titsi gulugudvu phasi, tibhodle. Nasetibhodla kushaywa umlulungwane. Lokubhodla kwato kusho inhlanhla. Kumele kutsi tiwe ngemadvolo tibheke phasi. Kumele kutsi tititfobe, tingagijimi nalesibaya sonkhe. Kuyabindwa duvuma uma tiwa phasi letinkhomo kwangatsi kute lokwentekako.

Talukati nobe labadzala, umlobokati longenako timfundza ngato letinkhomo, kutsi yena ngumuntfu lonjani. Kutiphatsa kahle kwakhe konkhe kubonakala kuto letinkhomo. Nasetiwile letinkhomo ngekutitfoba lokukhulu talukwati lebesolo tigadze ngeliso lelibukhali loku lokubonwa ngito ngobe tiwati umhambo wemaSwati, tiyalilitela bese kutawuvakala kulowo mzuzwana lesinye salukati sesitsi:

Laze lateka lijaha, uphilile lomakoti.

Kutawutsi ngakusasa ekuseni inyongo yelugege kugijinyiswane ngayo. Bayeni batayiphosa lena ekhabo mlobokati nabo bakhabo mlobokati bayitsatse bayiphose kulelicadzi lebayeni. Kungumdlalo-nje lowentiwako. Lomdlalo wenteka sigaba lesinyentana seloku kugijinyiswana ngayo lenyongo. Nakujikijelwa lenyongo kucalwa ekhabo jaha kugcinwe ekhabo mlobokati. Uma kujikijelwana ngalenyongo kusuke kufunwa inhlanti. Inhlanti yintfombatana letawuhlantela umlobokati lena emendvweni wakhe. Nakungenteka umlobokati angatfoli bantfwana inhlanti ngiyo letamtfolela bantfwana. Mönning (1967:203) ukubeka kanjena:

If after some years of marriage, a woman has no children she will, of her own volition, approach her parents and ask them to give her a sister to help her. If the sister is available they will comply with the request, as they are.

Kuye kube kuhle kutsi nangabe umlobokati ayinyumba abe ati kutsi ngubani lotambambela umuti wakakhe amtfolele bantfwana. BoRadcliffe-Brown naForde (1975:185) bona bawubona ngeliso lelinje lombono.

A younger sister should also be sent to bear children for a barren woman.

Nakungenteka kutsi umlobokati atfole bantfwana bemantfombatana kuphela kungabi nemfana, inhlanti iyalandvwa itomtalele bantfwana bebefana. BoRadcliffe-Brown naForde (1975:103) bakufakela kanje:

If a woman has no child or if she has born only daughters, she may ask her brother to provide an inhlanti.

Inhlanti letalwa ngumnakabomlobokati lomdvuna ngiyona nhlanti ledzingeka kakhulu. Nakukhulunywa ngenhlanti kusuke kushiwo yona, kodvwa kuye kube netikhatsi lapho nakute kulandvwe umuntfu waseceleni nobe

dzadzewabomlobokati cobo lwakhe. Bekhabo mlobokati kuba ngibo lebabonako kutsi benta njani nakubonakala kutsi kunesidzingo senhlanti. Nakungenteka bangasiboni sidzingo semlobokati yena lucobo lwakhe uya kubelusendvo lwakhe ayewucela inhlanti. Nakubonakele kutsi iyadzingeka itawuletfwa masinyane. Loluhlelo kumele kutsi lwatiwe kusalotjolelwana. Mönning (1967:204) unalomcondvo lotsi:

She comes to clean the thighs of her sister to bear children for her.

Lokwenta kutsi inhlanti yatiwe kusesenesikhatsi kusasukwa phasi kwekutsi akwatiwa kutsi umhlaba ubaphatseleni nekutsi uMdali utamnika sikhatsi lesingakanani sekuphila umlobokati. Nakungenteka umlobokati endlule emhlabeni angakatfoli bantfwana umndeni kumele unike umkhwenyane inhlanti. Akubi nekungavisisani ngobe vele loluhlelo luyatiwa. Mönning (1967:185) ukufakazela kanjena.

If a woman dies before bearing children she has not fulfilled the purpose for which the marriage-cattle were given, even though she has worked and given sexual services and her family must replace her with a younger sister.

Kuyakholelwa ekutseni bantfwana bahlala kahle nabasele esininini semlobokati ngobe batawuhlala kahle. Nemuti utawuphatsa kahle ngobe ati kutsi wesinini sakhe. Inhlanti ibaluleke kakhulu kutsi ibe khona emshadweni wesintfu ngobe kunetintfo letinyenti umfati langatenti ngetikhatsi letitsite. Uma inhlanti ikhona itakwati kumentela umnumzane welikhaya nangabe umfati abambekile ngetizatfu letitsite. Kafishane- nje nguwo umsebenti wenhlanti longenhla lokumele kutsi iwente uma kwentekile yahlantele sinini sayo.

Nakute inhlanti lekhishwako ngalelolanga lekugijinyiswana ngenyongo umlobokati utayitsatsa yena lenyongo yelugege ayigabe esandleni sakhe,

kodvwa kumele kutsi ngekuhamba kwesikhatsi bemndeni wekhabo mlobokati bayikhiphe lenhlanti. Uma bekhabo mlobokati batsi kute inhlanti kumele betsembise kutsi itawutalwa, lelijaha lekumele litale lenhlanti kuba ngilo leligatjiswa lenyongo. Nakungenteka lelijaha litsi nalicala kutala, litale intfombi, leyo ntfombi itawukhuliselwa lomkhwenyane. Akukakhatsaleki kutsi lomkhwenyane utawube asakhule kangakanani kodvwa lekungiko kutsi ikhulela yena. Kuba yinhlangi kuyahlonishwa besigodzi nangabe usemncane ngobe kuyatiwa kutsi lomntfwana wakabani ukhulela bakabani. Abanakukutsintsa ngisho nangeliphutsa. Iyahlonishwa kakhulu inhlanti yebantfu.

Kunesisho lesitsi umfati akacedvwa kodvwa Jim Gama (2002) uyawuphikisa lombono ngobe utsi:

Kuphuya kwemuntfu lokwenta kutsi umfati agcine angakamcedzi.

NgesiSwati tinkhomo temalobolo tiyehluka ngenca yekusindza kwetingati tebantfu. Umnumzane welikhaya naye ngalokunjalo kuba lukhuni kutsi angabita tinkhomo letingaki uma intfombi yakakhe itekwa, kodvwa lokusiSwati kutsi uma yena umnumzane welikhaya alobole umfati wakhe ngetinkhomo letilishumi nesihlanu naye indvodzakati yakhe yekucala itawulotjolwa ngetinkhomo letilishumi nesihlanu. Kodvwa lebalandzela litibulo ngeke balotjolwe ngetinkhomo letilishumi nesihlanu, titawuba tincane. Sizatfu sekutsi letinkhomo lalobola ngato unina webantfwana sewatitfolo kulo litibulo lakhe. Uma bayeni seabacedzile kukhombisana inhlanti nebekhabo mlobokati, bayeni batawubuyela etindzaweni tabo lapho babekwe khona kutsi bahlale. Bekhabo mlobokati batawuletsa indlelo yeligwayi. Lendlelo yeligwayi ikhishwa imikiswe lapho kuhleti tinini khona. Lendlelo ibhenywa nguwo wonkhe umuntfu lokhona kuleyondlu,

nalongabhemi kumele kutsi ngalelolanga abheme. Lokubhemisana leligwayi kusho kudala buhlobo lobungayuphela.

5.4.2 IMPHILO YEMNTFWANA (UMLOBOKATI)

Emuva kwekubhenyiswana ligwayi bonkhe endlini, lemindeni lemibili itawuhlala phasi ikhulume ngemphilo yemntfwana lesekungu mlobokati. Bayeni nabo batawuhlala phasi balalelisise kahle kutsi kutawutsiwani ngalomlobokati. Nangabe ekukhuleni kwakhe umlobokati wagula batakushe konkhe loko embi kwebayeni. Kungenteka kutsi wagula asemncane batawatiswa nekutsi basitwa kuphi. Nasaphila lomuntfu lowasita umlobokati batawutjelwa bayeni kutsi baboya khona kuyawufuna lusito nangabe lokugula kuphindze kubuya.

EmaSwati ayatisebentisa tihlahla tekwelapha ngobe tingumutsi. Kungako uma kugula kungenile ekhaya bayalayetelana kutsi bangasitakala kuphi labagulako. Kulayela umuntfu lapho angasitakala khona kuyintfo lenhle ngobe kusuke kuliwa nekugula lokungenile emtini. Kugula kwemlobokati konkhe kubekwa ebaleni khona bayeni batekwati ngobe kungenteka bakuphike lokunye batsi abakatjelwa. Lobatjela ngalokugula kwemlobokati usuke naye adlulisa lakwatiko ngalomlobokati khona bayeni bangetukusho kutsi bona abazange babikelwe ngalokugula lokunje. Inyanga lekungiyo leyasita ngalesikhatsi kugula umlobokati kubuyelwa kuyo nangabe lesifo siphindza futsi sibuya.

5.4.3 SIMILO SEMNTFWANA (UMLOBOKATI)

Umntfu lakhuliseke kahle uba nesimilo. Indlela lokhuliswe ngayo ngiyo leveta kutsi similo sakho sinjani. Uma umlobokati akhuliswe tandla letikahle naletinemtsetfo futsi, similo sakhe sitawujabulelwa bantfu labanyenti ngobe

batsandza indlela lakhuliseke ngayo. Simo semlobokati kutsi unjani satiwa ngunina ngobe cishe nguye umuntfu lovamise kuba naye ngetikhatsi tekusebenta telusuku. Kuhlonipha nekwalisa kwemlobokati kwatiwa nguye.

Make wemlobokati utawukhuluma emaciniso odvwa ngemntfwanakhe ngobe amati kutsi ukhutsele nobe uvilapha nganani. Konkhe latakukhuluma ngemntfwanakhe kuliciniso leliphelile nalelimsulwa. Bayeni nalabanye bomake lebatewusingatsa unina wemlobokati basuke balalele kutsi umeluleka kanjani umntfwanakhe. Nakukhona unina latakusho ngalomntfwanakhe lokungakalungi njengekuntjontja, ngeke basajikisa lutfo ngaloko, kepha batamemukela anjalo. Unina wemlobokati utawucala kweluleka kube kuhleti bayeni nebelikhaya. Uma acala avula umlomo wakhe unina utsi:

*Bani (ambite ngeligama) njengobe lamuhla
sewuyahamba, uya kazibani (asho sibongo sakhona)
shiya-ke kuvilapha lapha ekhaya. Ushiye inkhuni. Shiya
nesandla. Hamba uyo sakhela buhlobo
lobungenakonakala nalobungenakuphela.*

Lapho ati kutsi ukwenta kakhulu utawugcizelela lo "shiya" ambite kanyenti. Bayeni nabo ngeke bamale umlobokati ngobe akwenta loko lokushiwo ngunina ngobe bayati kutsi njengobe sekamyalile utawuyekela. Nakungenteka kutsi unesandla lomlobokati, make wakhe utawuchaza kutsi tandla timbili kodvwa shiya nasisandla, uyati kutsi uyantjontja, uyeba, make wemlobokati uma achaza kutsi shiya inkhuni usuke ati kutsi lomntfwanakhe unenkhani. Ingani phela bantfu labavilaphako banenkhani yesicoco. Make wemlobokati usikhipha sonkhe similo semntfwanakhe, asibeke ebaleni. Labomake labanye labamsingatsile bayamelekelela beluleke nabo lapho bangakhona khona. Bayafakaza nje kuphela kutsi nabo bakhulumile ngobe make wemlobokati usuke asacedze yonkhe indzaba. Labomake bona bavele batsi "Shiya" ngobe bati kutsi unina ngeke agcizelele intfo

lekangayati. Batawuchubeka bacinise umyalo lotsi "hamba uyewusakhela buhlobo lobungeke bonakale nalobungenakunakuphela.

Nangabe ngumntfwanenkhosi loyokwendza unina wakhe utsi, inkhosi itsi:

*Lamuhla awusasuye umntfwanenkhosi.
Umntfwanenkhosi ngulendvodza yakho.
Hamba uyewulalela indvoza yakho.
Uyihloniphe njengeyihlo. Nobe ngabe
uyakholwa, kumele kutsi ucele endvodzeni
yakho nawufuna kuya esontfweni.
Nakungenteka kutsi icele kutsi uyentele
emahewu lakahlutjwako ngeLiSontfo
uboyentela, uhlale ungayi esontfweni.
Ungabogabatisela Lisontfo ushiye inkholo
emuva. Inkholo isendvodzeni.*

Indvodza ihlonishwa kakhulu emaSwatini, konkhe lokufunwa yindvodza kumele kwenteke. Umlobokati uyatikhumbula tonkhe teluleko lanikwa tona mzuwana aphuma ekhaya. Lokunye kutsi mzuwana agidza umtsimba ngalesikhatsi alandza lijaha lakakhe kwakhishwa lidlange enhloko yalomlobokati lafakwa enhloko yelijaha lakhe lekukukhombisa kutsi nguye umuntfu latamlalela ente konkhe lakufunako ngesikhatsi lafuna ngaso. Nasekuphelile konkhe kuyala umlobokati, bayeni batawunikwa kudla netjwala badle bese bayavalelisa bayahamba babuyela emuva ekhabo jaha. Umlobokati utawusala kabo alungiselele kubuyela emendvweni wakhe.

