

**KUBUKA NGELISO LELIBANTI LIGALELO
LEMASIKO NENKHOLO YEBANTFU
EKUTALWENI KABUSHA KWE-AFRIKA
KUBUKWE NGCO SIVE SEMASWATI**

Ngu-

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Kwetfulwa kwenelisa tidzingo teticu

BUDOKOTELA BENZULULWATI

ETIKWENI LETILWIMI TEMDZABU

ENYUVESI YAKAZULU

**UMHLOLI : SOLWATI Z.L.M. KHUMALO
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SIFUNGO

**Ngifunga ngiyagomela kutsi "KUBUKA NGELISO LELIBANTI
LIGALELO LEMASIKO NENKHOLO YEBANTFU EKUTALWENI
KABUSHA KWE-AFRIKA KUBUKWE NGCO SIVE SEMASWATI"
ngumsebenti wami futsi yonkhe imitfombo yelwati lesetjentsiwe
ivetiwe ngalokufanele nekutsi lombhukudvu webuDokotela
awumange sewuniketwe lenye Inyuvesi ngenhloso yekutfolela ticu.**

.....
P M LUBISI

SETFULO

Lomsebenti ngalokukhulu kutitfoba ngiwetfula kugogo SHIWE SHONGWE (LAMASHELE) kanye nakumnaketfu ISRAEL JACOB LUBISI. Nanobe bobabili sebasishiya emhlabeni ngitsi lapha balele khona sekufenzeke tifiso tenu, kwenu loku.

KUBONGA

Ngitsandza kudlulisa emavi ami ekubonga kuMbulazi kaMashobane,
Solwati Z L M Khumalo lekutse nobe sengiphela emandla
wangigcugcutela kwadzimate kwafikwa kulelizinga. Buholi bakho
bungente ngaba ngumuntfu sibili. Ngeswela emagama ekubonga
teluleko takho letakhako tingicinisa lidvolo ngisho nobe sengitsi
ematomu ngiwabeka phansi. Inkhululeko longinikete yona ube
usekela bungacitseki iyamangalisa. Ngitsi nangemuso ungadzinwa,
Mntungwa! Mbulazi kaMashobane!

Angibonge nakuLaSigudla lebekutsi njalo ngihlale ngimhlupha
angafuni ngitsi akafundze lomsebenti. Ngitsi kuye Msangambe,
mkami, ungadzinwa nangemuso. Bengihlala ngitikilitana
netincwadzi kudzimate kudzabuke kusa ungibeketelela.
Kubantfwabetfu boSiboniso naNomfundo, boNgceshe ngiyabonga
kutsi beniwuhlonipha lomsebenti ngekutsi nibone kutsi
kuyasetjentwa ningaphazamisi. Angibonge nakubatali bami, ngitsi
nati titselo tenu. Kantsi nakubanaketfu bonkhe ngitsi ngiyabonga.

Angidlulisele kubonga kwami kuMbhokane, babe Jim Gama
lekunguye lowangenta ngaba nenshisekelo yekubhala lomsebenti.
Teluleko takho tingisite kabi, ngitsi akwandze njalo jaha lembutfo,
Mbokane! Angibonge nakubalingani bami lesinabo kuleLitiko
leTilwimi TeMdzabu, ngitsi kini nonkhe ngiyabonga.
Angingakhohlwa boBusi Sigwebela naSbusiso Mfusi
lebengibahlupha njalo ngekufuna imitfombo yelwati lengatfolakali
lakitsi. Hhayi, lusito lwenu ngiyalubonga.

Kantsi nakumajaha lesibambisane nawo emshikashikeni wesiSwati,
ngisho nangale kwelithaka, eSwatini, ngitsi kini nonkhe ngiyabonga.
Kepha ngangiyadliwa nangihluleka kubonga bobabe S Z Simelane,

**Elias Ndwandwe (Macmillan), Godfrey Mkhwanazi (Observer),
Mandla Zulu (Intsatseli), boMake Busi M Simelane, M K Simelane
nakuLaFakudze, Sesi Glory, ngitsi akwandze njalo! Kubafundzi bami
bonkhe, ngitsi ngiyabonga, kusebenta nani kwangakha ngabanje,
nikhule njalo!**

**Angigcine ngekubonga Lidloti lelikhulu, Mvelinchanti longinikete
emandla ekutsi ngikwati kwenta lomsebenti. Mdali wetfu,
ngiyewuhlala ngikudvumisa njalo kudzimate kufike lusuku lapho
uyongitsatsa khona ngiyewuhlangana nebakitsi, ngiyabonga
Simakadze!**

SIFINYETO

Lomsebenti ucubungula ligalelo lemasiko nenkholo yebantfu ekutalweni kabusha kwe-Afrika kubukwe kakhulu sive semaSwati. Lolucwaningo lubuka kutsi emasiko abaluleke ngani futsi yini lengentiwa kubuyisela sitfunti semuntfu wendzabuko ngobe naku phela live selihleli ngeludzengelo. Kantsi futsi kubukwe nenkholo yebantfu kutsi mbamba mbamba ikhona yini nekutsi ngabe icabane ngani netinkhola letefika nebachamuki.

SEHLUKO SEKUCALA setfula lucwaningo kutsi lumayelana nani nekutsi yini leyonakele lebangele kutsi luze lwentiwe. Kuniketwe netinjongo telucwaningo kanye netindlela letisetjentisiwe kwenta lolucwaningo. Kubuye kwaniketwa kubaluleka kwalo kanye nekusatjalaliswa kwelwati lolutfolakele. Kubuye kwaniketwa nemkhawulo walolucwaningo kute kunganhlanhlatfwa nje. Umlandvo lomfisha wesive semaSwati uniketiwe kute kubonwe kutsi emaSwati avelaphi.

SEHLUKO SESIBILI sibuke emasiko nemihambo yemaSwati. Kubukwe tintfo letifana nekutekana, kungcwaba, tibhimbi nemicimbi kanye netingoma takhona. Kubuywe kwabukwa nekubaluleka kwekudla kwesiSwati kanye nendlela lokunotsisa ngayo lulwimi lwesiSwati. Imvunulo yemaSwati nanayo itsintsiwe lapha, kubuye kwabukwa kutsi lemvunulo ilunotsisa njani lulwimi lwesiSwati.

SEHLUKO SESITSATFU sibuke imvelaphi yesibongo, kwabuye kwabukwa nemlandvo wetibongo letitsite. Letibongo kubuye

kwaniketwa netinanatelo tato. Kubuywe kwabukwa kubaluleka kwemagama esintfu.

SEHLUKO SESINE sibuke inkholo yebantfu kutsi mbamba mbamba iyini. Kubukwe kutsi Mvelinchanti ngabe uyini. Kubuye kwabukwa kutsi nguwuphi umtselela lokhona enkholweni yesintfu loletfwa yinkholo yebuKhrestu.

SEHLUKO SESIHLANU sibuke siphetho kanye netincomo.

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SEHLUKO 1

1.0 SETFULO SELUCWANINGO

1.1 Singeniso

Labadzala batsi sihlahla lesingenatimphandze sisuke sifile. Kantsi ngakulolunye luhlangotsi kucina nekusimama kwetimphandze kusho kuphila nekusimama kwesihlahla leso. Buntfu abusekho ebantfwini. Bantfu sebaphendvuke tilwane futsi tincono netilwane ngobe vele titiphilela bulwane, amange tigucuke. Kugagadlelwa kwebantfwana bagagadlelwa boyise kuyintfo leshwacisa lugogo. Kubuhlungu kabi kutsi bantfwabetfu abasakwati kudlala emigwacweni ngobe naku emadvodza sagucuka aba tisa tebantfwana. Ingani abasatfunywa ngisho nasetitolo ngobe naku kwesatjwa bantfu labadvuna. Kantsi netalukati nanato atisaphephanga, setigagadlelwa nabatukulu imbala. Ingabe konakelephi? Inkhosi leseyakhotsama Sobhuza Wesibili wake wakhuluma kaLozitha nga-1969 akhamela emabutfo yabeka yatsi Imbube:

Intfo lenilimatile lenitawuhamba niyowufundza kutsi sitawufike sente njani. Nilinyatwe kutsi nentiwe bugcili tive, nemukela bugcili nine, ningati kutsi senimukele bugcili nje ngulapho senilahla konkhe, konkhe, nabo bafisele kona loko. Imfundvo labasinike yona basinike imfundvo yebugcili. Kube nawungalingisa umlungu ubatjele kutsi asenibuke lentfo ibuyela intfo niyibuke bakutsele ngemanti. Ngebugcili kwabonakala kutsi nawe sewutawulingisa loku lokuvele kuvunywa nguyihlo. Ngula imfundvo yakitsi-ke yalimala khona itsetfwe bugcili, seniba tive tetigcili. Inkholo sayinikwa tive, tasinika inkholo yebugcili. Abone basinike inkholo yalapha e-Afrika lefanele tsine, (Simelana naBhembe, 1969:12).

Kwangatsi beliphengula LiBhuza lisemkhonweni lisetandleni. Loku lebeyikhuluma ngako nyalo vele sesiphila kuko. Ngenhlanhla siSwati

asitolikwa. Lomsebenti ucwaninga ligalelo lemasiko nenkholo ekutalweni kabusha kwe-Afrika kubukwe ngco sive semaSwati. Kunelitsemba lekutsi lokutawutfolwa ngulolucwaningo kutawuba nesandla ekubuyiseni buve betfu nebut sine kanye nesitfunti semuntfu lomnyama. Lomuhla indzaba lesematseni kutsalwa kabusha kwe-Afrika. Kulabangingi loku akusho lutfo ngobe kusete labakubonako kutitselo tencabhayi lababukene nayo. Ingani bantfu labamnyama badvunjwa abasatati kutsi bayini. Emalulwane ngiyacinisa kutsi atawutfo bangani labahlakaniphile kitsi. Vele sesingcunu sesalahla loku lokungekwetfu. Ekucocisaneni kwami naBabe Jim Gama¹ ngaLweti wa-2000 wabeka kutsi ngesingaye bekacabanga kutsi imfundvo itawenta bantfu batati lapho bavela khona futsi itabenta babuyele emasikweni abo. Lowekunene utsi bekatsatsa kutsi sikhungo semfundvo lephakeme njengenyuvesi itawusita ekucwaningeni imvelaphi nenkholo yebantfu kepha ngelishwa loku akwenteki nakancane kepha kwangatsi kwenta bantfu bafundze kuba belumbi kunekubuka lokwabo. Imfundvo kwangatsi imbonye bantfu ngebulwembu kutsi batibone seba fana nebelumbi bakhohlwe nya ngalokwendzabuko yabo. Loku kuyinkinga ngobe insha ikakhulu, ibuka labadzala kutsi bentani itsatsele kubo. Njenganyalo asinalo luphawu lwetfu. Butsine abusekho. Khumalo, (2000) acaphuna emavi lahlakaniphilile futsi lanotsile emnsumpe wakubo ubeka ngalendlela:

Isibaya esingenankunzi sibonakala ngombala ngoba sihloba ngalo lonke uhlobo lwezimvemvane zagcakagca emagcekeni: amafahlahla, amakhifikhifi, amabhadubhadu, amabhanqubhanqu, amagqabhagqabha nayo yonke imikhubampofu ongayicabanga. Zixube ngokombala, ngokwenyama, ngokwengqondo, ngokomoya, ngokolimi, ngokwamasiko nani nani ngoba azizazi lapho zingezakhona. Leso sibaya sifana nse nse nse nesibaya esithi noma ikhona inkunzi kuso, kodwa kutholakale ukuthi ukhalo lomnumzane lulula. Eyasekhaya yenganywa ngezinye ngesithunzi igcine inkunzi ikhishwe esibayeni sayo. Kweminye imizi kudilika izibaya, kudilike imithangala, umalunda elandula, ethi:

¹ Jim Gama usebenta kuchacha tinkinga kanye netinhlelo temasiko nelulwimi emsakatweni wakaNgwane (Swaziland Broadcasting Services), kepha sewukwenta loku ngesikhatsi sakhe ngoba sewatsatsa umhlalaphansi. Utsatfwa njengemuntfu losabambelele kakhulu emasikweni kungako nembube imbulele ngekutsi abe yindvuna yeLudzidzini.

ngincamela ukufa nokufa kunokujivazwa nokuthunazwa ngenye inkunzi ezajakaja esigodlweni nasemathunjini ami. (Khumalo, 2000:1).

Khumalo uchubeka atsi lesimo lesingenhla asikwati kutsatfwa njengesimo lesetayelekile. Simo lesingekatayeleki futsi lesingemukeleki nangengoti. Sidzinga kutsi umnumzane nemndeni nobe sive lucobo sisukume sime ngato totimbili kusilungisa. Inkhweletjeni yaNgwane yaMahloko hla ichaza ngemasiko kaLozitha yabakhamela yatsi:

Intfo lengimangalisako kutsi nguliphi lisiko lenu njoba senilahlekelwa ngemasiko na? Nguliphi lelisiko lenitakwakhela etikwalo njoba tonkhe letive bengitibala nje takhela etikwemasiko ato, nine ke? Nitakwakhela kuliphi? Mine nangibukako kungatsi nine beningasele nitifundzisa kutsi niyiMerika, ningachelisi kube solo nitehlukana kutsi nifuna kube nibe mnyama, ninjani njanyana, nisale nitakha kutsi nine niyiMerika, itsi iMerika lemhlophe yona ifundze lobu-Afrika. Ngikhandza kutsi ningahambelana ncono kunobe nitsi nitawudala intfo lese yafa. Ushoni-ke? Usho emasiko. Nguko-ke lengikushoko kutsi umuntfu kute abe nekubonakala kutsiwe uwesive lesitsite lo, wesive lesitsite loyi, ubonakala ngemasiko akhe, (Simelane naBhembe, 2000:9).

Sifuba sinengceke sinemanti kuyakhombisa lapha kutsi besesibona kutsi kwangatsi inkhunzi yekhaya seyilekwa nguleyekuhamba ngesitfunti. Beseyibona imbube kutsi emasiko nemihambo sekujikijelwe ngelifasitelo. Kusonga tandla esimeni lesifana nalesi kufana nekudlala ngemlilo emenweni. Empeleni uma singavuki emacandzeni sitawumuka nemanti sihleka. Kumele kusukume wonkhe umuntfu latigcabhako ngebuve bakhe kulungiswe lesimo lesesente bantfu badlulela etilwaneni. Amange nangeliphutsa umdlwane noma litfole kumitse kepha tinswane tetfu ticwebe emazezeni sikhuluma nje. Kute longatsi uke wabona lintjwele litalela. Tilwane atigadwa kepha tiyakwati kulindza letincane tidzimate tikhule ngembikwekutsi tikhwelwe. Kudzela lowatiko kutsi kwakhala nyonini eluntfwini.

Inkholo yaba khona mzuwana kudalwa umuntfu. Lapha eNingizimu Afrika uma kukhulunywa ngenkholo, bantfu labanyenti bacabanga inkholo yebukhrestu ngobe linengi labo likhuliswe ngaphansi kwalenkholo futsi akukho lenye inkholo labayatiko. Lokumangalisako kutsi labantfu babuye bachube inkholo yesintfu batsandza nobe bangatsandzi. Phela akekho longatsi uphume waphela enkholweni yesintfu abe asanesibongo sesintfu ngobe sibongo sesintfu sitsintsene kakhulu nalabaphansi. Phela sibongo ligama lakhokho walolo lusendvo. Empeleni lidloti lelikhulu lalolo lusendvo. Uma umuntfu asho tinanatelo takubo usuke ngaiamanye emagama abita tonkhe tinyanya takubo ngekutalana kwato. Akumangalisi kuva Sidlukuladledle sakitsi kaLobamba ngemavi aso sibeka sitsi:

Kwakhuluma uMfundisi Broederick laphayi kuMatsapha, sinaboDumrell watsi ewu, 'uyati mine nginguMfundisi nje kukhona lapho ngifike ngiphambane nebelisontfo lami khona. Ngiphambana ngekutsi siyahlupha tsine siphuma phesheya, sinika bantfu Nkulunkulu wetfu waphesheya, asibaniki Nkulunkulu wabo'. Weva-ke kutsi indvodza-ke le. AnguMfundisi watsi sinika bantfu Nkulunkulu wetfu, asibaniki Nkulunkulu wabo, lokukhomba kutsi Nkulunkulu wetfu wehlukile, abe Nkulunkulu amunye. Ngitakufanisa ngekutsini? Utsite uma utsatsa bukhulwa kwafunyaniseka ngalolunye lusuku kutsi ungeke umteke lomfati agcotjiswe libovu athandazelwe nguMfundisi, akasayawukwendlula elokwaneni emibhalweni yebelumbi, leyakhiwe yiPhalamende yaphesheya, nguNkulunkulu waphesheya-ke lowo, ngobe nasuyawubhala lapha enkantolo kutsi-ke nasebakungena kutsiwe wase wateka lomunye sewenta loku labatsi yi-*Bigamy*, labakuhlohla ngisho ejele.

(Simelane naBhembe, 2000:12).

Imbube lapha yalihlaba esikhonkhosini ngekutsi vele emasiko nemihambo yemaSwati kwangatsi labefundisi bekucala bebetele kuteyinyembenya bayigcibedzele phansi. Kungako nje lokunyenti lokuhambelana nemasiko nemihambo sekwayekelwa ngobe kutsatfwa ngekutsi akukaphucuki kubucaba. Empeleni ngesikhatsi kufika labafundisi bekucala (emaMishinari) bantfu baphocelelwa kuntjintja emagama abo emdzabu, batsatse esilumbi kubhacwe ngelicembe lekutsi lamagama ebukhrestu aluphawu lwekwemukela

lenkholo lensha. Ingabe emagama esintfu angeke tingilozi tikhone kuwabita yini ezulwini kudzela lowatiko. Lokuntjintjwa kwemagama kufakazelwa nanguNtuli naNtuli, (1995:109) nabatsi:

Lafa elihle kakhulu ngokufika kwabelungu nenkolo yobuKristu. Bathi uma siletha amadodakazi ethu esontweni masiwaqambe sithi ngoSibhili noBhithilizi, noMidilethi, noThilayizina. Yini yona uSibhili? Yini uBhithilizi? Yini uMidilethi? UThilayizina yena yini? Lixabana ngani nenkolo yobuKristu igama lendodakazi yami elithi Shongaziphi? Uma uShongaziphi elanywa uNginikabani konakalani? UNomkhosi uyinhlamba ngaphi? Ngubani othi izingilozi ziyokwehluleka ukumbiza kahle uthunjana wami zimngenise ekuphileni okuphakade ngoba ngametha ngathi nguBagcinile?

Ngamagama aphilayo lana. Ngamagama akhulumayo. Mahle. Ayahlonipheka.

Ngisho nalabavunulile bebangavunyelwa kudibana nalaba lesebakhetse lenkholo lensha kusabela kutsi batabaphindzisela emuva, babafake umoya wemasiko lokuyintfo lembi. Emasiko nemihambo ngaleso sikhatsi bekutsatfwa njengentfo lembi sibili kepha lokubuhlungu nanyalo solomane bantfu bakitsi lenkhushe isagcwele emehlweni abo. Motshekga, (2001:11) ubeka atsi:

Whites decided what we must love, hate and believe in. As long as we remain steeped in what they designate, as right for us to believe in we will never be the proud people we were once were.

Bantfu bakitsi basangene nakukhulunywa ngendzaba letsintsa inkholo nemasiko. Bayayihlukanisa inkholo nemasiko. Kubo emasiko alaba labangakayikhetsi inkhosi. Tinkholo tekuchamuka kulamanye emave tente umonakalo lomkhulu sibili esiveni lesimnyama ngekubenta balahle emasiko abo nabakhetsa letinkholo letinsha. Enkhulumeni yakhe eNyuvesi yaseTokyo eJapani tingu- 19 KuMabasa 1998, lobekalibamba leMengameli kepha nyalo longuMengameli weNingizimu Afrika, Thabo Mbeki, wakhalela lesimo

njengalesiphikisa buntfu bema-Afrika, ngisho nebuve babo imbala.
Ngemagama akhe Mbeki ubeka atsi:

The long-held dogma of African exceptionalism continues to weigh down the African mind and spirit, like the ton of lead the African slave carries on her shoulders, producing in her and the rest of the continent a condition which, in itself, contests any assertion that she is capable of initiative, creativity, individuality and entrepreneurship.

Its weight dictates that she will never straighten her back and thus discover that she is as tall as the slave master who carries the whip. Neither will she have opportunity to question why master has legal title both to the commodity she transports on her back, and the labour she must make available to ensure the burden on her shoulders translates into dollars and yen.

An essential and necessary element of African Renaissance is that we must all make it as our task to encourage her, who carries this leaden weight, to rebel, to assert the principality of her humanity – that fact that she, in the first instance, is not a beast of burden, but a human and African being.

(Mbeki, 1998:242).

Kutitfolo kutsi singubobani kubaluleke kakhulu ekutalweni kabusha kwelivekati le-Afrika. Labanyenti nanyalo basasangene kutsi yini mbamba mbamba lelindzelekile kulokutalwa kabusha kwe-Afrika nekutitfolo bubona babo. Kuyinkinga lenkhulu kabi uma bantfu bahluleka kutitfolo bubona babo ngoba loku kubenta bangatati kutsi bayaphi futsi bayini. Kutfunjwa kwelivekati le-Afrika kube neligalelo lelikhulu kulesimo sive sakitsi lesisitfolo sikuso. Motshekga, (1999:6) ubeka ngalendlela:

The awakening and rediscovery of the African soul was arrested by slave trade and centuries of colonialism.

Loku kubeka ngalokusebaleni kutsi kutfunjwa kwengcondvo yemuntfu lomnyama kwacala kadzeni futsi sekwamila kwaba netimphandze kangangekutsi imphilo seyibukwa ngeliso lesilumbi. Kungako akumangalisi kuva umuntfu atsi: 'lentfo ngiyenta silumbi' noma 'lentfombi yinhle ungatsi ngumesisi', kumbe 'Belumbu

tintfo tabo batenta kahle asubuke lesinako nyalo'. Kuyadzabukisa noko kuva kutsi lapho tintfo tenteke kabi khona kuvamise kutsi kutsiwe lentfo yentiwe sintfu. Loku kukhombise ngalokusebaleni kutsi ligciwane lengcondvo selisilimatile. KwasasiNgisi nje nobe nguluphi lulwimi lwetifika namtfwalo, lutsatselwa etulu kudlula tilwimi tendzabuko. Empeleni bantfu bativa baphephile futsi bakhululekile nabakhuluma lulwimi lolungasilo lwabo. Lucwaningo lolwentiwe bakaMarkData nga-2001 bacelewe yiPANSALB lukhombisa kutsi bangu-22% kuphela bantfu labakwati kukhuluma kahle siNgisi bangabi nenkinga lapha eNingizimu Afrika, bonkhe lalabanye kudvuma tithuthuthu kepha siNgisi ngiso lesisetjentiswa yonkhe indzawo. Lucwecwe nalohloniphekile kutetilwimi e-Afrika nemhlaba wonkhe jikelele Prof Ayo Bamgbose weNigeria ukhwela atehlele kumgomo welulwimi webatfumbi kanye netifundziswa tase-Afrika, ngemavi akhe ubeka atsi:

In my first opinion, there are three major reasons. First, the colonial period saw the imposition of a one-language model for administration. This language, whether English, French, Portuguese, or Spanish, became the dominant language in practically all aspects of the public domain. Second, although each colonial territory remained multilingual, attitudes to the one-language model came to supercede the acceptance of multilingualism. The elite, which had been spawned by the colonial language policy and which consequently became the main beneficiary of the policy, came to embrace the virtues of a dominant official language, particularly as such a language was, and is, also accepted as a language of wider communication. Third, on gaining independence, leaders of the emergent African countries became preoccupied with ensuring that the newly independent countries ceased to be a mere conglomeration of nationalities or a mere "geographical expression", forced into a union by the colonial power, but became a truly integrated nation.

(Bamgbose, 2000:1).

Loku lokushiwo ngulowekunene kuyingcinamba sibili futsi kusatawutsatsa sikhatsi lesidze kutsi bantfu babone kubaluleke njani kusetjentiswa kwelulwimi lwendzabuko. Phela lulwimi nemasiko kungumjingi namkhotsane. Sapir, (1927) ububeka buce budlelwane bemasiko nelulwimi natsi:

Culture, like language, involves an essentially arbitrary selection from a universe of possibilities; culture, like language, is patterned: individual traits are meaningless when considered in isolation; culture, like language, is ordered by a complex yet unconscious system of rules, "an elaborate and secret code that is written nowhere, known by none, and understood by all". (Sapir, 1927:556).

Nawubulala lulwimi usuke ubulala emasiko. Lulwimi nemasiko kuyintfo yinye lengeke ukwati kuyehlukanisa. Ngelishwa baholi bakitsi abakuboni loku, kubo lulwimi lwetifikanamtfwalo ngulo lolubalulekile. Mengameli wekucala waseSenegal emva kwendiphethe, Leopold Sedar Senghor, usibonelo lesihle kutsi baholi be-Afrika balutsandza njani lulwimi lwetifiki ubikwa atsi:

First of all, to replace French as the official language and as a language of education is neither desirable nor possible. If, at least, we do not want to be late in arriving at the rendezvous of the year 2000. Indeed, we would require a period of two generations for us to be able to make one of our national languages an efficient tool for the teaching of the sciences and technology. And this would depend on the availability of financial and human resources that is, highly qualified scientists and technicians. However, in this second half of the twentieth century, forty to fifty years of backwardness cannot be wiped off.

(Dumont, 1983:207).

Banyenti baholi labanaleligciwane lelifana nalowekunene labadzinga kwelashwa. Phela umbono lofana nalo longenhla ufana ncamashi nekubulala sive. Uma ngabe lolulwimi nobe tilwimi tendzabuko tingasasetjentiswa kusho kona kulahlekelwa bungitsi. Kona imphucuko siyayifuna kepha hhayi kutsi silahlekelwe bungitsi. Tilwimi tetfu tingumcebo lesashiyelwa wona bokhokho betfu labasigcinela lona kanye nemasiko lesikhuluma nyalo asebukelwa phansi. Baholi bakitsi babona lulwimi lwetifiki lungilo lolungashesha luphucule sive. Kungulo lolungaletsa simanjemanje. Kungako nje Bamgbose, (2000:1) atsi:

Coupled with this is the quest for modernization. African leaders were in a hurry to develop their countries economically so as to approach, if not attain, the levels attained by the developed countries in a short time as possible. An effective instrument of achieving both integration and modernization was believed to be the erstwhile colonial language, which is already a formidable medium of science and technology as well as useful means of interethnic communication.

Umbono lonjena usho kona kutsi lomonakalo lomnyenti lesibukene nawo unetimphandze tawo ekufuneni intfutuko. Uma ngabe intfutuko isho kutsengisa ngebungitsi cha kwangatsi kumele sivule emehlo. Emavi lafana nalawaloMengameli waseSenegal asho kona kutsi shevu labasidlisa wona labamhlophe watfola inhlabatsi levundzile lakitsi. Kufundza sibuye sisebentise lulwimi lwetifiki sinyembenye lwetfu lwendzabuko kusho kona kunya ngenhla siyonatsa ngentansi. Kutalwa kabusha kwe-Afrika kumele kucubungule tinkinga letifana naleletingenhla uma ngabe ngempela kucondvwe kulungiswa lesimo lesabondvwa ngulabamhlophe basitwa futsi basitwa nanyalo bantfu bakitsi ekucindzeteleni emasiko netilwimi tetfu.

Sive sakitsi sife imfakabili. Emasiko nelulwimi ngalapha kantsi ngakulolunye luhlangotsi inkholo. Lulwimi vele lunyembenywa lokwecile. Bantfu abalunaki nani lulwimi lwabo. Uma ngabe lulwimi lubukelwa phansi ngulaba labalukhulumako, kusuke kube matima kakhulu ngobe akekho umuntfu longatfutukisa lulwimi langalukhulumi. Tifundziswa ngito kanye letibukela phansi lulwimi lwendzabuko. Umbhali losifundziswa lesihloniphekile lesesashona saseZimbabwe, Charles Dambudzo Marechera, acashunwa nguVikile Pokwana kuCity Press washaya phansi watsi angeke nani abhale ngesiShona lokululwimi lwakhe lalumunya ebeleni ngobe kuye lulwimi lwasekhaya lumele busathane. Eligcogcweni lwemsebenti wakhe lobhalwe kutsi *Dambudzo Marechera 1952-1987*, kunencenye lapho atibuta khona yena abeke kucace kutsi:

Shona was part of the ghetto demon I was trying to escape. Shona has been placed with the context of a degraded, mind-wrenching experience for which apparently the only escape was into English language and education. I will question anyone calling me an African writer. Either you are a writer or you are not.

(City Press, 16 Mabasa 2000, p25).

Emavi lamabi kangaka akhomba kona kanye kutsi kucindzetelwa nekutfunjwa kwenta umonakalo lomkhulu kangakanani etingcondvweni tebantfu bakitsi. Uma sekufika lapho umuntfu atsi lulwimi lwakhe lubusathane, kusho kona kutsi lomonakalo ungetulu kwekwenta. Mkhulu kakhulu umsebenti lekumele wentiwe kulungisa lesimo. Kusho kutsi kube kuya ngemandla nangetifiso talelibandla laMurechera ngabe vele nembala bayantjintja babe mhlophe ngobe ngitsemba nesiNgisi vele sikhishwa ngetimphumulo. Kepha noma siNgisi umuntfu angasikhuluma aze afike eNgilandi kepha angeke aphendvuke umlumbi. Labaphansi ngiyetsemba lulaka lwabo ngulo lolusibangela emashwa lesibukene nawo kulesikhatsi lesiphila kuso nangabe sitawuba nesibindzi sekwentela phansi emagugu labasishiyela wona situkulwane ngesitukulwane. Phela nangabe siShona simele busathane kusho kona kutsi bonkhe labakhuluma lolulwimi babosathane, lokungasilo liciniso. Kusho kutsi nemasiko vele bantfu labanjena sebatsatsa ebelumbi. Emasiko abo amanyala kepha kuyamangalisa ngobe naku tibongo atintjintji ngobe phela tona tisamele bona kanye labobantfu belulwimi latsi lumele busathane. Yintfo lebuhlungu kakhulu kabi lena lengetsemba kutsi bantfu bakitsi angeke nakancane bayibhebhetsela kepha batayincandza ngesincandzangwababane. Nasingayekela lamanyala achubeke sitawube sitingenisela emanti ngemsele.

Dumisane Hlophe longumhlatiyi wepolitiki lotimele, enkhulumeni yakhe lecashunwe kuSowetan, utsi wamangala kabi namenywe kuba sikhulumi selusuku emcimbini wekubonga kutfolo ticu kwalobekamfundzi wakhe. Lomcimbi bewentelwe eMtubatuba. Utsi njengenjwayelo labagcoke emajazi bebadekelwe ematafula labukhatikhati kubekwe nemajuzi nalokubhashwako

kepha batali bona babe bahleli lekhashane kungekho lutfo labalibatisa ngako emlonyeni. Kepha lokwababuhlungu kakhulu kutsi ngemavi akhe Hlophe:

Despite the fact that Mtubatuba is a rural area of virtual 100 percent Zulu speakers, particularly at the party, all the speakers delivered their notes in English. The more each of them threw in big English terms, or had an accent that sounded English, the more whispers would fly around about how educated such a person was. For some, fluency in English reflected intellectual capacity.

The bottom line was clear: fluency in English is the symbol of the well learned and a high intellectual capacity. At some point the elders themselves would actually say that "our children are white".

(Sowetan, 10 Inkhwenkhweti 2000, p24).

Lombono ufakazelwa incwadzi leyakuMhleli leyashicilelwa kuSowetan ibhalwe nguP M Matsepe, akhala ngalabasola bantfu labamnyama labangaphimisi kahle emagama esiNgisi bona lulwimi lwaKhwini. Lowekunene uvakala kahle natibekela yena ngewakhe emavi natsi:

Moleté accused Marawa of "bludgeoning of the queen's language".

The issue is that Moleté deemed it fit to criticise Marawa's expression of English. Such criticism reflects a colonial mentality and all racial myths and distortions that go with it.

It suggests that English is a special language and deserves to be handled with care simply because it is the "queen's language".

This narrow-minded perception strengthens the fallacy that equates the knowledge of – and fluency in – English, with intelligence. In other words, it means that the more English you know, the more intelligent you are. That's a colonial myth we blacks need to eradicate.

To many of us English is a second language. Why must we be apologetic for incorrectly using it? The vast majority of whites can hardly utter a single sentence in any indigenous languages, {kudvwebele mine}, (Sowetan, 26 Lweti 1999, p22).

Lomunye umfundzi weSowetan Mamabolo naye uyihlaba esikhonkosini natsi:

There are unpleasant connotations attached to the use of English. People of all races have come to associate English

with status, wealth and superiority complex. It is the language of the successful, as the saying goes.

Strange colonial thought patterns have emerged around the issue. People have come to measure one's intelligence in terms of how one speaks English. The more articulate you are in English, the more intelligent. This is a sheer nonsense. (Sowetan, 28 Mabasa 1998, p13).

Lesikhalo lesingenhla sibuye sifakazelwe nguXala, (1998) lapha ayibeka kahle kucace kutsi nasingavuli emehlo sitawumuka nemanti sihleka. Asimuve nabeka ngemavi akhe atsi:

We must beware of mental colonisation! Land is exhausted. Only the mind of the people that may, and is prone to colonisation. Never ever allow such a beastly and terrifying process lets you down in the process. This has, sadly, happened. That is why people are taking their own language to play a second iddle. No matter how good you may speak, write and communicate with other language, you will never be the member of the next language. You'll remain umZulu if you are umZulu and you must speak and communicate with isiZulu. (Xala, 1998:2).

Akekho longati kutsi bafundisi labanyenti labamhlophe batfuka inhlamba lenganani nabashumayela ngesintfu kepha kunekutsi sisole, sivele sitsi lomlumbi uyasikhuluma sintfu kepha uke wacala wona silumbi, kusuka bona labakitsi bakudle luhlata njengobe kuvakele ngetulu. Belumbi labanyenti labafundze bagogodza nalabatibita ngetingcweti kutetilwimi talabamnyama kuba matima nawutsi asebakhulume ngalololwimi labatsi bayalwati.

Ludzaba lolumatima kabi lolu ngobe nasikhala sitsi sicindzetelwa ngulabamhlophe kepha basuke bakuphi labamhlophe nasitentela imicimbi yetfu emakhaya lafana naboMtubatuba. Liciniso kutsi asitati butsine betfu siyantunta nje emoyeni. Kwangatsi kufanelele sihlukutise kucabanga kwetingcondvo tetfu sicabange ngalokuhlukile. Kumele sicabange kabusha uma ngabe imfundvo isente singene ehlatsini. Kepha Hlophe, (locashuniwe kuSowetan:24) utanesisombululo natsi:

My conclusion at Mtubatuba was simple: treat education like an instrument to survive within certain environments. Take it as a necessary tool to earn a living in certain areas. If you make it part and parcel of your identity, it will definitely alienate you from your background.

Hence, your folks will say that you are now "white", meaning that you are not part of them anymore. However, the white will see as black. Hence, you will neither be black nor white, but an identity wavering maniac.

Ngivumelana nalombono longenhla ngekutsi vele emalulwane akanandzawo. Imfundvo akumelanga nakancane yente umuntfu akhohlwe yimvelaphi yakhe. Ngesingami nje ngitsi siNgisi asisetjentiswe njengesivikeli sesikhashane. Sisetjentiselwe simo lesitsite ngobe phela vele kufanele. Asingabi yintfo lesenta silahle butsine, silandzele intfo lesingati kutsi itasibekaphi futsi ibe inabo banikati bayo labangenandzaba nakancane nalokwetfu.

Lolulwelwesi lolusivalile tsine sive lesimnyama ludzinga kusukunyelwa lwengulwe ngobe sive sesifile ngulo. Nakungentiwa sibonelo nje kutfolakale liSwati likhuluma nemlumbi kepha bangavani kahle ngobe leliSwati amange liye esikolweni, lesiNgisana lelisikhulumako lasifundza etimayini noma emakhishini, bantfu labedlulako lapho angeke nakancane basole lomlumbi kutsi akasati siSwati kepha bangasola lowekunene kutsi akasati silumbi. Kuyamangalisa ngobe phela nalomlumbi akasati siSwati kepha lolosolwako uyatama kukhuluma kancane lesiNgisi.

Inkholo ngesintfu imasiko aleso sive leso. Bantfu labamnyama nchantilini bebangatani nentfo lekutsiwa lisontfo. Bebati kutsi kuneMvelinchanti lonemandla onkhe. Bergland (1976) acashunwa nguMathenjwa, (1999: 18) utsi emaZulu abati kutsi kunaMvelinqangi (lowavela kucala) lekwavela kuye konkhe lokukhona. Ngakulolunye luhlangotsi kunemoya walabaphansi longumchumanisi neLidloli lelikhulu nalabaphilako. Kubalulekile kukusho loku ngobe kunenkholelo yekutsi umuntfu longayi esontfweni vele, akatani neMdali. Kutsatseka kwangatsi bantfu labamnyama bebangakholwa,

kwadzimate kwafika belumbi. Sullivan, (1995: 13) ukubeka kucace loku nangemavi akhe atsi:

The African concept of God the Creator of all life, with mankind suspended between heaven and the underworld, controlling, yet dependant on an interwoven with things seen and unseen, has much in common with pagan Celtic beliefs.

Loku kusho kutsi kusekunyenti lekumele kwembulwe kukhombisa kutsi bantfu labamnyama bevele bakholwa solomane badalwa nguMdali wabo. Kantsi futsi akusibo bodvwa labakhonta uMvelinchanti ngendlela yabo njengobe Sullivan avetile ngenhla. Mnyenti kakhulu kabi umsebenti lekusamele wentiwe kute kwembuleke emaciniso. Bantfu kudzala bashaywa ngemfe iphindziwe. Ikomidi yeMaciniso neKucololana kusamele yakhiwe kabusha ike ibuke ngco umonakalo loweta nemamishinari ngobe mukhulu uyesabeka.

1.2 Inhloso yelucwaningo

Lolucwaningo luhlose kuveta naku lokulandzelako:

- Kuveta kunjalo bemasiko emaSwati nekubaluleka kwawo esikhatsini salomuhla.
- Kuveta kutsi sibongo siyini, umlandvo wetibongo letitsite kanye netinanatelo takhona. Kubuywe kubukwe emagama esintfu ikakhulu kubaluleka kwawo.
- Kuveta kunjalo benkholo yemaSwati kanye nekunyembenyeka kwayo nekutsi sitfunti sayo singabuyiswa njani.
- Kuveta kutsi kutalwa kabusha kwelivekati le-Afrika kungentiwa njani.
- Kususa lulwelwesi nenkhushe levimbe labo labangaboni kutsi bavelaphi futsi bayaphi mayelana nenkholo nemasiko.

1.3 Tindlela telucwaningo

1.3.1 Indlela yekufundza tincwadzi

Lapha kufundvwe tincwadzi letinyenti letitsintsa emasiko kanye nenkholo. Kubuywe kwafundvwa nemaphepha kanye nje nako konkhe lokumibhalo letsintsa loku lekukhulunywa ngako. Kubonakele noko kutsi lokunyenti lokukhuluma ngemasiko nemihambo yebantfu kubhalwe belumbi kungako lokunyenti kwako nje kungashayi khona. Kuvele kwacaca nje kutsi kungemanga laluhlata ingani phela laba lebebabhala lemibhalo bebangalwati lulwimi lwalabantfu lababhala ngabo. Kantsi futsi nemphilo yabo nje labantfu lekubhalwa ngayo beyingatiwa, bekucatjangelwa nje kutsi baphila imphilo yebucaba, lengasiyo leyo labayetayele bona lababhali. Kepha-ke kutanyiwe lapha kutsi kulingiswe nakudliwa inhlanganti ngekutsi ematsambo alahlwe lekhushane, kudliwe lenyama kulemibhalo lefundziwe. Lwati lolutfolakale kulemibhalo belucatsaniswa nelwati lolungilo ngemasiko nemphilo yemaSwati. Kwaba nayinhlanganti lenkhulu futsi lengakavami kutsi umcwaningi aniketwe umculu wetinkhulumo letikhetsiwe taShaka lomnyama longayembatsi ingubo, lekutinkhulumo letisite kakhulu emasikweni.

1.3.2 Kubuta labadzala

Lendlela yekubuta labadzala isetjentiswe ngendlela leyimphumelelo. Kubutwe iminsumpe leyati kabanti ngemasiko nemihambo yesiSwati. Bantfu labafana naBabe Jim Gama lonyalo akhetfwe Silosemhlaba kuba ngulophetse eLudzidzini. Liphephandzaba i-Times of Swaziland lamhlaka, 16 Imphala ku-2001 labika kanje ngekukhetfwa kwalowekunene:

The national cattle byre erupted in applause when His Majesty the king announced the appointment of traditional guru and radio personality Jim "Mbhokane" Gama as the new governor (Indvuna) of the Ludzidzini royal residence.

Loku kwenteka embikwesive, tindvuna tembuso ngisho neNdlovukati imbala. Manje kutfola litfuba lekukhulumisana nemuntfu lesekunguye lobuke tonkhe tintfo letiphatselene nemasiko ngikutsatse

njengenhlanhla lengakavami. Ngisho kubonana neNkhosi imbala kudlulwa kuye lowekunene. Lwati lolwatfolakala kuGama lusite kakhulu kulolucwaningo. Kepha banyenti nalabanye bantfu labakhulunyisiwe kutfole lwati mayelana naloku lebekucwaningwa lapha. Lokujabulisako kutsi lwati lolutfolakele lapha kubutwa bantfu labadzala cishe luyahlangana ikakhulu nakukhulunywa ngenkholo. Bonkhe bakubeka kukhanye bha kutsi bantfu bevele bakholwa kungakafiki belumbi futsi bayavumelana kutsi inkhohlakalo nekungcola lesekukhona eveni kungacedvwa ngekutsi kubuyelwe emasikweni.

1.3.3 Kusebentisa lwati lwasemsakatweni

Lolunye lwati lutfolakale eNhlanguweni yeKusakata yeSwatini (Swaziland Broadcasting Co-operation Services, SBS). Lapha bekulalelwa tinhlelo letitsintsa emasiko kanye nelulwimi. Kantsi neluhlelo lwetinkinga lolutsi **Khala Mdumbadumbane** lube lusito kakhulu kulolucwaningo. Luhlelo lwetinkinga lona kubuywe kwatfwetjulwa tinhlelo talo letindzala emsakatweni. Angisho noko kutsi loku kube matima ngobe bewutfole kutsi ulalele emathephu lasihlanu kepha ungatfole nakunye lokufunako noko bengingapheli emandla ngobe ekugcineni ngaphumelela.

1.4 Kubaluleka kwelucwaningo

Lolucwaningo lubaluleke kakhulu esiveni semaSwati kanye nawowonkhe nje umuntfu longum'Afrika. Ingani phela lapha kuvetwe kunjalo bemasiko nemihambo kanye nenkholo yawo emaSwati. Loku akukabekwa kwatihlalela nje kubuywe kwabekwa tincomo tekutsi sitfunti semasiko etfu singabuyiswa kanjani nekutsi futsi lamasiko angasita kanjani ekutalweni kwelivekati le-Afrika. Kakhulukhulu kubuywe kwavetwa kutsi butsine nebuntfu betfu bungabuyiswa njani ngekusebentisa emasiko. Bafundzi kanye naye wonkhe nje umuntfu loyikhatsalele imphilo kanye nemvelaphi yakhe utawusitakala

kulolucwaningo. Angingabati kutsi labanye bacwani gi batawutsatsa lolucwaningo njengesisekelo sekuchubela embili lolunye lucwaningo mayelana nalesihloko. Ingani phela bekusikwa lelijikako lapha kutsintfwa tihloko letinyenti letehlukene. Utawutfo la ofundzako kutsi sihloko ngesihloko lesitsintsiwe belingakhanywa kuze kuphume nemnyuluka. Kutawuba yincabhayi kutsi balikhame baze balikhamisise esihlokweni ngasinye nasebatiphenyela ngekwabo. Kepha lona lulwelwesi loluyinkhushe kutanyiwe kutsi lususwe. Kunelitsembe lekutsi labo lebebangati mayelana nenkholo yebantfu batatitfo la timphendvulo kulolucwaningo. Kuyatfokotisa kusho kutsi batawubhema bakholwe kuva ngekutsi lenkholo yebachamuki yafika inatiphi tinhloso kulelivekati letfu.

1.5 Kusatjalaliswa kwelwati

Lwati lolutfolakale kulolucwaningo lutawusatjalaliswa ngetindlela letinyenti. Ngaphandle kwalombukudvu lolutawubhalelwa kuwo kutawushicilelwa ema-atikili tikwemajenali. Kantsi futsi nasemihlanganweni sikolo, emankomfeni kanye nasenkundleni nje lapho kukhulunywa khona tintfo letifute leti letikulolucwaningo, litawusetjentiswa lelutfuba kwetfo la lwati lolutfolakele kulolucwaningo. Imitapo yelwati kanye netikhungo temfundvo lephakeme titakwati kutsi ngendlela yakhona, titfo le lolucwaningo ngobe vele kudzingekile kutsi lusatjalwaliswe eveni lonkhe. NaseSwatini lutawusatjalaliswa ngalokwanele lolucwaningo kute lombele lophakatsele batiklezele bekunene. Nginelitsembe lekutsi lolucwaningo lutawuhunyushelwa nakuletinye tilwimi, kute wonkhe umuntfu lofuna lolwati akwati kulutfo la. Kantsi nasemisakatweni kutawentiwa litfo la lekutsi sive sicatsatelwe ngalokutfo lwe kulolucwaningo. Emaphephandzaba nawo atawusetjentiswa kutsi lombele lophakatsele nakangaka ukwati kumunyisa nalabakhashane.

1.6 Umkhawulo welucwaningo

Lolucwaningo lubukene ngco nemasiko nemihambo kanye nenkholo kutsi kunaligalelo lini ekubuyiseni sitfunti sebantfu lesebalahlekelwe bubona kanye nasekutsalweni kabusha kwe-Afrika. Lokubalulekile kutsi lolucwaningo lungumhlahlandlela ngako-ke njengobe neligama lisho, lutawube luphemba tindlela letinyenti lekutawumele labanye bacwani gi batilandzele batiphenyisise ingani phela kulolucwaningo angeke kwakhonakala kutsi lelitfumba likhanywe kudzimate umnyuluka udicilelwe phansi dici. Kepha kutawutanywa kutsi loku lokubukiwe kubekwe tiphakamiso nanoma nje kungeke kwambululwa langena lashicela likhuba hleze lihlangane netiphunti.

Lolucwaningo lubuke kutsi naletinye tive letise-Afrika ikakhulu time njani mayelana nemasiko nemihambo. Kepha loku kwentelwe kucatsanisa. Inkholo ibukwe ngeliso lelibanti ikakhulu lena yebukhrestu. Loku kwentelwe kubona umonakalo lowentiwa bavangeli (bonkhosazana nebefundisi) labeta banetinjongo letatiwa ngubo kuphela. Kubukwe nekutsi ingabe vele ikhona yini intfo lekutsiwa yinkholo ngesintfu. Kutalwa kabusha kwelivekati le-Afrika kulolucwaningo kubukwe njengesisombululo kulenyakanyaka ematfumbu engulube lekhona eveni. Ibukwe kutsi ingaba likhambi lekwelapha sive lesesebulwe tinhlitiyo.

1.7 Kuchazwa kwemagama lasetjentsiwe

1.7.1 Emasiko

Bantfu labehlukene bachaza ngalokwehlukene kutsi emasiko ayini. Lapha kutawubukwa letinye tinchazelo temasiko. Wally Serote, (2001) acashunwe kuCity Press ngemagama akhe uwachaza kanjena emasiko:

Culture is understood not simple as custom or tradition, which can be said to be reductionist or liberal notions. Rather it is understood as a dynamic of societal progress that is borne out

of the efforts of human beings to understand and interact with their environment and to create meaning and identity out of that interaction.

(City Press, 2 December 2001, P21).

I-Encarta World English Dictionary, iniketa letinchazelo letilandzelako ngemasiko:

The beliefs, customs, practices and social behavior of a particular nation or people.

A group of people whose shared beliefs and practices identify the particular place, class, or time to which they belong.

Letinchazelo titsi atifane naleti letiniketwa beThe World Book Encyclopedia, The Encyclopedia Americana kanye neGrolier Academic Encyclopedia. Bona ngemavi abo bawachaza ngalendlela emasiko:

Culture is a term used by social scientists for a people's whole way of life. In everyday conversation, the word *culture* may refer to activities in such fields as art, literature, and music. But to social scientists, a people's consists of all the ideas, objects, and ways of doing things created by the group. Culture includes arts, beliefs, customs, inventions, language, technology, and traditions, (The World Book Encyclopedia, 1992:490).

It is a much broader term than "society", for example, which is used technically to describe an organized group of people interacting in a structural system and carrying out activities necessary to produce and sustain life. Culture refers to the behavioral contents of this society, (The Encyclopedia Americana, 1986:315).

Each human society has a body of norms governing behavior and other knowlegde to which an individual is socialized, or enculturated, beginning at birth. Culture in this sense is different from the concept of culture used to describe a highly cultivated person who is versed in music, literature, philosophy, and other intellectual pursuits associated with civilized life. Human culture in the technical sense includes the insignificant and mundane behavior traits of everyday life, such as etiquette and food habits, as well as the refined arts of a socety, (Grolier Academic Encyclopedia, 1987:384).

Lokucacako lapha kutsi emasiko kuyintfo lekuvunyelwana ngayo kulesosive. Akusiyo intfo leyentiwa sibongo lesitsite. Lokwentiwa sibongo lesitsite sikubita ngekutsi ngumkhuba waleso sibongo. Kulolucwaningo emasiko atawusho loku sive lesivumelana ngako kutsi ngiko, lekumele kwentiwe kantsi futsi kudluliselwa kusitukulwane ngesitukulwane ngemlomo nangetento. Emasiko akagucuki kepha ahamba nesikhatsi kantsi futsi ayatsatselana. Emasiko atawehlukaniswa nemikhuba ngobe naku phela imikhuba leminyenti seyitsatfwa njengemasiko.

1.7.2 Inkholo

Kunika inchazelo yenkholo kungumcansa lomkhulu sibili. Loku kwentiwa ngobe babhali labanyenti kanye nebantfu nje labehlukene banemibono yabo mayelana nenkholo. Kunebabhali labanyenti labayichaza ngetindlela tabo inkholo. Lapha sitawubuka naba labalandzelako bese siniketa neyefu inchazelo letawushwambakanya letinye taletinchazelo. Kepha kuhle sicale ngembono wa-Anon acashunwe ngu-Idowu (1973) lapho acwayisa khona ngebumatima bekuchaza inkholo. Asimuve nabeka ngemavi akhe atsi:

The difficulty of framing a correct definition of religion is very great. Such a definition should apply to nothing but religion, and should differentiate religion from anything else – as for example, from imaginative idealization, art, morality, philosophy. It should apply to everything which is naturally and commonly called religion: to religion as a subjective spiritual state, and to all religion, high or low, true or false, which obtained objective historical realization.

(Idowu, 1973:69).

Loku kuliciniso ngobe vele bantfu inkholo bayichaza ngalokuhambelana nabo. I-Encarta World English Dictionary, iniketa letinchazelo letilandzelako ngenkholo:

People's beliefs and opinions concerning the existence, nature, and worship of deity or deities, and divine involvement in the universe and human life.

A particular institutionalized or personal system of beliefs and practices relating to devine.

A set of strongly-held beliefs, values, and attitudes that somebody lives.

Pratt (1924) ubeka atsi ngenkholo:

Religion is the attitude of the self toward an object in which the self genuinely believes. Religion is the serious and social attitude of individuals or communities towards the power or powers which they conceive as having interest ultimate control over their interest and destinies ... The religious attitude towards the Determiner of Destiny must not be 'mechanical' ... nor coldly intellectual. It must have some faint touch of what social quality which we feel in our relations towards anything that can make response to us.

(Pratt, 1924:12).

Idowu, (1973) ucishe asonge konkhe natsi:

Religion results from man's spontaneous awareness of, and spontaneous reaction to, to his awareness of a Living Power, 'Wholly Other' and infinitely greater than himself; a Power mysterious because unseen, yet a present and urgent Reality, seeking to bring man into communion with Himself. This awareness includes that of something reaching out from the depths of man's being for close communion with, a vital relationship to, this power as a source of real life.

(Idowu, 1973:75).

Kuliciniso kutsi inkholo ifaka ekhatsi uMdali. Kungako Immanuel Kant uyichaza kanje inkholo:

Religion is the belief which sets what is essential in all adoration of God in human morality ... Religion is the law in us, in so far as it obtains emphasis from a law giver and judge over us. It is a morality, directed to the recognition of God, (Kant, 1945:12).

Kulolucwaningo kuyavetwa kutsi inkholo yebantfu ayifani ncamashi nalena lechazwa belumbi ngekwenchubo kepha ekugcineni totimbili letinkholo tiholela kuMdali. Bouquet, (1933) uyichaza kahle inkholo ngekwesilumbi natsi:

For most Europeans, at any rate, 'religion' has come to mean a fixed relationship between the human self and some non-human entity, the Sacred, the Supernatural, the Self-existent, absolute, or simple, 'God'. From Suez eastward, however, such a relationship seems as often as not to be described or describable in terms of movement, as a 'Way'. Thus we have the hodos, or way, of the Pharisees. Early Christianity in the Book of Acts is called 'that way'; Buddhism is described as 'the noble eightfold Path'; and Japanese ... the religion is called Shinto, 'the way of the Gods' ... Confucius message is called by him 'The Way' ... Let us recall that a 'way' is not simply meandering, but implies direction, and therefore relation to a goal or purpose.

(Bouquet, 1933:23).

Ngesintfu kuhle kucaciswe kutsi inkholo nemasiko kuyintfo yinye. Inkholo yesive leso itfolakala emasikweni aso. Mbamba mbamba nakukhulunywa ngenkholo yebantfu kusuke kukhulunywa ngemasiko. Bantfu bevele banayo inkholo yabo ngobe phefa badalwa nawo emasiko abo. Loku lokutsatfwa ngekutsi kuyinkholo yebantfu nyalo kubangelwe kufika kwebelumbi base babhebhethela inkholo lengafaki emasiko esive ekhatsi. Kulolucwaningo inkholo ichazwa ngekutsi nguloko umuntfu lakholelwa kuko angakuboni ngemehlo enyama. Kunguloku umuntfu lacabanga ngako kutsi kutawentekani emva kwekuphila kulomhlaba. Esikhatsini lesinyenti loku kutsintsene neMdali njengobe besebashilo labanye babhali. Lapha sikhuluma khona ngenkholo yebantfu kutawube kucondvwe inkholo leyame kakhulu emasikweni. Empeleni inkholo angeke yehlukaniswa nemasiko ngobe vele kuyahambisana.

1.7.3 Kutalwa kabusha kwe-Afrika

Ngekutalwa kabusha kwe-Afrika kucondvwe kuvuselelwa kabusha kwe-Afrika. Loku kusho kubuka ngeliso lelibanti konkhe loku lokuhle lesive besiphila

ngako kungakafiki laba lababulwe tindhliyo, tifikanamtfwalo. Lolu kuluhlelo lokucatjangwa kutsi ngalo livekati letfu lingavuseleleka kutemnotfo, emasiko nako konkhe nje lekwenta sive sibe sive lesiphilile nalesinenchubekela embili.

1.8 Luhlaka lwemsebenti

Sehluko 1

Singeniso salomsebenti. Kulesingeniso kuvetwe futsi tindhloso talomsebenti, tindlela telucwaningo, kubaluleka kwelucwaningo, umkhawulo welucwaningo, kuchazwa kwemagama lasetjentisiwe kanye nemlandvo lomfisha wemaSwati.

Sehluko 2

Emasiko emaSwati lahlukahlukene kanye nekubaluleka kwawo ekuvuseleleni i-Afrika. Lapha kutsintfwe naku lokulandzelako: kuganana, kulobola, kugidza umtsimba, kukhinyabeteka kwemendvo, umngcwabo, kuzila, kubuyisa umuntfu ekhaya, tibhimbi nemicimbi yemaSwati kanye netingoma takhona, kudla kwesintfu nekutfufukiswa kwelulwimi kanye nemvunulo yemaSwati nekutfufukiswa kwelulwimi.

Sehluko 3

Kulesehluko kucocwe kabanti ngesibongo kutsi siyini nemlandvo wetibongo letitsite. Kubuywe kwaniketwa netinanatelo taletu tibongo letikhetsiwe. Kubuywe kwasikwa lelijikako ngemagama esintfu nekubaluleka kwawo.

Sehluko 4

Inkholo ibukwe ngeliso lelibanti kulesehluko. Kuvetiwe kutsi ngempela iyini inkhola. Kubese kuyenekwa kutsi inkhola yebantfu mbamba mbamba iyini nekutsi yini umehluko emkhatsini wayo kanye nenkhola leyachamuka netifikanamtfwalo. Kubuywe kwavetwa kutsi nabondlebe tikhanyalilanga

nabefika nenkholo babesopheni futsi yini nemonakalo labawentile esiveni sakitsi ikakhulu emaSwatini.

Sehluko 5

Siphetfo, sifinyeto kanye netincomo. Lapha kusongwe wonkhe umsebenti walokutfolwe kulolucwaningo. Kubuywe kwaniketwa nesifinyeto salomsebenti. Tincomo kanye nencabhayi kuniketiwe nanako. Kukulofundzako kutsi atitsatsela takhe tincumo ngalomsebenti.

1.9 Umlandvo lomfisha ngemaSwati

Sekunyenti kakhulu lokubhaliwe mayelana nemlandvo wemaSwati. Lokubhulungu kutsi cishe lokunyenti lokubhaliwe ngemaSwati kubhalwe ngulabangasiwo emaSwati noma labangahlali lapho kunemaSwati khona. Lapha sibeka ngalamafisha umlandvo wemaSwati. EmaSwati asive lesiwatisako futsi siphila ngendlela yemasiko. Babantu labakhuluma sintfu kantsi ngekwemasiko nelulwimi babeNguni ikakhulu. Ngekulandzisa kwebakaMacmillan, (1993) bangebekudzabuka eMphumalanga nenkhaba ye-Afrika. Ngenca yekwandza nekukhula kwebaNguni ngaseNingizimu, emaSwati ewela umfula iLimpopo abesehlala eNingizimu neTongaland (lenamuhla yatiwa ngekutsi yiMocambique) ngasekupheleni kwemnyaka wabo-1400. Lapha kutawulandvwa kakhulu ngemakhosi ngoba ngibo bantfu labahola sive. Inkhosi iyinkhosi ngebantfu ngako-ke uma sikhuluma ngenkhosi leyo sisuke sikhuluma ngesive sonkhana. Umholi wawo emaSwati bekunguDlamini Wesibili. Ngemnyaka wabo-1700, lebebahamba embili esiveni semaSwati, baholwa yinkhosi Ngwane Wesitsatfu bawela umfula iLimpopo baya ngaseNingizimu. Kwatsi ngemnyaka wa-1750 babe sebatinte budze budvute nendzaweni lekutsiwa kuseHluti. Inkhosi Ngwane Wesitsatfu yaphumulela lapho, wabekwa emgedzeni entsabeni ledvute nalapho. Nalabanye labadvuna basebukhosini bafihlwa kulowo mgedze futsi nanyalo lendzawo isayindzawo lehanjelwa kakhulu ngetikhatsi letitsite.

Inkhosi Ngwane Wesitsatfu abengewekutalwa elusentfweni lakaNkhosi Dlamini lapho bukhosi bebushiyelwana ngekutalana. Umlandvo wemaSwati usitekela ngemakhosi langu-25 kepha-ke ngulaba bekugcina labangu-8 lekunesiciniseko ngabo kusukela ngasekupheleni kwemnyaka yabo-1500. Inkhosi Ngwane Wesitsatfu kanye nalowamlandzela, Ndvungunye bacinisa buholi babo ngekuhlanganisa ngekuhulumisana nangekuncoba tivana lebetibudze budvute nabo. Letivana betiteBenguni kanye nebeSutfu. Ngesikhatsi emaSwati atakha akhula, kukhula nekudlondlobala kwesive semaZulu ngaseningizimu, ikakhulu ngesikhatsi senkhosi Shaka, kwandza ngalesikhulu sivinini kwaya kwayofinyelela lapha sitsi khona namuhla kuseFree State kanye nasetincenyeni teGauteng neMpumalanga.

Inkhosi Sobhuza Wekucala lowalandzela Ndvunganyane, wabese ngalokukhulu kushesha uya ngasenyakatfo enkhakeni yalapha namuhla sikubita ngekutsi kuyinhlitiyo yeSwatini. KaLobamba kulikhaya lendzabuko leNdlovukati, nalapho kulikomkhulu lesishayamtsetfo sakaNgwane. Tive tebeSutfu lebesevele tihlala lapho amange setitame kusimbatseka tifune kulwa naSobhuza Wekucala kwatsi ngekuhamba kwesikhatsi bavele bakhonta esiveni sakaNkhosi Dlamini, base batiwa ngekutsi ngemakhandzambili. Ngekusho kwaGinindza, (1992) lapha kufakwa tive letingetekuphuma kubaPedi, beSutfu kanye nakubaVenda. Kantsi letinye tifaka ekhatsi letafika tisuka kaTembe nebakaDlamini kepha ngemuva kwekugibela tintsaba teLubombo tase tiyahlukana nebakaDlamini tiyewuhlala ngasemphumalanga endzaweni yakaLomahasha. Leti bekutibongo takaMaziya kanye nalabatalana nabo bakaMahlalela.

Inkhosi Sobhuza Wekucala, ngekusho kwabakaMacmillan, (1993) abatiwa njengemuntfu lokwatiko kuhlela tintfo. Bekangalokotsi atimbandzakanye ekucabaneni labekangenasiciniseko sekutsi utawuphumelela. Abeteka ngebuhlakani. INdlunkhulu yakhe Thandile abeyindvodzakati yesitsa sakhe

lesinemandla sibili, inkhosi Ndwandwe. Wabuye watfumela emadvodzakati akhe lamabili kutsi ayokwendza enkhosini yaKaZulu, Shaka.

Inkhosi Sobhuza Wekucala ngembi kwekutsi ikhotsame waba neliphupho leliphulofido. Kudzimate kube nguleso sikhatsi abengemane ahlangele nalabamhlophe. Kepha kungenteka abeke weva ngabo ngandlela tsite. Ephusheni lakhe watjelwa ngekufika kwebantfu labanesikhumba lesitsi asibemtfubi banetinwele letinjengeshoba lenkhomo. Wayalwa kutsi angacali achitse ingati yalabantfu ngobe loko kungaba kubulala sive semaSwati. Lokubanga kutsi leliphupho libaluleke emlandweni wemaSwati kungenca yebukhosi bemaSwati. Inkhosi ngiyo lephetse sive, imphilo yayo kanye nekutfo kwayo bantfwana kuhlobene ncamashi nekudlondlobala kwesive kanye nekunotsa kwemhlaba. Inkhosi iniketwe emandla langetulu kwekwenta lesingatsatsa ngekutsi asabuNkulunkulwane. Lakukhulumako kubaluleke ngalokuphindzaphindziwe. Emavi enkhosi Sobhuza Wesibili asite kwenta umgomo lomuhle nasekuhlangele nalabamhlophe. EmaSwati amange ahlulwe ngulabamhlophe ngobe abamange sebalwe nabo. Inkhosi Sobhuza Wesibili yakhotsama ngemnyaka wa-1836 emuva kancane nje kweliphupho lakhe, wase ushiya umsa wakhe, Mswati Wesibili lotalwa iNdlovukati Thandile asale abanguye inkhosi.

Tive betandza eNingizimu ne-Afrika, umhlaba lomnyenti bewutsatfwa belumbi. Lesimo senta kutsi bantfu balwa bodwa kantsi nalesinye sikhatsi balwe nebelumbi. Inkhosi Mswati Wesibili waba nguye inkhosi leyalwa kakhulu emlandweni wemakhosi aKaNgwane. Emabutfo akhe abewahlelisa fana nalawa aKaZulu ngekuwahlomisa ngetikhali letimfisha kanye netikhali letijikijelwako. Emabutfo akhe agasela adzimate efika nasenyakatfo yendzawo lesiyibita namuhla ngeZimbabwe. Inkhosi Mswati Wesibili wachubeka nemgomo wekutsi akhontise tive latehlulile uma nje tatisa futsi tihlonipha bukhosi bakhe. Sive semaSwati sakhula njalo ngekwengetwa nguletinye tive tebeNguni kanye nensayeyana yebeSutfu. Tive letinye betimatisa Mswati

Wesibili futsi tita kuye titewukhosela ngaphansi kwelikhwapha lakhe nangabe tiva tingakaphephi latikhona nobe natihlaselwa ngulabanye.

Inkhosi Mswati Wesibili (1840-1865) yatsatsa bukhosi ineminyaka lelishumi nesitfupha ngemnyaka wa-1840. Emva kweminyaka lemine watfumela titfunywa kwekutsi tiyewubuka emamishinari kutsi ete eveni lakhe. Nako loku bekungenca yeliphupho lenkhosi Sobhuza Wekucala. Kuleliphupho belumbi bebatawuta baphetse emabhuku nemali. Inkhosi yayalwa kuleliphupho kutsi iwamukele lamabhuku ngako-ke yase icela bantfu bayo kutsi bakwamukele kufundzisa kweLibhayibheli. Kulandzela loko uMfundisi Robert Allison nebavangeli lababili beLusutfu beta eSwatini batfunywe baphatsi babo beWesleyan Mission lebeyikanise eGrahamstown. Cha kuvakala kutsi labekunene bemukelwa ngetandla letimhlophe futsi bebalalelwa sibili. Kwakhiwa sikolo lesincane eMahamba kulandzela kwekutsi sekwakhiwe indzawo yekusontsela endzaweni yaseDlovunga. Umsebenti wekuphendvula nekufundzisa emaSwati wacala lapho. UMfundisi Allison kwaba nguye lowaba wekucala kusebentisa siSwati njengelulwimi lolubhalwako. Kunyenti lokwenteka ngaleso sikhatsi ngobe belumbi besebeta ngebunyenti eSwatini lebesekufaka emaNgisi kanye nalabangebekudzabuka eDutch. Loko kwaletsa kudideka emaSwatini ngobe labelumbi bebata ngetinhloso letehlukene.