Lisikela utawusika ngalo tjani bekufulela indlu yakakhe nakakhelwe yona nalapho seyidzinga kufulelwa kabusha tjani sebugugile. Emakhenya umfati uyatelukela nakasikile tjani. Lisikela aligcini kuphela ngekusika tjani bekwenta emakhenya kepha ulisebentisa nekusika incoboza. Incoboza umlobokati utakweluka ngayo emacansi ngobe lawo lachamuka nawo atawugcina asadzabukile. Kubalulekile kutsi ahle enta lamanye emacansi ngobe angamphelela. Ngalelisikela umlobokati utakwati nekusika indvuli nanayo. Indvuli nayo utakweluka ngayo titsebe nemacansi. Lokunye kutsi indvuli utakwakha ngayo tintfo tekuhlobisa ekhatsi endlini yakakhe. Konkhe loko utakwenta ngalo lisikela ngobe kungilo lekusikwa ngalo loluhlobo lwetjani.

Umlobokati lisikela utawuphindze alisebentise ekusikeni lilala. Lilala -ke lona utakwakha ngalo titja, tilulu netigcoko. Letigcoko utatelukela indvodza yakhe nalabanye bemuti ngobe yena utawuhlala etfwele sicholo enhloko ngeke agcoke sigcoko. Lokunye latakusika ngalelisikela ngumtsentse. Umtsentsentse utakwakha ngawo umtfunti wekufaka tindlubi navunile emasimini. Lokunye latalisebentise kona lisundvu. Lisundvu nanalo utakwakha ngalo tigcoko nabobhasikidi. Uma umlobokati afuna kwakha umcamelo uyalisebentisa lisikelo kusika libhuma lapho sesishakatile khona atekwati kwenta umcamelo. Lokunye langakwenta umlobokati ngelisikela kusika umhlanga. Umhlanga utakwengeta ngawo liguma lakakhe, akhe bobhasikidi, akhe nemakhethini endlu yakakhe.

Lenye intfo lebalulekile lekumele umlobokati ahambe nayo nasaya emendvweni likhuba. Likhuba utawulima ngalo emasimini, acentse libala lihale lihlobile. Emasimini utawulima ummbila, ematsanga, umbhidvo, emantongomane, emaselwa nalokunye lokunyenti. Likhuba ngilo lelikhombisa kutsi umlobokati utawulima, ahlakule nasemasimini aphindze lapho ahlala khona. Kungako kulisiko kutsi umlobokati ahambe nalo likhuba

uma ayekwendza. Usuke akhombisa futsi kutsi ngeke kulanjwe ngobe utawulima.

Nakaphuma ekhaya kubo usuke asanako konkhe latawufike akusebentise ekhakhakhe. Nakaphuma usuke asaphelele ngako konkhe lekumele abe nako uma ayawukwendza. Bakubo bamelekelele ekwenteni letinye tetintfo. Lebampheleketela ngalesikhatsi ayogidza abasayi bonkhe. Kucelwa kuphela lidlanzana letintfombi letitametfwalela lomtfwalo lahamba nawo. Betfwala kakhulu ngobe ngito tonkhe tintfo layakutisebentisa uma afika ekhakhakhe.

Nabefika lena emtini, befika ntsambama nobe ebusuku. Sikhatsi semaSwati ngiso vele sasebusuku. Akukavami kwenta tintfo emini. Lokufika ebusuku kwentelwa kutsi nakufikwa kulalwe khona emadloti atebati, abemukele bangakacali kwenta nobe ngabe yini ngobe kungakameli kutsi kube khona lokwentekako emtini emadloti angati. Nabefika basuka sebalindzelwe, batawababingelela bonkhe bese babakhombisa indzawo yekulala.

5.4.5 UMLOBOKATI EKHAKHAKHE

Umlobokati utawuvuka ekuseni kakhulu atsatse ludziwo lwakhe aye emfuleni kuyakukha emanti. Nakabuya nalamanti akawangenisi edladleni uwabeka embunjini. Kutawuchamuka maketala awacitse lamanti. Utawutsi ngekuwacitsa bese uyabuyela futsi umlobokati ayawukukha lamanye. Nakabuya kwesibili akanawacitsa maketala kepha utawatsatsa awangenise edladleni. Kuyinchubo lekumele kutsi yenteke lokucitsa lamanti. Umlobokati naye uyati kutsi kumele kutsi acitfwe lamanti. Utawutsi ngekuwabeka edladleni lamanti bese uninatala uyahamba uya endlini lapho kulele khona letintfombi letinye. Utatibitela edladleni kuyakutikhombisa titja letitisebentisa natipheka. Utatikhombisa litje lekusila, likhovu, emabhodo

ekupheka. Utawutsi angacedza kutikhombisa tonkhe bese ubita umlobokati wakhe utsi:

Asambe mtfwanami.

Uhamba naye nje uyawumkhombisa kudla lokuluhlata lokuhleti. Nabakhombisana lokudla uninatala usuke acale embili umlobokati alandzela ngemuva. Bayalandzelana. Utawutsi angefika lapho kunekudla lokuluhlata khona bese utsi :

Mntfwanami, ngikubitela kutsi utewubona kutsi kudla kutsatfwa lapha. Nangabe ubona kutsi sekuyaphela lapha ungabobindza, ubosheshe ukhulume ngobe ungabindza kuphele sitawutsi siyakufuna lokudla bese sive silele ngendlala. Kulapho kutsatfwa khona kudla-ke lapha.

Batawubuyela edladleni balandzelana. Batawufike edladleni batfole ummbila locushwe kudzala angakefiki umlobokati netimpheleketeli takhe edladleni. Uninatala utawufike abakhombise litje nelikhovu. Utabakhombisa nelibhodo lekupheka. Umlobokati netimpheleketeli takhe batawugandza ummbila babuye bawusile ngalelo langa, baphindze bapheke. Utawutfuma umntfwana welibovu kutsi ayewubika kutsi kudla sekuvutsiwe. Lomntfwana utawufike atsi:

Gogo, utsi make angitewubika kutsi kudla sekuvutsiwe.

Akakuphakeli lokudla umlobokati. Utsi angacedza kupheka bese utfuma lomntfwana kumaketala. Maketala utawufike afundzise umlobokati titja talapha ekhaya. Utamkhombisa ngasinye sitja kutsi sabani. Utawucala ngesitja sababe amkhombise sona, abuye ngesemajaha alapha ekhaya, sebefana, sabogogo, sabomalukatana, sabomaketala ambalele tonkhe letitja ngetigaba tato bese ugcina ngetitja tebantfwana. Utameluleka kutsi nakapheka ekuseni abokhumbula kuphakamisa ebhodweni kutewutsi

aphakela kusale ngobe kunebantwana labancane lapha ekhaya, batewukhona kudla emini nasebalambile ngobe imini iyindze. Aphakele acedze bese uyahamba maketala. Maketala akhona nanaye akakahlali, uyapheka uphekela umlobokati ngobe angakudli kudla lakuphekile. Naye maketala uphekelwa ngumlobokati ngobe naye angeke adle kudla latiphekele kona. Lokungiko lokwenta umuntfu angakudli lokudla lakuphekile kwentelwa kutsi kuhlangukise labantfu lababili. Kuhlangukisa umlobokati namaketala, kungako lokudla lokuphekwe ngumlobokati kuphakelwa maketala. Naloku lekuphekwe ngumaketala kuphakelwa umlobokati.

5.4.6 UMLOBOKATI UYAHLOLIPHA

Umlobokati uhlonipha kakhulu emendvweni wakhe. Kunetindzawo lekumele atihloniphe kakhulu angamane asondzele kuto. BoRaddcliffe-Brown naForde (1975:93) bakubeka kanjena:

A wife must also avoid certain place in the husband home.

Njengobe umlobokati afikile kulomuti bonkhe belikhaya babuke yena kutsi uhlonipha njani. Teluleko tebatali bakhe nakaphuma ekhaya tibonakala kuso lesikhatsi. Indlela lakhuluma ngayo kulomuti iyabukwa. Indlela lahamba ngayo nayo inakwa kakhulu. Akukho kwakhe lokunganakwa. Kungako kumele ahloniphe ngalokuphelele, atetakhela inkhonto lenhle kulomuti. BoRadcliffe-Brown na Forde (1975:93) babeka batsi:

She must behave with restraint and conspicuous humility on numerous occasions.

Umlobokati kulindzeleke kutsi ahloniphe wonkhe umuntfu lokhona kulomuti, labadzala nalabancane ngisho netinja takulelo khaya kumele atiphekele kudla. Kuhlolonipha ngiko lokumenta kutsi atsandzeke ekhakhakhe.

Nawendzile ngesiSwati awukendzi endvodzeni yakho kuphela kepha wendzele kunakekela wonkhe umuntfu lokhona ekhaya. Umlobokati inhlonipho yakhe uyiveta ngekutsi ahloniphe kakhulu babetala wakhe.

Kumele kutsi umlobokati asebentise letinye tindlela letitawukhombisa inhlonipho nakhuluma ngababetala, kumele akwati kutsi akayulisebentisa ligama lelcondzene nababetala wakhe. Sanderson (1999:9) ukubeka ngalendla:

Alternative terms must be used for all everyday words that contain these taboo syllables.

Kulisiko ikakhulu esiveni sebeNguni kutsi umlobokati angabiti bekhakhakhe ngemagama abo. Iba khona lenye indlela layisebentisako uma akhuluma nabo kodwa angababiti ngemabito abo, kuyatila. Sanderson (1999:83) utsi:

In Zulu and Xhosa, a married women may not used the name of her husband's family.

Umlobokati kumele kutsi lesimo asicaphele kakhulu ngobe singahle simente abe nyamanambana ekhakhakhe kutsiwe akahloniphi kantsi cha. Kuhlonipha kuchubeka kwandze aze ahloniphe nebelikhaya labangasekho langabati, kodwa kuhlonipha lokukhulu kutsi ahloniphe kucala babetala wakhe. BoRadcliffe-Brown naForde (1975:93) batsi:

A rigid etiquette of hlonipha (respect or shame) is demanded from a wife in her husband's home (ekhakhakhe). She is prohibited from using the names, or words similar to a principal syllable of the names, of her husband's nearest senior male relatives-his father's father, his father, his father's senior brothers, his own senior brother-living or dead.

ngisho nobe ngabe bacabene nemyeni wakhe. Nakungenteka kutsi ayidvube akayiwuphindze futsi ayidle inyama lapha emtini imphilo yakhe yonkhe. Umlobokati uyidla akhala ngalesinye sikhatsi. Kulisiko kutsi ayidle futsi entelwe nalomsebenti khona atewukhululeka.

5.4.7 MALUKATANE SEWUNGUMUNTFU

Ngalesikhatsi umlobokati asahize sidziya usuke asangumalukatane. Kuba ngumalukatane kucala ngaso lesikhatsi ngobe kusukela bekangumlobokati. Uma kubonakala kutsi malukatane utetfwele siyasuswa lesidziya sehliiswe angasihizi. Kungaleso sikhatsi lapho kutsiwa sewungumuntfu ngobe utetfwele. Nasekufike sikhatsi sekubeleka batawuphuma belikhaya bamemete kakhulu khona bomakhelwane batekuva. Batawumemeta batsi:

Hawu! sekunemuntfu, sekufike umuntfu, ulabani (basho sibongo samalukatane) sewuhlikile, tidvumbu sethlukene.

Lokutsi tidvumbu sethlukene kusuke kushiwo kona kutsi sewutikhululile. Uma umfati abeleka kusuke kusigaba lesimatima ngobe usuke asemkhatsini wekufa nekuphila. Kungako kusigaba lesimatima kakhulu ngobe kwehlukana kwemiphefumulo lemibili akulula. Ngiko nje kutsi nasabelekile kuzilwa. NgeSintfu tintfo letinyenti tiyatilelwa uma natenteka. Nakusikhatsi sekulima bantfu batawukhumbula emajoka. Kuyatilwa uma sekubelekiwe, akulinywa. Kutawuze kulinywe ngelilanga lelilandzelako. Gogo Magongo (2002) ubeka atsi:

*Uyatilelwa bekunene umntfwana nakefika emhlabeni.
Kubelekwa kuyatilelwa ngobe kuyefana nekuhamba
kwemuntfu emhlabeni.*

Konkhe kuyamenyetelwa. Nakabelekile umlobokati kutawutsatfwa indlu yemntfwana, lekuyinkhaba yakhe igcinwe. Utawugeziswa lomntfwana, bese

unikwa malukatane kutsi amange. Uma kungenteka kutsi achubeke akhale, talukati titawuphikelela kutsi malukatane ambonge. Angachubeka nekukhala titawutsi malukatane akambonge lomntfwana ngobe nguye lamatiko. Gogo utawumba umgodzi loшонako khona ekhatsi edladleni. Lendlu utayifaka kuwo lomgodzi. Nakwentekile kutsi malukatane acale ngentfombatana nobe abeleka emantfombatane kuphela utayigucula ngaleso sikhatsi gogo lendlu uma ayimbela. Sisu lesitawulandzela kutawuba ngumfana.