Emva kwembuso wenkhosi Mswati Wesibili besekaphumelele kuhlanganisa sive semaSwati lebesitive letehlukene kutsi sibe sive sinye lesinemandla futsi lesihlonishwako. Ligama lelitsi emaSwati vele litsatfwa egameni layo lenkhosi lekuchaza kutsi bantfu baMswati. Inkhosi yakhotsamela ekhaya esigodlweni kaHhoho ngemnyaka wa-1868 enyangeni yaKholwane. Wafihlwa emalibeni asebukhosini kanye lapho kwabekwa uyise nenina khona, eMbilaneni. Kukhotsama kwenkhosi kwasho kuphela kwekuncoba nekukhula kwembuso wemaSwati.

Inkhosi Mswati Wesibili beyinemadvodzana lamanyenti lebekabuke kutsi ngiwo latawulandzela uyise ebukhosini kepha ekugcineni kwabekwa Mbandzeni

lebekatiwa ngekutsi nguDlamini Wesine. Inkhosi Dlamini Wesine yabusa ngesikhatsi emaNgisi nemaBhunu abanga indzaba yebuniyo bemhlaba. Kuyakhumbuleka kutsi emaSwati indzaba yebuniyo bemhlaba bekangayati. Marwick, (1955) lebekanguKhomishani eSwatini ngemavi akhe uyibeka atsi lendzaba:

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.

Such use might be given to anybody so long as the land was not needed by members of the tribe, and it was in the power of the ruler to vary his grants of land and even to cancel them for good cause arising from the behaviour of the grantees and from the needs of his people.

(Marwick 1955:11).

Lenkhulumo ifakazela kona kutsi bantfu live bati kutsi lenkhosi lekungiyi leniketa bantfu kutsi bahlale babuye balime kulo. Matsebula, (1993) uyakufakazela loku kutsi kwatsi ngekufika kwebelumbi kwantjintja konkhe loku bati bebati kona. Lokungaphawulwa ngekubusa kwenkhosi Dlamini Wesine (1875-1889) ngekulandzisa kwaMatsebula, (1993), kutsi kwaba netinkinga ebukhosini ngenca yaloku lebesekubaliwe kwekutsi abemaningi emehlo lebekadze abuke lesikhundla. EmaSwati alekelela emaNgisi nalwa nemaPedi, kwaba nesivulwano sePitoli lebesatiwa ngekutsi yiPretoria Convention kantsi futsi inkhosi yatfumela litsimba enkhosini yaKaZulu, Cetjwayo.

Inkhosi kubika Matsebula, (1993) acaphuna iNatal Witness kutsiwa nakancane amange ivume kutsatfwa sitfombe emphilweni yayo. Kutsiwa nayitjelwa kutsi emakhosi lafana naCetjwayo kanye naSekhukhuni bavuma kutsi batsatfwe imifodo beyiphendvula itsi 'Yebo, kepha baphi nyalo?'. Inkhosi yakhotsama tingu-7 enyangeni yeMphala nga-1889 ineminyaka lengu-34 budzala.

Lowalandzela inkhosi Dlamini Wesine kwabayindvodzana yakhe, Bhunu lobekaneminyaka lelishumi nane budzala ngesikhatsi kukhotsama uyise. Inkhosi Bhunu beyatiwa futsi ngemagama ayo languMahlokohla naHhili. Kepha waniketwa ligama lelisemtsetfweni lelitsi nguNgwane Wesihlanu. Lokuphawulekako ngekubusa kwalenkhosi ngekulandzisa kwaMatsebula (1993) ngunaku lokulandzelako:

- Sivumelwano Sekucala seSwatini sanga-1890. Lesivumelwano besisekhatsi kwembuso wemaNgisi kanye nemaBhunu mayelana nekuhleshulwa kwelive leSwatini lelingale kweLuphongolo liniketwe emaBhunu kute bakwati kwakha umgwaco loya eKosi Bay. EmaBhunu wona bekumele avume kusuka endzaweni lebeyatiwa kutsi yiRhodesia kepha nyalo lesekuyiZimbabwe.
- Emva kwekusayinwa kwaleSivumelwano Sekucala seSwatini, kwabese kubakhona hulumende lobambisene eSwatini. Lohulumende bewumelwe ngemaNgisi nemaBhunu watiwa ngekutsi yi Triumvirate Gouvernement. Lohulumende watsenga lihhotela i-Albert Bremer balenta emahhovisi ekuphatsa ekucala eSwatini. Bremer labatsenga kuye lelihhotela watse lidolobha lelitawakhiwa kulendzawo kutawumele libitwe ngaye, kutsiwe yiBremersdorp. Nangempela, lidolobha lalapho belatiwa ngalelo gama kwadzimate kwaba ngu-1963 lapho emaSwati alilahla leli lesiBhunu ligama asebentisa leli leselidvume kakhulu lekuyiManzini.
- Kubakhona kwelikhotho lelibukela tonkhe tivumelwano letikhona. Njengobe vele kulindzelekile, lelikhotho beliphethwe futsi lilawulwa ngulabamhlophe.
- Letinkinga letabangela kusungulwe lelikhotho tagcina setiholela eSivumelwaneni Sesibili seSwatini sanga-1893. Lesivumelwano besivumela kutsi emaBhunu abe nemandla ekuphatsa, avikeleke futsi ashaye umtsetfo eSwatini ngaphandle kwekutsi iSwatini ifakwe eNtilasifali.
- Lesivumelwano amange samukeleke emaSwatini. Amangala nje emaSwati kutsi kungani iNdlovukati yemaNgisi seyifuna kutsi baphatfwe beSikhwahlande. Kwabese kutfunyelwa titfunywa temaSwati eNgilandi

kutsi tiyovisisa lendzaba. Basuka tingu-10 ngeMphala 1894 bafika tingu-7 kuLweti 1894. Lokubalulekile ngulo lebekubhalwe kulesikhalonyandzaleyo sabo lengekusho kwaMatsebula, (1993:157) besifundzeka incenye yaso kanje:

We have been afraid of the Boers. We have lived beside them ever since they came 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 property is secured to them. They are paid for their services. The Courts protect them against injustice. None of these are enjoyed by the natives in the Transvaal. We therefore pray and implore Your Majesty to save us from destruction, which handing of us over the Boers will certainly mean.

- Kusayinwa kweSivumelwano Sesitsatfu seSwatini. Lesivumelwano besesiniketa inkhosi kutsi ichubeke kulawula ngendlela yesintfu kepha emaBhunu besolomane anawo emandla kepha lokunye kumele avunyelwe ngemaNgisi nafunwa kukwenta njengekwakha loliwe.
- EmaBhunu angena eSwatini ngemnyaka wa-1895. EmaSwati amange alwe nakungena emaBhunu akhumbula emavi aSomhlolo ekutsi bangachitsi ingati yaletifikanamtfwalo.
- Kucaciseleka kwendzawo yabakaNyawo, Mngomezulu naMatsenjwa. EmaKhomishini ekujuba iminyele anga-1866 na-1880 ayekela indzawo lapho bekuhlala khona letibongo letingenhla ingakatsintfwa. Lendzawo isemkhatsini kwemifula Luphongolo neNgwavuma. Emakhosi angaleso sikhatsi lebekahola letibongo bekunguMbikiza ahola bakaMngomezulu; bakaNyawo bona baholwa nguSambana kantsi bakaMatsenjwa bebaholwa nguMtjekelwane.
- Kuvakasha kwenkhosi Ngwane Wesihlanu ePitoli ngaMabasa wa-1899 ibitwe nguMengameli Paul Kruger. Kruger abebite inkhosi kuteyicebisa ngekuphatsa nekulawula leSwatini. Bekumele kwakhiwe emahhovisi ekuphatsa kepha ngembi kwekutsi kwenteke loko kwasuka imphi

lebeyatiwa ngekutsi yemaBhunu nemaNgisi (*Anglo-Boer War*) kepha nyalo lesekuvelile kutsi hhayi bo, lena bekuyimphi yaseSikhwahlande kungako seyatiwa nje ngekutsi yiMphi yaseNingizimu Afrika. Lamahhovisi bekumele akhiwe kaManzini endzaweni lapho kwakhiwe khona lihotela iGeorge khona.

Indlunkhulu Lomawa yabeleka indvodzana tingu-22 kuKholwane nga-1899. Uyise inkhosi Ngwane Wesihlanu wametsa ligama lelitsi nguNkhotfotjeni kantsi gogo wakhe Labotsibeni wametsa lelitsi nguMona. Lamagama anetinchazelo letitsite. Lelitsi Nkhotfotjeni lisho umgololo ingani phela inkhosi beyisolomane ihlala etintsabeni teMdzimba lapho kugcwele khona tinkhotfotjeni. Kantsi lelitsi Mona lisho umona lebewukhona emkhatsini webelumbi babodvwa, belumbi nemaSwati kanye nasekhatsi kwemaSwati awodvwa. Inkhosi Ngwane Wesihlanu yakhotsama tingu-10 enyangeni yeNgongoni nga-1899 emcimbini wencwala. Besekutinyanga letimbili vo icalile imphi yemaBhunu nemaNgisi ngesikhatsi inkhosi ikhotsama. Inkhosi yakhotsama Nkhotfotjeni aseluswane ngako-ke wabanjelwa ngugogo wakhe Labotsibeni. Indlovukati Labotsibeni yabusa wadzimate Nkhotfotjeni wahlanganisa iminyaka lengu-22 lapho atsatsa khona bukhosi tingu-22 enyangeni yeNgongoni nga-1921. Nkhotfotjeni wabese wetsiwa ligama lekutsi nguSobhuza Wesibili.

Kunengi lekwenteka eSwatini ngembi kwekutsi inkhosi Sobhuza Wesibili atsatse bukhosi ngekusho kwaMatsebula, (1993), lokufaka ekhatsi kutsi kuphatfwa kwetemaposi kulawulwe eNtilasifali; leSwatini liphatfwe yiNtilasifali lekuMlayeto lewakhishwa ngulemaNgisi tingu-25 ngeNhlaba ngemnyaka wa-1903. Lokwashwacisa lugogo kwehlukaniswa kwemhlaba nga-1909 kanje:

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

Kantsi netitfunywa tesibili taphindzela eNgilandi kuyokhala ngendzaba yemhlaba lebelumbi besebatentele matsandza.

Ngesikhatsi kubusa Ingwenyama Sobhuza Wesibili kwenteka tingucuko letinyenti esiveni semaSwati lesingabala lokunye kwakhona lokufaka naku lokulandzelako:

- Imfundvo eSwatini. Ngembi kwekufika kwemfundvo yeNshonalanga, emaSwati bekanendlela yawo yekufundzisa bantfwana lebeyinetigaba letehlukene. Bantfwana bebafundziswa ngako konkhe lokutabenta babe bantfu labakwatiko kumelana nemphilo kanye netinkinga eveni. Bevele seyicalile imfundvo yeNshonalanga nakutalwa inkhosi Sobhuza Wesibili. Empeleni bekucala kufaka imfundvo yeNshonalanga kwaba ngemaWeseli kwase kulandzela beSheshi kanye nemaLuthera. Imbube amange ingene esikolweni semamishinari kepha yakhelwa sikolo lesaba sekucala kwakhiwa ngemaSwati alekelelwa nguhulumende. Lesikolo kwaba yiZombodze. Bekute sikolo sesekhondari eSwatini ngesikhatsi imbube icedza kaZombodze. Kwadzingeka kutsi iphume iyewufunelwa sikolwa ngaphandle kwelive. Loku kwaba netinkinga kepha ekugcineni ngenca yekuphikelela kwagogo wayo, Labotsibeni yayiswa eLovedale, eKoloni ineminyaka lengu-15 budzala. Kantsi neSwatini tikolwa tase tiyandza ngesikhatsi sayo inkhosi.
- Kukhotsama kwaLabotsibeni nga-1925, lowaba nesandla lesikhulu ekwakheni sive semaSwati ngesikhatsi asabambele Ingwenyama.
- Kukhotsama kweNdlovukati Lomawa nga-1938 lokwashiya sive simangele ngoba kwakhetfwa dzadzewakhe Nukwase kutsi atsatse sikhundla sakhe.
- Kutfutfukiswa kwetempilo. Bodokotela bebayindlala kakhulu kantsi netempilo nje betingekho ecophelweni lelisetulu. Nga-1918 bekunesibhedlela sinye kuphela eMbabane. Kwabhedvuka tifo letinyenti eSwatini letifaka pokisi, malalaveva, bulephere. Loku kwenta kutsi tempilo titfutfuke ngekufika kwabodokotela labavela emaveni lehlukahlukene.

- EmaSwati alekela emaNgisi emphini. Emphini yeKucala yeMhlaba emaSwati akhipha emabutfo langu-67 kanye nemali lengu-£3 000 aniketa emaNgisi. Leyo mali yatsenga tindiza letimbili. Emphini yeSibili yeMhlaba emaSwati atfumela emabutfo langu-3 836 kuyosita emaNgisi. Nga-1947 emva kwemphi Inkhosi George Wesine anemadvodzakati akhe lamabili (lomunye wabo kwaba yiNdlovukati Elizabeth) wavakashela emaSwati endzaweni leyatiwa ngekutsi yiGoedgegun ketewubonga emaSwati ngelusito lwawo emphini. Lenzawo yase icanjwa ligama lelisha lekutsi yiNhlango ngoba phela kwahlanganwa khona nenkhosi yemaNgisi.
 - Kutfutukiswa kwetimboni netekulima. Emva kwemphi yesibili leSwatini laba nenhlalhla kutfolakala kutfutukiswa kutetimboni netekulima.
 - Tindhlelo tekubuyisela umhlaba. Inkhosi Sobhuza Wesibili yabona kutsi inkinga yekweswelakala kwemhlaba iyandza ngako-ke yase icela kuGeorge Wesine kutsi umhlaba loniketwe emaSwati wandziswe.
 - Kubekwa kweNdlovukati yemaNgisi. Inkhosi yaba nenhlalhla kutsi yetsamele kubekwa kweNdlovukati Elizabeth Wesibili nga-1953.
 - Kutfolakala kweNdiphethe. Ingwenyama Sobhuza Wesibili walwa imphi yekucocisana leyagcina iphumelele ngekutsi leSwatini liniketwe iNdiphethe tingu-6 ngeNyoni ngemnyaka wa-1968.
 - Kuvuselelwa ketiNkhundla. Imbube ngemva kweMphi yeSibili yeMhlaba yavuselela inchubo lenzala yetinkhundla.
 - Kuvuselelwa kwemasiko. Akungabateki kutsi Imbube ngiyo leyavuselela emasiko lebesekatsandza kwenganywa emasiko asenshonalanga.
 - Kukhotsama kweMbube yemhlaba. Ngemnyaka wa-1982 enyangeni yeNgci tingu-22 lifu lelimnyama lehlela emaSwati ngekutsi alahlekelwe yiMbube yemhlaba sikhatsi kungu-14h30. Njengelisiko lemaSwati iNdlovukati Dzeliwe kwaba ngiyo lebamba bukhosi. Ingwenyama yakhotsama ineminyaka lengu-83 nenyanga yinye. Kutjalwa lokukhulu kwesive kwaba ngemhlaka 3 Imphala nga-1982. Ngalelolanga kwagcotjwa iNdlovukati Dzeliwe njengelibamba lebukhosi.
- Ingwenyama nga-1966 yateka Ntombi Tfwala. Ibutwa kutsi imtekeleni yatsi ilayelwe ngulabaphansi kutsi loyi utewakha indlu yakhe. Nangempela nga-

1968 tingu-19 enyangeni yeNyoni LaTfwala watala lijaha lelacanjwa nguLaMatsebula labengumfelokati weNkhosi Bhunu kutsi nguMakhosetive. Indlovukati Dzeliwe besolomane ibambe tintsambo ngesikhatsi Imbube lencane isafundza eNgilandi. Kepha kwahamba kwahamba INdlovukati Dzeliwe yehliswa esihlalweni, kwabekwa unina weSilo, LaTfwala kwaba nguye lobambela iMbube. Ngemnyaka wa-1984 kwakhiwa umuti webukhosi lomusha bawakhela iMbube lesesikolweni. Unina bekunguye lowenta yonkhe imisimeto esikhundleni sendvodzana yakhe. Lomuti watiwa ngekutsi kuseLudzidzini. Kantsi futsi kulapho iMbube bayiniketa ligama lelisha lekutsi nguMswati Wesitsatfu. Lapha kulesigodlo ngulapho iNgwenyama itawenta yonkhe imicimbi yesive lefaka sibhimbi, simemo, sibhimbi sekutfomba, kukhehla, kubala nje lembalwa.

Emabutfo eNgwenyama Mswati Wesitsatfu atiwa ngekutsi nguLindimpi. Kantsi phela Sobhuza Wekucala bekaneBalondolozini, Mswati wesibili aneNyatsi, Dlamini Wesine aneNdlavela, Ngwane Wesine aneNgulube kutsi Sobhuza Wesibili aneBalondolozini futsi. Lokubalulekile kutsi emabutfo eNgwenyama bekubontsanga yakhe, kungibo labamsingatsako nakunemicimbi yesive. Umntfwana Makhosetive wabekwa ngalokusemtsetfweni ebukhosini tingu-25 kuMabasa nga-1986. Live leSwatini beselike laba netigameko tekungalawuleki ngenca yembango wasebukhosini kanye netembangave lebetibhebhethseka ngendlela lecaka kwenta, kungako iTimes of Swaziland yabika kanje:

The Coronation of the Crown Prince Makhosetive as King and Ngwenyama of Swaziland is hoped to end the internecine wars among members of our revered Royal family and others who get themselves involved in Royal affairs.

The entire nation has in fact calmed down from several shockwaves caused by political upheavals after hearing the announcement of the Coronation of Umntfwana Makhosetive.

Even those who had cause to dissent are now in doubt as to the worthiness of their intentions. For, Swaziland, 1985 has been a year of trauma and agony. Many political upheavals have been experienced including the downfall of political veterans.,

(Times of Swaziland, 30.12.1985 p1).

Inkhosi Mswati Wesitsatfu lokubalulekile ngaye kutsi ilandzela etinyaweni teNgwenyama leyakhotsama ngekutsi emasiko iwagcine njengobe anjalo. Lokusandza kuvela nje kuvuselelwa kwelisiko lemcwashi ngasekupheleni kwemnyaka wa-2001. Loku kubaluleke kakhulu ngobe kutawusita ekuncandzeni kubhebhetheseka kwesifo sembulalave, i-AIDS. Kantsi futsi Inkhosi seyibeke indvuna lensha eLudzidzini ngasekupheleni kwemnyaka wa2001, lowo-ke nguBabe Jim Gama lowatiwa ngekutsi nguMbhokane. Ngalamafisha umlandvo wemaSwati ubekwa lapha. Kubalulekile noko kugcizelela kutsi sive sisive ngeNkhosi yaso kungako esikhatsini lesinyenti lapha bekulandvwa ngemakhosi ngobe phela ngiwo lasive. Inkhosi iyinkhosi ngebantfu bayo. Nawati umlandvo wenkhosi usuke wati umlandvo wesive. Emasiko emaSwati lahlala eSwatini nalawa lahlala eSikhwahlande afana ncimishi ngaphandle nje kwekutsi lawa lahlala eSikhwahlande asangenwa ngumbuso manje tindzaba temasiko awasatihambeli etulu. Kepha lokujabulisako kutsi nasewasetinkingeni ayabuyela emasikweni.

SEHLUKO SESIBILI

2.0 EMASIKO NEMIHAMBO YEMASWATI

2.1 Singeniso

Emasiko nemihambo yesive ngiko lokukhombisa kutsi lesi sive siyini. Phela ana sive singenawo emasiko kanye nemihambo lapho sibambelele khona, kufana nekutsi sivele sifile lesi sive. Esikhatsini lesiphila kuso lomuhla live selaba ngulelicakile ngobe emasiko nemihambo kwabhecwa kwaba yintfo yemacaba lengenamsebenti. Bantfu labanyenti bayacakeka nababona umuntfu avunulile. Empeleni kuvunula lamalanga sekutsatfwa njengentfo lemangalisako. Nangabe ulicobile uhamba edolobheni, ngicinisile kutsi bangajika nawe bantfu bamangele kutsi lowekunene uvelaphi. Angeke bawaswele emagama labangakucaphata ngawo, kukhombisa kutsi wena awuyati imphucuko.

Lokwadala loku kutsi nakufika labekubulwa tinhlitiyo, bafika batsi basiletsela imphucuko, batesikhipha ebumnyameni bekugcoka tikhumba. Loku kwaba liphutsa lelikhulu ngobe phela tonkhe tive letikhona emhlabeni kunalapho tasuka khona tatfutfuka-ke tadzimate tafika kuleli zinga lesetititfoli tikulo kulamalanga. Kute sive lesadzabuka sigcoka emabhuluko. Kantsi futsi imvunulo ayisho kutsi sevele unguloko lokwembetse kepha kungekhatsi emntfwini. Kuya ngekutsi lowo muntfu uphila yiphi imphilo. Umonakalo lokhona eveni ikakhulu ngekulahleka nekubukelwa phansi kwemasiko, sekumele sisale silalisa tibutsa ngobe laba labangevani nemasiko banencokodvo.

Lapha sitawubuka emasiko nemihambo yemaSwati kutsi ingaba nasiphi sandla ekuvuseleleni buntfu bebantfu. Lamasiko nemihambo kutawubukwa kuchatsaniswa naloku kwesilumbi kubona kutsi ingabe konakelephi uma kukhona lakonakele khona. Kutawusikwa lelijikako kunaku lokulandzelako: kuganana, kulobola, kugidza umtsimba, kukhinyabeteke kwemendvo, umgcwabo, kuzila, kubuyisa umuntfu ekhaya, tibhimbi nemicimbi yemaSwati kanye netingoma takhona, kudla kwesintfu

nekutfufukiswa kwelulwimi kanye nemvunulo yemaSwati nekutfufukiswa kwelulwimi.

2.2 Kuganana

Kuteka kungumhambo wato tonkhe tive letikhona kulomhlaba. Empeleni nguMvelinchanti lowabeka kutsi bantfu batawutekana batalane bandze (Genesisi 1:27). Nalapho kukhulunywa khona embhalweni longcwele kutsi bantfu bangatekani, kusuke kungumbono walowo muntfu futsi lawukhuluma sakulesinye simo, angasenayo inkhanuko yalapha emhlabeni. Phela evini leNkhosi, Pawula ubeka umbono wakhe kutsi kube kuya ngaye ngabe vele bantfu abatekani ikakhulu laba labasebentela iNkhosi. Ukusho loku nje ngobe abona kutsi nasebanemiti batawunaka kwemindeni yabo, bakhohlwe ngumsebenti weNkhosi (KubaseKhorinte Besibili 7:25-35). Loku wakusho emva kwekutsi sashaywe lunyati, angasasuye Sawula. Besekete lilukuluku nenkhanuko njengendvodza. Besekaphila imphilo lehlukile kulena letayelekile. Kepha ubuye asho vele atsi indvodza kumele ibe nemfati wayo kanjalo nemfati abe nendvodza yakhe.

Nawuteka umfati ngesiSwati usuke wakha buhlobo lobukhulu kuleyo mindeni yenu. Kubangumtfwalo wabo bonkhe labatsintsekako kuleyo mindeni kubona kutsi lobo buhlobo buyanakekelwa ngekusho kweLikomidi LeMtsetfo neMihambo yesiSwati, bacashunwe eTikhatsini TemaSwati 28 Indlovulenkulu 2001. Loku kufakazelwa kutsi umfati akendzi endvodzeni yakhe kuphela kepha wendza ngisho nakubekhakhakhe. Kukhulumisana kwemindeni akwentiwa ngemaSwati kuphela kepha nebaTswana benta njalo. Kuba netinkhulumo tekuhlanganisa loku lesekucalwe ngulaba lababili. Bafana Hlatshwayo encwadzini lehlelwe nguMakobane nalabanye (1995) uyibeka kahle lendzaba nangemavi akhe atsi:

"Bamalome" will then be asked by the parent of the young man to go to and ask for "sego sa metsi". Negotiations will then take place between the two families. This process of negotiations can take place a long time even more than a year before a settlement or agreement is reached.

(Makobane nalabanye, 1995:75).

Loku kuhluka kakhulu kunaku kwesilumbi ngobe khona umfati ushada nendvoda yakhe bemndeni abanalo lilungelo ngekwemtsetfo kutsi kube khona labakwentako kulowo mshado. NgesiSwati nakendzile umfati ngisho nanobe seyishonile indvoda yakhe, uyachubeka ahlale nabo bemndeni ate afele lapho nakatsandza. Ngesilumbi lingawa licoshwe tinkhukhu nangabe umshadikazi angavuma kuhlala nebemndeni indvoda yakhe seyishonile. Kutekana akukajutjelwa iminyaka kutsi nayintfombi seyinaleminyaka seyingahamba iyokwendza kepha kubukwa kutsi nje nase ikulelibutfo lelinje. Lapho isuke vele seyivutsiwe, seyingcinguce icinile.

Nakungenteka itekwe ingakafiki lapho lowo lowente loko uhlawuliswa inkhomo lekutsiwa yemabhaca ngekusho kwalabadzala. Phela ngesiSwati akumane kutekwane kepha intfombi nelijaha bacale bajumisane¹. Kepha kujuma akusho kulala. Kujuma kusita kwetayelisa labantfu lababili labatsandzanako imphilo yemindeni yabo. Asitsi nawutsi uvakashela singani sakho, uve bantfu bakhuluma, bagidzagidza busuku bonkhe, utawubona kutsi hhayi lapha kwangatsi angeke kulunge nangiteka khona. Kanjalo nentfombi nayijumile, ingabona kutsi imphilo yalelikhaya ingayifanela nobe cha.

NgesiSwati kusonywa kabili. Intfombi uyayisoma kuba singani uphindze uyisome futsi kutsi ibe ngumfati wakho. Nangabe ivuma nasewuyisomela kuba ngumfati, kukhona imisimeto leyentako kukhombisa loko. Lokunye kwako kuba kuluma umgoco kulandzelwe kuphuma elawini ishayo umvalo ngesikhali. Kuvana kwalemindeni lemibili kubaluleke kakhulu. Nakungenteka kube khona kungevani ekhatsi kwemindeni, kuyema konkhe. Ngekwemshado wesilumbi, umuntfu nasekaneminyaka lengu-21 usuke sekakhululile kutsi angahamba aye enkantolo, afike acele incwadzi yemshado nalowo latsandzana naye. Fakazi angatsatsa nobe ngubani lahlangana naye emgwacweni akunankinga. Labo bantfu ngekwemtsetfo sekutawutsiwa bangumfati nendvoda.

¹ Kujuma kusho kuvakasha kwentfombi lakuhlala khona singani sayo nobe lona lelijaha livakashela lesingani salo. Loku kuvamise kwenteka ebusuku kepha akusiko kufuvakasha ebusuku kuywe ngembulukusa kusho kubonwa bakubosingani sakho nawe ubabone.

NgesiSwati angeke nakancane intfo lenjengaleyo yenteke. Bekwenteka ngalesinye sikhatsi utfole kutsi intfombi iyendziswa. Betitincane tigameko lapho bewutfole khona kutsi intfombi iyala kwendziswa. Loku bekubangwa kutsi nakwentekile yacatjangelwa kwendziswa, kusuke kubukwe inhlalakahle nelikusasa lelihle layo. NgesiSwati bantfu lababili bahlanganiswa ngengati yesilwane. Kantsi futsi lokubalulekile kulendlela yekutekana kutsi umfati wendza kanye. Ngesilumbi ungashada kaningi ngendlela lefunwa nguwe ingce nje nawutakwati kuloku udzabula lesitifiketi. Nakayowendza umfati kutsiwa uyafa ngobe vele sewuyofela lapho. Phela lesilwane lesibulawako nangabe kuganwana, sisuke sihlanganisa emadloti alemindeni lemibili. Ingani phela umfati nakasuka kubo uyabikwa emadlotini akubo, kuhlatjwe kutsiwe nangu bani sewuyahamba, mvuleleni indlela. Kantsi nangesikhatsi afika lapha ekhakhakhe kuyabikwa emadlotini akubo kutsi nangu Labani sewufikile lapha, utewendza bese emadloti ayamemukela. Loku lokwentiwa ngemaSwati kucishe kufane naloku lokwentiwa sive semaZulu ngekusho kwaKhumalo (1997). Phela konkhe lokwentiwako ngesintfu kuyabikwa kubanikati belikhaya kutsi bakubusise. Khumalo S (1995) acashunwe nguKhumalo (1997: 119) uyibeka kahle lentfo yekubikela banikati belikhaya nangemagama akhe atsi:

Naso-ke isilwane enginibikela ngaso. Sengathi-ke ningakwemukela nonke ngezandla zombili nangezinhliziyi ezimhlophe. Sikhulekela okumhlophe kodwa okufana nezihlabathi zolwandle.

Loku lokungenhla kuyakhombisa kutsi banikati belikhaya baningi kungako nawukhuleka emtini wendvodza ubabita ugcine lawati khona banikati baleso sibongo. Ngesintfu banikati belikhaya ababonwa kepha bahlala njalo bakhona futsi ngibo labagcina baphephise lusapho lalowo muti. Letinyatselo letilandzelako ngito letilandzelwako ekutekaneni kwebantfu ngesiSwati. Lapha kufakwe netinhlobo tekuganana kusita laba bakitsi lesebakohlwa nobe laba labangati sanhlobo kutsi ngesintfu sakubo kugananwa njani. Phela kubhalelana tincwadzi nekushayelana tincingo yintfo lensha emaSwatini, ngingatsi esintfwini nje vele ayatiwa.

2.2.1 Kugana ngelicuba, lijuba noma ingeje

Loku kuluhlobo lwebuhlalu lobugatjiswa lelo jaha leselibe nenhlanhla yekuganwa. Kuvamise kutsi intfombi iphatsise umngani wayo kutsi abunikete umngani wayo kutsi abunikete lelo jaha. Phela lapha ngulapho kuvela khona saga lesitsi: ‘Lucu aluhlangani entsanyeni’. EmaZulu nanawo anako loku, ingani phela anaso lesaga lesinjalo. Kulesinye sikhatsi intfombi ingaluka luhlongwa esikhundleni sekwenta buhlalu. Emva kwaloko kulindzeleke kutsi lelo jaha leliganiwe libese liyoyicela ngalokusemtsetfweni intfombi leyo ekhaya kubo.

2.2.2 Kugana ngekuhlehla

Lena yindlela yekugana leyentiwa yintfombi nangabe seyincumile kutsi ivele ivumelana nelijaha, iyalitsandza emva kwekutsintsana nabontsanga yakhe. Loku kwentiwa ngekutsi intfombi icele letinye tintfombi letibontsanga yayo endzaweni yakubo kutsi tivunule bese tiyahlehlale, tifike bese tiyahlabela tigidze ngasemabaleni akhabo lijaha. Kuleyongoma letisuke tiyahlabela tiyaligagula libito lalelojaha, tiphindze timbite kutsi asondzele titomgana. Manje loku kukhombisa kutsi bekute lokufihlwako nakuganwana. Batawubese bayabindza laba labamphaleketele bese iphuma yodwa lentfombi letogana, iyahlabela, igidze kubone nanoma ngubani lokhona lapho ngiyo-ke letogana.

2.2.3 Kugana ngekutiba

Kulendlela lena intfombi ivele ivumelane nelijaha ngaphandle kwekwatisa ngisho nebatali bayo. Nalapho iyabamema batali bayo kutsi bayogidza umtsimba lena ekhabo lijaha. Phela ngesiSwati tinkhomo temabheka tifunwa umfati sendzile, hhayi lokwesilumbi kwanyalo kwekutsi sekucala kulotjolwe kunguma umfati agidza umtsimba. Emva kwekugidza lowo mtsimba, bakabojaha bayaye bangabopheleki kutsi bayishaye inkhomo yekuyoyicela lentfombi.

2.2.4 Kuqabangula

Kucabangula nguleny indlela yekugana lebeyisetjentiswa tintfombi natifuna kugana lijaha. Lelisu leli belisetjentiswa yintfombi ngekutsi ivele iye ekhabo jaha iyocela umbhidvo. Nayiya lapho ivame kupheleketelwa bontsanga yakhe kanye nagogo wakhe. Kutawutsi-ke nasebalapho kubonakale kutsi vele bete ngani. Lelijaha lelitewuganwa belibitwa, kukhulunywe nalo, ibe seyiphelile indzaba lapho.