5.5 UMSHISANYONGO

5.5.1 TINYONGO KHABOMFATI

Nangabe umtsimba wonkhe sewucedzile kugidza, kumekeza kanye nekuhlambisa, lobekaphetse umtsimba tinyongo tonkhe lebetihlonywe kumakoti uyatitsatsa ayetinika make wamakoti kutsi atigcine kuze kufike lilanga lekutishisa. Tonkhe tinyongo lebekanato ngisho nenyongo yesahhukulu imbala itawushiswa kanyekanye naleti letinye. Tinyongo tenkhomo letahlatjwa kodvwa wangatigabi, nato tiba ndzawonye lapho titawubekwa khona naleti letinye. Tinyongo tigcinwa tonkhe khabomfati. Kutawuphiswa tjwala lobunyenti kakhulu. Lotjwala buphiswa bakhabomfati. Kucelwa bafati labanyenti kutsi bete kutekwelekelela ekuphisweni lotjwala. Lotjwala bubitwa ngekutsi lichaga. Lotjwala belichaga bungaba setimbiteni letinyenti kakhulu. Letimbita tingaba lishumi nobe ngetudlwana kwaloko. Letimbita letitabe tinalotjwala belichaga kuba timbita letinkhulu. Labafati bonkhe lebamenywako bamenyelwa kutsi batewusita kwetfwala letimbita tetjwala belichaga. Labanye baye batsi letimbita kumele tilingane nelinani letinkhomo lekwalo tjolwa ngato. Gogo Magongo (2002) utsi:

Letimbita tite linani kutsi tingaba tingaki kodvwa kumele tibe tinyenti ngobe nalotjwala buba bunyenti.

Linani kutsi tingaki alikho. Kulesikhatsi semshisanyongo bantfu labacelwako kutsi bapheleketele letinyongo ekhabo mkhenyane bafati lesebabomake. Loko kwentelwa ngobe lomalukatane asangasiyo intfombi kepha ungumfati ngobe sewagidza, wagcotjiswa nelibovu.

Bufati ngesiSwati kushiwo bona lobo bekwengca tonkhe tigaba letengciwa ngumfati uma nasendzile. Bafati labacelwako baba lidladzane, bangalinganiselwa kulabalishumi nesihlanu nobe ngetudlwana-nje kancane. Kutawucelwa nalabadvuna babili labangemadvodza ngobe nabo baya kulenye indvodza. SiSwati yonkhe intfo yaso nasiyenta iba nebufakazi futsi kumele kube nendvodza nangabe kunemicimbi lefana nalena.

Emadvodza ayakwati kukhuluma ngobe konkhe lokutawudzingeka kutsi kwentiwe ngubabe wamalukatane njengenkhumo kutawumelwa ngiwo lamadvodza. Batambikela uyise wemlobokati nase babuyela emuva. Konkhe lokutawenteka kutawubonwa ngawo lamadvodza latitfunywa. NgesiSwati uyise wamalukatana akatenteli tintfo talapho kugane khona umntfwanakhe kodvwa uyatfumela, utfumela bantfu labacotfo nalabetsembekile, labatakwati kumentela umsebenti wakhe kahle. Lesigaba sekushisa tinyongo cishe singumsebenti lotsintsa kakhulu bomake ngemisetjetana yakhona. Nanobe ekugcineni emadvodza atawudzingeka ikakhulu nasekakhelwa indlu malukatane. Umshisanyongo kumele kutsi wentelwe ekhabo mkhwenyane. Uma sekubonakele kutsi make wamalukatane uyephuta kushisa tinyongo lena ekhabo mkhwenyane, labanye bafati bayambuta lomake wamalukatane kutsi uyaphi kamntfwanakhe ngobe angakawenti umshisanyongo. Batamhlabelela ingoma lekhombisa kutsi kumele asheshise ayewutishisa letinyongo. Lenye yaletingoma ngulena letsi:

UYAPHI

Labaculako : *Uyaphi kamntfwanami lonje,
Bakhwekati bonkhe batfwele tinyongo,
Kepha wena uyaphi.*

Labaphendvulako : *Ngete ngamtjela mntfwanami,
Kepha uyaphi kamntfwanakho lonje,
Bakhwekati bonkhe batfwele tinyongo,
Wena uyaphi !*

Nabahlabelela lengoma labanye bafati basuke bameya make wentfombi ngobe aloku agcwalisa tinyawo lapho kwendza khona umntfwanakhe kodvwa abe ati kahle kutsi unelicala lelisamhlalele lekushisa tinyongo. Basho kutsi uyaphi, uyawukwentani kamntfwanakhe angakatikhiphi tinyongo. Uma labafati sebatsi wena uyaphi ! basuke bameya make wemalukatane.

Emva kwaloko batawutfwala lotjwala labafati baye lena kamkhoti. Nabefika bahlabela tona tingoma tekushisa tinyongo. Lenye yaletingoma ngulena letsi:

WONDZILE

Umholi : *Wondzile unabojaha,
Wondzile unabomntfwana.*
Likhorasi : *Lamuhla siyamsobisela unabojaha*

Lengoma bomake batayihlabela emahlandla lamanyentana baze bayewungena esangweni baloku bayiphindza.

5.5.2 KUSHISA TINYONGO

Nabangena esangweni ekhabo mkhenyane bomake basuke bahlabela tingoma temshisanyongo letahlukahlukene. Belikhaya batawutsi ngekubabona babahlangabete babangenise edladleni labo. Batawufika

betfule timbita telichanga tonkhe. Tjwala abusali emcimbini lefana nalena. Khumalo (1995:571) ukubeka kanjena:

Okukhulu ukuthi alisali igobongo lotshwala.

Batawufike batsele lotjwala belichaga lebachamuka nabo etimbiteni telikhaya letinkhulu. Nabusala batabutfululela kuletinye timbita letincane. Lenkhulu imbita kungumtsetfo kutsi ibogcwala, letinye timbita nome tingakagcwali akunandzaba ngobe ngibo labatawunikwa bekhabo mfati kutsi babunatse. Nasebacedzile kutsela tjwala belichanga etimbhiteni batawuphuma baye ngaphandle bayewuhlala khona. Bemuti batawutsatsa lotjwala lobungakagcwali babunike bomake labachamukako. Lotjwala lebabanika bona sebutjiintjwa ligama sekutsiwa babanike tjwala benkhatsa. Batawunatsa lotjwala benkhatsa bangabucedzi babushiye.

Bekhabo malukatane bangena nje bawuphetse umetjisi, sewulungele kubasa. Nabete umetjisi balungisa sidlwane nobe lenye intfo labangabasa ngayo nobe labangaphehla ngayo bona ngekwabo umlilo. Tinyongo batiphetse tonkhe atikasali. Lophetse umtsimba watetfula tonkhe kunina wamalukatana nakuphela konkhe kugidza. Khumalo (1997:570) akubeka kanje:

Ziphathwa nguyena zandla zakhe aze ayozethula kunina womntwana ezadleni. Zigcinwa ngunina wonmtwana futhi zize zishiswe nguyena zandla zakhe.

Batawufika baphetse tibane lebatawucala ngato kubasa umlilo. Babasa emcubeni bese bashisa letinyongo lowo mlilo. Ngalesikhatsi kusha letinyongo bayadlalisa labomake. Bagidza tingoma letinyenti. Batawugidza etukwawo lomlilo uze umlotsa uphele wonkhe. Lomlilo ucishwe tinyawo temafahlawana ngobe bagidza bawafakile. Batawugidza sikhatsi lesidze bese kuletfwa tjwala emva kwekugidza. Kuyanatfwa kube mnandzi. Emva

kwaloko batabahlabisa inkhomo bajatjuliswe kutsi babashiyele tjwala lobunyenti.

Batakosa labakosako. Batfwale leluhlata babuyele nayo emuva. Lenyama itawugocotelwa emacembeni lenye ifakwe kuletindziwo labachamuka nato. Kubuyelwa lena ekhabo mfati lapho kutawudlelwa khona lenyama. Kumele kuphatfwane kahle kulemindeni lemibili, uma kungaphatfwani kahle kuyavilaphisana kushiswa tinyongo. Kungako siSwati sitsandze kutsi kungatsi kungentiwa emva kwemaviki lambalwa umtsimba ugidziwe. Uma kuvela umntfwana ekhabo mfati baphisa tjwala baye bayawubona lomntfwana. Lotjwala kutsiwa ngemahlanta emntfwana.

5.5.3 MALUKATANE WAKHELWA INDLU

Kutawutsi emva kwemalanga tinyongo tishisiwe bese kubuyelwa emuva ekhabo mkhwenyane kuyekwakhelwa umlobokati indlu yakhe yekufihla inhloko. Kutawubekwa lilanga lekutsi yakhiwa nini. Bekhabo mfati bachamuka netintsambo tabo kantsi bekhabo mkhwenyane bona balungisa tjani kutsi butfolakale bukhona ngalelo langa lekutewakhiwa ngayo lendlu. Uma kwakhiwa lendlu bekhabo mfati bakha esandleni sesancele akufuneki nangeliphutsa batfolakale sebakha ngasesandleni sekudla. Sandla sesancele semfati. Bekhabo mfati bona batawakha esandleni sekudla nabo ngalokunjalo akumelanga kutsi bakhe esandleni sesancele. Nanobe sebayigiga lendlu kumele kutsi kube njalo, lomunye angayi eceleni lalomunye. Totimbili letinhlangotsi tiyilwa etindzaweni tato atilenti liphutsa.

Naseyiphelile kuyilwa lendlu ngekhatsi, iyabukwa kutsi icine kahle yini. Kumele kutsi icine kakhulu ngobe ihlanganisa tandla letimbili talemindeni. Naseyiphelile ngekhatsi kutawuphunyelwa ngaphandle kwakhiwe liguma layo. Leliguma kumele libe ngembi kwendlu. Naseliphelile leliguma

lelingembi kwendlu kutakwakhelwa leliguma lelitungeletela indlu yonkhe. Kumele kutsi lendlu ibe ngekhatshi kweliguma yonkhe. Loko kwentelwa kutsi nakungenteka kutsi malukatane abeleke bakwati kubeka ludzengelo lakhe lungabonwa ngumuntfu

Kuye kube nekudideka lokuncane kulabanye labangakwati kutsi kucalani emkhatsini kwemshisanyongo nekwakha indlu yemfati. Kuyehluka uma sekuphele konkhe kugidza ekhabo mkhwenyane basheshe balungisa kwashiswa kahle tinyongo, indlu yemfati itakwaxhiwa emva kwemshisanyongo kodwa nakushiswa tinyongo kutsatse sikhatsi lesidze kutawucala ngako kutsi indlu yemfati isheshe yakhiwe. Kungako kubalulekile kutsi letinyongo tisheshe tishiswe emva kwemaviki lambalwa khona konkhe kutewuhamba ngeluhlelo lwakhona lolwemukelekako emaSwatini.

5.6 SIPHETFO

Lolucwaningo lutfolile kutsi umtsimba unetigaba tawo lekumelwe tilandzelwe ngendlela yakhona. Kutfolakele kutsi kumekeza ngusona sicongo semtsimba. Kugidza umtsimba esiveni semaSwati ngiyona ndlela lemukelekako uma umlobokati ayawukwendza, angena kulelinye likhaya lapho afuna kuhlala khona imphilo yakhe yonkhe. Kugidza umtsimba kusuke kuyindlela lenhle yekutekwa nangabe bekhakhakhe bavumile. Lutsandvo emaSwatini alukho kuphela kulababili kepha lusemindenini lemibili lehlange. Kuper na Motsa -Dladla kuDlamini (1995:74) batsi:

Swazi marriage is essentially a linking of two families rather than two persons, and the bearing of children is the essential consummation of wisdom.

Kulolucwaningo ikakhulukati kulesihloko kuvetwe kahle kutsi kungani kutsi tinyongo tishiswe. Tinyongo tishiselwa ekhabo mkhwenyane, tishiswa emva kwesikhashana umtsimba ugidziwe. Khumalo (1997:570) ukubeka kanje:

*Lokhu kusuke kwenzelwa ukuba agwaqe masinyane
ngoba wenziwa emva kwesikhathi esifishane udwendwe
lusinile.*

Kushiswa kwetinyongo ngesikhatsi lesifanele kuyintfo lenhle ngobe lemindeni lemibili isuke isajabulelene, kantsi kungatishisi ngesikhatsi nako kubi ngobe kutawuze kwente kutsi lomunye umndeni ubone bubi balomunye. Tinyongo tishiswa nguye make wamalukatane cobo lwakhe. Utishisa tonkhe yena cobo lwesicu sakhe. Khumalo (1997:569) ukufakazela kanjena:

*Lo mbondo uyingxenye enkulu ngoba kusuke kushiswa
izinyongo zonke zezinkomo nezimbuzi ezisuke
zihlatshiswe umlobokazi.*

Lesi sigaba lapho make wemlobokati kumele atentele sona yena. Loko kukhombisa kutsi unaye umntfwanakhe lapho akhona kantsi futsi utawuhlala amnakekela ngako konkhe lekumele amsite kuko njengobe asaphumile kulomuti wakhe.

Kuhlatjwa kwenkhomo kuchaziwe kutsi ihlatjelwani. Lenyama yalenkhomo bahamba nayo bekhabo malukatane bayoyidla ekhaya. Kwakhelwa kwamalukatane indlu yakhe kuchaziwe ngalokwanele.

Umfati ngumfati welikhaya nasatente tonkhe letigaba. Kulapho asatawuhlala khona imphilo yakhe yonkhe anetsetekile. Angasasho ngaleligcwele kutsi wakwenta konkhe lebekulindzeleke kuye, asho nekutsi wagidza. Lemindeni lemibili kubabete lekweledana kona nangabe konkhe kwentekile.

SEHLUKO SESITFUPHA

6.0 KUSONGA

6.1 SIFINYETO

Kulolucwaningo wonkhe umsebenti lobhaliwe ucondzene nentfombi, kutekwa kwayo ize ibe ngumfati. Kuhlelwe konkhe kahle kutsi lotawufundza lomsebenti abe nekucondza lokuphelele ngemasiko ekuteka umfati ngesiSwati. Lokukhulu kuko konkhe kwekutsi tintfombi ticondze buhle bekutiphatsa kahle uma tisakhula. Kutiphatsa kahle kwato kutawuba nemphumela lomuhle, ikakhulu lapho kumele tibe bafati, bomake bemakhaya ato.

Kulolucwaningo kuvetwe kahle ngalokuphelele kutsi tintfombi kumele kutsi tifundze imisebenti yesintfu khona titewumelana nesimo sekuphila ikakhulu ebudzaleni bato lapho setinemi yato. Emajaha nawo afundziswa kutingela kutsi atewukhona kwesutsisa emakhaya awo. Tintfombi nemajaha tiyafundziswa kunaka simo selitulu khona titekwati kulandzela kahle tikhatsi tekutjala nekuvuna. Simo selitulu sibaluleke kakhulu ngobe tintfombi titakwati kucondza kutsi ngalesikhatsi lesinjena yini lekumele kutjalwe nobe kuvunwe. Titselo tasesigangeni tiyakha kakhulu emtimbeni wetintfombi nemajaha ekukhuleni kwawo. Titselo tiyelekelela ekutfombeni kwemajaha netintfombi.

Umlandvo lomfisha ngemvelaphi yemaSwati uchaziwe kulolucwaningo. Kuyacaca kutsi bukhosi baseSwatini bebushiyelana ngelusendvo, akusibo bentsandvo yelinyenti. Emakhosi aseSwatini ahlelwe kahle ngekulandzelana kwawo kusukela kulawo langemashumi lamabili nesihlanu nasekubalwa

neNgwenyama lekhona nyalo Mswati III. Kucaciswe kakhulu kuSobhuza wesibili nakuMswati wesitsatfu kufuna kwakhe kutsi bantfu babuyele emasikweni abo, kwente nekutsi sive siwujabulele lombono ngobe sati kutsi sitakulwa nesifo sengculaza. Sitsembu semukelekile esiveni semaSwati.

Kwendziswa nekukhetsa intfombi kweNkhosi natibuya emhlangeni, kwangatsi betepolitiki abakwamukeli kahle bakubone kukugcilata tintfombi nekuhlukumeta imiphefumulo yalabasikati. Labadvuna bona babukeka bakutsandza ngobe babuke kulotjolelwa nje kuphela. I-Sowetan (2002:6) ikubeka kanjena :

The culture of kwendzisa has always been against daughters and in favour of fathers.

Kulombuso lokhona kwanyalo wekushiyelana bukhosi emasiko akwendziselana nekukhetsa umfati solo aseme njalo ngobe akantjintji lutfo. Emasiko ikakhulu ekugidza umtsimba atawusolo achubeka ngobe kuyindlela lekumele tintfombi tendze ngayo nangabe tishada.

Inkholo ichazwe kakhulu kulolucwaningo kutsi sive semaSwati siyakholelwa enkholweni yebuve neyemasiko. EmaSwati bantfu labasanamatsele kakhulu emasikweni abo. Inkholo yebu-Kristu nenkholo yemadloti konkhe basakusebentisa kuya ngekutsi lokholwako yena wetsembela kukuphi. Mlentengamunye abekhona endvulo labanye labangemaSwati bayakholwa kuye nanyalo. Labanyenti ikakhulu lapha e-Afrika kunekutsemba kutsi Mlentengamunye ukhona uyaphila, ubuke wonkhe umuntfu lophilako nalongaphili. Lophilako uphila ngenca yaMlentengamunye. Emadloti achazwe kabanti kulolucwaningo. Kukwenta lokuhle kutsi emadloti akhunjulwe ngato tonkhe tikhatsi ngobe abantfu labake baphila, lebatiko kutsi kwentekani kulelive lasemhlabeni, umehluko lokhona kutsi bona sebaphila kulenye indzawo lapho ungafiki labaphilako kuyo.

Kunekwetsembe kutsi emadloti ngiwo lasikhulumela naMvelinchanti nakukhona lekumele kwendluliswe kuye.

Kuphahla kucacisiwe kutsi wonkhe umntfu loliSwati akwati ngobe labanye batsi bangamukela inkholo yebuKristu babone kwangatsi kuphahla kusono kantsi cha. Kumele emaSwati ati kutsi konkhe lokukhona kwentiwa nguMvelinchanti, akwentela kutsi bakwati kutiphilisa ngako. Uma emaSwati akholelwa ekuphahleni njengenkholo yesintfu kumele kutsi akwente loko. Kugcineka kahle kwemisebenti kuba kahle nangabe lelisiko lekuphahla lihanjiswa kahle. Emadloti ayahlatjelwa, kucitseka kwengati ekhaya kuletsa tibusiso netinhlanhla emndenini. Nakuhlatjiwe kuyanatfwa kudliwe nenyama kodvwa ematsambo aleso silwane akanakubhashwa. Kulisiko lakhona kutsi angabhashwa.

Tigaba tebantfu netindlu tabo lapho kumele bahlale khona kuchazwe ngalokuphelele kulolucwaningo. Kubelekwa kweluswane kuchaziwe kanye netihlati lekumele kutsi tilusebentise. Umntfwana nakalalatelwa kuchaziwe kutsi ulalatelwa kanjani, yini leyentekako kuze kugcineka kahle konkhe kwasebuntfwaneni angahluphi nasekakhulile. Kumnika kahle tonkhe timbita kuyasita ekwakheni umntfwana akhule kahle abe lijaha nobe intfombi. Uma umntfwana atinatse kahle timbita ngeke kube nebantfu lebatawubitwa kutsi titabane nasebakhulile. Kutsandzana kwalabadvuna, nalabasikati bodvwa ngeke kube khona. Bantfu labadzala bebakwati kutigwema tintfo letifana naleti ngekutsi umntfwana anikwe timbita leticondzene netemfana nobe intfombatane.

Ngetidzandzane, uvetiwe umehluko wekutsi tiba tidzandzane nase tineminyaka lemingaki. Tidzandzane tihlala kakhulu nabogogo khona atewutfuma tona nakukhona lafuna kukwenta. Bogogo bacocela tidzandzane tinganekwane esikhatsini lesinyenti. Tintfombi tihlala kakhulu

nemachikiza ngobe tisuke tifundziswa kutiphatsa kahle kutsi buntfombi bato buhlale bugcinekile. Tingabisa (libutfo) tisuke setisesigabeni sebuntfombi, tifundziswa kahle kugidza tingoma temmiso, netemicimbi leminyenti lebakhona esikweni lesiSwati. Emachikiza netingcugce nato tisuke titintfombi, buntfombi bato bugcineke ngalokuphelele ngobe tisuke tisengakendzi. Kuhle kulindza kuze kufike sikhatsi lapho sekufanele khona kutsi intfombi ingagidza umtsimba. Kusuke kusikhatsi lesemukelekako kutsi ingcugce iwugidze umtsimba, ngobe isuke seyiganile. Umlobokati, makoti kanye namalukatane muntfu lofikako kulelikhaya lapho ayokwendza khona. Kwehluka tigaba kutsi loku akakwenti, loku uyakwenta. Malukatana usuka asapheka edladleni. Kunyenti lokulindzelekile kumalukatane njengekuhlonipha nekwenta yonkhe imisebenti yasekhaya angalekelelwa ngumuntfu ngaso sonkhe sikhatsi. Malukatana usuke asetayekele ekhakhakhe ngobe asakwati kuphakela emabhodo ayedvwa edladleni angaselekelelwa nguninatale wakhe. Titja sewutati tonkhe lapha ekhaya.

Umfati uchaziwe kutsi uba ngumfati nini. EmaSwati alobola umfati, hhayi intfombi kungako kubalulekile kutsi intfombi igidze kucala ngembi kwekutsi iyekuba ngumfati. Umfati ekhaya utala bantfwana bese uba ngumake. Bantfwana beninatale basuke sebakhulile sebatekile nabo nobe sebandzile. Ngalesikhatsi angumaketala usuke asanebatukulu nabomakoti nebakhwenyane. Gogo ekhaya ubaluleke kakhulu ekhaya ngobe ulidloti lako konkhe lekwentekako ekhaya. Ungilo lidloti ngobe kunelitsemba lekutsi intfo latayicela kuMvelinchanti itakwenteka. Umsebenti wakhe ekhaya kuphahla nekunika teluleko temuti.

Umfana indlela lekakhulisa ngayo isuke imlungisela ekutseni abe yindvodza yakusasa. Esangweni lapho bahlala khona bafundziswa imihambo nemisimeto yeSiswati. Bafundziswa konkhe ngisho nekusoma intfombi imbala. Sigaba lesibalulekile ebhungwini kutfomba. Kufanele linakekelwe

nase litfombile kuze lilungiselwe timbita lekumele litisebentise nakufanele. Lokubalulekile kakhulu ngelijaha kutsi liyasoma kantsi futsi nemfati lingamteka. Umkhwenyana ngilo lijaha, umehluko lokhona kutsi lijaha lingumkhwenyana lapho liganwe khona. Umtsimba uba khona-nje ngenca yalo lijaha. Indvodza iba yindvodza nase inemfati, likhaya kanye nebantfwana. Nangabe indvodza inebantfwana itawuba ngubabe. Uma labantfwana sebatekile banebantfwana nabomakoti, babe utawutjintja sikhundla sekuba ngubabe abe ngubabetala kubomakoti wakhe. Nasakakhulile anebatukulu utawuba ngumkhulu. Khokho lomdvuna uyefana nakhokho lomsikati kwenta kwakhe. Kungaleso sikhatsi lapho sekashonile kutawutsiwa ungumuyi. Uma sekanesikhatsi sekahambile emhlabeni utawuba lidloti. Tigaba tekukhula tebantfu tibaluleke kakhulu ngobe tenta kutsi bantfu bacondze futsi bavisise kutsi bona beme kusiphi sigaba.

Likhaya lonkhe uma seliphelile lakhiwe kahle kumele kutsi kube netindlu tato tonkhe tigaba. Kumele kube khona intsanga lapho kulala khona tintfombi, indlu yagogo, lidladla lekupheka, lidladla letjwala, lidladla lekudla lokuluhlata,inyango, lidladla lelihleti, lidladla lamalukatane, lilawu lababe kanye nendlunkhulu yababe. Likhaya lesiSwati kumele kutsi likwati kwetfwala wonkhe umndeni lokhona kulomuti. Kubalulekile kutsi likhaya libe nemshanyelo, liguma, litiko, litje lekusila kanye netinkhomo khona imphilo itokwati kuchubekela embili. Konkhe loku kwenta kutsi likhaya libukeke lilikhaya. Kulisiko lesintfu kutsi konkhe lokungenhla kube khona ekhaya khona kutewuba lula kumelana nesimo sekunakekela kahle imindeni. Umndeni kumele kutsi upheke, udle, wesutse khona kutekuba nekujabula ngekhatshi emndenini. Intfombi nayiyakwendza kumele kutsi uma ititfoli isemndenini lomkhulu ikwati kuwumela iwunakekele wonkhe.