2.2.5 Kujuma

Lena yindlela yekuvakashelana kwalaba lababili labatsandzanako emalangana, imvamisa akwengci kulamatsatfu. Kujuma akusiko nani loku lesekuvamise lamalanga kutsi intfombi ivakashele lijaha ebusuku bese kutsi ekuseni ngembulukusa iphindzele kubo lentfombi ingakabonwa. Futsi loko kufana nekudlala ngemlilo emenweni ngobe kutsiwa bayawetana nekuwetana lapho. Nangabe ngulentfombi levakashele lena ekhabo jaha abalali ndzawonye. Indzaba yekwewetana vele ayiphatfwa ngoba phela ngesiSwati kutsatfwa ngekutsi akumane nje kungenwe esibayeni semnumzane kungakentiwa imisimeto yakhona. Labanye bebatsi nakwentekile balala ndzawonye bate bafika esigabeni sekuhanjelwa yingati banatsana, lijaha belitihlonipha lingalingisi indvodza ilele nemfati wayo. Lelijaha belimane liphefumulele emvalweni. Kulesinye sikhatsi lentfombi nayifundzisekile kahle, beyivele yale itibutsise inyangza. Libabatse lijaha liyayinamatsela, yale kube ngumshikashika kute kube ngiko loko ibe solomane ilwela kugcina buntfombi bayo. Nayinemandla beyivele lokwelijaha nakuyinsutelansikeni kusacatwe lekhashane nasekutsi kufuna kutinamatsisela kulentfombi. Phela ngesiSwati kwewetana indvodza nemfati kuphela. Kulala kwelijaha nentfombi kufana nekudlala ngemlilo emenweni.

Kutsiwa lokwa ekuseni ngembulukusa bogogo bebayihlola kutsi isaphelele yini. Nakungenjalo bekungena uyise welijaha atoyibukisisa lentfombi. Uma abona tindlebe tiya lena nalena njengetembongolo, abevele atsi ngeke atikhiphe tinkhomo. Kusho lapha lomuntfu lomdzala abefuna kutenelisa kutsi lesingani

selijaha lakakhe simuntfu sibili. Phela labadzala kubatsatsa sikhatsi lesincane kufundza umuntfu, ingani sebanemalanga baphila. Ngalesinye sikhatsi kuyenteka lobabe akhulumisane nemusa wakhe kuva kutsi kuhambe njani ebusuku. Nakatsi akayitfoli indlela abese uyajabula loyise atsembise kutishaya tiphelele. Kepha uma litsi lelijaha litfole indlela seyhambeka, uyadvumateka lomuntfu lomdzala, avele atsi angeke atishaye tiphelele njengoba loko kutawube kukhombisa kutsi nayo lentfombi ayikapheleni. Ngesilumbi-ke akukho konkhe loku ngobe ngisho nobe ichuta akunandzaba. Kutsi umshwedla sewunabangaki bantfwana, akuhluphi kuvelwe kuyobhaliswa sitifiketi batakhale indlu yabo bahlale.

2.3 Kulobola

Emashayangantfonga ngesiSwati kukukhipha tinkhomo tiyiswe ekhabo mfati wakho. Loku kwentiwa ngumndeni wekhabo ndvodza. Esikhatsini lesinyenti uyise welijaha nguye lolokhipha letinkhomo. Natikhishwa letinkhomo kubikelwa banikati belikhaya kutsi naku lokuphumako kuyaphi. Loku kwentelwa kutsi phela babavulele indlela kantsi nalaba labatawutekana babenenhlanhla. Umnumzane nobe likhehla lalapha ekhaya liyabika kulabadzala kutsi nayi imphahla seiyaphuma iyofuna sihlobo lesihle. Loku lokwentiwa ngemaSwati kuyefana nalokwentiwa ngemaZulu ngekusho kwaZulu (1996) acashunwe nguKhumalo (1997:118) ngemavi akhe uyibeka atsi Zulu:

Nina basekutheni! (Ebathakazela). Nina bakabani kabani kabani! (Ebathopha). Nazo-ke izinkomo zenu seziyaphuma esibayeni senu. Ziphuma nje ziyolanda umfazi ukuba azonizalela phakathi kwamagceke ukuze ulibo lwenu lume njalo! Sinxusa isibusiso senu ukuba siphume nazo nokukhanya okusimeme ekuphenjweni kwalo mlilo.

Kudzala-ke emalobolo bekakhishwa sekatekiwe umfati wagcotjiswa libovu wagidziswa. Kepha nyalo ngenca yekuntjintja kwetintfo lekubangelwa butulujane bebantfu tinkhomo sengito leticala embili. Nawungenato tinkhomo bekungasho kutsi awunawukumteka umfati. Umfati bewumteka kepha bekukhulunywana ekhatsi kwalemindeni letsintsekako. Lapha bekuvunyelwana kutsi letinkhomo

utatikhipha ngesinye. Loku bekusho kutsi umntfwana wakho wekucala utawutsi nakalotjolwa bese leto tinkhomo tiyiswa lekhobo mfati wakho. Kepha-ke nobe ungenato tinkhomo temabheka, insulanyembeti yona bekungakhulunywa ngayo ngobe bekumele nakanjani uyikhiphe. Loko bekuyindlela lephilako futsi leyenta bantfu bahlale ngekuthula. Ngemshado wesilumbi-ke angeke sewucale utsi utawushada ungakaloboli wacedza. NgesiSwati bekubakhona ngisho emangcibo² lekuyintfo lengasatiwa nyalo kantsi kudzala bekuphilwa ihlonishwa futsi lenchubo lenjena.

Emashayangantfonga abengasiyo ibhizinisi njengoba sesibona namuhla kwenteka. Msimanga (1995) uwachaza kahle nakatsi:

In its origin *lobola* was nothing but a token of appreciation presented by the fiance to the parents of his future wife, as a way of thanking them for bringing her up for his benefit. It was not even to compensate them for losing her since they believed that the future home of a girl is at her in-laws. Accordingly they would be very worried if she grew to be an old spinster.

(Msimang, 1995:2-3).

Natifika tinkhomo kulomuti letiletfwe khona bekusuka gozolo amemete atsi: siyalobola gogo, atisho imibala yetinkhomo lebeta nato nebulili bato ngelobukhulu bugagu lobu. Loku kufana ncamashi nalokwentiwa ngemaZulu ngekusho kwaNdawonde (1995) acashunwe nguKhumalo (1997: 120) nakabeka atsi ngemavi akhe:

E! Nina basekutheni! (Ethaphuza izithakazelo). Sesingangani ngezinkomo zenu zesibopho sothando. ngifika nazo zonke ngothi lwazo ziholwa yinsingizi isuka (isithole sokumemeza). Ngiphethe amaqanda kawayiba (Esho ezibala zonke ngothi lwazo).

Tihanjiswa nje tinkhomo sekuke kwacociswana kwevakala kutsi lukhalo lwakulowo muti lungakanani. Nasetemukeliwe letinkhomo kunemsimeto lekumele wentiwe

² Emangcibo tinkhomo letikweletwa ngumkhulu kulobola gogo. Leto tinkhomo tihanjelwa ngumtukulu.

ngumnumzane welikhaya. Phela njengobe kushiwo ngetulu yonkhe intfo yesintfu iyabikwa. Khumalo (1997) ukubeka kahle loku nangemavi akhe atsi:

USokhaya uma esezishunqisela, uyazethula koyise mkhulu ngokubabiza. Yindlela lena enganandlela yokuyigwema ukuze oyisemkhulu bangazibuzi ukuthi ezaphi lezi zinkomo ezigcwele isibaya. Uzibika nje ngoba bezibikiwe ziphuma, umahluko ukuthi unxusa okhokho bakhe ukuba bazemukele.

(Khumalo, 1997:123).

Emagama lababikela ngayo labantfu labadzala kuba ngemagama lachazako kutsi kwentekani futsi kuba nekucela kutsi labadzala bakhanyise indlela. Ngubane (1996) ukubeka kucace natsi:

Nina basekutheni! (Ebathakazela). Nina bakabani kabani kabani ...! (Ebathopha). Nazo-ke izinkomo zomntanenu sezingene phakathi kwamagceke omuzi. Zemukeleni nina basekutheni izinkomo zenu, nizigcobe isibunge salapha ekhaya ukuze ziwashaye alakanye kugcwele isibaya senu. Zaluseni nizivikele ezifeni zonke nina bosibanibani nithele inhlanhla kuzona. (Kokunye usuke esebasho ngezibongo zabo).

(Ngubane, 1996:124).

Tinkhomo atimane tishiywe nje kungakabuswa. Labakhongi bayabusiswa kulelo khaya, bahambe bamnandzi. Kantsi nalabadzala bahlatjelwa lokutsite babongwe phela njengelisiko. NemaZulu anawo lomsimeto ngekusho kwaNtombela (1996). Kantsi nasekuphele konkhe, bakhongi bahlatjiswa tingege babuse. Tingege tichaza kutsi konkhe sekuphelele. Nakungakahlatjwa tingege kusuke kungakapheleli kutekana ngesiSwati. Akucaciswe lapha kutsi nchantilini loku bekubanjalo ingani phela umtsimba bewugidwa kungakalotjolwa, kusakhishwe inkhomo yekuyocela lukhalo kepha nyalo emaSwati sakucadzisa loku ngobe naku sekucalwa ngekulotjolwana kungagidwa umtsimba. Tingege setikhombisa kona kutsi bakazibani sebatishaye taphelela kungako babongwa ngekuhlatjiswa kubuswe kulelo khaya.

2.4 Kugidza umtsimba

EmaSwati emandvulo bekangayati intfo lekutsiwa ngumshado. Nanyalo nje basekhona labo lababambelele emasikweni bangeke nani bavumele bantfwababo bashade. Lokumangalisako nyalo kutsi bantfu ubatfoli sebenta konkhe. Bayashada babuye bagidzise umtsimba ingani phela nobe angatsi umuntfu sewuphumile emasikweni ngobe abucaba kepha ngekhatshi kuye kukhona kutsi ungumuntfu futsi uyohlala angumuntfu kudzimate kufike ekugcineni kwemalanga ekuphila kwakhe. Lamalanga bantfu sebenta sijabane. Bashada bagidze ungati kutsi seyini lemboza labayentako. Bafana Hlatshwayo encwadzini lehlelwe nguMakobane nalabanye (1995) uyibeka kahle lendzaba nangemavi akhe atsi:

The phenomenon of marriage for a modern African Christian is a confusing experience. For an average African Christian to get married they must go through a traditional African process, then a civil marriage and lastly some Church process of marriage.

(Makobane nalabanye, 1995:73-74).

Lapha kubekwe kwacaca kutsi vele bantfu badvungekile mayelana nekutekana. NgesiSwati kugidza umtsimba kungumsimeto wekumukelwa kwamakoti ngalokusemtsetfweni ekhakhakhe ngekubeka kweTikhatsi TemaSwati, 28 Indlovulenkulu 2001. Ngekwemhambo makoti ucelwa asekubo kepha kulamalanga ugidza savele ahlala ekhakhakhe. Kugcotjiswa kwemfati ngelibovu ngusona sifungo lesisemtsetfweni sekumhlanganisa nebekhakhakhe lapho sebayawuhlukaniswa kufa kuphela. Indzawo lenakekelwa kakhulu nakugcotjiswa libovu buso. NgesiSwati umuntfu ubitwa ngekutsi ungumfati wabani nasagcotjiswe libovu ngulabo labafanele bekhakhakhe. Dlamini, (1995) ubika kutsi umuntfu lomsikati bekeva buhlungu lobuphindziwe nangabe angamtfoli lotamteka. Intfombatane beyikhula vele yati kutsi kumele iyokwendza naseyikhulile.

Ngekwemtsetfo nemhambo wesiSwati umfati ugcotjiswa libovu kanye. Lelo bovu aliphindzi nani ligezwe kepha ngekusho kwaBabe Jim Gama, babe wemfati angaligeza lelo bovu nangabe laba labamgcobisa lomntfwanakhe bakwenta loku

ngendlela lengekho emtsetfweni. Laba labateka lomfati lonjalo bahlatjelwa inkhomo yekuvimba inhlamba kutsi bangamtfuki laba layowendza kubo. Umfati nasagcotjiswe libovu ngisho noma angaze ahlukane nendvodza yakhe ngekuvumelana kwemindeneni angeke nani aphindze agcotjiswe libovu embili. Lokwentekako nangabe sayogana embili, umane agcotjiswe liphehlake lokungenani esikhundleni salelibovu. Phela nangabe makoti agidza umtsimba kunetingoma takhona letihambelana nalesimo. Ingoma letayelekile nalevame kakhulu kuba ngunayi lengentasi.

Ngitocela inkhonto

Ngitocel' inkhonto,

Nabosingani ngitocel' inkhonto,

Singemantabende.

Yehha hhemhi, ahhe mhi, ahhe mhi.

Wakhala naboja,

Ukhalela kwentani?

Wakhala nabosingani.

Singemantabende.

Yehha hhemhi, ahhe mhi, ahhe mhi.

Umtsimba ungenisa ngaLesihlanu ebusuku, ufike uniketwe indlu lotawuhlala kuyo. Ekuseni ngembulukusa uya emfuleni lapho uhlabisa imbuti khona kantsi phela vele nanawo usuke kukhona lote nako. Imisimeto leyentiwe ekhaya lakubo makoti ifaka nembuti imbala. Kulisiko lebantfu kutsi kwentiwe imisimeto lehambelana nemtsimba. Westermarck (1926) ukubeka kucace kutsi vele lemisimeto iyentiwa. Asimuve nabeka ngemavi akhe atsi:

The various marriage rites are performed for many different purposes. Some of them have different reference to the separation of the bride from her old home.

(Westermarck, 1926:187).

Nasewukhuphuka umtsimba emini timphahla tamakoti titfwalwa ngudzadzewabo.
Letimphahla tifaka ekhatsi licansi lamakoti phela ngulo latawulala ngalo
lekhakhakhe. Nyalo ngesilumbi sekuba ngumbhede latsengelwa wona makoti.
Kuyagidwa-ke kube mnandzi emacembu lamabili achudzelene. Ekuseni
ngembulukusa ngakusasa, ngeLisontfo phela makoti ungeniswa esibayeni
ayomekeza. Lapha kuvamise kutsi kube nebemndeni kanye netihlobo letisedvute
letetsamela lomcimbi lobaluleke kakhulu esiveni semaSwati. Dlamini (1995)
ukuchaza kahle kumekeza ngobe phela vele loku kwatiwa futsi kubuye kwentiwe
ngulabasikati. Asimuve nangemavi akhe abeka atsi:

This ceremony is part of the Swazi wedding, when the bride moves into the cattle kraal at the home of her in-laws with other women to sing and cry. The ceremony is held at the crack of dawn on the last day of her wedding. The songs that are sung evoke sorrow in the bride so that she cries. The women stand at the sides of the kraal. The bride is the one who makes some slow 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 in a controlled voice. The other women sing for her those songs that will make her cry very bitterly. They also take turns in crying in the same controlled voices.

(Dlamini, 1995:89).

Kunetingoma takhona letihlatjelwako lapha kumekezwa. Leto tingoma atimane
nje tihlatjelwe noma nini kepha tihlatjelwa ngalelilanga kuphela. Levamile ingoma
lapha ngulena lelandzelako.

Ngaphum' ekufeni

Ngaphum' ekufeni,

Ngangen' ekufeni.

Yelababe, ngitawufa mine,

Yehha!

Yelababe, ngitayifel' inkhonto.

Yehha!

Imilomo ita yonkhe kimi,
Yehha!
Yelababe, ngitayifel' inkhonto.

Dlamini (1995) uchubeka atsi kumekeza kulicophelo lemtsimba. Ngulapho labadzala bajabula khona kutsi hhayi umtsimba uhambe kahle. Lokunye lokuvelako lapha kutsi ngeLisontfo gozolo uyaye ayewubikela laba bekhabo makoti kutsi kutfolweni kumakoti lowo. Uma ngabe kutfolakale kutsi indlela seyivutsiwe, gozolo abefika abonge kulaba bakabomakoti kutsi cha siyabonga makoti lenisiletsele yena kepha nali liselwa lelivulekile. Loku kuyinhlamba lembi kabi. Kantsi uma kutfolakale kutsi indlela ayitfolakali bekabonga angabaniki lesipho lesiliselwa.

2.4.1 Kujojelwa inyongo yelugege

Loku kwenteka ngekukhishwa kwenyongo yelugege bese ijojetelwa kumakoti kusashiwo leti tifungo tekutsatfwa kwakhe. Phela ngesiSwati makoti uyafunga nakatekwa. Letifungo utenta kuva wonkhe umuntfu kepha akafundzelwa tona bese ulandzela umfundisi njengobe kwenteka emshadweni wesilumbi. Kepha makoti usho lokuphuma ngekhatshi kuye abuye akhale futsi kufakazela loko. Emva kwaloko utawubese uyayifutsa gozolo kute atoyigaba makoti. Kutawubese kufuneka inhlanti yakhe makoti le nangabe ikhona, itayitsatsa kuye makoti nayo iyigabe esandleni sangasencele. Lolu phela luphawu lwekutsi umsebenti sewentiwe wadzimate wafika ekugcineni.

2.4.2 Umhlambiso

Umhlambiso ngesiSwati kuba tipho letiniketwa bekhakhabomakoti baniketwa ngumakoti wabo. Kuyaye kubone bekhabo mkhwenyane kutsi bobani lekumele bahlanjiswe. Kungumsebenti wabo-ke kutsi babatise bekhakhabomakoti kute nabo bakulungiselele kahle loko. Bantfu abafani kuyake kushiyashiyane kwenta kwabo mayelana nalomcimbi kepha labavamise kungasali nakuhlanjiswa bogogo,

mkhulu, lusendvo, umntfwana welibovu, gozolo kanye nemkhwenyane lucobo lwakhe. Letipho lekuniketwana ngato tiyehlukahluke, kuye ngalowo mndeni kutsi ufuna kubaniketani laba bekhakhamntfwanabo. Kudzala bekwatiwa kutsi kuhlanjiswa ngemacasi, tinjujo, imishanyelo nalokunye nje lokwentiwe ngatandla. Lamalanga bantfu sebaniketana ngisho nemibhede imbala. Kutsiwa etinsukwini talomuhla bantfu bahlambisa ngekutsi bayakhona yini, kepha kuyelana kakhulu nemalobolo ngoba phela nguwo lasetjentiswako ekutsengeni umhlambiso. Besekushiwo kutsi bantfu banyalo sebahhica sintfu nesilumbi kangangekutsi ngisho kanye laba labashade silumbi sewubatfolo nanabo bahlambisa. Kulukhuni-ke bantfu kubayekelisa intfo lesengatini yabo nanoma loku kwenta kutsi kube nesibhicongo lesingatiwa. Phela emshwadweni wesilumbi kukhona nakhona kuphana tipho kepha imvamisa kuba tipho letiniketwa emva nje kwemshado futsi tiphutselwe emaphepheni ebukhatikhathi. Lapho-ke wonkhe umuntfu uyanikela ngesipho lanaso ngisho nangemali imbala. Kantsi umhlambiso wabo laba labashade ngesilumbi kuvamise kutsi laba labahlambiswako babhale luhla lwetintfo labatifunako balinikete bekhobomakoti. Lokunye lebesekushiwo ekucaleni kutsi nabo laba labashada umshado wesilumbi bayawafuna emalobolo lekuyintfo yesintfu. Phela ngesintfu emalobolo anika ligunya umkhwenyane kutsi atale labatawuba ngebakhe ngalokuphelele. Uma kungenjalo basenekudliwa bekhobomfati. Kuper (1975) encwadzini lehlelwe nguRadcliffe-Brown naForde uyakufakazela loku nangemagama akhe abeka kanjena:

The Swazi say 'A child is one blood with its father and its mother', but if a man has refused to perform the recognized marriage ceremony the children will belong to the mother's kin. The indisputable, but by no means sole, evidence of legal marriage is the acceptance of by the bride's people of a number of cattle known as *emabheka* under the custom of *ukulobola*.

(Radcliff-Brown naForde, 1975:88).

Kuyenteka umuntfu ateke kutsiwe utawulobola ngesinye noma kube naletinye tinkhulumo letitawenta kutsi lamashayangentfonga angalandzeli umtsimba njengalokwetayekile. Kepha lokubalulekile lapha kutsi konkhe loku bekuhlanganiswa ngulemindeni lemibili letsintsekako. Umhlambiso phela kusuke

sekubongwa kutsi cha nine bakabani siyabonga lenisentele kona nemntfwanetfu setsemba utawuphatfwa kahle.

2.5 Kukhinyabeteka kwemendvo

NgesiSwati bantfu lababili bangatsatsana ngekusho kweTikhatsi TemaSwati 28 Indlovulenkulu 2001, kute kwehlukana kute kulamule kufa. Kepha nako kufa kwehlukana laba lababili hhayi lemindeni leyakhe bukhosi. Kufa kwemkhwenyane kusho kutsatsa lesinye sigaba lapha ekhakhakhe ngobe phela ngekwemhambo akahambi uchubeka ahlale khona lapha ekhakhakhe. Labekhakhakhe bachubeka bamnake njengobe beyenta indvodza yakhe isaphila. Kuyakhulunyiswana naye makoti nase bageze emanti asahlambulukile ngetindzaba tekungenwa nakufanele kube njalo. Makoti lapha unelilungelo lekuvuma noma angavumi kungenwa. Nakavuma kuvamiswe kutsi angenwe ngumnakabo mufi nobe umzala wakhe nakangekho lofanele kulabanakabo mufi. Kunetindlela letehlukahlukene labatisebentisako bantfu kubona kutsi makoti uyavuma yini kungenwa lapha ekhaya. Letindlela tifaka ekhatsi kutsi lomakoti aniketwe emanti kutsiwe akanikete umuntfu lapha endlini, nakangafuni kungenwa utawuvele awanike dzadzewabo mufi. Uma avumile kungenwa, labantfwana labatalwa lapho akusibo balona longenile kepha basolomane babemufi. Nasekulotjolwa labobantfwana lolongenile uniketwa inkhomo yelidvoko, kumbonga. Nangabe kwentekile kutsi kushone lomakoti kucala, bukhosi bujinge buchutjwe ngekutsi kusale kubuyiswa leyo nhlanti itewuhlala naleyo ndvodza ikhulise bantfwana badzadzewabo nobe bababekati. Loku yintfo lengatiwa emshadweni wesilumbi, ingani vele bashada sebanelikhaya labo futsi bemndeni abasatingeni tindzaba talaba lababili. Kwashona munye, kusuka lomkhulu umsindvo futsi nalobukhosi buvele bushabalale kuhle kwematolo abona lilanga.

2.5.1 Kuhlukana

NgesiSwati kulukhuni satje kuhlukanisa bantfu nabatekene. Kwala ngisho nobe bantfu bangasahlali kanye kepha lowo mfati usolomane angumfati waleyondvodza ingce nje nagcotjiswa libovu. Kuper (1975) encwadzini lehlwe nguRadcliff-Brown naForde ukubeka kahle loku nangemagama akhe abeka atsi:

Divorce is practised by the Swazi, but is extremely very 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. 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.

(Radcliff-Brown naForde, 1975:92).

Silumbi siyavuma kutsi bantfu lababili nabangasavani bahlukanise, babuye bayocala phansi imphilo lensha ikakhulu lolomsikati ngobe untjintja kwasibongo lesi sekhakhakhe. Bukhoti lebesebukhona lapho nabo buyanyamalala. Manje kulukhuni satje kutsi wena utawati kutsi bani bekangumake zibanibani kusasa utsi umbita ngaleso sibongo akudvubulele umlomo. Ingani uma sebahlukanisile akasasinambitsi kahle leso sibongo sekhakhakhe. Ngesintfu lomfati usolomane afunga leso sibongo sekhakhakhe nanobe phela vele sibongo semfati asintjintji ngesiSwati uhlala angulazibani adzimate afe. Kepha sibongo sekhakhakhe usihlonipha ngisho sebehlukene nendvodza. Phela ngesintfu lemindeni lemibili nelusendvo imbala ihlala phansi kukhulunyiswane nangabe laba lababili banetinkinga. Ngisho kungatsiwa lomakoti abesebuyele kubo kepha kutsi kungafa lendvodza alandwe kwentiwe imisimeto yakhona. Naye lomfati kwala noma angafela khashane etigangeni ngekucabana nendvodza yakhe, leso sidvumbu sakhe siyalandvwa sitewungcwatjwa ekhakhakhe. Uma kungulomfati longasafuni kuhlala nalendvodza, lemindeni lemibili iyakhulumisana ikakhulu phela ngobe naku lomendvo vele wahlanganiswa ngubo. Batsi labatiko lapha tinkhomo kuyenteka tiphindzele emuva kepha akucaci kahle kutsi tihamba tisaphelele noma kanjani. Kepha uma kungulendvodza lengasafuni kuhlala nalomfati, tinkhomo ayiphatfwa

yato. Tizatfu letilandzelako nguletingenta kutsi bantfu labatsatsane ngesintfu bahlukane:

2.5.1.1 Kutsakatsa

Lapho umfati ayiswe emkhayeni ngobe anukwa tafike tamshaya. Nangabe anukwa tifike timshaye lena kubompondovumani, uyabese vele uboshelwa umtfwalo kutsi sale abuyela kubo. Kepha nebakubo banalo lilungelo kutsi bandlulele kulesinye sangoma nabo sebayotivela kutsi kuliciniso nganani loku lokutfolwe ngelesangoma lesimshayile lomntfwanabo ikakhulu nanabo bati kutsi kulomuti wabo abatani nebutsakatsi. Nangabe naleso sangoma sivumelana nalesa sekucala kubete labangakwenta ngaphandle kwekutsi bamukele umntfwanabo ngobe phela umuntfu akalahlwa. Kepha-ke loku akusho kuphela kwebukhoti emkhatsini kwalemindeneni lemibili. Ngalesinye sikhatsi kuyenteka kukhulunyiswane, bemtini bamcolele makoti wakabo. Loku kwenteka nangabe kutfolakele kutsi unukwa nje lomutsi labanjwe nawo kuyevakala kutsi bekatilapha lokutsite wase uba butsi lapha ekhaya sewutsatfwa njengemtsakatsi hhayi nakutfolakala kutsi vele ungumkhunkhulu. Nakwentekile makoti kwakhulunyiswana, wadzimate wacolelwa nasekabuya akabuyiselwa lapha ekhaya lacoshwe khona kepha uyaye bese ugotelwa lidlangala lakhe lapha khashanyana nelikhaya emagadzeni. Loku bekumsita nanaye kutsi angabesolomane ayinhlekisa kulalabanye bantfu bakulelo khaya kepha ashayelwe moya le khashane. Uma ngabe lowo mfati bekatala inkhosana ibese iyaphucwa bunkhosana, buniketwe lomunye umntfwana. NgesiSwati ngembi kwekutsi umfati atekwe, kuyaphengulwa kuhlola kutsi abatingeniseli yini emanti ngemsele. Phela kutsiwa umswane wembabala awungeniswa endlini. Loku kuyasita kutsi kungatfolakali sewutsatsa likhukhuva ulenta umfati kantsi selitawubhubhisa lonkhe likhaya.

2.5.1.2 Kuphinga

Uma umfati abanjwe ashiyelana ligwayi nalenye indvodza, uboshelwa umtfwalo emabombo awabhekise kubo. Phela nendvodza nanayo nayibanjwe ilele nemfati

walenywe indvodza nanayo kutsiwa iphingile kepha ngetizatfu letitsite ayiboshelwa yona ingani phela ivele ikubo kute lelanye likubo ngaphandle kwalelo lekulo. Uma bufakazi benetisa kutsi vele umfati uphingile, ubuyiselwa kubo abongwe. Laba bakubo babhekekile kutsi bamletse ekhakhakhe batewuva kutsi empeleni yini sizatfu lesiphelele saleso sento. Indzaba lenjena igcine seyitekwa ngisho nasebandla, emcubeni phela. Lingamudla lowo logile lomhlolo nemfati wemuntfu uyahlawuliswa. Inhlawulo kuvamise kutsi kube tinkhomo letisihlanu. Bekhabomakoti logile lowo mhlolo nanabo bayahlawuliswa ngetinkhomo letimbili lekutsiwa tinkhomo tekugeza emacansi. Emshadweni wesilumbi indzaba lefana nalena ilungiswa ngesigila semagwala lapho indvodza ifike ibhubhise konkhe. Sekuvamise futsi kutsi naleyo ndvodza legilelwe imihlola igcine seyitibulele emva kwekubulala laba lababili.

2.5.1.3 Kungembatsisani ingubo

Kuyimphilo nemhambo wemaSwati kutsi bantfu lababili labatekene bambatsisane ingubo. Nangabe lolomsikati sewuluphele kuyaye kufunelwe lendvodza lomunye umfati. Kudzala bekunguye lomake losomela lendvodza yakhe lomunye umfati. Kepha nyalo bafati sebayindlala labakwentako loko. Phela ngesiSwati akumelanga kubekhona lovakala avakala akhala ngemakhata. Uma ngabe kwentekile kwabakhona loko kukhala lokunjalo kutsi abasambatsisani ngubo, akujakelwa ekuhlukaneni. Nangabe indvodza ingasameweti umkayo isuke esikhatsini lesinyenti inekugula lokutsite lenabakubo babikelwe babese bayayelaphisa. Kubalulekile kutsi umfati abikele bekhakhakhe nangabe sekulichwa lapha ekhaya kute lababekhakhakhe batsatse tinyatselo belaphise umntfwanabo. Akukavunyelwa kutsi makoti aye enyangeni atsi uyolaphisa indvodza yakhe ngobe loko kufana nekutibatela tiphunti ngobe utawunukwa kutsiwe uyatsakatsa. Indvodza iyake ikhale ngelichwa uma ngabe umfati atetfwele kantsi sewubange kuyobeleka, nangabe usemfuleni, nangabe uzilile nanobe usengumtedlane. Njengobe sekushiwo, ngesiSwati akusilula kuhlukana kwebantfu lababili labatekene.

2.5.1.4 Kudikila

Umfati utiva alahliwe nangabe indvodza yakhe sekuphele sikhatsi lesidze yahamba yahamba ingasabuyi nekuhle itomvusela. Loko noko akusho kutsi usuke sekaliwe lowo mfati, loku kusuke kubunyefu nje bendvodza lenganaki. Leyo ndvodza ingabuya noma nini itemvusela lapha lomakoti kudzingeka akhombise bufati bakhe khona. Kuba ngulapho-ke lapho kwehlukaniseka khona umfati nemuntfu lomsikati. Umuntfu lomsikati ubamba emabhabha abe nebhatsa ahambe kantsi umfati uyabeketela indzaba kwenteke ilunge kusasa loku.

2.6 Umngcwabo

Umngcwabo ngesintfu utsatfwa njengentfo lehlonishwa kakhulu kabi. Phela nakugubetele lifu lelimnyama kazibani ngekwemhambo wemaSwati bomakhelwane bebaletsa kudla kungaphekwa nani kulelo khaya lelihluphekile. Nyalo umngcwabo sewufana nemshado kulabantfu labaphucukile. Nawushonelwe usuke uvelelwe ngobe kumele upheke tibiliboco letidlula takhisimusi. Ngesintfu-ke loku akwatiwa, phela khona nobe kuhlatjiwe, inyama yakhona iyadiwadliswa nje emantini kungafilijelwa. Bantfwana abasondzeli nani lakufiwe khona ingani kutsiwa umngcwabo unesinyama, manje akumelanga bantfwana batfole lesinyama. Umntfwana ute umtfole umngcwabo nangabe kushonwe kabo. Ngesilumbi bantfwana bema phambili emingcwabeni. Baze bahlole nelibhokisi imbala. Gwembe, (1995) encwadzini lehlelwe nguMakobane nalabanye, (1995) ubeka ngemavi akhe atsi:

It is significant that children are not allowed at funerals in many African societies. They are not yet initiated to the life of the living and the dead. The graveyard is a sacred place, because the ancestors are "sleeping" there. For this reason, in many African societies, people take important oaths over the graves, in the presence of the ancestors.

(Makobane nalabanye, 1995:30).

Umngcwabo ngesintfu walabadzala kuphela. Umuntfu nakangcwatjwa ngesintfu kuba nesizotsa lesimangalisako. Phela uyahlonishwa umuntfu ngobe phela sekayoba lidloti lelihle. Angitsi ngesintfu na umuntfu ashonile kutsiwa sewuya kubakubo kantsi ngesilumbi nawushonile kutsiwa uyewulindzela kukhala kwelicilongo nalivusa labafile. Mbamba mbamba kunemisimeto leyentiwako nangabe umuntfu sasishiyile ngobe vele inkholo yebantfu kutsi umuntfu akafi kepha kufa umtimba kuphela kungako ahlonishwa kangaka. Rutebuka (1989) uyibeka kahle lendzaba nangemavi akhe atsi:

Funeral rites and observances point to the belief that death is a transition into another world and another form of existence. Special care is, therefore, taken to ensure that the dead are given a descent burial, in accordance with the customary practices and observances. The worst punishment a person can have is to be denied a descent burial, because this is equal to refusing a dead person entry into the company of the departed relative. In that case, the spirit of the deceased could remain restless, dangerous and malevolent. To minimise such occurrences, proper rituals have to be performed during and after the burial.