Kuphuma kwentfombi iyokwendza kulisiko lelihle lekumele kutsi ligcinwe ngalokuphelele kute kutsi liphume ngendlela lekungiyi. Kuphuma kwayo

nase litfombile kuze lilungiselwe timbita lekumele litisebentise nakufanele. Lokubalulekile kakhulu ngelijaha kutsi liyasoma kantsi futsi nemfati lingamteka. Umkhwenyana ngilo lijaha, umehluko lokhona kutsi lijaha lingumkhwenyana lapho liganwe khona. Umtsimba uba khona-nje ngenca yalo lijaha. Indvodza iba yindvodza nase inemfati, likhaya kanye nebantfwana. Nangabe indvodza inebantfwana itawuba ngubabe. Uma labantfwana sebatekile banebantfwana nabomakoti, babe utawutjintja sikhundla sekuba ngubabe abe ngubabetala kubomakoti wakhe. Nasakakhulile anebatukulu utawuba ngumkhulu. Khokho lomdvuna uyefana nakhokho lomsikati kwenta kwakhe. Kungaleso sikhatsi lapho sekashonile kutawutsiwa ungumuyi. Uma sekanesikhatsi sekahambile emhlabeni utawuba lidloti. Tigaba tekukhula tebantfu tibaluleke kakhulu ngobe tenta kutsi bantfu bacondze futsi bavisise kutsi bona beme kusiphi sigaba.

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kusho kona kutsi iyotakhela umuti wayo yona nemyeni wayo. Kungako uma iphuma intfombi nalo lijaha kusuke sekulilungele kutsi linamatsele kumkalo. Kubekiwe nasebhayibhelini kuGenesis (2:24) kutsi lomdvuna utawushiya batali bakhe anamatsele kulomsikati:

*Ngalokho indoda iyakushiya uyise nonina, inamathele
Kumkayo, bayakuba nyamanye.*

Libhayibheli Lelingcwele (1994:7).

Nayiphuma intfombi ekhaya iyalwa talukati telikhaya nabomakhelwane. Intfombi ayigcini kuyalwa bantfu bangaphandle kepha unina neyise wentfombi nabo bayayiyala intfombi nayiphuma ekhaya. Kuhlatjelwa kwentfombi imbuti yelusiba kulisiko ngobe kumele igabe inyongo yayo nayiphuma intfombi, nemphako wayo kumele wentiwe ngobe kungafuneki kutsi idle kudla ingakacedzi kugidza. Uma umtsimba ufika khabo jaha intfombi ilindzeleke kutsi ilale nemtsimba ngobe ingeke iye kumkhwenyane ingakagidzi. Kulindzeleke kutsi ivuke ekuseni kakhulu iye emfuleni lapho umtsimba wonkhe utayitfolo khona nembuti yeSahhukulu.

Nasekubuywa emfuleni ngetikhatsi tantsambama kulapho umtsimba utawucala khona, makoti agidze bese ekugcineni agidze nemkhwenyane wakhe. Uma agidza makoti, kuhlabakwakhe ngesikhali phasi usuke afunga. EmaSwati uma ayawukwendza tinyenti tifungo latentako. Utawugana ngalo lelolanga makoti uma agidza. Kugana lokuhle kugana ngenkhomo nobe ngekuhlela. Inhlabisamtsimba itawukhishwa, kuhlatjelwa umtsimba. Makoti akabuyeli kuyawulala nemtsimba nasagidzile kodvwa utawuya kumyeni wakhe ayewulala khona.

Kulolucwaningo kucacisiwe kahle kutsi kumekezelwani, buhle bekumekeza. Inhloso yekuvuswa ekuseni kakhulu kuyini. Uma umlobokati ayawumekeza

bekhakhakhe bamvusa ekuseni kakhulu lilanga lingakaphumi. Nabamvusa umlobokati bayammemeta batsi :

Phuma make sikutekile.

Ngaleso sikhatsi kulapho umlobokati atakuya esibayeni ayewumekeza. Kumekeza kucala ekuseni kakhulu kuze kuphele nasekuphuma lilanga ekuseni. Dlamini(1995:174) ukufakazela kanjena:

*The perfomence goes on from the crack of dawn until
the sun appears in the East.*

Umlobokati uma asesibayeni kulindzeleke kutsi acule ingoma letsi "Ngiphum' ekufeni" ngemlomo wakhe. Uma angaculi yona umlobokati lengoma ucula lena letsi:

MINE NGIWEMBALO

Umholi : *Mine ngiwembalo nje,*
Likhorasi : *Ngiwembalo nje kubabe*
Likhorasi : *Yehha lombalo nje, azhiyaye yehhe.*

Umholi : *Bhonsa nkomo,*
Bhonsa nkomo nje nalaph'ekhaya,
Likhorasi : *Yehha lombalo longaka, azshiyaye yehha.*

Kuhlambisa kuyindlela umlobokati atakhela ngayo buhlobo nebungani kulawo malunga emndeni. Uma ahlambise kahle uyatsandzeka emndenini, bayamjabulela bonkhe. Kulabo lebahlanjiswa umlobokati uyaye abengetele uma anako langakwengeta. Uma sebaphelele uye abaphose uma kusele. Gogo uma ahlanjiswa kutsiwa:

Wafa gogo wafa gogo.

Utawulala kukhombisa kutsi ufile bese uvuka ngobe sekukhona sipho anikwe sona.

Kufika kwebayeni batewulobola kwenta kutsi bemndeni babone kutsi, intfombi yabo yemukelekile, vele seyhambile ngobe naku sekungena tinkhomo. Kubekwe kahle kwakhanya kutsi umfati ulotjolwa ngatingaki tinkhomo nekutsi ulotjolelwani. Kulobolelana kudala buhlobo kutsi bukhule kakhulu ngobe babe welikhaya uyati kutsi tinkhomo takabani watidla ngaloko kumele ente konkhe lokutawunakekela intfombi yakakhe lapho iya khona. Emva kwekulobolelana kutawuchazelwana yonkhe imphilo yamakoti kusukela ekucaleni kuze kuyewufika ekugcineni ngalelo langa laphuma ngalo. Unina utawuchubeka ayale umntfwana wakhe kwekugcina ngobe onkhe emalungiselelo ekubuyela emuva asuke asentiwe. Kutawukhetfwa lidlanzane lebantfu limpheleketele.

Umlobokati kulindzelekile kutsi nakefika emendvweni ahloniphe wonkhe umuntfu lamtfola akhona kulowo muti. Kumele apheke aphindze awashe, ente naleminyane imisebenti. Kutawutsi emva kwemalanga sagidzile imiphumela yekulala endvodzeni yakhe ibe seyibonakala. EmaSwati ayatsandza kutsi uma malukatane asanesikhashana afikile imiphumela ibonakale. Nakwenteka kungabonakali lutfo timbita titawusetjetiswa khona kutekuba khona lokwentekako. Ayakholelwa etimbiteni tesintfu emaSwati.

Umshisanyongo wentelwa ekhabo mkhenyane. Tinyongo tishiswa nguye cobo lwakhe unina wamakoti ngesiyena. Tishiselwa ekhabo mkhwenyane. Kubalulekile kutsi tinyongo tiboshiswa ngobe kulapho kuhlatjelwana khona bekhabo makoti uma bapheleketele tinyongo. Nabo bekhabo makoti bamikisa tjwala lobunyenti ekhabo mkhwenyane nakuyawushiswa tinyongo. Tjwala buyasala kutsi babunatse kepha inyama lesuke ihlatjiwe bayetfwala ngetimbita ngobe idlelwa ekhabo makoti. Uma tinyongo setishisiwe

bekhabo makoti batawubuya batekwakha indlu yentfombi yabo. Lendlu yakhiwa ngulemindeni lemibili.

6.2 TINCOMO

Kuyancomeka kantsi futsi kuyatuseka kutsi bonkhe bantfu labangemaSwati babuyele emasikweni abo esiSwati ngobe angemasiko emdzabu. Batali kumele bafundzise bantfwana babo kutiphatsa kahle kukhona kutewubonakala kahle kutiphatsa kwabo nasebakhulile. Kutiphatsa kahle kutawubonakala nasekufika sigaba sekutsi bagidze umtsimba. Kukulandzela emasiko lamahle, futsi kukahle kutsi intfombi igidze umtsimba nayiyokwendza. Lolucwaningo luphokophelele ekubuyiseleni emasiko lawa labese alahlekile nobe labesangasalandzelwa. Kuyetsembisa kutsi wonkhe umuntfu lobekangasawalandzeli emasiko akhe ikakhulu lawa esiSwati kuloluhlangotsi lekugidza umtsimba, ngalolucwaningo utaba nalo lilukuluku lekufuna kugidza nobe agidzise umntfwanakhe uma ayokwendza. EmaSwati ayacelwa futsi ayancuswa kutsi abuyele emasikweni awo ayekele emasiko ebantfu bekuchamuka. EmaSwati kumele atigcabhe ngemasiko ebuve bawo. Kutawutfokotisa uma kungabuyelwa emuva emshadweni weSintfu njengobe sekukhona lokubhalwe phasi, bantfu batatikhumbuta uma besekukhona lapho sebakohlwe khona. Lolucwaningo lucuketse konkhe kusukela lapho intfombi iluswane khona ize iyokwendza. Tigaba tonkhe tebantfu tivetiwe lapho umuntfu asahambile asalidloli.

Kuyancomeka kutsi lijaha liyisome intfombi uma liyitsandza. Kusonywa intfombi hhayi umfati ngesiSwati. Indvodza ingatisoma tintfombi letinyenti ngemahlandla lahlukahlukene, ibuye itigidzise umtsimba ngetikhatsi letehlukahlukene.

Intfombi iyendza endvodzeni lenebafati labanyenti. Sitsembu sivumelekile ngesiSwati akusilo lihlozo kuyekwendza esitsenjini uma uyintfombi. Batali kumele bakhutsate tintfombi tabo kutsi tikwemukele kwendza bababili nobe babanyenti endvodzeni yinye ngobe kulisiko lesiSwati. Ingwenyama yemaSwati Msati III ukhetse liphovela lakhe lelishumi kulomnyaka.

Liphepha le-City Press(2002:9) likubeka kanjena:

---Zena Mahlangu will marry king Msati III of Swaziland as his 10th wife.

Nanobe kube netinkinga ngekutekwa kwaLaMahlangu kodvwa ekugcineni kugcine yona, lutsandvo lwengca yonkhe intfo ngendlela lunemandla ngakhona. Emasiko aseSwatini nawo akhombise kuba nemandla.

Kuyancomeka kutsi intfombi uma iyokwendza ibe iseyintfombi-ntfo. Kutiphatsa kahle ekukhuleni ngiko lokutawenta kutsi intfombi ihambe tonkhe tigaba tayo ngendlela lemukelekako. Kuyancomeka kwekutsi emaSwati agidzisa intfombi umtsimba, bese emva kwekugidza ayayiteka lapho seyingumfati. Kuteka intfombi-ntfo kusalandzelwa esiveni semaSwati ngobe Mswati III utsatsa tona tintfombi-ntfo atente bafati. Imvamisa utikhetsa natiye emhlangeni lapho kuya tintfombi-ntfo. Liphepha le-Sowetan (2002:12) likubeka kanjena :

She was spotted by king Msati III at a reed dance ceremony last month.

Ngulokunye lekuncomekako nobe lekumele kwekutsi kulandzelwe kutsi tintfombi tiligcine lelisiko lemhlanga ngobe livamise kutsi ligcine tintfombi tigcinekile. Kuyintfo lenhle kutsi tintfombi tiwugece umhlanga kute kube sikhatsi lesifanelekile.

Kuyancomeka kutsi intfombi naseyilikhetsile lijaha, ikhehle sicholo iyewuvela ekhabo jaha bayibone kutsi injani nayikhehlile. Sicholo siyabikwa ekhabo jaha. Uma kungenteka lijaha lihlangane nayo intfombi ikhehlile kodvwa ingakasibiki sicholo, kulicala. Kungahle kucatjangwe kutsi beyikhehlele labanye. Kuvakasha ekhabo jaha nako kuhle ngobe kumele kutsi bemuti bayati intfombi ngembi kwekutsi igidze umtsimba.

Kuyancomeka kutsi intfombi iphume kahle ekhaya, kwatiwe kutsi iyawukwendza. Kunika labanye labanyenti kutsi bagcugcutele bantfwana babo kutsi baphume kahle emakhaya abo ngelisiko khona konkhe kutewuhamba kahle lapho iya khona. Kuphuma kahle ekhaya kunika netibusiso nalapho intfombi iya khona ngobe bonkhe belusendvo basuke bavule tinhlitiyo tabo, batikhululile.

Kuyancomeka kutsi intfombi iwugidze umtsimba, ipheleketelwe ngobe kukwenta lokuhle. Umtsimba ungumshado wesintfu. Logidze umtsimba kuba nguyu umfati sibili. Kungako kuncomeka kutsi emaSwati atigidzise tintfombi tawo ngobe kukwenta lokuhle. Kuyancomeka kutsi indvodza imlobole umfati nangabe imtekile. Kuyintfo lenhle kutsi bemuti batikhiphe tonkhe temasondvo tibe lishumi bese kuba lugege nensulamnyembeti. Insulamnyembeti yona akumelanga isale nobe ngabe kute tinkhomo tekulobola kodvwa lugege nensulamnyembeti kumele kube khona.

Umfati kumele kutsi nakefika lena emtini awente umsebenti wakhe lawendzele. Kulindzeleke kutsi apheke, aye emasimini, atfote tinkhuni abuye atale nebantfwana. Kulindzeleke kutsi ahloniphe wonkhe umuntfu lokhona emtini. Akufuneki kutsi akhetse, bonkhe bemuti bayefana kuye. Kuhlomphe kwemfati ekhaya utakhela kutsandvwa nguwo wonkhe welusendvo kulowo muti.