(Rutebuka, 1989:181).

Sitfunti lesiniketwa labangasekho asichazwa ebantfwini, ingani vele kuyinkholo yabo kutsi laba labangasekho sebadvute naMvelinchanti manje kumele bahlonishwe. Ngesintfu-ke umuntfu bekangcwatjwa ekuseni lisaphuma lilanga nobe naseliyotibeka kunina. Lokuhle lapha kutsi emaSwati asakuhlonipha kutsi umuntfu angafihlwa emini kalobha kepha bamfihle ekuseni. Lokubuhlungu futsi losekucedze labanyenti ngenca yekungawalandzeli nobe kungawati emasiko ngulokudla lokudliwako emingcwabeni lesekucedze sive kepha sona singaboni. Phela ngesintfu nakushoniwe akumelanga nangeliphutsa labashisako baphatse lokudliwako lapho kulelokhaya ngisho nemanti imbala. Manje-ke sesaphucuka saba nemasosayathi lasiphekelako, lapha kuba bantfu labalala emakhaya abo babuye ekuseni batewuphakela kudla kantsi loku navele umtimba wakho umelula utawuphatfwa sifo setinsila kube tiga umhlola. Lokubuhlungu lapha kutsi lesifo setinsila timphawu taso tifana nconono nalesifo sembulalave, i-AIDS phela. Manje nalolophetfwe ngulesifo acala kukhwehlela ayiswa kubodokotela batawufike babambe losa-TB kantsi ngulapho sebamcedzisa khona ngoba lesifo setinsila

asivani nani nemitsi yesilumbi. Empeleni uma nifuna asheshe afe lophetfwe sifo setinsila, kumele nimyise kubodokotela. Utawondza aphele kungakapheli sikhatsi lesingakanani, agcine lishoba selilele ematolo. Manje labadzala bebakwati kubona lesifo ngekutsi lolophetfwe ngiso ukhwehlela nje eve atinwaya lapha etandleni kantsi futsi nalokukhwehlela kwakhe kuhlukile kancane kunalokwe-TB ngobe ukhwehlela kungaphumi lutfo kantsi futsi ukhwehlela tikhawu. Umuntfu losuke aphetfwe nguleso sifo kufuneka nakanjani alashwe ngesintfu kuphela. Angalokotsi ayiswe esilumbini ngobe kutawube kukumbulala loko.

Kubuhlungu kutsi sifo setinsila ungatitfoli ngekutsi unatse emanti nje loniketwe ngumuntfu lobebele nendvodza ngayitolo. Manje-ke kuphakanyiswa kutsi kudla kuncishiswe emingcwabeni ngobe sive siphelile. Ngenhlanhla emaSwati sayacala kukubona loku ngobe kuletinye tindzawo sevele bayekelile kuphakana nekudla nakushoniwe. Sekuvele kuphekelwa bekuhamba kuphela lekuyintfo letawunciphisa lolubhubhane. Lokufike kube buhlungu kutsi nangelishwa lowo lophetfwe ngulesifo setinsila angumzalwane nobe kungabonakala kutsi uphetfwe ngiso, kulukhuni kutsi alashwe ngesintfu ingani phela emasontfweni bashunyayelwa imini nebusuku kutsi bangalubhadzi kulaba labelapha ngesintfu. Manje vele lowo utawugcina angcwatjiwe nanaye ngobe kute lokungamsita. Phela kugula unciphe kulamalanga kuvele kutsiwe unalesifo lesingumbulalave, bavele batsi angeke ulapheke, uyekelwe ubhubhe bakubukile. Kubalulekile kwati kutsi ngesintfu tinswane bevele tingalubhadzi emathuneni. Make nabuya emngcwabeni bekaphuca ngemlotsa ngembi kwekutsi atsatse luswane lwakhe. Nyalo sesijabane nje bantfwana bakhala bakhale emathuneni. Kungenteka nalemihlolo nemabhadi lesesinawo sive sakitsi kwentiwa ngiko loku kwekutsi singasakuhloniphi loku laba lesitsi bebatilima bangakafundzi basigcinela kona sadzimate salitfoli live lihlangene linotsile letsine sesilubhubhisa nje singenandzaba nalo.

2.7 Kuzila

Kulisiko nemhambo wemaSwati kutsi nakushoniwe kuzilwe. Empeleni cishe tive tonkhe tiyazila nakushoniwe kepha tizila ngetindlela letehlukene. Ncantilini

bekatiwa kutsi bantfu bazila ngekuphotsa intsambo ngetjani noma ngesihlahla lesikhetsiwe basigabe. Manje lokubuhlungu kutsi bantfu sebatsatsa umkhuba wesilumbi, bawenta umhambo wabo. Phela emaNgisi afika lapha kitsi asitela nendlela lensha yekuzila, ugcoke timphahla letimnyama. Loku kwacala ngalaba lababazalwane kwacubukisa kwemlilo wesiganga. Bakutsandza bantfu bakitsi kangangekutsi kwatse nobe belumbi seabukyelile kuzila ngetembatfo letimnyama kepha laba bakitsi basolomane babambelele kuto.

Loku kucishe kufane nejoyina yasemasontfweni ngobe bantfu bakitsi bodvwa labasayigcokako esikhatsini lesinyenti, emasontfo ebelumbi ayabalwa lapho basagcoka ijoyina khona kepha lawakitsi kusefeshinini. Manje lokubuhlungu kutsi bantfu batfwala tincotfo babe bangayati imitsetfo nemisimeto yakhona. Loku kubayingoti ekutseni sifo setinsila singena kalula ngayo inzilo lena. Kungalandzeli nekungahloniphi tincotfo kuyingoti lenkhulu esiveni kantsi futsi phela kuyatiwa kutsi emadvodza bekangagabi inzilo. Lebekwenta kutsi emadvodza angagabi inzilo kutsi phela alibutfo lenkhosi, manje angabitwa nobe nini kutsi ayovela esigodlweni. Inkhosi nangeliphutsa ayibukani nemuntfu lozilile. Labasikati ngobe bona bahlala ekhaya kuba ngibo labazilako. Kepha nyalo utfola nemadvodza sekayayigaba inzilo. Kuzila kusenhlityweni yemuntfu, akukho etimphahleni latigcokile ngobe nangatihloniphi yena letimphahla atisho lutfo. Futsi lesekufike kube yimboza kutsi sekuzilwa ngemibalabala lehlukene. Bomake sebatfungelwa emasudu nabazilile.

Manje kube kuyangalolucwaningo ngabe vele indzaba yaletimphahla ifakelwa tibuko ngobe yehlisa sitfunti semuntfu lomnyama ngendlela bantfu bangahloniphi ngayo. Loshonelwe sewumtfolo acwebetela ngendlela sebgcoka ngayo. Loku kulibulala live. Bantfu bayati kutsi bebagabani bangakefiki belumbi lapha. Yini nje ngempela lengasenta sihluleke kubuyela kulokwetfu? Lokungenani-ke tsine lesisawatsandza emasiko etfu siyekele lamahhantanta. Njengobe kukhulunywa ngekutalwa kabusha kwelivekati le-Afrika, kumele tintfo letifana nekuzila tibukwe kabusha, kute kuhlonipheke kuzila futsi ahlonishwe nalozilile. Nanobe sekugezwa emanti, utfola kutsi akusalandzelwa imisimeto yakhona sekuyadliwa nje kwentiwe lidzili.

2.8

Kubuyisa umuntfu ekhaya

EmaSwati fana naletinye tive letiMnyama umuntfu nakangakafeli ekhaya uyalandvwa. Lisiko lekulandza umuntfu libaluleke kakhulu ebantfwini labamnyama. Phela umuntfu ufuna kuhlenganiswa nebakubo. NeBhayibhelini kuyevakala kutsi lenye indvodza yacela kutsi nayifile ematsambo ayo ayewungcwatjwa dvute nebakubo. Gwembe, (1995) encwadzini lehlelwe nguMakobane nalabanye, (1995) uyichaza kahle lendzaba nakabeka atsi:

It is also very significant that for Africans the land (home) of one's origin is not where one was born but where the ancestors are buried. The desire to die at one's own home in order to be buried together with the ancestors is a characteristic of every African. If somebody dies far away it is necessary to find for him "ukubuyisa".

(Makobane nalabanye, 1995:30).

Kubuyisa yintfo leyentiwa bantfu labadzala ekhaya. Lokwentekako lapha kutsi kwentiwa umcimbi bese kuyiwa kuleyondzawo umufi umphefumulo wakhe lowaphumela khona. Nangabe ashonela esibhedlela, kufikwe ngakulowo mbhede lebekalele kuwo abitwe ngeligama lakhe kutsi sikulandzile bani. Umuntfu lomdzala ekhaya nguye lovamise kwenta loku aphetse lihlahla lemlahlabantfu, umphafa phela. Kusukela lapho, lowo lowente lowo mcimbi akabuki emuva futsi akacoci namuntfu. Nakudlulwa emfuleni uyakhuluma amtjele umufi kutsi sesindlula emfuleni lotsite nyalo baze bayofika ekhaya. Kungenwa emsamo lapho kufike kushiswe impepho khona nakukhona silwane lalandvwa ngaso fana nembuti nje, kuyabekwa dvute naleyo mpepho atjelwe kutsi naku kudla kwakhe. Emva kwaloko lelihlahla liphoswa etulu endlini bese bantfu bachubeka nekubusa ngaloku lokuphekiwe. Naso leso silwane siyabulawa sidliwe. Nangabe umuntfu ashone ngengoti yemoto nobe yekubulawa ngesikhali, nakhona uyalandvwa kepha ucale agezwe emanceba ngembi kwekutsi angeniswe ekhaya. Kulandza umuntfu loshone ngengoti nanaye ulandvwa fana nalona loshonele khashane. Umehluko kutsi ngembi kwekutsi bangene ekhaya kuhlatjwa imbuti egedeni ihlindvwe. Leyo mbuti ayidliwa ngulaba balapha ekhaya kepha inikwa bantfu bayidlele khona lapho egedeni bangangeni nayo kulelo khaya besekutsi umswane wayo usetjentiswa

kuvala lamanceba. Lenye ibulawa ngekhatsi ekhaya emva kwemsimeto lotsite. Leyo mbuti idliwa iphelele khona lapho ekhaya ematsambo ayo akaphumi. Kantsi nayo leledliwa ngaphandle kwelikhaya ematsambo ayo akuhanjwa nawo.

Lokubalulekile kutsi kubuyisa umuntfu ekhaya kuyenteka alandvwe emathuneni kepha nakashonele ekhaya asikho sidzingo sekuyomlandza. Kantsi akukho mutsi lodzingekako nakulandvwa umuntfu. Empeleni asikho ngisho nesidzingo sekutsi uze uye enyangeni nawuyolandza umuntfu. Lihlahla lemlahlabantfu ngulo kuphela lelisebentako. Kungalandzi umuntfu loshone ngengoti yemoto ngiko kanye lekubangela tingoti temgwaco tandze ngendlela letingayo lamalanga ngobe labantfu bayapoka. Manje utfola kutsi bashayeli bayaphazamiseka badale tingoti kuleto tindzawo lekunebantfu labangamange balandvwe khona. Kungako nje kunetindzawo lapho kutsiwa khona tingoti akupheli inyanga tingakenteki ibe lendzawo ihlobile. Ngenca yekutsi sesatsatfwa tinkholo tekufika utfola kutsi labanyenti bakitsi abasanandzaba nekulandza umuntfu loshone ngengoti, kepha loku kunemphumela lomubi sibili. Kungagezi emanceba umuntfu loshone ngengoti kona angisakubali ngobe phela lowomshopi wehlela situkulwane ngesitukulwane kangangekutsi ningaze nitsi niloyiwe ngekutsi nifele emgwacweni nobe nicedvwe ngetikhali niphele nya. Kulisiko lesintfu kutsi umuntfu loshone ngengoti agezwe emanceba ngoba kungenti njalo nisuke nitingenisela emanti ngemsele. Kuyefana nekutsi nitibatela tiphunti. Nanobe ningeke nife nine kepha situkulwane senu nakanjani siyohlangabetana nelitje lembetse ingubo. Lokujabulisako lapha kutsi ngisho labamhlophe bayaligcina lisiko lekulandza umuntfu nanobe indlela yabo yehlukile kuleyetfu kepha nakungacashelwa lapho kwenteke khona ingoti bayeta netimbali. Futsi etindzaweni letinyenti beta njalo badzimate bakhe nelitje lesikhumbuto ibe lowo muntfu amange angcwatjelwa lapho.

2.9 Tibhimbi nemicimbi yemaSwati kanye netingoma takhona

EmaSwati sive lesiwatisako futsi sibuye siwagcine emasiko. Kunetibhimbi letisisekelo letitsintsa sive kanye nebukhosi. Letibhimbi tibalulekile esiveni semaSwati ngobe kulapho kuhlanganwa khona neNkhosi iphefumulele sive.

Tibhimbi tifaka ekhatsi umkhosi wencwala, lusekwane kanye nemhlanga. Kantsi nemicimbi miningi sibili futsi ibalulekile ngobe phela ihlanganisa emaSwati, tihlobo nebangani. Ngenhlanhla beseyike yatsintfwa leminye yemicimbi lefaka umtsimba nekumekeza.

Lapha ngentasi kutawuchazwa tibhimbi nemicimbi yemaSwati kanye netingoma takhona. Bantfu labamnyama bahlukile kubelumbi ngekutsi uma ungacala ingoma nobe lihubo ngisho nobe lowomuntfu angalwati lololwimi lekuhlatjelwa ngalo kepha angaze nje eve sigci, uyahlanganyela nalabo labahlabelako, angabi nankinga. Loku kuhlukile kulaba labamhlophe ngobe bona kulukhuni satje kwenta loko. Labatiko batsi imbangela yaloku kutsi tilwimi tetfu tisamculo, manje kuva sigci nje sivele nanatsi sihlanganyele, singabi nankinga lehlangabetana nebelumbi. Kungako tonkhe tibhimbi nemicimbi yemaSwati kuhambelana netingoma takhona leticanjelwe loko. Kantsi nemgcumo nekugiya kwakhona kukhombisa bugabazi kanye nesinwe sekwenta tintfo.

2.9.1 Incwala

Incwala sibhimbi lesikhulu kunato tonkhe esiveni semaSwati. Matsebula (1993) usibikela kutsi nanobe incwala yacala kadzeni kepha yiNdlovukati LaZidze leyayenta yakhula yaba nguloku lenguko lamuhla. Empeleni incwala yona beyigidvwa beNguni kusengakadzabuki sive semaSwati. Kube nendvuna lewuvulako lomcimbi bese kutsi iMbube yona iyavala. Inkhosi ngiyo leyenta cishe konkhe kulomcimbi wekudla titselo kwekucala. Incwala inesizotsa futsi inguwo umkhuleko wemaSwati abonga kudla kutsi sekuvutsiwe. Empeleni lona kungumcimbi wekubonga kuphela kwemnyaka kanye nekucala kwemnyaka lomusha. Kuper (1966) lowake wahlala iminyaka lemibili kaLobamba lebekuyindzawo yekwenta yonkhe imicimbi yesive ubika uyichaza kanjena incwala:

The Ncwala is a sacred period set apart from the profane and mundane outline of normal life.

(Kuper, 1966:68).

Inkhosi ngiyo lesingatsa lomcimbi futsi watiwa ngekutsi ngumcimbi wenkhosi.

Futsi kuyacaca kutsi lapha ngulapho sive sitsintsana khona neMvelinchanti.

Matsebula (1993) uyibeka kahle landzaba nangemavi akhe atsi:

The ncwala is more sacred and religious than merely a ceremony. It is not easy for the reader to understand what is meant by this. Only those who have attended the occasion with an inquisitive mind will understand this, particularly as regards the last six days of the ritual. It is a thanksgiving occasion for the ending of year and prayer for the new year. The king, as a unifying figure and a national symbol, is the foremost actor. Hence it is called the ceremony of the kingship. In a less serious interpretation it is known as the first fruit eating ceremony. Although participation is on voluntary basis, the atmosphere in the byre compels everybody to take part, as is the case in any religious meeting.

(Matsebula, 1993:230).

Kwasemandvulo emaSwati bekati kutsi kuneMvelinchanti lowavela kucala, lekunguye lowadala konkhe lokukhona emhlabeni. Kungako emaSwati atsembela enkhosini yawo kutsi nakwentiwa sibhimbi sencwala, kusuke kubongwa kuye Mvelinchanti. Phela vele bahlanganyela ethemphelini labo lekusibaya eLudzidzini, kubonga kuMvelinchanti minyaka yonkhe. Wonkhe wonkhe losuke alapho uyatsatseka ngendlela kunesizotsa ngayo. Empeleni kutsiwa vele incwala ayibukelwa, iyagidvwa. Incwala yenteka nangabe labadzala labati kuma kwenyanga sebabuke babona kutsi seyime njani ngaleso sikhatsi, kuvamise kutsi kube emkhatsini kwenyanga yeMphala naLweti bese-ke uyacala lomcimbi lotsatsa emaviki lamatsatfu. Kucala ngekuphuma kwalaba lekutsiwa bemanti, bahlukane emacembu lamabili. Lelinye licembu lilibhekisa eMozambiki elwandle i-Indian lapho yonkhe imifula lesuka eSwatini ingenisa khona tinsila takhona. Lelelinye libandla lona lilibangisa emifuleni iNkomazi kanye neMgwenya lapha seyitawungena ngaseMozambiki, khona inganiphela lemifula inetinsila tendzawo leyatiwa ngekutsi yiMphumalanga lebekuyindzawo yawo emaSwati kudzala emaBhunu asengakalisiki emalegeni. Lamanye emanti akhiwa emfuleni iMbuluzi. Lomcimbi wekutfuma laba bemanti wentiwa yiNkhosi neNdlovukati emnyango wendumba lapho iyala khona baholi balamacembu ngekutsi batiphetse kahle endleleni. Kantsi ngembi kwekutsi baphume kuyiwa esibayeni lapho batfola khona imiyalo yekugcina nekubafisela

luhambo loluhle sebafilelwa ngiyo iNgwenyama kanye neNdlovukati. Kusukela nje nakuphuma bemanti iNkhosi iyahamba iyobhaca layingabonwa khona. Empeleni imicimbi yesive ayiyingeneli kudzimate kuphele incwala. Konkhe lakwentako kwesive ukwentela emahhovisi akhe. Lapha ngulapho kutsiwa iNkhosi isuke ihlabe likhefana.

Labemanti bahamba baphetse tindziwo lekutsiwa yinkhosatane. Nakwentekile wahlangana nabo, kutsiwa usuke sewuyinyatsele inkhosatana kube nenhlawulo loyikhokhako ngaloko. Ngalamanye emagama, kumele nawubabona, uvele utsi galo yephuka. Bake bakutfola, kudzala bewuhlawula ngebuhlalu nobe yini letentiwe ngetandla. Nyalo sewuhlawula ngemadlana nje lencane. Uhlawuliswa khona lapho, kungenjalo batakukhumula timphahla takho ngenkhani. Tonkhe timphahla letitsatfwe ebantfwinini tiyashiswa ngelusuku lesitfupha lencwala eLudzidzini. Kuyatila kutsi bemanti bangene emtini wakaMatsebula nobe kaVilakati. Emanti akhiwa ekuphumeni kwelilanga uma inyanga seyigcwele. Uma kwenteka kutsi liphume lilanga ingakagcwali, emanti akhiwa ngelilanga lelilandzelako. Babese bacala umshikashika weluhambo lwekuphindzela emuva.

Licembu leliya elwandle liholwa umfundisi wesive sakaMkhatjwa losuka endzaweni yakaLwandle dvutane nakaManzini. Lelicembu nanalo lehlukana katsatfu. Licembu lelikhulu licondza ngco elwandle. Licembu lesibili lona lelatiwa kutsi Bemzaca lihamba ngemfuleni Lusutfu ngasenyakatfo nayo, bakhwele intsaba Lubombo, bafike esicongweni sayo, batsatse emakhatsakhatsane latsite alomcimbi. Lelesitsatfu lona liwela Lusutfu liye ngaseningizimu nayo baye enshonalanga nentsaba Lubombo lapho bafike batsatse khona emakhatsakhatsane ngasentsansi nayo. Lamacembu atsi nasekacedzile abuyele khona kaLwandle emva kwemalanga lalishumi. Lapho kutfunyelwa umbiko eLudzidzini kutsi sebabyile. Ludzidzini-ke lona litawutfumela livi kutsi abete nini khona. Lelelinye licembu lebeliye ngasemifuleni iNkomazi neMgwenya lilindza ngasentsabeni uMdzimba bese lihlangana naleli lakaLwandle nasekuyiwa esibayeni. Emini yalelo langa inyanga kutsiwa iyafa ngembi kwekutsi lensha ivele ngebusuku lobulandzelako. Bemanti batfwele tindziwo letimbili (emakhosatana phela) kanye nemakhatsakhatsatane

bangena esibayeni ngelisango lelikhulu lapho baphume khona. Umholi wabo uhaya tibongo teNkhosi atsi angacedza bese bonkhe basondzela ngasenhlabelo.

Indvuna yelibutfo leyise weNgwenyama ingena nelibutfo layo kulelosango lelikhulu bahlabelele Inqaba kaNqotfula, beme ekhatsi nesibaya bese bacala lihubo lencwala lelatiwa ngekutsi sandla sesihayo. Lesigaba satiwa ngekutsi kuvulwa kwemahubo encwala. Lelihubo lihutjwa kusukela lapho kudzimate kufike sikhatsi lapho inkhosi ijikijela luselwa lwEmbo khona ngelilanga lesine lencwala. Leliselwa phela lingulokunye lokulandvwe ngulamacembu akaLwandle.

Emabutfo angena esibayeni ngekuhleleka kwetigaba tawo ahlanganyele nendvuna yeLudzidzini bese-ke kuyacalwa kugidwa incwala. Nakushona lilanga iNgwenyama ihlafuna letinye timphandze. Loku ngiko lokucedza lusuku. Ngelilanga lelilandzelako emabutfo angena esibayeni ngembulukusa bachubeke nekugidza bese kutsi nalitsi phasha lilanga iNgwenyama iphindze ikhwife futsi ngaletimphandze. Ngelilanga lapho inyanga igcwele khona, imvamisa emva kwemaviki lamabili incwala yacala, emabutfo abutsana elawini lenkhosi. Kutsi nje emva kwemadina bese nayo inkhosi ihlanganyela nemabutfo ayo kuyagidwa sikhashane. Nasekuphele lokugidza kubese kutsi bafana labancane labasengakamtsintsi umuntfu lomsikati, batfunywa kuyewukha lusekwane. Konkhe loku lebesolomane kwenteka kubitwa ngekutsi incwala lencane. Kuphuma kwalabafana labayokha lusekwane bahlolwa libutfo lelincane kusuke sekukucala kwelilanga lencwala lenkhulu. Ngembi kwekutsi basuke labafana bayayalwa kwekutsi batiphatse kahle endleleni. Loluhambo libanga lelingemakhilomitha langu-96 kuya nekubuya. Bafika lapho selishonile, balindze inyanga ize iphume. Babese bajuba emagala elusekwane. Bakwenta loku nje bayahlabelela lihubo lakhona labatalihlabela busuku bonkhe badzimate bayewutfula lolusekwane eLudzidzini.

Ngulowo nalowo unakekela emagala akhe, kutsi angatsintsani newalomunye kwenteke angenwe butsi. Bafika esigodlweni sendlovukati ngentsatsakusa. Lotawufika lwakhe lusekwane lubunile, utfolo kujeziswa lokumetima kubontsanga yakhe. Bambavula kube matima. Kubuna kwelusekwane kukhombisa kutsi sewuke walala nalo ke watfolo umntfwana. Ngetikhatsi tensimbi yesikhombisa ekuseni,

bangeniswa ngelisango lelikhulu, bayobeka lolusekwane ngasenhlabelweni. Nasebabekile emabutfo lamadzala ngetigaba tawo, ayangena esibayeni achubeke nekugidza. Loku kusho lilanga lesibili lencwala lenkhulu. Ngelilanga lesitsatfu bafana labasengakatfombi bagcogca emagala esihlahla sembondvo lesimila ngaphandle kwelikhaya. Emacembe aso asetjentiswa nelusekwane kutfunga inhlambelo. Kutsi ntsambama ngalelo langa bese tinkhomo tingeniswa esibayeni nemabutfo bese ayangena. Inkhunzi lemnyama bhuze (umdvutjulwa) igalelwa iyiswe kulenhlabelo ilandzelwa yiNgwenyama. Bafana labancane basondzela dvute nemnyango wenhlambelo. INgwenyama ibese ishaya lenkhunzi ngelutsi lwelukhetselo lwalomsimeto. Lenkhomo iphuma lapho igijima ihlanya. Emajaha kumele ayibambe ngetandla, ayitinyatinye, ayidzimule phansi endzaweni lengcwele, ayibulalele khona. Ngalobo busuku iNgwenyama ibuye ilume futsi lekuluphawu lwekucala kwekudliwa kwetilimo letinsha.

Lusuku lwesine lusicongo sencwala. Ngembi kwekuphuma kwelilanga, inkhosi iphindza futsi ilume timphandze. Labamele emave abo bakhelwa lithende lekubahlalisa. Kutawutsi-ke emva kwemadina ngabo-2, emabutfo avunule aconsa ngekwetigaba tawo, angena esibayeni ahleleke kahle bese kugidza kucala ngabo-3. INgwenyama iphuma esigodlweni sayo kubuka umbutfo wetekuvikela lome ngendlela lehlekile. Batsi ngesikhatsi sengwenyama Sobhuza Wesibili loku bekwenteka njalo nga-3 enhloko. Ibese iNgwenyama ingena esibayeni ngenshungunshwini, abuke emabutfo akhe, abese sewundlulela ethendeni kubingelela tivakashi nalabamele emave abo. Ibese seyiphindzela kumabutfo ayo iyewuchubeka nekugidza.

Naseliyotsambama kwenteka lasekunesizotsa kakhulu ngobe bese kuthula ungatsi kufiwe. Inkhosi ibese iya ngasenhlabelweni isingatfwe bantfwabenkhosi mbamba nebakubo bengati. Loku ngekusho kwalabatiko batsi kukhombisa luphawu lwekutsi iyinkhosi nenhloko yebakaDlamini, ashiye live nalaba labangesibo bakaDlamini labamtondzako. Emabutfo alandzela laba labatihlobo tengati. Ekugcineni inkhosi iyanyamalala, ingene enhlambisweni lapho ifike ivunule ngekwemlandvo nangekwemsimeto wakhona, iphumele ngaphandle igiyagiye

tiwombane letitsite. Emva kwesikhashane, kutawuvakala kumemeta kutsi: 'Awaphume ematfonga!'. Loku kusho kutsi baka Dlamini abaphume esibayeni. Kusukela lapho iNgwenyama iphosa liselwa lemsimeto lelatiwa kutsi liselwa lwEmbo esihlangwini lesimnyama lesibanjwe ngumfana lokulaba belikhetselo lebeme emkhatsini kwemnyango wemhlambelweni nemabutfo. Emva kwekuphosa leliselwa, iNgwenyama iphindzela emhlambelweni ilandzelwa ngulomfana lophetse leliselwa. Kuphoswa kwaleliselwa kusho kuphetfwa kwelusuku, kusukela lapho kuhlatjelwa kwemahubo encwala kuyema kudzimate kufike umnyaka lotako futsi. Wonkhe umuntfu uyaphuma esibayeni. Emabutfo ngekwehlukana kwawo aya emfuleni kuyewugeza. Emva kwekuba sekagezile emabutfo aphindze abuye khona esibayeni ayoma etindzaweni tawo. Ingwenyama iyaphuma emhlambelweni ihlale dvute nesihlalo sendzabuko sebukhosi, lekuyinhloko yenyatsi. Lamanye emabutfo ayagiya, aphoseke akhombise injabulo. Ingwenyama ibese iyalela emabutfo kutsi abuye etindzaweni tawo.

Lusuku lolulandzelako kuba lilanga lekuphumula, lelatiwa ngekutsi sitila. Ingwenyama ihlala ithulile emhlambelweni. Kute lokwentekako esibayeni. Bemanti bayazulazula, bahambe bahlawulisa labo labatfolakala balele, bagcoke bucwebe, bahleti emacansini, bahleka, bachebulana, nalokunye nje lokungakemukeleki emasikweni nasemihambeni yemaSwati. Lilanga lelilandzelako liba ngulesitfupha kwacala incwala lenkhulu. Ekuseni ngeluvivi emabutfo atfota tinkhuni latibeka esibayeni. Emadvodza lakhetsiwe abeka letinkhuni kulungisele kubasa lomkhulu umlilo. Konkhe lokusele kwalomdvutjulwa naletintfo lebetitsatfwa ngulabemanti ebantfwini nabasaya nalesikhatsi sebabuya elwandle kanye nemacansi kanye netingubo letindzala tenkhosi tifakwa kuletinkhuni letilungisele kubasa lomlilo. Umlilo wokhelwa ngeluvatsi. Inkhosi ibese igeza ngemanti aselwandle kanye nemafutsa. Naseyicedzile emabutfo, nasahlobe ngemvunulo lenhle, angena esibayeni kutewugidza emahubo latayelekile emigubho. Inkhosi iphuma enhlambelweni ihlanganyele nemabutfo. Umgidvo uphela ngengoma ledvumile iNqaba kaNqotfula.

Kusukela lapho indvuna itsatsa imiyalo eNgwenyameni, itjele emabutfo kutsi ayewuhlakula emasimu ebukhosini lekutawenteka ekuseni ngelilanga lelilandzelako. Kuhlakula kutsatsa emalanga lalishumi emva kwaloko bese emabutfo aphefumulelwa yinkhosi esibayeni lapho yetfula khona inkhulumo-mgomo bese iyawacitsa emabutfo. Kuhlatjwa incumbi yetinkhomo lapha kudliwe, kufinywe ngengcoza emabutfo atibusisa. Isuke seyiphelile-ke lapha incwala, emabutfo sakhululekile kubuyela emakhaya awo lehlukene. Langentansi kuniketwe Inqaba kaNqotfula yeludvumo kanye nengoma yelusekwane:

Inqaba kaNqotfula

Inqaba kanqotfula ,

Wena weSilo

Inkhunzi yetfu

Okandaba yee...

Inqaba kanqotfula

Longangezwe

Longangezwe

Siyamntuntuzela

Lomntfwan' usakhula

Longangezwe

Shhiya- hho

2.9.2 Umhlanga

Umhlanga ngumcimbi lowentelwa kukhombisa inhlonipho kuMhlekezi, iNdlovukati phela. Umkhosi wemhlanga ungumcimbi webeNguni. Umhlanga ugidwa ekupheleni kweNgc nobe ekucaleni kweNyoni. Kungumcimbi lowetsanyelwa tingabisa letisuka kuto tonkhe tigodzi takaNgwane ngisho naseSikhwahlande imbala. Tingabisa tisuke lapha titewugawula umhlanga kuyowakha liguma leNdlovukati esigodlweni. Lona ngumcimbi lowetsanyelwa ikakhulu ngulabasikati, ingani tingabisa tisuke tivunule indlamu, tibunu titihlalele ebaleni. Kepha kubakhona nemajaha lagadza letingabisa. Akukho mnyaka lobekiwe kutsi kumele ingabisa ibe nganani kepha ngalokuvamile kuba ngemantfombatane lasukela eminyakeni lelishumi nakutsatfu kuye kulelishumi nesishiyagalolunye. Kepha kuyenteka nalabancane kunaloku nobe labadzadlane bangenele nabo umhlanga.

Lokubalulekile kutsi wonkhe longenele kumele abe intfombi ntfo. Ingani phela kuyatiwa kutsi nawungageca umhlanga kantsi sewuke wawetwa kuyonakala. Ngeliviki lekucala tingabisa tigece umhlanga etindzaweni letikhonjiwe. Tingabisa letindzadlana tihamba libanga lelidze kuyogeca lomhlanga, kutsi leti letisenetimpfumamlotsa tona tigece dvutane. Licophelo lalomcimbi liba lapho tingabisa setimikisa umhlanga esigodlweni seNdlovukati setihlobe tiphelele. Lapha- ke leti lesetetsenjisiwe tibonakala ngemibala letsite. Bantfwabenhosi bona babonakala ngekufaka emagwalagwala etinhloko, bahola letingabisa kugidwa kuyoniketwa iNdlovukati lomhlanga. Letingabisa tihlukana ngemacembu alapha tisuka khona, kantsi nekugiya kwato akufani. Nguleli naleli libutfo linetingoma talo

kanye nendlela labagidza ngayo. Phela onkhe asuka afuna kugidza adlule lamanye. Tigidza tindlule tiyewungena ngemuva esibayeni lapho uyolahlwa khona lomcimbi. Kutsiwa nangabe kukhona lokushaya emanti lesekweniwa nguleyo ngabisa, umhlanga wayo uyabuna. Loku kulihlazo lelimbi kabi lelikhombisa kungcola nekungatiphatsi kwaleyo fombatane. Emantfombatane lamaningi aphatsa emathoshi kukhombisa kutsi bebawugeca ebusuku lomhlanga. Ngelilanga lekugcina, tingabisa tigidzela iNdlovukati bese umcimbi uphela ngekutsi kudliwe kubuswe. Tibukeli tivumelekile kuyewubuka umhlanga kepha atilokotsi nangeliphutsa titsintse letingabisa. Kudzala bekuvamise kutsi iNkhosi ikhetse inkhosikati ngemcimbi wemhlanga kepha kulamalanga akukavami loku. Lena ngulenze ingoma longahle uyive emkhosini wemhlanga:

Live

Lelive lelive linjani

Hho – labola

Kwabavela tsine laze labola

Hho - labola

2.9.3 Tingoma tekugidza

Vilakati naSibandze (1997) babika kutsi leti tingoma letihlatjelwa uma kujatjuliwe. Kungaba sekuya nobe emicimbini letsite, emimemeni, emtsimbeni nobe kuphi lapho bantfu basuke batijabulele khona. Tingoma tekugidza tehlukahlukene kukhona temmiso, tekutsamba, tengadla, njalonjalo.