SiSwati sincoma kutsi litibulo libelekelwe ekhaya kubo, kungako kukuhle kutsi ubeleke sewugidzile umtsimba. Kulindzeleke kwekutsi umfati bamletsele imbuti bakubo yekushukela umntfwana welitibuko imbeleko. Imbeleko ichamuka ekhabo mfati. Lemindeni lemibili isuke iwulindzele umphumela lotawukhombisa kutsi lomalukatana ungumfati cobo.

Lokuncomeka kakhulu kutsi umtsimba wesintfu uyanakekelwa kulombuso lokhona nyalo. Kuyatuseka ikakhulu esiveni semaSwati kutsi umtsimba unakekelwe ngobe lokunganakekelwa kwawo kucala bekwenta kwekutsi sive semaSwati sibone kwangatsi awusho lutfo lomshado. Kuyancomeka kakhulu kutsi lombuso ukhombisa kutsi sintfu uyasinakekela, awukasishiyi ngaphandle. Umtsimba kumele kutsi emaSwati awuchube nangabe ateka umfati ngobe ngiyo indlela lemukelekako. Umfati utiva khona kwekutsi wendze sibili ngobe awugidzile umtsimba.

6.3 LOKUTFOLAKELE

EmaSwati ngembi kwekutsi umshado ucitseke ufaka bantfu labanyenti ikakhulu belusendvo. Uma belusendvo bahluleka kuyicatulula indzaba iyachutjwa iyiswe ebukhosini lapho umphakatsi kuba ngiwo lowutawunika sincumo.

Lesebafa abashiywa ngaphandle endlini yesintfu. Kuyatuseka kutsi babikelwe ngako konkhe lokwentekako. Intfombi uma iphuma ekhaya iyawugidza umtsimba bayatiswa. Kuhle kutsi intfombi ibikwe khona labangasekho bateyivulela inhlanhla lapho iya khona.

Kunelitsemba lekutsi tjwala bentelwa labangasekho kutsi bube ngemahewu abo. Kuhlaba nako kuyahambisana netjwala. Kuhlaba silwane uma intfombi iphuma ekhaya kusuke kucelwa indlela lenhle ngayo ingati yaleso silwane.

Tingoma temtsimba tiba tinyenti kodvwa kubaluleka kwalena intfombi lecela ngayo inkhonto kunika umcondvo lohlukile ngobe ihlatjelwa nguyey makoti cobo lwakhe. Kuyabonakala kutsi inesisindvo lengoma ngobe nayo inesifungo lesivetako kulaba bemuti. EmaSwati kumele acondzisise kutsi kungani ingoma yekucela inkhonto ingahlatjelwa ngulomunye ngaphandle kwayo intfombi yona ngekwayo. Nanobe basomene bobabili kepha kuya ngani kutsi intfombi igcizelele kutsi itfunywe nguyise kutsi itewucela inkhonto. Dlamini (1995:170) ukufakazela kanjena:

In this song the message is that she has been begrudged by her father who has sent her to his home to get cattle.

Tinyenti tingoma leticulwako kodvwa letinye tato tinenhloso lenkhulu kakhulu ngobe tifaka kufunga ngandlela tsite esiSwatini. Kumekeza nako ngulenyey yetintfo letibalulekile letikhombisa kutsi intfombi iphumile esigabeni sebuntfombi seyingene kulesinye sigaba lapho itawuba ngumfati khona. Kumekeza kucedza buntfombi kukhombisa kungena kulesinye sigaba lapho itawuba ngumfati khona. Kucedza buntfombi ngekutsi igcotjiswe libovu. Ngalo ku hloswe kutsi umfati nasasitsetse sincumo sekwendza kulelo khaya ngeke aphindze agcotjiswe libovu kulenyey indzawo ngobe angeke asasuka kulelo khaya. Dlamini (1995:76) ukubeka kanjena:

It is strongly believed that this red clay cannot be used more than once on the same face. The implication is that a woman cannot be married more than once in her life time. It may not be surprising, therefore, that the Swazi women equates marriage to death, hence she weeps when smeared with the red clay.

Umfati kumele acondzisise kutsi uma ake wawugidza umtsimba kulowo muti langene kuwo ngeke aphindze ayewugidza kulenyey indzawo ngobe kukhona lapho ike wagcotjiswa khona libovu.

Kulolucwaningo kuhloswe kutsi intfombi icondzisise kutsi uma ike yagidza umtsimba buntfombi sebuphelile ngaleso sikhatsi. Dlamini (1995:29) ukubeka kanje :

The wedding day is such an important day of the young woman's life as it marks the end of her freedom and brings all her childhood behaviour to an end.

Buntfombi uma sebuphelele kumele kutsi intfombi ikwati kushintja masinyane ikwati kutsi ikulesine sigaba lekumele kutsi isihloniphe. Kuhlonipha kulindzelekile kunobe ngubani loliSwati.

Umfati uyatakhela likhaya kutsi licine ngekutsi atiphatse kahle alinakekele futsi.

Umfati kumele alotjolwe ngobe nangakalotjolwa kusho kuhlala nelicala. Nakungenteka kutsi abusiswe ngembeleko bakubo banelilungelo lokubatsatsa bantfwana babe babo ngobe angakalotjolwa unina. Lokunye uma kungenteka endlule emhlabeni angakalotjolwa bakubo banelilungelo lekutsatsa sidvumbu sakhe batingcwabele sona ngobe angakalotjolwa. Kungako kukuhle futsi kubalulekile kutsi umfati alotjolwe aze aphele khona kutewubate licala uma kwentekile kutsi kube nalokungahambi kahle. Kungako lisiko lesiSwati livuma kutsi nanobe sekahambile emhlabeni abuye ayewungena esibayeni asasidvumbu uma bekangakakwenti loko. Loko kwentelwa kutsi agcine angcwatjelwe emendvweni wakhe uma bakubo bakhombisa kufuna kumtsatsa uma abengakalotjolwa.

Nginelitsemba lekutsi emaSwati atawuzuza lukhulu kulolucwaningo ngobe umtsimba uvetwe kahle wonkhe kusukela ekucaleni waze wayawuphela. Lebawatsandzako emasiko abo, nalabafuna kuwatisisa batawusitakala ngobe kukhona konkhe kulolucwaningo lokuphatselene nemtsimba.

Kulolucwaningo nginelitsemba lekutsi kutawusitakala wonkhe umuntfu lotawube afuna kugidza nobe kugidzisa ngobe utawufundza bese uyacondza kutsi yini lekudzingeke ngakuye.

Labatsandza kufundza tincwadzi kutsi babe nelwati nabo batawusitakala kakhulu ngobe batawukwati kufundza bese bachazela labanye kutsi uyini umtsimba wonkhe. Tintfombi kwangatsi tingagana lolucwaningo tingehlukani nalo ngobe luphetse lwati lekumele kutsi tilwati futsi tiluhloniphe. Lokunyenti kulolucwaningo kubekwe sobala akukafihlakali. EmaSwatini yonkhe intfo ihlala ebaleni, awesabi lutfo. Lotawufundza lolucwaningo utawuntjintja yonkhe imphilo yakhe ente lokuhle. Lolucwaningo lutawutfolakala etikoleni, emakholishi, emanyuvesi nasemitapeni yetincwadzi kutsi bantfu bakwati kufundza batfole kutsi yini lelindzeleke kutsi yenteke kubo. Uma lolucwaningo lungatfolakala kuletindzawo letibaliwe nakuletinye letingakabalwa kepha kube kutsi kuyindzawo lapho kugcineke khona imibhalo yemasiko kutawenteka kutsi bantfu bonkhe basheshe babenalo lwati lwemtsimba kutsi kugidza intfombi .

Lokunye lokutfolakele kutsi kubuyelwe emuva emasikweni, kucalwe phansi kufundziswe tintfombi netidzandzane indlela lengiyo yekutiphatsa kahle. Loko kungenta kutsi kunciphe letifo letikhona letingelapheki. Uma kungabuyelwa emuva tintfombi nemajaha tilindze, tingasheshi tiye emacansini tize tigidze umtsimba, lolubhubhane lweHIV-AIDS lungaphela ngobe bonkhe batabe babukene, bacalene phasi bobabili. Kutihlonipha ngekutsi kubuyelwe emasikweni kutakwenta kutsi wonkhe umuntfu losakhula akwati kumelana nalesifo lesikhona. Kubuyela emasikweni esintfu kutakwenta kutsi intfombi ihlale igcinekile.

Lokunye lokutfolakele kwekutsi batali abafundzise tintfombi netidzandzane imisebenti yasekhaya. Bayekele kucasha bantfu labatabasebentela.

Tintfombi atifundziswe kulima nekuhlakula emasimini khona titewulungiselela imiti yato, ngaphandle kwekutsi nato tiyawufuna bantfu bekutsi basebente. Uma intfombi seyyati yonkhe imisebenti yelikhaya itabe ikulungele kutsi ingendza. Itakwati nekubeketela ngobe seyetyele kutentela, iyati kutsi uma kungakasukumi yona yapheka ngeke kudliwe kulowo muti.

Kulolucwaningo kutfolakele kutsi intfombi uma isakhula kumele igane nobe ngabe ngubani lemtsandzako kodwa kungabi ngumuntfu wemndeni nobe umuntfu lobulili bunye nayo. Ngwenya (1995:45) lombono uwufakazela kanjena:

As African children grow up, their parents make them aware of the kind of relationships they are culturally allow to establish, for example; the Swazis teach their children that they can marry any member of the opposite sex, except clan members, matrilineally and patrilineally.

Kutfolakele kutsi nanobe kungabukeka kukwephula lisiko kepha kunesidzingo sekutsi temacansi tifundziswe etikolweni ngobe labasha sikhatsi sabo lesinyenti basicitsa esikolweni kunasemakhaya, kantsi batali nabo ababafundzisi bantfwana babo ngetemacansi ngobe bati kutsi batatibonela nasebakhulile. Ohanneson ku Ngwenya (1995:52) uwubeka kanjena lombono:

There is a serious need for sex education in schools. The main reason being that where parents feel incompetent or unable to provide sex education to their children, schools should be at hand and free to assist parents in their tasks without, however, taking over control of their children.

Kulesikhatsi sanyalo kuhle kutsi bafundziswe ngobe sekunetifo lekumele
tigwenywe ngekutsi labasha bangayi emacansini baze bagidze umtsimba.

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8. BACOCALI

Kubonakale kukuhle kwekutsi lwati lolunyenti lutfolakale ngekubuta ngobe kute lokutsiteni lokubhalwe phansi mayelana nemtsimba wesiSwati. Ngibonga kakhulu kulabantfu labasitile ngekuniketa lwati lolunganakulinganiswa ngawo umtsimba. Ngibonge kubo futsi ngekutinika sikhatsi lesinganamkhawulo uma ngicela lusito kubo. Kubonga kwami kakhulu ngikundlulisela kulabacoceli labalandzelako labasite kakhulu kutsi lolucwaningo lube imphumelelo.

Gogo Magongo longewekutalwa eSwatini kodvwa abe atinte eKarino ngakaNyamazane naseNasipoti, uneminyaka lengemashumi lasikhombisa nemfica budzala. Abesebenta kuHulumende wakaNgwane etikweni letemasiko nemdzabu. Unemlandvo lomudze kakhulu emshikashikeni wemasiko. Ugcugcutela kakhulu kutsi bantfu babuyele emuva emasikweni abo bayekele emasiko ekuchamuka.

Jim Gama lohlala eSwatini. Uyindvuna yaseLudzidzini. Uneminyaka lengemashumi lasitfupha nemfica budzala. Watiwa kakhulu ngekucatulula tinkinga emsakatweni waseMbabane. Udvume kakhulu ngawo emasiko esiSwati kanye nekuba indvuna yaseLudzidzini. Sewatfola umhlala phasi kodvwa usayiluleka inkhosi yemaSwati ikakhulu ngemasiko nemihambo yesiSwati . Sive sonkhana semaswati simtfulela sigcoko ngawo emasiko.

Monicah Zwane ungewekutalwa eSwatini kodvwa uhlala eMabondvweni eLangeloo. Uneminyaka lengemashumi lamane nesikhombisa budzala. Usebenta ngekululeka bantfu aphindze anikete lwati kuHulumende waseMphumalanga ngemasiko esiSwati. Watiwa kakhulu ngekuvuselela lusha kwekutsi luhlale lubugcinile buntfombi balo. Bantfu labanyenti labafuna kugidza umtsimba bacela yena kwekutsi abasite. Uneteluleko letinhle kakhulu ngawo umtsimba.

Gubudla Aaron Malindzisa ungewekuhlala eBhabutini. Uneminyaka lengemashumi lasitfupha budzala. Watiwa kakhulu ngekusebenta emsakatweni wesiSwati Ligwalagwala kudzala. Udvume kakhulu nangekubhala tincwadzi tesiSwati. Kwanyalo uyatisebenta kuwo lomshikashika wekuchuba lulwimi lweteMdzabu nemasiko.