2.9.3.1 Tingoma temmiso

Ummiso ugidwa tintfombi kanye nabomake belutsango. Tingoma tesiswati ticanjwa tisuselwa etintfweni letentekako eveni. Akumane nje kucanjwe ingoma ngobe kumele kuhlatjelwe kepha tingoma titeka indzaba lotsi nawuyiva ubone kutsi loku kusikhalo setintfo letingahambi kahle. Lengoma lengentasi ikhonona ngesento lesimbi sebelumbi sekutsi bafike batsi batifikanamtfwalo basike live emapulazi intfo

lebeyingatiwa esiveni semaSwati. Lokubi kutsi basika lelive nje ikhona inkhosi yemhlaba lekungiyo leyengamele lelive. Lapha kulengoma kukhutwa labamhlophe ngalesento sabo lesibi kangaka. Bomake bafuna kwati kutsi bakwentelani loku labelumbi bekuchamuka. Kuyatfolakala futsi kutsi sigodlo seMbube Mswati Wesibili besikaHhoho:

Mswati Yinkhosi

Mswati yinkhosi kaHhohho
Wabekwa, wabekelw' emaSwati
Chamu – chamu balisik' emalageni
LakaNgwane balisik' emalageni
Balisik' emalayini
Ngabe bakwentela kwentani?
Chamu – chamu
Balisika emalageni

2.9.3.2 Tingoma tekutsamba

Tingoma tekutsamba tigidwa bomake. Munye uyayicala lengoma bese labanye bayamvumela, bashaye tandla abese sewuyasukuma lomunye agidze, atsambe phela. Nalapho njengobe sekushiwo lengoma leniketwe njengesibonelo, ilandza indzaba lendze lebulungu. Lokumangalisako kube kujabulisa lapha kutsi labomake lenkhulumo lebulungu bayente yemukeleka kungako baze bagidze nje. Ngalokuvamisile bomake besilumbi angeke nani bavume kuva kutsi indvodza isemashendeni. Kona kusento lesibi lesi lesentiwa ngulendvodza lekukhulunywa ngayo lapha kepha bavele bakwenta ingoma kangangekutsi nobe vele ngabe lomunye utewufika ekhaya ayitfole ingekho yakhe indvodza nakakhumbula lengoma, itawubohla inhli tiyo yakhe:

Iphi indvodza yami

Iph' indvodza yami?

Uyibuta kubani

Isemashendeni.

Ngikhala ngendvodza yami

Uyibuta kubani

Isemashendeni.

2.9.3.3 Tingoma tekuhlehla

Kuhlehla kukugidza lokwentiwa ngulabadvuna nalabasikati. Kuhlehla ngulokutsi utsi uhlabela ube uhamba. Lapha bantfu bahlabela bahamba. Laba labahlabelako bayahamba kepha bahamba ngesigci sinye, abemi ndzawonye njengoba kwenteka uma kugidwa letinye tingoma njengemiso. Leti tivamise kuhlatjelwa ngemabutfo uma asebenta nobe atihambela nje kungakonakali lutfo. Kungenteka kube libutfo lemajaha nobe libutfo labomake letintfombi lelelihlehla akubi nandzaba loko. Phela netingabisa natibuya kuyewugeca umhlanga tiyahlehla. Kantsi nelibutfo labomake, lutsango nanalo liyahlehla. Lengoma lengentasi iyakhombisa kutsi lomlamu lapha kukhona lakwentako ngekuphatsaphatsa lendvodza yadzadzewabo kuze kuse. EmaSwati phela nasekuyiwa etingomeni akanamfihlo, avele indzaba ayibhibite emini kalobha:

Mlam' wami

Wangiphatsha kwaze kwasa

Yemlam' wami

Ungiphatsha kanjani.

Wangiphatsha kwaze kwasa

Yemlam' wami

Ungiphatsha kanjani.

2.9.3.4 Tingoma tengadla

Ingadla ingumgidvo lovulekile. Wonkhe umuntfu lonelikhono nebugabazi bekugidza uyayigidza. Igidvwa bobabe, emajaha, bomake kanye netintfombi. Kudzingeka kutsi kube namunye lohlabela embili bese laba labanye bamvumele bashaye tandla, asukume aluvatfute lunyawo luye etulu. Kuyenteka babe baningi labashaya ingadla akunankinga. Lokubalulekile kutsi lunyawo lwakho uluphakamisa njani. Phela ingadla ikhombisa kutsi ukwati kanjani kushaya phansi ngelunyawo naselubuya etulu. Nanato letingoma tinemlayeto lobalulekile letisuke tiwutfula njengobe unjalo. Lapha ngentansi nje lolomsikati uyasho kutsi wagana khashane lekulandzela sona saga sesiSwati lesitsi indvuku lenhle ngulegawulwa etiveni. Kwangatsi futsi kunenkhumbulo ngobe tintsaba tenta kutsi angakwati kubona lapho kunesingani sakhe khona:

Lezontaba

Ngagana khashane

Kulezontab' uyakhala make

Kulezontaba

Ngagana khashane

Kulezontaba

2.9.4 Tingoma temicimbi

Lapha sitawuphawula ngetingoma temtsimba netekumekeza njengetingoma temicimbi. Tingoma temicimbi cishe nato tiyefana naletinye tingoma temaSwati ngekutsi umbiko lokhona lapha uteka tindzaba. Empeleni umuntfu angayiteka ayicedze indzaba asebentisa ingoma. Phela ingoma akekho loncatjelwe kukhuluma loku lokungekhatsi enhlityweni yakhe. Empeleni lapha utfola nekutsi lomake uyabalisa ngalatakutfola lapha ekhakhake. Loluhlobo lwetingoma vele licondzene nalabasikati. Bomake phela labagidza umtsimba babuye bamekeze. Tibukeli tiba tiningi nakugidvwa umtsimba kepha ngesikhatsi kumekeza kuvamisa kuba

nebemndeni kanye nabomakhelwane imvamisa, ingani loku kwenteka ekuseni kantsi futsi kusuke kuzotse kakhulu kunetinkhulumo tekuyala. Imilayeto lekhona kuletingoma ikhombisa lusizi kanye nenhlupheko bomake labahlangabetana nayo emendvweni. Kepha akugcini lapho ngoba utfola letinetifundvo letinyenti mayelana nekutsi kumele makoti atiphatse njani. Phela labasikati bamagagu ekucambeni tingoma manje nalapha utfola tingoma letinemagama lahlaba umchwele sibili.

2.9.4.1 Tingoma temtsimba

Tingoma temtsimba ticulwa futsi tihlatjelwa bomake imvamisa. Umtsimba asuke akhona emajaha laphелеketela labomake kepha akatsintseki ekucambeni tingoma wona, ayalandzela nakugidvwa ngobe phela vele emaSwati ayakwati kugidza nekuhlabela, manje akubinankinga uma ahlanganyela nabo bomake. Tingoma temtsimba tihamba nesikhatsi kucanjwa kwakhona, atihlali tinguleto takudzala kepha bomake bahlala njalo babuka imphilo eveni bese bacamba ingoma ngaloko. Ngalamanye emavi letingoma tinemlandvo walokwenteka emphilweni yemaSwati. Kusho kutsi nawulalela tingoma temtsimba, utfola nekutsi imphilo yemaSwati injani nobe kuphilwa njani ngobe phela teneka emaciniso ebaleni. Kulengoma lengentansi makoti uyayalwa kutsi kumele alalele bekhakhakhe. Lokuhle ngetingoma temaSwati kutsi loku makoti utjelwa emini kalobha futsi kunebantfu labanyenti labevako kutsi uyayalwa. Lengoma isitjela lokunyenti lekufaka ekhatsi nekudla emasi. Siyati kutsi labasikati nemasi ngesintfu akuhambelani kahle. Loku kufakazela kona kutsi tingoma temaSwati tinemibiko lebalulekile, atifani naleti lesitiva nyalo tisanganisa bantfwana tibe tingenawo umlayeto lotseni letiwetfulako:

Ubolalela

Ubolalela!
Lesi enye!
Ubolalela laph'ugane khona.
Dlala nsizwa dlala mkhwenyewetfu.

Ubohlonipha!
Lesi enye!

Ubohlonipha laph'ugane khona.
Dlala nsizwa dlala mkhwenyewetfu.

Udl' emasi!
Lesi enye!
Udl' emasi laph'ugane khona.
Awuzwa yemkhwenyewetfu.

Sewutabaloya!
Lesi enye!
Sewutabaloya laph'ugane khona.
Awuzwa yemkhwenyewetfu.

2.9.4.2 Tingoma tekumekeza

Kumekeza kusicongo semtsimba. Ingani ngulapho kuvela khona emaciniso kutsi makoti ubatsandza nganani bekhakhakhe. Lapha makoti usuke enta sifungo sekugcina ngobe uhlaba phansi ngesikhali, akhombise kutinikela kwakhe kulelikhaya. Kutsiwa talukati timdzakata ngenhlamba adzimate akhale. Lokukhala kwangatsi ngiko lokukhombako kutsi utimisele nganani. Kepha konkhe lokwentako lapho esibayeni kusuke sekusho kona kutsi banikati bemuti basuke nanabo balapho, ingani sibaya silithepeli lemaSwati. Ngekumngenisa esibayeni umfati, kusho kona kutsi sevele ungewalelokhaya ngobe phela ngesintfu labasikati abalubhadzi esibayeni. Kute lomsikati angene esibayeni kunemisimeto lekumele yentiwe ngumnumzane welikhaya lelo.

Imibiko letfolakala kuletingoma tekumekeza uvele ulusizi ngobe phela makoti sekuvele kumkhanyele kutsi sewuhlukene nebakubo. Umendvo batsi ungumkhumulansika, manje intfo lenjengaleyo angeke nani utsi uya kuyo ujabule kuze kuvele lemhlatsi. Tingoma tekumekeza tisikhalo sabomakoti batikhalela kukhona nebakubo ngalemphilo lensha lesebatayitsatsa. Lilanga lekumekeza lililanga lekugcina lemtsimba manje, emehlo alabadzala asuke atse njo kulolomekezako. Bafuna kuva kahle konkhe lakukhulumako nalakuhlabelako kutsi kunekutimisela yini nobe nje uyanyembenya. Makoti nanaye utiva sangumakoti lophelele emuva kwekumekeza ngobe ngulapho afunga khona. Lengoma

lengentansi ifakazela kona kutsi tingoma tekumekeza tiveta kukhala kwabomakoti. Lapha lomakoti ukubeka ngalokusebaleni kutsi ukhumbula bontsanga yakhe ingani phela sewukulesinye sigaba yena. Futsi lengoma iyaveta kutsi kumekeza kwentiwa ekuseni ngembulukusa ngobe naku bontsanga yakhe basalele:

Bontsanga yetfu

Ngibashiye balele bontsanga yetfu

Yehha – yehha – yehha – ye

Ngibashiye balele bontsanga yetfu

Ngandzindza nelive bontsanga yetfu

Ngandzidza nelive bontsanga yetfu.

2.9.5 Tingoma tekusebenta

Tingoma tekusebenta livese ligama liyatichaza kutsi nguloluhlobo lwetingoma letihlatjelwa uma kusetjentwa. Bacambi baletingoma baticamba tikhombe kubambisana nekukhutsatana. Awukho umsebenti lomelula kepha ngenca yekubambisa uba malula futsi uhambe ngemandla. Letingoma tiggugcutela kutsi bantfu basebente ngemandla lalinganako babe bajabulile futsi kunesigci lesibaniketa emandla. Bumatima balomsebenti ababuva nani ngenca yekubambisana. Sigci lesibakhona sekuphindzaphindza sekwenta kutsi labasebentako baye kanye kanye emsebentini kube mnandzi. Nato-ke tingoma tekusebenta kunemlayeto lotsite letiwetfulako esiveni. Lapha kutawubukwa tingoma telilima neticubulo.

2.9.5.1 Tingoma telilima

Tingoma telilima tihlatjelwa lapho kwentiwa khona imisebenti letsite njengekuhlakula, kubhula kanye naleminyane imisebenti leyentiwa bantfu labanyenti bawuhlanganyela. Labantfu basuke babambisene kutsi lomsebenti uhambe kahle. Letingoma tibenta babe nemdlandla. Kuhlabelela kuyamtfokotisa lodzabukile

manje nabo laba labasebentako kutsi basebente ngemdlandla nangemfutfo. Umsebenti uyashesha kuphela uma bantfu babambisene futsi baya kanye kanye kulowo msebenti. Ngisho nobe ngabe sewuphelelwa ngemandla kepha nakuhlatjelwa uyagcugcuteleka. Nemavila akabonakali nakunelilima lihlabela kanye emsebentini. Umbiko lokuletingoma awukabaluleki kangako kulaba labasebentako kepha ngulesigci lesikuletingoma lesenta labantfu basebente ngekutimisela:

Mfaz' wenduna

Mfaz' wenduna

Gwabule' emaloko sikubone

Gwabulemaloko

Gwabulemaloko sikubone

Gwabulemaloko.

2.9.5.2 Ticubulo

Ticubulo tisetjentiswa kakhulu emadvodza nabukene nemsebenti lomatima sibili. Nangabe kukhona umsebenti lomatima sibili lofana nekucukula tinsimbi letisindzako noma kumba imigodzi, ticubulo tenta kube lula kwenta lowo msebenti ngendlela lelula. Laba labahlabela ticubulo basuke bajuluke bamanti nte kepha batenelisa ngalokuhlabela. Umlayeto awunamsebenti kangaka kulaba labasebentako kepha ngulesigci salengoma lesenta labantfu basente kanye kanye. Kumetima kuphakamisa noma kumba lilanga lishisa manje ticubulo tiba lusito ekwenteni lomsebenti ungavakali. Nasemidlalweni yekudvonsana ngentsambo kuyevakala bahlabela ticubula kubanika umdlandla ngisho nalabamhlophe imbala. Lokuvelako ngalombiko waletingoma kutsi tiyahlekisa kwentela labantfu bakhululeke. Kulena ngoma lengentasi nje kuyevakala kutsi batsi labantfu basebenta kamatima babe bacabange boswenka emadolobheni. Lengoma bayihlabela khona emadolobheni, lishisa bhe lilanga. Kuyenteka esikhatsini lesinyenti labafake bothayi badlule vele kuhlatjelwa lengoma kepha kute labangakwenta ngaphandle kwekutendlulela:

Jikiliji

Jikiliji ma

Yenkomo kababa

Jijikiliji ma

Yeyi – vu

Naba boswenka

Bafak' ebothayi

KaManzin' edolobheni.

2.10 Kudla kwesintfu nekutfufukiswa kwelulwimi

EmaSwati njengato tonkhe tive tebantfu atsebelele kakhulu kulokulinywa emasimini kondla bantfwababo. Liphalishi kungashiwo kutsi ngiko kudla lokusisekelo emaSwatini kutsi lishitjwa ngani akunandzaba loko. Kukhombisa kutsi emasimini ngulapho emaSwati atsebelele khona adzimate acamba nenyanga yaBhimbidwane ngobe vele kusuke kubhidwa lokudla lokulinyiwe. Tinyenti-ke tinhlobo tekudla kwemaSwati letikhona futsi letisisekelo semphilo. Labati kabanti ngetemphilo batsi kudla kwesintfu kunawo wonkhe umsoco nemavithamini ladzingeka emitimbeni yetfu. Ingani kudla kwesintfu kudliwa kusekusha, kuphuma emasimini. Ummbila nje ngesintfu awulali, uvele udlwe lelo langa. Kepha kuyateka kutsi wesilumbi siwutsenga etitolo singati kutsi wafulwa nini.

Lokwenta kutsi kukhulunywe ngekudla kwesintfu lapha kutsi kudla kwesintfu sekutsandza kubukelwa phansi. Ingani bantfu sebangenwe silumbi lesesibente bakhohlwa kudla kwabo kwendzabuko. Kudla kwesintfu akufakwa emafutsa njengobe kwenteka kulokwesilumbi futsi nobe kufuswa, kusuke kungalahleki lutfo kuko ngobe akufakwa tikweticandzisi kepha komiswa elangeni. Emasi esintfu nje anemsoco lomangalisako ngobe akangulwa, akhishwa lobunandzi bawo njengobe kwenteka kulawa esilumbi. Ngisho nelubisi lwakhona kunemehluko lomkhulu ngobe kuyevakala kutsi lesintfu linemsoco kantsi lelesilumbi lona ngisho nobe

ungatsi uyalubeka, lugucuka lube manti, lungabi mangcanga. Kwangatsi futsi lungetwa ngemanti lolwesilumbi ngobe phela lubisi kumele nawulubeka, lucine lube masi kepha akwenteki kulolu lwesilumbi. Kunengi lokungashiwo ngekudla kwesintfu nekwesilumbi kepha lapha kutawuvetwa kudla kwesintfu nekubaluleka kwako ekutfufukiseni lulwimi lwesiSwati. Lokudla lokutawukhulunywa ngako nguloku lokutsatfwa kwangatsi sekubucaba kudla kona kulesikhatsi sanyalo. Lokudla kusekhona nanyalo kutsi nje bantfu sebatitsandzela silumbi. Inkhukhu yesintfu, nakubekiswa nje, bantfwana banyalo abayifuni nekuyibona inyama yakhona ngobe batsi icinile futsi ayisimnandzi kepha lokwabolamtutu bakudla baze babhashe nalamatsambo akhona laphushutelako. Lokudla kutawuhlukaniswa ngetinhlobo takhona. Kutawukhulunywa ngalokulinywako, ngalokudliwa kuluhlata, titselo kanye nekubaluleka kwako ekutfufukiseni lulwimi lwesiSwati.

2.10.1 Kudla lokulinywako

EmaSwati anesisho lesitsi: 'Phezu kwemkhono'. Lekusho kutsi kuphila kusetandleni tabo bantfu kungako kulima nje kuyimphilo yemuntfu loliSwati. Naku-ke kudla lokulinywa maSwati:

2.10.1.1 Ummbila

Ummbila usisekelo sekudla emaSwatini. Besekuchaziwe kutsi liphالishi likudla lokusisekelo emaSwatini. Liphالishi lentiwa ngawo ummbila ngekutsi lommbila ugaywe wentiwe imphuphu nobe kusilwe. Ummbila kunengi kudla kwesintfu lokwentiwa ngawo kantsi nanawo uyadliwa nje, uphekwe, udliwe ulifutfo bashaye lesibovu. Kuyenteka nabafuna bapheke sentangabomu ngemmbila lomanti kepha lapha kusuke sekuhlanganiswe nalokunye. Ngalesinye sikhatsi ummbila nasewomile kwenyiwa ngawo tinkhobe nobe emancobo kantsi nembasha yemmbila imnandzi sibili kantsi futsi iyasita kucinisa ematinyo. Nyalo bantfu sebadla emakipiki lekuyintfo lengumaphelela emlonyeni, ingawacinisi nakancane ematinyo. Lokutsandwa kakhulu ngemmbila tinkhwa takhona, angeke usinike lesinelidvolo natiphekwe tavangelwa ngendlela yakhona. Futsi nobe utidla tinkhwa

temmbila uyeva kutsi udla kudla lokunemsoco. Ummbila uyakwati kutsi ubekwe esilulwini nasewuvuniwe ubekelwe kudliwa ngalesinye sikhatsi nasekunendlala. Kantsi labadzala bayakwati nekuwumbela phansi engungwini kuyilwe. Lowo mmbila ubitwa ngekutsi sancote. Lommbila umbelwa esibayeni. Labatiko batsi ungahlala iminyaka leminengi solomane ungakonakali. Lokunye lokwentiwa ngemmbila yinembe, sijabane, inhluziba, emancobo, sishwala, incwancwa, lijingi, libhedla, lidzishela, lukhotsi kanye nalokunye lokunyenti.

2.10.1.2 Ematsanga

Ematsanga nanawo akudla lokubalulekile emaSwatini. Ematsanga alinywa kanye nemmbila kantsi kuwo kubuye kutfolakale umbhidvo wetintsanga nasengakavutfwa. Ematsanga lamancane entiwa sicobetelo nakuphekwa umbhidvo wetintsanga. Ematsanga nasavutsiwe ayaphekwa, entiwe inceke bese kuyadliwa njalo. Emanti laphuma nakuphekwa inceke kutsiwa yinkhovu, ayanatfwa-ke wona. Ngematsanga kubuye kwentiwe sidvudvu.

Ematsanga latayelekile abitwa ngekutsi tikhutane kantsi lawa lamakhulu lanetingedla kutsiwa emaphuti. Ematsanga abuye abetinhlobonhlobo letehlukene, kukhona nje emajoti lenawo aluhlobo lwelitsanga kepha ahlukene ngembala. Uma uke wadla sidvudvu selijoti kuvuleka inhltiyo. Nanobe umuntfu bekangafuni kudla kepha ngekudla lesidvudvu, iyavuleka inhltiyo. Lolunye luhlobo lwematsanga ngemahwabha nobe labanye bakubita ngekutsi ngemakhabe. Emahwabha adliwa aluhlata. Wona-ke atayelekile ngobe nasetitolo letinkhulu ayatsengiswa. Ngalesinye sikhatsi utfola bawacheketile bawenta tincetwana. Kepha nawutsandza ungalipheka nanobe loko labanyenti bantfu abakwenti loko ngobe batsi kugcwala emanti.

2.10.1.3 Emaselwa

Emaselwa fana hematsanga alinywa kanye nemmbila. Nanawo emaselwa uma asemancane entiwa sicobetelo sembhidvo wetintsanga. Emaselwa adliwa

asengakacini, aphekwe bese bantfu bayatibusisa. Emaselwa fana nemajoti ayativula tinhlitiyo talongakufuni kudla. Kunengi lokunye kudla kwesintfu lokwentiwa ngemaselwa fana nesentangabomu. Emaselwa angoma akasadliwa. Kepha minyenti leminyene imisebenti leyentiwa liselwa emisimetweni yemaSwati. Emkhosini wencwala liselwa lenta umsebenti lomkhulu kabi nayinkhosi seyitawungena emhlambelweni ngelilanga lesitfupha. Kantsi futsi nanakugidwa umtsimba, liselwa liyasetjentiswa ngugozolo kuniketa bekhabomakoti nangabe kutfolakale kutsi indlela besevivutsiwe kuye.

2.10.1.4 Emabele

Emabele alinywa kanye kanye naloku lesekubaliwe ngenhla. Wona akhula afane nemfe. Emabele asita kwenta liphalishi, luhhayi, sancapha, inembe kanye netjwala. EmaSwati asuke angakadli nangakehlisi ngetjwala manje emabele ngiwo lekuphiswa ngawo. Emabele ayavunwa omiswe bese abekwa lakuhlala khona kudla njengembila, ematsanga netindlube. Emabele ayakwazi kuhlala lesidze sikhatsi nangabe abekeke lapho angeke angenwa yingobolwane khona.

2.10.1.5 Tindlube

Tindlube timila phansi fana nabhatata. Tindlube atihlanyelwa ngesikhatsi sinye fana naloku lokungenhla lesekubaliwe. Tindlube tihlanyelwa muva. Tivame kutsi tihlanyelwe ngenyanga yaBhimbidwane. Tikhanyelwa emaganu kute timile kahle. Tindlube tiyadiwa tisemanti tingakacini ngekutsi tiphekwe tidwadlwise. Kantsi nalesikhatsi setomile tiyaphekwa tidliwe. Tindlube letiphekiwe kutsiwa ngumbhonyo. Lokungemnandzi ngetindlube kutsi tikhiphisana umoya. Tinkhobe nanato tiyentiwa ngetindlube. Tindlube tingulokunye kudla lokukwatiko kutsi kuhlale sikhatsi lesidze.

2.10.1.6 Emantongomane

Emantongomane akudla lokulinywa kanye nemmbila. Kungulokudla lokumila phansi fana netindlubu. Emantongomane nanawo anemisebenti leminyenti ekudleni kwesiSwati. Imishibo leminyenti ivangelwa ngawo emantongomane lekufaka ngisho nenyama imbala, ikakhulu umcwayiba noma umcwebu. Tinkhwa temmbila nanato tiyanongwa ngemantongomane. Kantsi futsi emantongomane ayagayingwa entiwe imbasha awodvwa nobe ahlanganiswe nembila.

Sentangabomu nanaso sisuke singakapheleli kunongwa nangekho emantongomane. Timbabe ngulokunye kudla lokumandzi futsi lokwentiwa ngako ingcamu, ingani tiyakwati kuhlala sikhatsi lesidze tingaboli. Emantongomane kwentiwa ngawo timbabe letikudla lokumnandzi sibili. Tinkhobe nanato tiyavangelwa ngemantongomane. Umuntfu uyakwati kwenta umshibo ngemantongomane awodvwane. Kunyenti kakhulu lokwentiwa ngemantongomane kungako nje uma akhona ekhaya indlala iyabaleka. Emantongomane ayakwati kubekwa ahlale sikhatsi lesidze angaboli.

2.10.1.7 Tinhlumayo

Tinhlumayo tisamabhontjisi kepha tona tindze. Timbaweni ngulelinye ligama lelisasho tona tinhlumayo. Tinhlumayo timila tenabe njengetintsanga. Emacembe etinhlumayo entiwa umbhidvo. Ngesikhatsi tisesemanti tinhlumayo tiyaphekwa tidliwe. Lapho kuphekwe tona khona ubona ngebantfu basolomane bantfweshula baloshela. Uma setivutsiwe setomile tinhlumayo, tiyavunwa bese-ke kwentiwa ngato lokunyenti kudla. Kukhona nje umbhidvo wato tinhlumayo. Tinkhobe nanato tiyentiwa ngetinhlumayo. Nanato tinhlumayo tiyakwati kugcineka sikhatsi lesidze tingakonakali kepha vele konkhe kudla lokuvunwako komiswe akuvani nani nengobolwane.

2.10.1.8 Imfe

Imfe itinhlanga letikhula tibe ngangemmbila nobe tibe tindze kunemmbila. Imfe yona izacile, isamoba. Naseyivutsiwe ibonakala ngaletishakato tayo. Ematsimba ayo enta inhlanyelo. Idliwa njengemoba imfe. Esikhatsini lesinyenti isita labasebenta emasimini kucosha indlala ngobe bavele batifobotele. Kantsi nebafana labelusako bayatisita ngemfe nobe loko esikhatsini lesinyenti bakwenta bangakatfoli imvumo kubanikati bensimu leyo.

2.10.2 Kudla lokuphekwako

Cishe konkhe kudla lokuphekwako kunguloku lokulinywako. Kepha bantfu bapheka ngetindlela letehlukahlukene. Lapha sitawuchaza ngalamafuphi kudla lokuphekwako esiveni semaSwati kute labangakwati batfole litfuba lekukufundza.

2.10.2.1 Sidvudvu

Sidvudvu kudla lokwentiwa ngematsanga, kungaba lijoti, liphuti, budzibi nobe sikhutane. Lesinye sikhatsi kuyenteka sidvudvu sifakwe lubisi. Leso sidvudvu lesifakwe lubisi sibitwa ngekutsi ludvwidwi. Simnandzi tiga umhlola sidvudvu lesentiwe njalo. Ematsanga acale asikwe entiwe tinceke, atsi nasekavutsiwe bese kuyabondvwa kwentiwa sidvudvu. Sidvudvu siyatehlela nawudla. Asifani sidvudvu nemantongomane ngekutsi sifunisane emanti kunekutsi kube njalo sicedza koma. Sidvudvu bewutsi nawudle sona ube sewucedzile, ungasafuni lokunye kudla. Kwanyalo sidvudvu bantfu basuke basidlela kuvula tinhlitiyo ikakhulu.

2.10.2.2 Sishwala

Sishwala sikudla kwesintfu lokuphekwa kuhlenganiswe imphuphu netindlubu. Loku kuphekwa kubondvwe kwente lokumnandzi kudla loku. Sishwala sinemsoco futsi umuntfu usidla acedze indishi laphakelwe kuyo ngoba siyatehlela. Sishwala sidliwa nobe kunini ingce uma kukhona imphuphu netindlubu.

2.10.2.3 Lijingi

Lijingi likudla kwesintfu lokudliwa cishe bantfu yonkhe indzawo kulelivekati le-Afrika. Lijingi leli labanye balibita ngekutsi yincwancwa, liphekwa ngemphuphu nome emaphepha lentiwe libe manti. Kantsi nemabele ayalipheka lijingi kudliwe kusutfwe. Ngalesinye sikhatsi nakuphekwa liphilishi kutsi kusengakafakwa imphuphu yekucinisa kukhishwe lijingi. Kudla kwasekuseni kulabanyenti bantfu kuba ngilo lijingi. Kantsi nebantfwana bavele bakhuliswa ngalo lijingi. Kepha lelebantfwana libitwa ngekutsi yinembe.

2.10.2.4 Libhedla

Libhedla kushiwo ummbila lomusha losiliwe waba yinhlama wahlanganiswa nembhidvo wetintsanga kanye nelitsanga lelincane bese kuyabondvwa. Litsandvwa kakhulu libhedla nakuba litfolakala ngesikhatsi semmbila kuphela.

2.10.2.5 Lukhotsi

Lukhotsi ngummbila lokhantingiwe wabe sewuyasilwa. Lommbila uba yimphuphu bese kuyadliwa. Kutsiwa lukhotsi nje ngobe naku kuyakhotfwa nakudliwa. Lukhotsi lubitwa ngaloluhlobo nje yingoba nawudla lona uyalukhotsa nobe ulukhume. Lukhotsi ludliwa ngaso sikhatsi semnyaka, ingani ludzinga imphuphu nje lehlala vele ikhona.

2.10.3 Titselo

Uma kungena lihlobo bafana labelusako basuke bati kutsi batawuhlala bashaye lesibovu njalo. Lapha emahlatsini kukhona titselo letitinhlobonhlobo. Lokubaluleke kakhulu kutsi letitselo letinyenti takhona tingumutsi emtimbeni wemuntfu. Kudla titselo bekwenta kutsi bantfu bangangenwa tifo kalula. Emahlatsini kugcwele titselo letenta kutsi bantfu bahlale basutsi ngaso sonkhe sikhatsi. Lapha kutawucocwa ngaletinye taletitselo.

2.10.3.1 Emaganu

Emaganu titselo letimnandzi kabi. Emaganu titselo letikhicitwa sihlahla semganu. Uma sekavutsiwe emaganu, uvele uwaputjute umunye lamanti ekhatsi. Ngisho netinyamatane kanye netilwane imbala, kuphila kahle ngesikhatsi semaganu. Emaganu avutfwa ehlobo lapho bantfu bacedza nje kujabulela Khisimusi. Labanyenti bantfu emaganu bawatsandzela kwenta buganu. Buganu tjwala bemaganu. Lamaganu ayabutfwa, abekwe inchumbi bese ayabhotjotwa, afakwa etindziweni aze alate. Nakasatsandza kufakwa eludziweni emaganu asengakalati kutsiwa ngemagobolo. Asuke asanongotela ngaleso sikhatsi. Lobo tjwala bunatfwa ngulabanganatsi tjwala. Kantsi nasekalatile aphuphuma ingwebu lekhiswa ngesikhetfo nasekubuswa. Nakuyonatfwa buganu kubitana bangani ngekuchwebana ngamunye baze baphelele bayewusitsela kulelo khaya leliphise lobo buganu. Imvamisa bukhishwa ngelidayizi ningaboni kutsi bunganani lapha bukhawe khona. Loku kwenta kutsi emajaha atsatse umtsamo lomkhulu ingani acabanga kutsi butawuphela angakatenelisi. Lolobakhelelako umane asitsele abuye sikalo sesigcwele.

Umtsetfo wekunatfwa kwebuganu kutsi anibangi msindvo uma busebuningi. Kantsi bunemutsi wakhona buganu, nakuphuma loludziwo kuhlatjwa umukhwa nobe linyeva phansi. Loku kwentelwa kutsi kungasangeni muntfu kulelo khaya. Uke weva sebahlebelele ati kutsi ludziwo selomile ngaleso sikhatsi. Kantsi lokunye lokuphawulekako kutsi bantfu bacala ngekuthandaza ngembi kwekunatsa lobuganu. Uma lelikhaya labanatsa kulo lingelakaShongwe, batawukhuleka batsi: 'Shongwe, Mntimandze, Bhambolunye, Tingaba timbili tekhabo nyoko, njalonjalo'. Loku kusho kona kutsi babonga banikati belikhaya. Batakwenta loku futsi nasebacedzile. Ingoti ngebuganu kutsi budzakwana tiga umhlola. Kantsi bungumutsi buganu. Uma unatse bona, bukhulambulula sisu sakho uma ngabe besesingcolile. Kantsi nemadvodza ayakhululeka ngebuganu ngobe imiti iyacina. Ingani bumutsi wawo emadvodza. Nalabanganatsi tjwala kepha nasekunemaganu bayanatsa buganu kutihlambulula. Ingoti ngebuganu kutsi behlela ngentansi. Kantsi tindvumbu temaganu tona tiyagcotjwa kuphume tinganu ekhatsi. Letinganu

tiyadiwa noma kuvangelwe ngato njengemantongomane. Njengobe besekushiwo phambilini nakunatfwa buganu akubangwa umsindvo ikakhulu lobuganu bekucala kanye nalobu bekugcina nasesiphela sikhatsi sabo. Kantsi futsi bantfu banayo indlela yekutsi babumbele phansi babekele bantfu labasebentako labatawubuya sekukudzala baphela. Imvamisa kubekelwa banumzane. Nayi ingoma letayelekile nasebacedzile kunatsa buganu sebangenandzaba nobe bantfu labanye bayawuva lomsindvo.

Emazondo

Emazondo wash' imbelebele

Wash' umbelebele

Emazondo wash' umbelebele

Tindzaba tiphel' etjwaleni

Yemazondo wash' umbelebele

Tindzaba tiphel' etjwaleni

Yemazondo wash' umbelebele

2.9.3.2 Emagwaba/Emagwava

Emagwaba titselo letitimilela emahlatsini ikakhulu eceleni nemifula. Titsela ehlobo. Emagwaba adliwa kuze kwentiwe ngisho najuzi ngawo. Sihlahla semgwaba singumutsi ngobe emacembe akhona naphekiwe amutsi locedza umkhuhlane. Emagwaba nawutawadla angakavutfwa kahle uba nenkinga nasewutitfuma. Akubamba ufune nekukhala. Kantsi ehlatsini wabona emagwaba avutfwe kakhulu endzaweni lobonako kutsi bantfu badlula ngakhona, kusuke kunengoti lapho, akumelanga usondzele. Lapho kusuke kunabomanyovu, kusondzela kwakho batakuntinyela, kudvume inhloko, ungatsi ulunywe yinyoka. Bafana banekuwapaka bilibili emagwaba.

2.10.3.2 Emantulu, ematelemba, emanumbela, ematfundvuluka, bhungela, sineyi, tincozi, emahlala nemakhwakhwa

Emantulu, ematelemba, emanumbela, ematfundvuluka, bhungela, sineyi, tincozi, emahlala nemakhwakhwa titselo letitimilela esigangeni. Tonkhe letitselo tikudla kwebantfu, tilwane kanye netinyoni. Letitselo tivutfwa ehlobo. Bantfu labakhula badla letitselo abamane baphatfwe kugula. Vele tingumutsi ngekwato. Emakhwakhwa wona abuye omiswe kwentiwe lokusalikhotse.

2.10.4 Kutfufuka kwelulwimi

Lokudla kwesintfu kunesandla ekutfufukiseni lulwimi lwesiSwati, ingani kunetaga netisho letiphatselene nobe letisuselwa ekudleni kwesintfu. Lapha ngentansi kuniketwe taga netisho letiphatselene nobe letisuselwe ekudleni kwesintfu. Kubuye kwaniketwa netinchazelo takhona:

2.10.4.1 Tisho

Tisho tingemaganyana lashubile. Tisebentisa emagama latayelekile nalesiwatiko kuveta incazelo lehlukile. Tibuciko benkhulumo lekhombisa kunotsa kwelulwimi lwesive lolunemlandvo lomudze nalojulile. Tisho atikwati kutimela emshweni. Emabito labomentiwa avamise kubhaca. Timfishane kunetaga.

Sisho

Inchazelo

Kwaliwa mabele	Kudzakwa ulwe
Kubhaceka kwemmbila	Kucala kubeka imikhwane
Kubhula emabele	Kukhipha tinhlavu temabele emakhobeni
Kubuyisa kwemmbila	Koma kwawo
Kudla imbuya ngelutsi	Kuhlupheka
Kungadli tinkhobe tamuntfu	Kutfukutsela kakhulu
Kukhama umlaza	Kukhipha umlaza enguleni

Kugabela litsanga etiko
 Kugodla lubisi
 Kuhluba indlubu ekhasini
 Kukhahlela kwemmbila

Kupheka kakhulu litsanga
 Kungehlisi kwenkhomati
 Kukhuluma ungashiyi lutfo
 Kuveta tishakato

2.10.4.2 Taga

Taga tibuciko bekusho intfo ngemavi lambalwa lashubile. Tibugabazi bekubeka emagama ngendlela letsite. Tingemavi lakhaliphile, lafinca luchungechunge lwenkhulumo ibe ngemagama lambalwa. Tingumusho lophelele. Tiyinkhulumo legigiyelako. Tingumnotfo welulwimi lwesive. Ticuketse emasiko nemihambo:

Saga

Inchazelo

Inkhukhu iyawusola ummbila
 Tinkhwa kuminyana embiteni

Kukhona lokusolisako
 Akwatiwa kutsi kutsi nguyiphi
 leyophumelela

Lijingi lidliwa yinhlitiyo

Umuntfu ungeke umtsandzise intfo
 langayifuni

Likhiwa lelihle ligcwala tibungu

Umuntfu lomuhle uvama kuba nesimilo
 lesibi

Ndzala katimili mbuya!

Umuntfu lotfutsa njalo

Likhombo labhatata kuphakelwa

Yinhlanhla yami lembi

Ngetandla

Lala lulata sikwengule

Labantfu bafuna kukhuphuka ngawe
 ngoba batsi usilima

Ngiphume ngiphelile njengenhanyelo

Sengiwucedzile umsebenti wami

Yematabhane

2.11

Imvunulo yemaSwati nekutfufukiswa kwelulwimi

Kuhloba kwebantfu kubenta basheshe babonakale kutsi bangubasiphi sive. Phela nguleso naleso sive sinendlela lesivunula ngayo lekusenta sitigcabhe ngaloko. EmaSwati asive lesiyitsandzako imvunulo yaso. Uma lijaha lilicobile awubuti kutsi ngewaphi-ke lona. Imvunulo yesintfu inesitfunti nesizotsa. Yenta nalowo muntfu loyivunulile ative anebuyena angumuntfu mbamba. Phela kunetinkhulumo tekutsi labafundzile baphucukile manje abasakutsintsi lekuphatselene nemasiko fana nemvunulo nje. Kuyabonakala kutsi bantfu sebadvungekile abasati kutsi yini mbamba mbamba lekumele bayente ngobe sebaphila imphilo lehlengahlangene. Manje kuloku iNgwenyama leseyakhotsama Sobhuza Wesibili encwadzini lehlelwe nguSimelane naBhembe enkhulumeni yayo iphefumulela tintfombi teMcwasho enkhundleni yesive kaSomhlola nga-1971 tingu-23 enyangeni yeNyoni wabeka watsi:

Ngekubonakala kutsi-ke tinyenti tintfo letitayidvunga i-Afrika ayisati lapha ikhona, nalapha iya khona. Kungaloko nje lomdlalo kwangatsi uyatfukelwa, kubonakale kutsi intfo lovele ibonakale kutsi nisive ngayo nitigabisa ngayo awusakwati kube nitigabise ngayo. Kube khona umoya wekutsi uma ufundzile ukhwesha kuloku kwakini ungabe usaba liSwati ube ngekufundzeni. Kubonakale kutsi sowusala emkhatsini ngobe nasesilungwini awusefiki awukwati kuba nguMlumbi, nakuloku kwakini sowuphumule awusakwati kuba liSwati, sowundzindza ekhatsi nje. Utsi ingema yini lenjalo na? Kubonakale kutsi lomunye utawutsi cha, ngilikhholwa mine ngingete kwemihambo yebuSwati. Umangale kutsi lemihambo nguSathane yini? Kantsi tsine sibheke kutsi nawulikhholwa woba likholwa leliliSwati litigabise ngebuSwati balo kutsi ngilikhholwa, ngiliSwati.

(Simelane naBhembe 2000:26).

Nasesibuka emasontfweni vele lovunulile akamukeleki kahle singati nobe kukholwa umuntfu nobe imvunulo. Tekuvakasha kutsiwa ngito letingenisa imali

emhlabeni wonkhe jikelele. Lapha kulelivekati le-Afrika sinenhlanhla ngobe sinaloku labangenako laba lababuya ngensheya kwetilwandle lokumasiko. Belumbi bayasangana nababona umuntfu alicobile phela bona yintfo lebangayati lena kulamave akubo labavela khona. Bagcina ngekufundza emaphepheni manje imvunulo ibalulekile ngoba iyakwati kuletsa tivakashi.

Imvunulo yesiSwati ngekusho kwaMahlalela, (1988) yenta umehluko emkhatsini wemadvodza nebatfati futsi yente tigaba ekukhuleni kwemuntfu, njengebuntfwana, budzala kanye neguga. Lapha kulolucwaningo sitawusika lelijikako mayelana nemvunulo yemaSwati kutsi iyini nekutsi yentiwa ngani yehlukene kanjani. Sitawubuye sivete kutsi imvunulo ilunotsisa njani lulwimi lwesiSwati.

2.11.1 Imvunulo yalabadvuna

Imvunulo yalabadvuna yinyenti kabi lapha kutawubalwa nje lembalwa lekubonakala kutsi itayelege kakhulu.

2.11.1.1 Emajobo

Emajobo entiwa ngetikhumba tetinyamatane letehlukene, njengemsumphe, imphunzi nensimango. Kantsi nengwe nayo iyasetjentiswa ekwenteni emajobo. Lokubalulekile ngemajobo engwe kutsi lawengwe akamane avunulwe nje nobe nini. Amajobo lavunulwa nakumkhosi wencwala, ingani phela ingwe yemakhosi. Bantfwabenkhosi kanye nayo imbube babonakala ngayo ingwe nakunemikhosi lemikhulu. Kuyashiwo kutsi umuntfu uvunule ingwe nafake emajobo lentiwe ngesikhumba sengwe. Emajobo ahlukane tinhlolo letine, kunemabhebha, emangongo, timbece netintwayi.

Emabhebha ngemajobo lentiwa ngetikhumba letinkhulu. Avunulwa ngaphandle kwemahiya. Ngekuvumeleka kwemahiya kwenta kutsi emajobo abe mancanyane futsi sehluka nesimo sawo kute emahiya abonakale.

Emangongo aluhlobo lolutayekele kakhulu kuletikhatsi talomuhla. Leligama lisukela kulendzawo lecumbile ngantansi kwawo omabili. Timbece ticishe tifanane nemangongo kepha tona tinemchewu emkhatsini. Tintwayi tingemabhebha nobe emangongo lasuswe boya emkhatsini. Leligama lelitsi *tintwayi* liyasetjentiswa futsi nakushiwo emajobo lasaguge ate acotfuka boya.

2.11.1.2 Emahiya

Emahiya ayasikwa esitolo. Kuvamise kutsi umuntfu afike atsenge indvuku nentjwana kuye ngelukhalo lwakhe. Indvuku phela kusukwe kucondvwe loku lesitsi namuhla yimitha ngesilumbi. Atinhlonhlobo kuye ngendvwangu yakhona. Kantsi nembala wakhona uya ngekutsi ufuna lonjani. Bakhona-ke lotfolo kutsi bamatanisa emahiya lapho uyotfolo nakulikamo kufane wonkhe umuntfu lolapho. Emahiya ayavunulwa elukhalo. Bafana bayawavunula awodvwana kantsi labadzala bafaka emajobo ngetulu. Kuvamise kutsi abe mabili emahiya kulabadzala. Lelesibili kutsiwa kuyasulwa ngalo. Emahiya avunulwa ngulabadvuna nalabasikati, akanabulili. Umehluko kuba yindlela laboshwa ngayo. Labadvuna bawabophela kusekudla kantsi labasikati bawabophela kusencele. Labasikati bawavunula odvwana emahiya kepha aba mabili kepha leli labasula ngalo liyake liboshelwa kusekudla nanalo kuye ngesandla salowo lolibophako.

2.11.1.3 Umhelwane

Umhelwane uyindvwangu leyentiwe kahle yahlotjiswa. Esikhatsini lesinyenti kuba nejeko welive leSwatini nobe lihawu. Kepha kuvamisile kutsi kube nesitfombe senkhosi lebusako. Njenganyalo nje kuvamise kutsi kuhlotjiswe ngesitfombe senkhosi, Mswati Wesitsatfu. Umhelwane uvunulwa ngulabadvuna nalabasikati. Wentiwa ube yisayizi yinye. Umehluko loba khona kulowalabasikati nalabadvuna kutsi labadvuna bawubopha kusekudla kantsi labasikati bawubopha ngesencela. Nakushisa nje, umuntfu ushayelwa ngumoya nakabophe umhelwane. Kuyajabulisa kutsi nalabangasiwo emaSwati bayawutsandza umhelwane.

2.11.1.4 Inkhonyane

Inkhonyane yentiwa ngelugogo lwenkhonyane. Inkhonyane iyasontfwa bese boya balolugogo buyaphakama buba buhle. Inkhonyane igatjwa bafana nobe emajaha nakunemicimbi futsi bavunulile kute bahlobe.

2.11.1.5 Umbhenso

Umbhenso wentiwa ngesikhumba senkhomo. Wentiwa ube libhandi. Imvamisa uboshwa ngemabutfo nakuyiwa emphini. Umbhenso uboshelwa kutsi emabutfo angasheshe abanjwe ngumalwabindzile.

2.11.1.6 Umncadvu

Uyimvunulo yalabadvuna. Usigujane lesentiwa ngesihlahla semtfongwane. Lesigujane sentiwa imbobo ngetulu kute umnumzane akwati kusitselisa umuti wakhe khona. Imvamisa umuntfu ulinganisa ngesitfupha sakhe. Nangabe sitfupha singena kusho kutsi yisayizi yakho leyo. Umncadvu usita kakhulu kutsi emajaha akwati kutibamba, angamane abalekelwe yingati kungakafaneli. Phela ngesiSwati usuke uhamba ngcunu nawungakafaki umncadvu. Nyalo bantfu sebaba belumbi ngobe sebakaka bobhulukwane.

2.11.1.7 Siphandla

Siphandla ngesikhumba senkhomo nobe sembuti. Sisikwa kahle bese emajaha asigaba etihlakaleni uma bavunulile. Umsebenti wesiphandla kuhloba kungako sifakwa uma kunemicimbi fana nemtsimba nje.

2.11.1.8 Emagcebesha

Emagcebesha entiwa ngebuhlalu. Lobuhlalu buhlotjiswa kahle ngumuntfu lonesineke. Kutayelekile kutsi utfole kutsi emagcebesha ahlotjiswa enta lokutsite lokufana nelihawu nobe nje libalave. Kulesinye sikhatsi utfole kutsi kuhlotjiswa ngembhalo lotsi 'SD' lekumele kutsi Swaziland. Emagcebesha agacwa entsanyeni. Akanabo bulili ngobe labadvuna nalabasikati bayawagaca uma bahlobile.

2.11.1.9 Umbhodzi

Umbhodzi wentiwa ngemtfwebeba lokhiwa esihlahleni. Umbhodzi ukhombisa kutsi umuntfu sewuluphele njani ngobe phela usigcoko semakhehla. Umuntfu longakafiki esigabeni sekuba ngumkhulu akalokotsi afake umbhodzi.

2.11.1.10 Ligwalagwala

Ligwalagwala lusiba lolutsatfwe kuyo lenyoni leyatiwa ngekutsi ligwalagwala. Nobe tingaba tingaki letinsiba kusolomane kutsiwe umuntfu wakhona ufake ligwalagwala. Ligwalagwala lifakwa yinkhosi nebantfwabenkhosi kuphela. Silo, Mswati Wesitsatfu sibutwa nguDali Tambo eluhlelweni lwamabonakudze lolwatiwa kutsi yi' *People of the South* nyakenye (2001) kutsi yini ligwalagwala, saphendvula satsi ligwalagwala ngumchele wemakhosi. Sabuya sasho kutsi kungako nakunemkhosi wencwala sifaka tibe tinyenti letinsiba enhloko ngobe sisuke senta umthantazo wesive.

2.11.1.11 Lihawu

Lihawu lentiwa ngesikhumba senkhomo. Siyonyiswa lesikhumba emva kwekutsi sesisikwe kahle, salungiswa. Lihawu liphatfwa ngemajaha nahlobile nobe naya emikhosini letsite. Kepha liyabuye lisetjentiswe lihawu nanakuyiwa emphini. Lapho-ke lisebenta kuvika nangabe uhlaselwa sitsa, livimbe sikhali singangeni ngobe naku phela licinile lihawu. Lihawu lemaSwati likhulu kunelemaZulu.

2.11.1.12 Sagila

LiSwati njengaletinye tive tebantfu bemdzabu, alihambi lilengisa tandla nje. Sagila sinetinhlobo letehlukene, kunelingedla, makhundu kanye nalelesibitwa ngekutsi sigila. Umehluko kutsi lingedla lentiwa laba lihle lahloba kahle lenta intfo lemavengevenge enhloko yakhona. Lingedla imvamisa liphatselwa kuhloba nje. Makhundu yena usigila lesinenhloko lenkhulu kantsi nemphini wakhona awumudze kakhulu. Makhundu-ke nanobe aphatselwa kuhloba kepha uyasita uma kukhona lokufuna kukhweshiswa endleleni njengenyoka nobe umuntfu lotfola kutsi unekudzelela lokutsite. Sagila kusuke kucondvwe kuloku lokutsi akube nenhloko lencane kunamakhundu. Kungenteka lesinye sikhatsi kube nesibambo lesifishane kakhulu. Phela kudzala indvodza beyihamba embili, umfati ete emuva kute kutsi nakuvela silwane nobe sitsa, indvodza isheshe isebente ngako kungaze kulimate lolomsikati. Futsi kungako emadvodza bekangatfwali umtfwalo entele kona kutsi uma kuvela inkinga abe ayilindzele asheshe acedze ngayo. Kepha ngesilumbi kutsiwa usuke ulicaba uma uhamba nalomsikati akulandzela ngemuva.

2.11.1.13 Lichuzu

Lichuzu lentiwa ngebuhlalu lobufakwe entsanjeni. Lobuhlalu buhlotjiswa kahle ngendlela yekutsi bumataniseke. Lichuzu lentiwa tintfombi esikhatsini lesinyenti tentele tingani tato. Phela nangabe intfombi seyiwamumatsa emagama elijaha iye ite nalo lichuzu ifike imnike lona kukhombisa kutsi sekulungile. Inganwa ibonakala ngemachuzu lamanyenti kantsi vukavale uvamise kutsi nabe nenhlanhla walitfola libe linye vo. Lichuzu lifakwa nangabe kunemicimbi fana nemtsimba nje. Angitsi kwentelwa kuhloba ngalo kantsi nenganwa ibonakale kutsi yona inelulwimi lolutsambile kulabasikati.

2.11.1.14 Ingcibo

Ingcibo icishe ifane nemagcebesha ngoba nayo yentiwa ngebuhlalu. Yona mbamba mbamba ifana nelibhandi. Ifakwa noma ngubani navunulile kuhloba.

2.11.2 Imvunulo yalabasikati

Imvunulo yalabasikati fana neyalabadvuna yinyenti kakhulu. Lapha sitawusika lelijikako.

2.11.2.1 Sidvwaba

Umntfu lomsikati ngesiSwati uphelela kuba mfati nasekafakwe sidvwaba. Sidvwaba sentiwa ngesikhumba sembuti. Kulisiko lesiSwati kutsi umfati ahlale agcoke sidvwaba kukhombisa inhlonipho ekhakhakhe. Kantsi nanobe kunemicimbi nje njengemitsimba, lutsango lubonakala ngetidvwaba. Sidvwaba siba sidze sibe ngentansi kwemadvolo. Kulamalanga sekunesidvwaba lesentiwa ngendvwangu ngobe phela naku imphahla seyaba yindlala. Umntfu nakafuna kwenta umsebenti sewuze asitwe kuyotsenga emapulazini kantsi kudzala timbuti betitsechitsi saka nelive. Sidvwaba sigcokwa ngisho natalukati. Phela talukati ukhandza setichoba tintfwala emsendvweni.

2.11.2.2 Sicholo

Make ngesiSwati ubonakala ngesicholo. Vele usuke make angakavunuli waphela nangakafaki sicholo. Kuyinhamba ngesiSwati kutsi umfati ahambe ngenhloko. Labasikati banenhlanhla ngobe ngisho nasenkantolo bayangena nesigcoko. Sicholo sisigcoko sesintfu. Kulamalanga sekuneticholo letibitwa ngekutsi tipumpsha ingani phela setentiwa ngetinwele tekutsengwa, leti longatsi ngemashoba hhayi ngeboya kepha nanato tisenta wona umsebenti wesicholo. Inhloko yabomake ihlonipheke kakhulu ngesiSwati. Angeke nani umfati ahhule tinwele indvodza isaphila. Ake wenta njalo ngabe uyayiphahla lendvodza.

2.11.2.2 Sidziya

Sidziya nanaso sakhiwa ngesikhumba sembuti. Siyashukwa silungiswe kahle bese siniketwa makoti. Sidziya senta make ahlonipheke futsi siluphawu lwekutsi

lomuntfu sewudlulile esigabeni sekuba yintfombi. Umfati lofake sidziya kulicala lelibovu kumsoma. Kulamalanga sekunetidziya letentiwa ngetindvwangu ngenca yekusekela yekweswelakala kwetimbuti. Sidziya sigcokwa njengeliloko sehle sishayise esidvwabeni bese sidvwaba sona sishayisa ngale kwemadvolo.

2.11.2.3 Luvadla

Luvadla lwentiwa ngemantfweshu emacembe esihlahla selibendle nobe yinhlingizane. Lwakhiwa lube lufisha. Luvadla luvunulwa tidzandzane nangabe kunemicimbi lefana nemhlanga nje.

2.11.2.4 Indlamu

Indlamu yimfisha fana neluvadla. Yakhiwa ngebuhlalu. Indlamu ivunulwa tingabisa ngabe kunemikhosi lefana nemhlanga.

2.11.2.5 Emafahlawane

Emafahlawane akhiwa ngetikhashakhasha letisakhwane. Emafahlawane afakwa emacakaleni bomake. Asebenta kukhala nabomake badlalisela kugidvwa. Enta umsindvo lobukhashakhasha. Uma bobabe bafake siphandla kubomake kusuke kulenga emafahlawane. Leligama lelitsi 'emafahlawane' lisuselwa kulomsindvo webufahlafahla lowentiwa ngawo nangabe bomake sebadlalisela. Phela umlulungwane ushayeka kahle nagabe lona lowuhlayako adlalisela kukhala nebufahlafahla.

2.11.2.6 Siphuku

Siphuku sentiwa ngesikhumba sembuti. Siphuku siyingubo yakadzeni. Kudzala kusete emabhantji netingubo siphuku bekuba ngilo libhantji nengubo yakhona. Uma kumakhata bantfu bebativikela ngekwembatsa siphuku. Siphuku asinabulili, simbatfwa ngulabadvuna nalabasikati, labadzala nalabancane.

2.11.2.7 Insontfwane

Insontfwane yentiwa ngentsambo lemhlophe. Insontfwane isebenta kwesekela sicholo. Nangabe kunemicimbi nje bomake bahlobile lokwentsambo lokumhlophe lekubonakala kutungelete inhloko kubomake ngiyo kanye insontfwane.

2.11.2.8 Sibutfo

Sibutfo sentiwa ngebuhlalu. Sigatjwa bomake entsanyeni nakunemicimbi kwentela kuhloba. Sibutfo singahlotjiswa noma ngabuphi buhlalu lobumataniswe kahle kwentela kutsi kube kuhle. Umuntfu utilinganisa intsamo yakhe kute kutsi singaceki nobe sibe sincane kakhulu. Kuba kuhle kabi nawubona lutsango luhlobe ngesibutfo emicimbini.

2.11.2.9 Umshanyelo

Umshanyelo wentiwa ngetjani uboshwe kahle kusale loku lokufana nesishakato embili. Umsebenti wemshanelo kudlalisela ngawo bomake nabasemicimbini lefana nemitsimba naleminye. Make uwubamba lomshanyelo awumise bese unyakatisa tibunu ashaye umlulungwane kukhashatele emafahlawane kube mnandzi kujabule tibukeli.

2.11.2.10 Bujijimba

Bujijimba bentiwa ngemashiya lamadze lalengiswa engculwini. Bujijimba bufakwa yintfombi lesengakagani uma kunemkhosi wemhlanga. Bujijimba buluphawu lolukhombisa kutsi leyo ntombi iyintfombi ntfo. Manje kuligcabho kuleyontfombi kutitfoli igabe umjijimba kantsi nebatali nabo bayatigabisa ngemntfwanabo nakwati kutiphatsa kahle ikakhulu kulamalanga lapho sifo sembulalave sesibhilide live lonkhe.

2.11.2.11 Umcwasho

Umcwasho wentiwa ngensontfo utfwalwa tintfombi ntfo enhloko. Umcwasho ufakwa sikhatsi lesisuke sibekwe yinkhosi. Njenganyalo tintfombi ticelwe kutsi titfwale umcwasho iminyaka lesihlanu kusukela nga-2001. Intfombi letawutfolakala iya ecansini kantsi itfwele umcwasho ihlawuliswa inkhomo kantsi nalelijaha liyahlawuliswa. Loku kwenteka ngekutsi tintfombi tendzawo tifike tidzimule imicwasho yato ekhabontfombatane leyo legangile. Umcwasho unemibala lemibili. Umbala loluhlata usetjentiswa tidzandzane letisasetincane kantsi lobovu utfwalwa tintfombi lesetifutsiwe. Umcwasho awutfwalwa imishwedle. Uma lomsikati salibondzalisuta akalokotsi nangeliphutsa awutfwale. Kantsi nentfombi lekutse kushaywa umtsetfo wekutfwala umcwasho ibe yona seyivele ilungisela kuyowendza ayiwutfwali.

2.11.2.12 Sipashi

Sipashi sentiwa ngesikhumba, akukhatsaleki kutsi ngesasiphi silwane leso sikhumba. Sipashi sifakwa bomake nakunemikhosi lefana nemtsimba. Kuyaye kufakwe imali uma kukhona lowinisa lowo losuka agidza nobe ashaya ingadla letsakatisa tibukeli.

2.11.3 Kutfutfuka kwelulwimi

Imvunulo yesintfu fana nekudla kwesintfu inesandla lesikhulu ekutfutfukiseni lulwimi lwesiSwati. Lapha sitawuniketa tisho netaga letiphatselene nemvunulo kanye nenchazelo yakhona.

2.11.3.1 Tisho

Sisho

Kubamba eshobeni

Kubamba sikhali ngasekudleni

Kubasa ngesagila

Kubeka indvuku

Kubuyisa tindvuku

Kudla ngengcwembe lendzala

Kudvubula ngesikhwili

Kufaka sikhali

Kugabela lihawu

Kuhlala etukwetikhali

Inchazelo

Kuchamuka lapho kungenangoti ngakhona; kungasaleli emuva uchubekele embili.

Kwenta intfo lebulima

Kushaya ngesagila

Kwehlula

Kuphindzisela

Kubambelela emasikweni;

kusabuswa

Kushaya ngendvuku

Kugwaza

Kwenta lihawu

Kuhloma; kulindzela imphi

2.11.3.2 Taga

Saga

Indvuku lenhle igawulwa etiveni

Sikhumba lesihlula bashuki

Lishoba kulala ematolo

Injobo itfungelwa ebandla

Indvuku ishaya imviki

Lucu aluhlangani

Inchazelo

Intfombatane lechamuka kulenye indzawo, ibonakala iyinhle futsi inesimilo.

Ngumuntfu lonenkhani lembi

Kufa

Intfo nayikwehlula ubocela teluleko kulabanye

Umuntfu use alinyatwe nayintfo

lekatsi uyayati uyicilikele

Ngiyehluleka kwemukela inkhulumo yalelijaha

Sisu sibekelwa ngaphandle kwelugogo

Umntfu lohlakaniphile utsi adla abe
abeka lokunye eceleni abekele
lingemuso

Bafanana bonkhe njengemajobo aKaZulu

Kute loncono emkhatsini wabo

Indvuku ibuya nemkhweteli

Utibangele yena loku lokumvelele

SEHLUKO 3

3.0 UMLANDVO WETIBONGO TEMASWATI NEMAGAMA ESINTFU

3.1 Singeniso

Lapha sibuka inshokutsi yesibongo. Sitama kuveta kubaluleka kwesibongo esiveni semaSwati. Kutanyiwe kutsi kwetfulwe umlandvo wetibongo letitsite letikhetsiwe kanye netinanatelo tato. Loku kwentiwe ngendlela yekutsi kube luhlaka lwematsambo. Batawusita banikati baleto tibongo kutsi bafake inyama. Uma kwentekile kwatfolakala kutsi lomlandvo ukhe phansi wayishiya edziweni kutawube loko kwenteke ngeliphutsa nobe kusho lowo lebekangitekela wati lowo mlandvo. Loku lokutfolakele lapha akube sisekelo selucwaningo lolunzulu mayelana nalesihloko. Phela indvuku seyibekwe ebandla. Emagama ebantfu ngesiSwati abaluleke kakhulu kungako encenyeni yesibili yalesehluko kucwaningwe emagama esiSwati. Loku kwentiwe ngendlela yekutsi bantfu batigcabhe ngemagama abo bangatikhobosi ngoba phela emagama endzabuko sanganyelwa ngulawa etifikanamtfwalo. EmaSwati satsandza emagama etive kunalawa awo langemangcanga.

3.2 Sibongo

Sibongo sibaluleke kakhulu esiveni semaSwati. Akumangalisi kuva Ginindza nga-(1992:5) ngemavi akhe atsi:

The sibongo is a vital behavioural aspect of Swazi culture. It often strikes many foreigners who are sensitive to cultural behaviour.

Loku kufakazelwa nguloku lokwashiwo ngulowabhala kakhulu ngulowatiwako ku-anthropology nalowabhala kakhulu ngemaSwati Hilda Kuper lowaphawula emanotsini akhe anga-1934 watsi:

During my first visit to the Queen Mother I noticed how all attendants punctuated her remarks with the words 'Nkhosi!' or 'Somuhle'. When the King spoke, everyone, including his mother echoed, 'Nkhosi!', 'Ngwenyama!', 'Silosikhulu!'. He then enquired of me 'What is your *sibongo*?' and my interpreter answered for me, 'sakaBemeer'. When Prince Mkukwane spoke, my attendant interpolated after every pause, 'Dlamini!, Nkhosi! or Hlubi'.

(LaBemeer (Hilda Kuper) personal notes, 1934).

Kuyakhombisa lapha kutsi lowekunene wamangala kabi neva kuloku kuphatfwa indzaba yesibongo lekuyintfo labangayati beNshonalanga. Phela sive sisuke singakapheleli nabantfu bakhona bangenatibongo letiligcabho lesive leso. Ginindza, (1992) uchaza sibongo njengentfo lekumbisa sive nobe kotalana. Nakabeka ngemagama akhe uyichaza kanjena lendaba:

Every Swazi bears the *sibongo* (clan name) of his or her father for life and a married woman retains her natal *sibongo*. People who bear the same *sibongo* do not intermarry for they are regarded as related and descended from a common ancestor whether this ancestor can not be traced.

(Ginindza, 1992:7).

Lokuvelako lapha ngenhla kutsi ngesiSwati vele umfati akantjintji sibongo sakhe sekutalwa. Uhlala anguLazibani ingunaphakadze. Loku lesekwenteka lomuhla ngetibongo letintjintjwantjintjwako siyakweshwama. Kusho kona kutsi umoya weNshonalanga uwentile umonakalo esiveni lesimnyama. Umuntfu namuhla ungamati angumake zimpentjempentje kusasa sewungulokunye. Angiyiphatsi lena yetibongo letibhanciwe! Kantsi nebantfu besibongo sinye vele abatekani. Sibongo sisebenta indlela lecakile emaSwatini. Nome ngabe kwentiwani sibongo sikhona ekhatsi. Ginindza, (1992) uyichaza ncono lendzaba nangemavi akhe atsi:

A striking feature of Swazi behaviour is the frequent use of *sibongo*. In situations of social interaction people of all ages and different rank show respect, courtesy, express gratitude and recognition by using *sibongo*. A stranger is

not asked for his personal name but for the *sibongo* so that he or she can be appropriately addressed. In circumstances where a person's *sibongo* is not known, Nkhosi (ruler/lord) is used. Nkhosi is part of the title attached to the ruling Dlamini clan i.e. Nkhosi! Dlamini! Every person by virtue of being the king's subject is entitled to be addressed by this term of respect.