Busisiwe Glory Fakudze watalelwa eSwatini kaHhohho kodvwa kwanyalo uhlala eBhabutini. Uneminyaka lengemashumi lasihlanu nesikhombisa budzala. Usebenta emnyangweni wetemasiko nemvelo. Watiwa kakhulu emsakatweni wesiSwati Ligwalagwala eluhlelweni lwemuntfu nenkholo yakhe. Bantfu labanyenti bayamnonota ngendlela aluchuba ngakhona loluhlelo. Bantfu bafundza lokunyenti kuloluhlelo lokuhambelana nemisimeto kanye nemihambo yesive semaswati.

Siphiwe Monicah Zulu uhlala eBhabutini kantsi uneminyaka lengemashumi lasihlanu nesihlanu budzala. Muntfu lotsandza kululeka bantfu ngetemasiko. Kwanyalo ulwa nekutjintja emagama etindzawo abuyele elulwimini lwetemdzabu nobe emagama etihlahla netinyoni letitfolakala eMphumalanga.

Grace Lindelani Teressah Dlamini ungewekutala eBhabutini, uneminyaka lengemashumi lasihlanu nakutsatfu budzala. Unguthishela ngekwemsebenti kepha unelwati lolunyenti ngemtsimba lewalitfola ngalesikhatsi ahlala eSwatini.

Lombango Maziya (Maluleka) longewekudzabuka eMbuzini kaLomahasha kodvwa kwanyalo abe ahlala ePhiva. Uneminyaka lengemashumi lasikhombisa budzala.

Assa Mahlalela (Maluleka) longewekudzabuka eMbuzini kaLomahasha kodvwa kwanyalo abe ahlala ePhiva. Uneminyaka lengemashumi lasikhombisa nesiphohlongo.

Mveli S. Msibi longewekutalwa eBhabutini kepha abe ahlala kaMhlushwa, uneminyaka lengemashumi lasihlanu nesihlanu budzala. Usebenta kuHulumende waseMphumalanga etikweni letemfundvo. Udvume kakhulu ngekwati lulwimi lwesiSwati kantsi abengumhloli nembhali wemaphepha ekuhlolwa elibangeni lelishumi (Grade 12) nasemakolishi iminyaka leminyenti kakhulu. Kwanyalo ungumelekeleli ku PAN-SALB.

Eva Ntandane longewekutalwa eMzinti kodvwa abe ahlala ePhiva. Uneminyaka lengemashumi lasitfupha nesiphohlongo budzala.

Julayi Mamba utfolakala kaMatsamo Cultural Village emnceleni weleSwatini nesiKhwahlande. Uneminyaka lengemashumi lamane nesikhombisa budzala.

Z. Mirriam Ngobeni longewekutalwa kaMandulu kepha abe ahlala kaHhoyi. Uneminyaka lengemashumi lamane nakutsatfu budzala. Emasiko esiSwati uwancele ebeleni kantsi naye uyawatsandza. Lakukhonte kakhulu kugidza kanye nekucula tingoma temtsimba.

Dokotela Petros Mafika Lubisi lohlala eDriekoppies kodvwa abe asebenta eNyuvesi yakaZulu, Kwa-Dlangezwe. Uneminyaka lengemashumi lamane nakunye budzala. Unotse kakhulu ngelulwimi kanye netemasiko.

Salina Ntfombitodvwa Dlamini lohlala eBhabutini uneminyaka lengemashumi lasikhombisa nakutsatfu budzala. Unelwati lolunyenti ngesiSwati.

Babe L.Z. Maziya lotfolakala kaMatsamo Cultural Village. Uneminyaka lengemashumi lasitfupha nemfica budzala. Watiwa kakhulu ngekwati temasiko. Uhlalela kweluleka bantfu nekubakhombisa indlela lekungiyo yawo emasiko. Uphila wona emasiko esiSwati. Usasebenta khona eMatsamo Cultural Village.

Luyancomeka kakhulu lwati lolutfolakele kubo bonkhe labantfu labangenhla. Lwente kwekutsi lolucwaningo lube yimphumelelo kakhulu.

9. TINGOMA LETIMACONDZANA NALOLUCWANINGO

NJILONI

Umholi : *Hela njiloni X 2*
Hela nkhomo kaSotja,
Lesive silukhuni bayesabeka.
Labantfu buka nkhosi bayesabeka

Likhorasi : *Batsi hhawu ahhela njiloni X2*

Umholi : *Bangibopha gibel' eweni*
Bangibophela inkhomo kaSotja
Labantfu bakankhosi bayesabeka
Lesive silukhuni bayesabeka
Labantfu balukhuni bayesabeka

Likhorasi : *Batsi hhawu ahhela njiloni X2*

Umholi : *Bangibopha gibel' eweni*
Bangibophela inkhomo kaSotja
Labantfu bakankhosi bayesabeka
Lesive silukhuni bayesabeka.

Likhorasi : *Hhawu naye lanjiloni X2*

- Umholi : *Bangibopha gibel' eweni*
Labantfu balukhuni bayesabeka
Lesive silukhuni bayesabeka.
- Likhorasi : *Bangibopha bangibopha hhe*
Gibel' eweni X2
- Umholi : *Labantfu bakankhosi ngeMalangeni*
Bangibophela inkhomo kaSotja
Labantfu bakankhosi bayesabeka
Lesive silukhuni bayesabeka
- Likhorasi : *Bangibopha bangibopha hhe*
Gibel' eweni X2

NGALAMBA

- Umholi : *Ngalamba ngajokola,*
Uyeyen' indlala we make!
Ngalamba ngajola,
Uyeyen' indlala bomake.
- Likhorasi : *Yenyenhi Yenyenhi.*
- Umholi : *Make uyapheka ekhaya,*
Yebo indlala we make !
Make uyapheka ekhaya,
Yebo indlala we make !

Likhorasi : *Yenyenhi Yenyenhi.*

ATENDZE

Umholi : *Atendze tiphele bontsanga yetfu,
Sibashiyile bontsanga yetfu,
Sengibashiyile bontsanga yetfu.*

Likhorasi : *Ashiyehhe, ayenhi, ayenhi.*

TIMVALO

Umholi : *Naye lodzabula bantfu timvalo,
Bambizile izwe lonkhe,
Nangok'etile, siyamsunduzela.*

Likhorasi : *Yehha yehha, ahhe mhi, ehha mhi*

Umholi : *Naye lomtsimba lokhashane,
Simbizile izwe lonkhe,
Nangok'etile,
Siyamsunduzela.*

Likhorasi : *Yehha yehha, ahhe mhi, ehha mhi*

Umholi : *Nangoke longenaye uyise,
Bambizile izwe lonkhe,
Nangok'etile.*

Likhorasi : *Siyamsunduzela.*

SALAL' EMATOLO

Umholi : *Salal' ematolo nabojaha*
Sala' ematolo,
Sala' ematolo,
Sala' ematolo.

Likhorasi : *Ashi ye hhe,*
Awu salal' ematolo !
Ashi ye hhe.

Umholi : *Sabitwa nguye,*
Sabitwa nguye,
Sabitwa nguye,
Sabitwa nguye.

Likhorasi : *Ashi ye hhe,*
Awu sabitwa nguye,
Ashi ye hhe.

NGIKHOKHE SEKUSILE

Umholi : *Wota ningikhokhe*
Sekungisel' etigangeni,
Sengiyandzindza,
Sekusile sengibonakele.

Likhorasi : *Ashiyahhe, ashiyahhe*

Umholi : *Kusile ngiyakabani,
Hhela lamandzindza,
Sengiyandzindza,
Sekungisile sengibonakele.*

Likhorasi : *Ashiyahhe, ashiyahhe*

Umholi : *(ubita libito lemnakabo) Wota ungikhokhe,
Ungikhokhe laph' etigangeni
Sekusile ngibonakele.*

Likhorasi : *Ashiyahhe, ashiyahhe*

UYAPHI

Umholi : *Uyaphi kamntfwanami lonje
Bakhwekati bonkhe
Batfwele tinyongo*

Likhorasi : *Ngete ngamtjela mntfwanami.*

WONDZILE

Umholi : *Wondzile unabojaha
Wondzile unabomntfwana.*

Likhorasi : *Namuhla siyamsobisela unabojaha.*

ANGILAL' EMZINI

Angilal' emzini,

Angilal' emzini,

Ngilal' ebaleni.

Mine nginguBhantomu, emzini,

Mine nginguBhantomu, emzini,

Ngilal' ebaleni.

BANTFU BANGAKANANI?

Umholi : *Bantfu bangakanani?*

Likhorasi : *Bangangetjani*

Umholi : *Bangakanani?*

Likhorasi : *Bangang' eboya benyatsi lesayigwaz' eceleni
kwachamuka sibhamu.*

Umholi : *Babe yindvuna.*

Likhorasi : *Lesami sibhamu.*

Umholi : *Babe yindvuna.*

Likhorasi : *Lesavuts' umlilo.*

Umholi : *Babe yindvuna.*

Likhoras : *Siyawabon' emabutf' ahloma kancane*

Kwachamuka sibhamu.

BENGILELE NGIDZAKIWE

- Umholi : *Bengilele ngidzakiwe.*
Likhorasi : *Ungabokhiyela lomunye edladleni.*
Umholi : *Bengilele ngidzakiwe.*
Likhorasi : *Nawe mfati uyayitsandza.*

EMAMBAWU

- Umholi : *Amnandz' emambawu,*
Likhorasi : *Adibanis' umcondvo wami,*
Umholi : *Yelele make*
Likhorasi : *Amnandz' emambawu.*

HLOBO LWEKHAKHAMI

Hlobo lwekhakhami,
Muhle umntfwanamake,
Ngitsandza nabheke le,
Muhle umntfwanamake,
Ngitsandza titfo takhe.
Muhle umntfwanamake,
Hhawu nakalicobile,
Muhle nematinyo akhe,

*Ngitsandza tiphandla takhe,
 Ngitsandza sihlutfu sakhe,
 Ngitsandza tinyawo takhe,
 Abelaph' umkhula wami,
 Atongibita umntfwanamake.*

INDVODZA YELIJAZI

Umholi : *Indvodza yelijazi,*
 Likhorasi : *Iyagula nayiyolala kimi, iyagula.*
 Umholi : *Kuyical' ekuseni.*
 Likhorasi : *Iyagula nayiyolala kimi, iyagula.*

INHLIZIYO ZAMI

*Inhliziyo zami zimbili;
 Eny' ith' angihambe;
 Eny' ith' angihlal' ekhakhami.
 Inhliziyo zami zimbili:
 Eny' ith' angishiye;
 Eny' ith' angihlal' ekhakhami.*

LOMAJUBA

Umholi : *Lomajuba, ngitam tjela, make yehheni,*

Likhorasi : *Hha, hha, yelankhomo yehhe*

Umholi : *Yelababe, ngitam tjela make,*

Likhorasi : *Letinkhomo letisekwendzeni.*

Umholi : *Letisekwendzeni, kodvwa tinemlomo,*

Likhorasi : *Hha, hha, yelankhomo yehhe,*

Umholi : *Yelababe, ngitam tjela make,*

Likhorasi : *Letinkhomo letisekwendzeni.*

Umholi : *Letisekwendzeni, kodvwa tiyakhuluma,*

Likhorasi : *Hha, hha, yelankhomo yehhe,*

Umholi : *Yelababe, ngitam tjela make,*

Likhorasi : *Letinkhomo letisekwendzeni.*

LOMLOTJOLWA

Umholi : *Yelomlotjolwa, Lomlotjolwa!*

Likhorasi : *Ngiyagula;*

Umholi : *Asambe siy' emasimini*

Likhorasi : *Ngiyagula;*

Umholi : *Asambe siyotfota,*

Likhorasi : *Ngiyagula;*

Umholi : *Asambe siyokh' emanti,*

Likhorasi : *Ngiyagula;*

Umholi : *Asambe siy' etjwaleni,*

Likhorasi : *Ngingamane ngigulele khona.*

MAGAGULA

Magagula uyéhheni, bafati labanyeti !

Utabentani ? Utabanokani ?

Ngobe awunankhomo, awunanja, awunakati,

Utawulobola ngani ?

Ufuna sinjinane, awunankhomo,

Utawulobola ngani ?

Hamba uye emayini uyosebenta,

Utotfola zuka.

Ngobe ungehlulek' ekhastoma,

Emadzeleni utawulala khona.

MASWATI SENIHLANGENE

Umholi : *MaSwati senihlangene... bahlangene,*

Likhorasi : *Bahlangene ... bayibon' inkhosi*

Mswati.

Umholi : *Mswati lomnyama ... kulabalutfuli,*

Likhorasi : *Bahlangene ... bayibon' inkhosi Mswati.*

Umholi : *Kwahlokoma tinyoni ... tahlokom' eMdzimba*

Likhorasi : *Bahlangene ... bayibon' inkhosi Mswati.*

- Umholi : *Mswati loyinkhosi ... bonkhe bahlangene.*
- Likhorasi : *Bahlangene ... bayibon'inkhosi Mswati.*
- Umholi : *Netive tihlangene ... setihlangene,*
- Likhorasi : *Bahlangene ... bayibon'inkhosi Mswati.*

MFATI LONGASIYE MAKE

- Umholi : *Mfati longasiye make,*
Namhla senginjengenkomo.
- Likhorasi : *Yewuyehha yehha yehha ... yehha yehha*
yehha.
- Umholi : *Ngibushiya bubila lesilomo,*
Ngibushiya bubila,
- Likhorasi : *Yewuyehha yehha yehha ... yehha yehha yehha.*
- Umholi : *Lelive sengulelinye lesilomo,*
Lelive lingishiyile.
- Likhorasi : *Yewuyehha yehha yehha ... yehha yehha yehha.*

MINE NGENDZA

- Umholi : *Mine ngendza ngimncane,*
Hha, aphelile emandla, aphelile emandla.
- Likhorasi : *Hha, aphelile emandla ami,*
- Umholi : *Ngagana ngimncane,*

Hha, aphelile emandla, aphelile emandla.

Likhorasi : *Hha, aphelile emandla ami,*

Umholi : *Hamba gabekile*

Hha, aphelile emandla, aphelile emandla.

Likhorasi : *Hha, aphelile emandla ami,*

Umholi : *Ngenkhonto ingehlulile,*

Hha, aphelile emandla, aphelile emandla.

Likhorasi : *Hha, aphelile emandla ami,*

MINE NGIWEMBALO

Umholi : *Mine ngiwembalo nje,*

Umholi : *Ngiwembalo nje kubobabe
ekhaya.*

Likhorasi : *Hheya lombalo lonje,
Ashziyeya yehhe.*

Umholi : *Bhonsa nkhomo nje,*

Umholi : *Bhonsa nkhomo nje nalaph' ekhaya.*

Likhorasi : *Hheya lombalo lonje,
Ashziyeya yehhe.*

MINE NGIYAMSHOVA

Umholi : *Mine ngiyamshov' umgcaki.*

- Likhorasi : *Mshove phela !*
- Umholi : *Mine ngiyamshov' umgcaki.*
- Likhorasi : *Mshove phela !*
- Umholi : *Nome anemabele langaka.*
- Likhorasi : *Mshove phela !*
- Umholi : *Nome anesisu lesingaka.*
- Likhorasi : *Mshove phela !*
- Umholi : *Nome anetibunu letingaka.*
- Likhorasi : *Mshove phela !*

MSWATI YINKHOSI KAHHOHHO

- Umholi : *Mswati yinkhosi kaHhohho,*
Wabekwa kaNgwane,
Wabekelwa kwentani ?
- Likhorasi : *Gcamu gcamu balisik' emakhondosi.*
- Umholi : *Mswati yinkhosi kulelive,*
- Likhorasi : *Hhohho,*
- Umholi : *Wabekelwa kwentani ?*
- Likhorasi : *Gcamu gcamu balisik' emalegeni,*
- Umholi : *Bhuza wabekwa eZitheni,*
- Likhorasi : *Hhohho,*
- Umholi : *Wabekwa kaNgwane,*
- Likhorasi : *Hhohho,*

Umholi : *Wabekelwa kwentani ?*

Likhorasi : *Gcamu gcamu balisik' emalayinini.*

Umholi : *La kaNgwane balisik' emalegeni,*

Likhorasi : *Hhohho,*

Umholi : *Balisik' emalayinini.*

Likhorasi : *Hhohho,*

Umholi : *Balisikela kwentanjani ?*

Likhorasi : *Gcamu gcamu balisik' emalayinini.*

MUNYISA BANTFWANA

Umholi : *Munyisani bantfwana nine maSwati,*

Likhorasi : *Munyisani bantfwana nine maSwati, iminyaka lemibili.*

Umholi : *Asifuneni sikotela,*

Likhorasi : *Munyisani bantfwana nine maSwati, iminyaka lemibili.*

Umholi : *Buyelani emvelweni,*

Likhorasi : *Munyisani bantfwana nine maSwati, iminyaka lemibili.*

Umholi : *Ningawalahli emasiko,*

Likhorasi : *Munyisani bantfwana nine maSwati, iminyaka lemibili.*

- Umholi : *Luyashisa luyavikela,*
- Likhorasi : *Munyisani bantfwana nine maSwati, iminyaka lemibili.*
- Umholi : *Iminyaka lemibili,*
- Likhorasi : *Munyisani bantfwana nine maSwati, iminyaka lemibili.*

MWELASE

- Umholi : *Mnikeni sikhundla sakhe,*
- Likhorasi : *Mnikeni, mnikeni sikhundla sakhe.*
- Umholi : *Yemadvodza akhile, mnikeni loMdluli,*
- Likhorasi : *Mnikeni, mnikeni sikhundla sakhe.*
- Umholi : *Yemadvodza nimcosheleni ?*
- Likhorasi : *Mnikeni, mnikeni sikhundla sakhe.*
- Umholi : *YeMwelase wenteni ?*
- Likhorasi : *Mnikeni, mnikeni sikhundla sakhe.*
- Umholi : *Mnikeni lomntfwan'endvuna!*
- Likhorasi : *Mnikeni, mnikeni sikhundla sakhe.*

NABABE NGIMTJELILE

- Umholi : *Nababe ngimtjelile boNkhosi,*
- Likhorasi : *Hhawu, hhawu, yelele babe,*
- Umholi : *Ngimtjelile noNkhosi,*

Likhorasi : *Kutsi kwendza,*
Kutilahl' emavundvweni.

Umholi : *Ngisho kwendza kwendza ma!*

Likhorasi : *Hhawu, hhawu, yelele babe,*

Umholi : *Ngimtjelile noNkhosi,*

Likhorasi : *Kutsi kwendza,*
Kutilahl' emavundvweni.

NANS' INDVODZ' INGISHAYA

Umholi : *Nans' indvodz' ingishaya bo!*

Likhorasi : *Mshaye ndvodza.*

Umholi : *Iv' emagam' ekutjelwa bo!*

Likhorasi : *Mshaye ndvodza.*

Umholi : *Iv' emagam' emcamelo!*

Likhorasi : *Mshaye ndvodza.*

NGEKE NGITHULE MINE

Umholi : *Ngeke ngithule mine.*

Likhorasi : *Hhawu, suka, thula mfati*

Umholi : *Ngeke ngithule mine.*

Likhorasi : *Hhawu, suka, thula mfati*

Umholi : *Ngeke ngithule,*

*Ngithulel' umfati,
Angemuk' indvodza,
Indvodz' ingeyami.
Ngeke ngibindze mine.*

Likhorasi : *Hhawu, suka, thula mfati*

NGITOCCEL' INKHONTO

Umholi : *Ngitocel' inkhonto,
Nabosingani ngitocel' inkhonto,
Singemantabande*

Likhorasi : *Yehha yemhi, ahhe mhi, ahhe mhi.*

Umholi : *Wakhala naboja,
Ukhalelani kwentenjani
Singemantabende*

Likhorasi : *Yehha hhemhi, ahhe mhi ahhe mhi.*

SINIKENI LAMAJOBO

Umholi : *Sinikeni lamajobo, X2*

Likhorasi : *Kuncono ninike tsine,
Kuncono ninike tsine, lamabhebha ngob' anifuni
kuyosebenta.*

Umholi : *Sinikeni lamajobo, X2*

Likhorasi : *Kuncono ninike tsine,*

*Kuncono ninike tsine, lamabhebha ngob' anifuni
kuyosebenta.*

Umholi : *Siye eNkwalini bafati, X2*

Likhorasi : *Kuncono ninike tsine,
Kuncono ninike tsine, lamabhebha ngob' anifuni
kuyosebenta.*

Umholi : *Yise waBhoyi kwentenjani ?*

Likhorasi : *Kuncono ninike tsine,
Kuncono ninike tsine, lamabhebha ngob' anifuni
kuyosebenta.*

Umholi : *Anisebenti ninani ?*

Likhorasi : *Kuncono ninike tsine,
Kuncono ninike tsine, lamabhebha ngob' anifuni
kuyosebenta.*

Umholi : *Tiphi tingwabela emnyango?*

Likhorasi : *Kuncono ninike tsine,
Kuncono ninike tsine, lamabhebha ngob' anifuni
kuyosebenta.*

Umholi : *Yise waMvelo utsini ?*

Likhorasi : *Kuncono ninike tsine,
Kuncono ninike tsine, lamabhebha ngob' anifuni
kuyosebenta.*

SISENDZIMENI

- Umholi : *Wo, sisendzimeni*
Kuyawuphela bantfu.
- Likhorasi : *Siyalima kuyawuphela bantfu siyalima.*
- Umholi : *Sisendzimeni lecedza emadvodza,*
- Likhorasi : *Siyalima kuyawuphela bantfu siyalima.*
- Umholi : *Kuhlabela kutawucedza sive,*
- Likhorasi : *Siyalima kuyawuphela bantfu siyalima.*
- Umholi : *NaBob Mali wafela kulendzima.*
- Likhorasi : *Siyalima kuyawuphela bantfu siyalima.*
- Umholi : *Mparanyane wafela kulendzima,*
- Likhorasi : *Siyalima kuyawuphela bantfu siyalima.*
- Umholi : *Ndlazulwane wafela kulendzima,*
- Likhorasi : *Siyalima kuyawuphela bantfu siyalima.*
- Umholi : *Jimmy Magubane wafela kulendzima.*
- Likhorasi : *Siyalima kuyawuphela bantfu siyalima.*

UBOLALELA

- Umholi : *Ubolalela!*
- Likhorasi : *Lesi enye!*
- Umholi : *Ubolalela laph' ugane khona.*

- Likhorasi : *Dlala nsizwa dlala mkhwenyewetfu.*
- Umholi : *Ubihlonipha!*
- Likhorasi : *Lesi enye!*
- Umholi : *Ubohlonipha laph' ugane khona.*
- Likhorasi : *Dlala nsizwa dlala mkhwenyewetfu.*
- Umholi : *Udl' emasi!*
- Likhorasi : *Lesi enye!*
- Umholi : *Udl' emasi laph' ugane khona*
- Likhorasi : *Awuzwa yemkhwenyewetfu.*
- Umholi : *Sewutabaloya!*
- Likhorasi : *Lesi enye!*
- Umholi : *Sewutabaloya laph' ugane khona.*
- Likhorasi : *Awuzwa yemkhwenyewetfu.*

UBUYIL' ESIKOLWENI

- Umholi : *Ubuyile ! Ubuyil' esikolweni,*
- Likhorasi : *Akunamhlaba lowehlula tsine,*
- Umholi : *Sesitabatjel' emaciniso,*
- Likhorasi : *Sesitabatjel' emaciniso.*

UMPHAKELA KANJANI

- Umholi : *Umphakela kanjani lomaketala,*

- Likhorasi : *Umphakela kanjani lomaketala, umphakela kanjani ?*
- Umholi : *Wondza umuntfu lomdzala.*
- Likhorasi : *Umphakela kanjani lomaketala, umphakela kanjani ?*
- Umholi : *Wo! umphakela kancane.*
- Likhorasi : *Umphakela kanjani lomaketala, umphakela kanjani ?*
- Umholi : *Wondza waphel' ebaleni.*
- Likhorasi : *Umphakela kanjani lomaketala, umphakela kanjani ?*
- Umholi : *Awumbhek' umuntfu lomdzala.*
- Likhorasi : *Umphakela kanjani lomaketala, umphakela kanjani ?*
- Umholi : *Wondza umuntfu lomdzala.*
- Likhorasi : *Umphakela kanjani lomaketala, umphakela kanjani ?*

VILA LENJA

Vila lenja!

Ukhutsala ntsambama.

Emasimu alele,

Wena ukhutsala ntsambama.

YELANKOMO ZABANTU

- Umholi : *Yelankomo zabantu, yelababe loya,
Setiyabubula edamu.*
- Likhorasi : *Babe losenhla, yenyenhi, yenyenhi,
Yenyenhi, babe losenhla.*
- Umholi : *Asutilandze tibuye, mfana lomncane,
Sitowusenga lemhlophe, sidl' emasi*
- Likhorasi : *Babe losenhla, yenyenhi, yenyenhi,
Yenyenhi, babe losenhla*
- Umholi : *Tigalele mfana, tigalele mnaketfu,
Sitowusenga lemhlophe, sidl' emasi.*
- Likhorasi : *Babe losenhla, yenyenhi, yenyenhi,
Yenyenhi, babe losenhla.*
- Umholi : *Sengikhalela babe,
Lowafel' etiveni, shihhomu shihhomu yelababe*
- Likhorasi : *Babe loseGwa yenyenhi, yenyenhi,
Yenyenhi, babe loseGwa.*

YELAZUNGELEZA!

- Umholi : *YelaZungeleza!*
- Likhorasi : *Owakho wawushiya nabani ?*

Umholi : *YelaZungeleza !*

Likhorasi : *Wazungulez' umuzi weny' indoda.*