(Ginindza, 1992:7).

Kunelitsemba kutsi loku lokungenhla kutawuphendvula imibuto leminyenti bantfu labatibuta yona kutsi kungani wonkhe umuntfu longamati umbite ngesibongo sakaNkhosi. Kantsi futsi nako nje kungani sibongo sibalulekile nakuvuselwana. Phela kuyinhlamba kutsi ungatsi uhlangana nemuntfu umbute ligama lakhe njengobe kwenta bondlebe zikhanyilanga, tsine sibutana sibongo kute sikwati kubongana kahle. Usuke ngesintfu ungakabongi nangabe umuntfu akuphe noma akwentele lokutsite nawugcina ngekutsi nje ngiyabonga ungamhashi kancane. Kamera, (1999) uyicoca kahle lendzaba nangemavi akhe atsi:

Tinanatelo stamp the common speech acts of expressing gratitude upon accepting or even refusing an offer or gift with poetic beauty. Plain or prosaic thank you in this context would only label one as disrespectful, lacking in cultural refinement and ungrateful. The family praises of the person offering the gift or the service are recited by the admiring beneficiary in a solemnly slow and drawn out manner to indicate respect.

(Kamera, 1999:12).

Vele ngesintfu usuke ulidlabha nawugcina ngekutsi ngiyabonga kuphela kulokusitile. Phela belumbi bodvwa labagcina ngekusho njalo. Tsine sati kutsi nawubonga usebentisa lesibongo salowo muntfu lombongako kuveta bugabazi bekwati leso sibongo. Ingani sibongo nesibongo sinetinanatelo taso. Loko kwenta lowo muntfu eve kutsi cosololo enhlityweni kwangatsi udle emaselwa noma emakhabe. Yini lengavimba lowo muntfu kutsi akusite ngalokutako nangabe umhashe kahle? Loku yindlela lebeyisetjentiswa bokhokho betfu futsi lebekwakha sive sibe sive sibili.

Kulukhuni satje kungena emtini wemnumzane ungasati sibongo sakhona. Phela ngesintfu ukhulekela usengekangeni emabaleni alelokhaya. Kulisiko kutsi lokhulekako asho tinanatelo taleso sibongo. Ngenhlanhla akudzingi aze ayositsela nato kutitsi fahla nje kancane ingani loko kuyakhombisa kutsi uwati mbamba lomuti. Nawutsi nje sikhulekile Msangambe, Mnjoma lomhlophe netinyawo takhe, usuke sewucedzile kubakaSigudla. Kuvele utitfutsele nje emtini wendvodza kusuke kukhona lotakutfole njengobe boPiet Retief bakutfole eMgungundlovana. Loku kufakazelwa nguGinindza, (1992) nakayichaza kanjena lendzaba yesibongo:

The *sibongo* is appended to formulae for greeting and is frequently interpolated in conversations by the listener and the speaker. Visitors to a homestead, particularly men, hail by the *sibongo* of the headman whilst still at the gate. Not to do so is not only impolite, but raises suspicion of nefarious intent and deeds for only witches and evildoers sneak into peoples's homes to avoid being detected.

(Ginindza, 1992:7).

Kwangatsi Kamera, (1999:11) naye uyiva ngekufana naGinindza nangemagama atsi:

"Kwekhulekela" or recitation of family praises as one approaches a homestead acknowledges and validates the residents' right of occupancy and honours the founder of the clan. Furthermore by reciting the praises of the family one is seeking admission into, is an official greeting which announces a friendly visit.

Kamera uchaza kahle kutsi nawukhuleka usuke ubonga tinyanya talelo khaya ikakhulu umsunguli waleso sibongo. Loku kusho kutsi vele usuke ukhombisa inhlonipho nekuwatisa emasiko nemihambo yesive. Phela ngesilumbi uvele utfutseleke ekhaya lemnumzane unconcote sewusekhatsi. Kuze kusite tinja nemitsangala lemikhulu leyenta kutsi ungatfutseleki. Kantsi vele nawukhuleka ubita sibongo leso kuba ngumnumzane lovamisa kutsi bantfwana ababuke lolokhulekako. Kepha kubalulekile kwati kutsi lolokhulekako akayitfoli ngekushesha imphendvulo yekutsi akangene ingani bantfu baganga ungatsi kukhuleka umuntfu kantsi

sebakutsebulile. Jackie Mashiyane¹ utsi babe wakhe bekamtsembisa luswati losheshe avume nakukhulekwa. Empeleni utsi likhehla lithula ungatsi kufiwe nakunalokhulekako. Lifuna kucala libe nesiciniseko kutsi lolokhulekako ngempela ngumuntfu nobe livi nje.

Phela ngesiSwati kuthandazwa ngesibongo. Ingani kunenkholelo yekutsi tinyanya ngito letidvute naMvelinchanti manje nakukhulunywa nato tiwudlulisela lula umthandazo lowo. Sibongo sisetjentiswa kuto tonkhe timo letitsintsa kuphila kwemaSwati. Ginindza, (1992) uyichaza kanjena lendzaba:

When sitting down to a meal in a homestead, or drinking beer from the common pot, the *sibongo* is recited before and after eating or drinking to express gratitude. Feasts of any kind, ritual or secular, as well as council meetings at chief's place are formally closed by reciting the *sibongo* of the host and its praises. On such occasions, one person leads and the group follows in unison. A headman who speaks to his ancestral spirits concludes his performance with his *sibongo*.
(Ginindza, 1992:7).

Kuhle kwati kutsi kusetjentiswa kwesibongo emicimbini leyehlukene akugcini nje ngemaSwati kepha kuyintfo leyentiwa beNguni. Loku kufakazelwa nguGinindza, (1992:8) nangemavi akhe atsi:

The frequent use of *sibongo* in social interaction is common not only among the Swazi, but also among other Nguni groups of Southern Africa.

Umuntfu angasifela sibongo sakhe. Ingani loku lesitsi sibongo nyalo kunemlandvo lomudze kulabo bantfu lababitwa ngaso lesa sibongo. Sibongo sivela khashane kabi. Khumalo, (1995) encwadzini yakhe letsi: *Uphoko* utsi kukhona tibongo letavela ngemagama ebantfu, kubuye kubekhona leti letavela ngetigemegegeme letavelela lesi sigejana lesitsite sebantfu kugcine letinye tibongo letavela ngetento letitsite tebantfu labatsite. Manje kungako nje bantfu baleso sibongo basifela sibongo sabo ngobe

¹ Z J (Jackie) Mashiyane ungumfundzisi eNyuvesi yaKaZulu eLitikweni lesiZulu kantsi uliNdebele ngekutalwa.

phela umsunguli waso noma basunguli baso balidloli laleso sibongo. Ngisho nobe kukhulunywa netinyanya kusetjentiswa sona sibongo. Angeke nakancane umntfu longasiye waleso sibongo akwazi kuphahlela banikazi besibongo abe yena awaka zimpentjempentje. Ngisho nemntfwana natalwa ubikwa kulabaphansi kute bamemukele kungako kubalulekile kutsi entelwe imisimeto yaleso sibongo lekufaka ekhatsi tilwane lekumele abhunyiselwe tona. Phela tikhona tibongo letingevani netilwane letitsite. BakaMatsenjwa nje bayaziwa kutsi abayidli imbuti ngako-ke angeke nangeliphutsa umntfwana wakhona abhunyiselwe ngembuti ngobe kubo imbuti ngekusho kwaSolwati L F Mathenjwa² isetjentiselwa kulahla emakhosi akubo. Loku kuphikisana naloku lokushiwo nguKamera, (1999) latsi:

The family praises are the seedbed of the clan's religious, mythological and historical bases. The Matsenjwa clan for instance, "does not eat a goat because they are afraid of its tail because it faces up". A goat is the totem of the clan and a live goat is a revered animal for the clan and a live goat was always left to die near a Matsenjwa tomb. (Kamera, 1999:12).

NgesiSwati usuke utibatela tiphunti nawusebentisa sibongo lesingesiso sakenu. Ingani imphilo yakho yonkhe utawube usolomane uhlangana nelitje lembetse ingubo. Nawube nelishwa lekunikwa sibongo salomunye umuti kutawusho kona kutsi ingoto seyece umgwaco kuwe. Empeleni imphilo yakho yonkhe angeke nakancane ukutfole kuphumula ngobe phela emadloti akini angeke nani aba nawe. Kantsi nangesikhatsi make athulisa luswane nasolomane lingathuli labadzala bayake batsi loyo make akayoluthulisela ngaphandle, ingani lapho uyofika alubite ngesibongo salo mbamba. Ginindza, (1992) uyayifakazela lendzaba nangemagama akhe aphawula atsi:

Although this may no longer be a common practice, at childbirth, it is obligatory for mothers to "praise" the newly born baby immediately after its first cry by the *sibongo* of its biological father whether or not the father admits paternity. This practice served as a check on adultery and on breach of clan exogamy. Breach of clan exogamy is taboo and person

² Solwati L F Mathenjwa ungumfundzisi eNyuvesi yaKaZulu.

grow up under a clan name which is not that of their natural father, legally assume their natural father's clan name later in life.

(Ginindza, 1992:8).

3.3 Imilandvo yetibongo

Tibongo temaSwati ngekusho kwaGinindza, (1992) tingahlukaniswa katsatfu. Kwekucala, ngekulandzelana kwemilandvo wato wekwamukeleka embusweni wemaSwati. Lapha singabala laba labatsi bangebendzabuko (emaSwati mbamba), bese kuba ngemakhandza mbili kugcine emafika muva. Kwanele kutsi kube khona bukhosi kwase kwengetwa lelinye licembu letibongo lelatiwa ngekutsi ngematala nkhosi lapho kutalwa khona tindlovukati. Kwesibili, tibongo tihlelwa ngekwemilandvo webuve bato, lekungaba beNguni, emaNtungwa kanye nebeSutfu lekugcama kahle loku etinanatelweni tato letibongo. Kwesitsatfu, tibongo tihleleka ngekubaluleka kwelichaza lelabanjwa bantfu baleso sibongo etindzabeni tendlunkhulu. Lapha kepha angeke kuchazwe konkhe loku kepha kutawuniketwa umilandvo wetibongo letitsite letikhetsiwe. Indzaba yekuhlelembisa tibongo iyincelencele. Idzinga kudzingidvwa yodvwa nje ingabhicaniswa nalokunye ngenca yebulutfunutfunu bayo. Lokunyenti kwalemilandvo kutfolakale ephephandzabeni lesiSwati Intsatseli kantsi Mandla Zulu lebekadze ayintsatseli kuleliphephandzaba nguyele lobelihlahlandlela. Wandze njalo Mageba. Kantsi nemsebenti waDr T T Ginindza lotsi: *Sibongo: Swazi Clan Names and Clan Praises* ube lusito kakhulu. Lolwati lolutfolakale lapha lubese lungetwa nelwati lolutfolakale kubanikati betibongo leto ikakhulu labo lesebaluphele.

3.3.1 Umlandvo webakaDlamini

Kunyenti lokushiwoko mayelana nemvelaphi nobe umsuka webakaDlamini. Kubalulekile kuchaza kutsi imilandvo yetfu leminyenti seyitsandza kunyamalala ngobe labantfu labadzala labaphetse lomnotfo wemagugu esive abasanakwa

ngenca yemphucuko yaseNshonalanga. Mayelana nemvelaphi noma umsuka wesibongo sakaDlamini, Ginindza, (1992:14) ubeka atsi:

The origin of the name Dlamini is open to speculation. According to the most common version, eating at noon was prohibited on certain occasions. Dlamini, whose real name is no longer known but whose *sibongo* was Nkhosi broke the taboo and his brother, impressed, exclaimed, "Hawu! Udl'emini!" (Hawu! You eat at noon?). The act of defiance went unpunished and Dlamini (Eat at noon) was the name given to the founder of the now royal family.

Njengobe kwatiwa beNguni babekudzabuka emphumalanga yenkhaba ye-Afrika. Kamera, (1999) utsi ngekulandzisa kwaLaNkhosi babekudzabuka eDalagubhe lapho umholi wabo Dlamini abahola khona bacedza Lubombo ngekuhleletela. Kepha ngobe lesibongo sasebukhosini, kubalulekile kutsi sitsi fahlafahla ngekutalana kwawo emakhosi kudzimate kufike kulesikhatsi lesikuso (2001).

Ekucaleni ngekusho kwaMandla Zulu, sitfoli Dlamini Wekucala lowalandzelwa nguMswati Wekucala. Kubese kulandzela Ngwane Wesibili, lowabuye welanywa nguDlamini Wesibili, kwase kuta Nkhosi Wesibili. Kubese kulandzela Mavuso Wekucala lowandzelwa nguMagudulela³ Wekucala. Kwabese kuba nguLudvonga Wekucala lowalandzelwa nguDlamini Wesitsatfu. Lamakhosi lalandzelako kube yinhlanhla kutsi kutfolakale iminyaka leyabusa ngayo. Inkhosi Ngwane Wesitsatfu wabusa kusukela nga-1750-1780. Kwalandzela Ndvungunye lowabusa nga-1790-1815, kwase kulandzela Sobhuza Wekucala (Somhlolo, Ngwane Wesine) 1836-1839. Mswati Wesibili wabusa nga-1839-1865, walandzelwa nguLudvonga⁴ Wesibili nga-1875-1889 lekwaba sikhatsi lesifanako neNkhosi Dlamini Wesine (Mbandzeni). Inkhosi Ngwane Wesihlanu (Mahlokohla, Bhunu) wabusa nga-1890-1899. Mahlokohla walandzelwa yinkhosi leyabusa sikhatsi lesidze kunawo onkhe emakhosi emhlabeni, lowo-ke nguSobhuza Wesibili (Nkhotfwetjeni, Mona) lowabusa kusukela nga-1921-1982. Kantsi lobusako njenganyalo nguMswati

³ Inkhosi Magudulela amange ibekwe esikhundleni sebukhosi ngoba ngekusho kwaMatsebula (1993) yaba lincele ngembi kwekubekwa. Loku kutsiwa kwentiwa ngunina lowafaka lesandla sakhe emhlabeni lobilako entela kutsi angabi yinkhosi ngoba yena angafuni kuba yindlovukati. Sikhundla sakhe satsatfwa ngumnakabo Ludvonga Wekucala.

⁴ Inkhosi Ludvonga Wesibili wakhotsama angamange atfole bantfwana.

Wesitsatfu (Makhosetive) lowabekwa ngemnyaka wa-1986 kudzimate kube ngunyalo.

Cishe-ke ngaphandle kwalawa laphawuliwe onkhe lamakhosi alandzelana ngekutalana. Kuyaphawuleka futsi kutsi inkhosi ayikhotsami kepha iyavuswa njengobe lamagama awo achaza. Emagama etiNdlovukati nawo abalulekile kulomlandvo wesibongo sakaDlamini. Matsebula, (1993) abeka uniketa emagama aletiNdlovukati letilandzelako:

Inkhosi

Ngwane Wesitsatfu

Ndvungunye

Sobhuza Wekucala

Mswati Wesibili

Ludvonga Wesibili

Dlamini Wesine

Ngwane Wesine

Sobhuza Wesibili

Indlovukati

LaNxumalo (lotalwa yiNkhosi Nxumalo)

Lomvulo Mndzebele

Lojiba Simelane⁵ lotalwa nguNsibandze
Simelane

Thandile naFile Nxumalo emadvodzakati
aZwide Nxumalo, Ndwandwe

Sisile Khumalo lotalwa nguMgangeni
Khumalo

Sisile Khumalo kanye naTibati
Madvolomafisha Nkambule⁶

Labotsibeni Gwamile Mdluli lotalwa
nguMvelase Mdluli.

Lomawa naNukwase bakaNxumalo
labatalwa nguNgolotjeni Nxumalo
waseZikhotheni.

Zihlathi Mkhatjwa naSeneleni

Mkhatjwa labatalwa nguVunyana

Mkhatjwa waseLwandle.

Dzeliwe Shongwe lotalwa nguMetjisi

⁵ Make mbamba waSobhuza Wekucala bekunguSomnjalo lebekayinhlangi yaLojiba.

⁶ Make mbamba waDlamini Wesine bekunguNandzi Nkambule inhlangi yaTibati lowashona Dlamini asengumfana.

Shongwe.

Mswati Wesitsatfu

Ntombi Tfwala lotalwa nguMfelani
Tfwala.

Ngekwemlandvo bakaDlamini bangebekuchamuka emaTfongeni. Kutsiwa njengobe vele bantfu bebahamba bangahlali ndzawonye nalaba-ke ngenca yetimphi babaleka basuka eMozambiki. Empeleni bekubangwa live ngobe phela nangu Ngungunyane abetsi lakhe live ulifuna lapha. Inkhosi Mswati Wekucala ngiyo lebeyihola laba bakaDlamini. Kubalulekile kusho kutsi lesibongo sakaNkhosi Dlamini basitfoli seyikhotse iNkhosi Mswati sebaholwa yiNkhosi Dlamini Wesibili. Lokubalulekile ngaMswati kutsi abelwa kakhulu, wahlula letive latitfoli lapha kwaze kwatsi nalelive labitwa ngaye njengobe silati nje kutsi kuseSwatini. Tive letinyenti takhonta kuye kantsi ebeSutfu bona wabadvudvula abacosha waze wayobabeka endzaweni lapha kutsiwa kuseMhuluhulu, esifundzeni seMphumalanga. Kuletimphi Mswati abesitwa ngito letive latitfumbile letifana nebakaGama labangebeSutfu futsi labavela kakhulu emlandvweni wakhe. Phela labakaGama bebayati imitsi yekuvala imphi ngekulandzisa kwaMandla Zulu acashunwe kuNtsatseli yamhlaka 15 Imphala 1999. Tingwazi letibalwako tifaka boMshengu weMashobeni, boShongwe naboNdlela lebekutindvuna telibutfo lakhe. Letingwazi kwabonakala bugabazi bato ngesikhatsi ibambene nebeSutfu kaMhuluhulu. Shongwe wabekwa kutsi abe yindvuna bagadze bangangeni abambisene naMshengu weMashobeni.

Ndlela udvume ngekutsi tinkhomo lebetitfunjwe ebeSutfwini tihlala eDlangeni wakha lisu lekutsi tintjontjwe. Phela yena bekatsi akusiko kutsi bangasebentela lenye indvodza bangatfoli lutfo. Ndlela kutsiwa abengewakaMalinga sibongo sakhe, abeliKhandzambili. Banele kweba letinkhomo baphuma nato eLuphongo bentela kutsi natsi Mswati uyefika abulawe ngemaZulu. Letinye timphi latilwa kwaba nguleto temaZulu lawashaya waze wawabeka eDlomodlomo nalapha kuboNgwavuma. BakaDlamini bona bavela ngayo iNkhosi Dlamini kepha-ke kunengi lokwenteka nalokukhona lokwenta kutsi kuvele bantfu bakaNkhosi kulawo

makhosi akucala. Kwekucala nje bekungasiso sibongo sakhe Dlamini kepha bekuligama lakhe wabese utala sive lesibitwa ngeligama lakhe. Loku-ke akungasididi ngobe vele besesike sachaza kutsi tibongo tavela njani. BakaNkhosi badzabuka kanye naletinye tibongo letinyenti letifaka sakaMakhanya, Mavuso, Ludvonga, Lukhele, Mabuza, Mhlanga, Kunene, naletinye letinengi. Leti tibongo letadzabuka naye Dlamini ngesikhatsi efika eSwatini agudla Lubombo bahamba bayosima eShiselweni. Letibongo letibaliwe tingemaTfonga ngekudzabuka. Tonkhe letibongo letingenhla bekungemagama ebantfu lachubeka agcina satibongo. Kutsiwa bekubanenkinga nasekumele kutekwane ngoba bekumele uyewuteka kulesinye sive manje ngoba naku bekuliwa naletinye tive kungako kwagcina sekutsiwa lamagama atibongo kute kutsiwe uteke umntfwana wazibanibani kantsi akusinjalo. Lamagama alabantfu lababengebekutalana ngengati agcina saba tibongo letehlukene. Sekulukhuni satje nyalo kuchazela longati kutsi letibongo bekungemagama ebantfu labahlobene.

Inkhosi Mswati kutsiwa beyihlakaniphe sibili. Bekutsi ingakubona kutsi uyingwazi abese akuniketa indvodzakati yakhe njengoba enta kubakaMakhanya labanika indvodzakati yakhe Bandzile. Kantsi nebakaKunene kutsiwa wabanika LaDzindzibele. Loku iNkhosi beyikwentela kutsi ingwazi yaleso sibongo isite kakhulu emphini futsi yetsembeke. Khumalo, (1995) usitjela kutsi bakaDlamini bangebeNguni baseMbo situkulwane saMumbo indvodza lekutsiwa yasuka enhla nelive yalibangisa ngasendzaweni lesiyibita nyalo ngekutsi kuseMozambiki. Bantfu bakaNkhosi batila imvu lemnyama ngobe kunemsimeto lotsite labawentako ngayo. Kutsiwa nawuke wayidla imvu lemnyama uba nemafinyila lamanengi futsi usangane nengcondvo. Kantsi-ke bakaDlamini batiwa ngekutsi ngeMalangeni ngoba bavela emphumalanga. Ginindza, (1992:35) uyicoca kahle lendzaba natsi:

The Dlamini are addressed as Mlangeni (You of the sun). The association with the sun refers to the origin of the name Dlamini; the settling of the Dlamini of Mozambican coast and their migration thence.

Loku futsi kuhambelana naloku lekuchazwe ekucaleni kutsi kwalona leligama lelitsi
Dlamini lisuselwa esigamekweni sekutsi lowekunene watfolakala adla emini
lebekuyintfo letilwako ngekwemhambo wabo.

3.3.1.1Tinantelo takaDlamini

Nati tinanatelo takaDlamini tilandwa ngetindlela letehlukene. Lokubanga
kutsi kube netindlela letehlukene kutsi labatitekako abatiteki ngendlela
lefanako tinanatelo. Loku kubangelwa kutsi umlandvo wetfu
bewungabhalwa phansi, manje labanye bateka ngendlela lebeva ngayo
kepha tonkhe tisasho bona labekunene:

Indlela yekucala

Nkhosi

Dlamini

Wena wekunene

Wena umuhle kakhulu

Wena weluhlanga lwakaNgwane

Wena wekutsalwa njengenkomo

Wena wacedza Lubombo ngekuhleletela

Wefika elungcandzaneni wenaba

Wena lowabophela lokuhle emfuntini

Nkhosi

Indlela yesibili

Dlamini

Wen' ungadl' imvu

Wesab' emafinyila

Wena lowacedza Lubombo ngekuhleletela

Wena lowabophela lokuhle emfuntini

Wena lotsi upha bantfu ube ubadlekelisa
Samketi seMbovu
Semalangen
Nkhosi

Indlela yesitsatfu

Nkhosi
Dlamini
Wekunene
Samketi siyiMbovu
Kumalangen
Wena lowabophela lokuhle emfuntini
Wena lowacedza Lubombo ngekuhleletela

Indlela yesine

Wena wekunene
Nkhosi
Dlamini
Wena wekunene
Wena lowacedza Lubombo ngekuhleletela
Sidlubula dledle sakaLobamba
Esithi sibopha sibe sibadlubula
Wena lowabophela lokuhle emfuntini

Indlela yesihlanu

Nkhosi
Dlamini
Wena weluhlanga lwakaNgwane
Wena lowacedza Lubombo ngekuhleletela
Wena lowabophela lokuhle emfuntini
Hlubi lomuhle umlangeni
Sidlubula dledle sakaLobamba

Samketi lesinebovu semalangen

Nkhosi

Indlela yesitfupha

Nkhosi

Dlamini

Mlangeni

Wena wekunene

Wen' umuhle kakhulu

Wena weluhlanga lwakaNgwane

Wena wacedza Lubombo ngekuhleletela

Wena wabophela lokuhle emfuntini

Samketi

Mangcwangu

Wena wasidwaba silutfuli

Madlabane

Hlangu simbova kuMalangen

Nkhosi

Indlela yesikhombisa

Nkhosi

Dlamini

Wena wekunene

Wena umuhle kakhulu

Wena wacedza Lubombo ngekuhleletela

Wena lowabophela lokuhle emfuntini

Nkhosi Dlamini

3.3.2 Umlandvo webakaMdluli

Sibongo sakaMdluli sisuselwa egameni lemholi waso levele litichaza ngekwalo kutsi abengulondlulako. BakaMdluli ngekulandza kwaGinindza, (1992) bahlukene kabili, kunebaka Mdluli Sikhandzisa lakuphuma khona insila yenkhosi kanye naMdluli Bhekiswako lapho kutalwa khona iNdlovukati Labotsibeni. Kubaluleka kwalesibongo emlandvweni wemaSwati awudzingi kuchazwa, ingani bangematala nkhozi. Indlovukati Labotsibeni indzima layidlala emlandvweni wekutfutukisa sive semaSwati imenta eme yedvwa cekelele. Ingani ngiyo iNdlovukati leyakhulisa INkhweletjeni yaNgwane yaMahlokohla. BakaMdluli bakhonta kubakaDlamini ngesikhatsi basuka kaTembe. BakaMdluli batinta endzaweni lekutsiwa kukaMbikiza banebukhozi babo lobunemandla sibili. Inkhozi Dlamini Wesitsatfu wayitsandza futsi wayifisa indlela lenekuthula lesiphetse futsi nalesenta ngayo tintfo taso wabacela kutsi bakhonte kuye. Wabanika umsebenti wekutsi kube ngibo labasita endlunkhulu.

Kuhlukana ngemacembu kwesive sakaMdluli kwenteka ngesikhatsi iNkhosi Dlamini Wesitsatfu akhetsa licecebane lesive sakaMdluli kutsi bahambe embili babetinhlozi kute babone kutsi live lime njani. Bafike batfolo live linotsile futsi lilihle bangabe basabuya kutewubika kuDlamini bavele batinta lapho. Emva kwekulindza sikhatsi lesidze, iNkhosi yabese itfumela lellicembu lakaMdluli lelisele kutsi liyewubuka laba labahambe kucala. Nembala babakhandza laba labahambe kucala kepha babakhandza sebatihlalele kahle batintile, bakhomba ngalosekhatsi base batsi sinikhandzile!. Base bayobabika enkhosini. Lellicembu lekucala labitwa ngekutsi bakaMdluli Sikhandzisa, ingani phela naku babakhandza, kwatsi leli lebelibheka laba labanye kwatsiwa boMdluli Bhekiswako ngobe phela kungibo labakhombe inkhozi lapha kunalaba labanye khona.

Nakutsiwa kubakaMdluli: 'Wena lowabhekisa inkhozi elusaseni' kusukwe kucondvwe etigamekweni letimbili etikhatsini temlandvo lowehlukene. Kwekucala kulapho bakaMdluli bakhomba inkhozi lapha kuhlalwa khona eveni lelisha kantsi

kwesibili, kushiwo ligalelo lelabanjwa yiNdlovukati Labotsibeni ngesikhatsi asabambe bukhosi abambele Sifuba sinengceke sinemanti aseluswane kudzimate kufike lapho inkhosi ibekwa khona esihlalweni aneminyaka lengu-21. Lusasa phela ngulapho kuhlala khona inkhosi ngembi kwekutsi ibekwe esikhundleni. Indlovukati Labotsibeni unconywa kakhulu ngekukhulisa futsi alungiselele iMbube Sobhuza Wesibili bukhosi. Tikwetinanatelo tabakaMdluli kuyaye kutsiwe 'Wena wabhekisa iNkhosi elusaseni luvuno'. Loku kubangelwa kutsi ncantilini lomunye longukhokho walesibongo bekabulala titsa kamatima emphini. Leligama lelitsi Luvuno lisuka egameni lelitsi 'kuvuna'. Kubulala kwakhe titsa emphini bekufananiswa nekuvuna emasimini kungako kutsiwa nje nguLuvuno.

Inyama yembuti kutsiwa iyatila kubakaMdluli. Kutsiwa badla inkonkoni noma lishongololo esikhundleni senyama sembuti. Ngekusho kwabo labakaMdluli kubulala imbuti akusiyo intfo lebuchawe kepha kubulala inkonkoni noma lishongololo lekusilwane sasesigangeni kukhombisa buchawe. Kutsiwa emandla abo asesandleni sekudla lekusandla semphi lesisetjentiswa ekugwazeni kungako nje kutsiwa labakaBhekiswako bayinsila yenkhosi. Kutsiwa iNdlovukati Labotsibeni ngesikhatsi itsatsa lesikhundla sekuba yiNdlovukati, tinini tayo teta kutewuhlala nayo. Kwatsite ngukutsi babe banengi labaMdluli base bafunelwa indzawo yabo, umphakatsi lapho batewuhlala khona. Lowo mphakatsi nobe indzawo iNdlovukati yawucamba ngekutsi kuseNgwazini, lekusho indzawo yemachawe nobe tingwazi. Umntfwanenkhoi lomele kutsatsa bukhosi ubitwa ngekutsi ungumisa. BakaMdluli Bhekiswako-ke base batsatsa loku bakufaka etinanatelweni tabo ngobe phela iNdlovukati Labotsibeni ngiyo leyakhulisa yafundzisa yabuye yalungiselela Sobhuza Wesibili kutsatsa bukhosi. BakaMdluli Sikhandzisa nebakaMdluli Bhekiswako abatitsatsi ngekutsi batihlobo letikhashane kepha ngebukhulu bemaguma abo, liguma lelikhulu boSikhandzisa bese kutsi liguma lelincane boBhekiswako lababitwa ngekutsi emahambate enkhoi langamange atfole lutfo. Kamera, (1999) usitekela kutsi ncantilini laba bakaMdluli bebaniketwe umsebenzi wekuniketa inkhoi luhlobo lwemutsi lotsite ngemicimbi wekuhlanta. Lomutsi bewugaywa ube yimphuphu bese inkhoi iyawusebentisa ekuciniseni sigodlo sayo.

Cishe kunengi lokungashiwo ngalesibongo kepha lokhu ngiko lokubaluleke kakhulu lekwenza kutsi lesibongo singene emlandweni wemaSwati.

3.3.2.1 Tinanatelo tabakaMdluli

Nati tinanatelo takaMdluli tilandwa ngetindlela letehlukene. Lokubanga kutsi kube netindlela letehlukene kutsi labatitekako abatiteki ngendlela lefanako tinanatelo. Loku kubangelwa kutsi umlandvo wetfu bewungabhalwa phansi manje labanye bateka ngendlela lebeva ngayo kepha tonkhe tisasho bona labekunene:

Indlela yekucala

Mdluli

Bhekiswako

Wena wabhekis' inkhos' elusaseni

Sukuta

Luvuno

Luvuno alunanhloni

BakaMdluli abayidli inyama yembuti

Badla yenkonkoni

Phika sinamandla

Mlimi wansindze

Bantfu balim' emafus' aboGembe

Mlisana

Ndzindzindzi

Mdluli!

Indlela yesibili

Mdluli

Bhekiswako

Phakatsi

Nselo lenkhulu

Luvuno lolungenamahloni
BakaMdluli abayidli inyama yembuti
Badla yenkonkoni
Mdluli!

Indlela yesitsatfu

Mdluli
Sikhandzisa
Mandzindzakandzaba
Wena Delila, tinkhomo
Watsenga emajaha

Indlela yesine

Mdluli
Sikhandzisa
Mkholo lonsundvu
Lonsundvu ngisho netinyawo takho
Mbokodvo lenhle legaya bulawu bemakhosi

Indlela yesihlanu

Mdluli
Sikhandzisa
Semakholo
Mbokodvo lendze
Lesilala bulawu bemakhosi
Mhlanti wendlunkhulu

3.3.3 Umlandvo webakaSimelane

BakaSimelane ngekulandzisa kwaGinindza, (1992), bangebeNguni labamaNtungwa kungako babitwa ngekutsi ngebakaMntungwa-Mnguni. Labanye bakaSimelane bakhontiswa esiveni semaSwati kudzala kusabusa iNkhosi Ndvungunye lobekaganwe nguSomnjalose Simelane make waSobhuza Wekucala. BakaSimelane bebadvume ngekuba tinyanga temphi. Bebasita kuniketa imitsi emabutfweni aSobhuza Wekucala. BakaSimelane bebatinte eNkalaneni ngaseveni laNdwandwe, KaZulu. Bebatiphetse banebukhosi babo ngembi kwekutsi iNkhosi Zwide ifune kushwaca tonkhe tivane lebetakhelane naye. Sibongo sakaSimelane sandze lonkhe live. Badzimate banendzawo yabo kuNtjingila, eShiselweni. Lenzawo yacanjwa ngelichawe laso Ntjingila ngekulandza kwaMilikha Simelane abutwa nguMandla Zulu eNtsatselini yamhlaka 3 kuNgongoni 1999. Kutsiwa lapha bekunaMaweni kanye naNtjingila longuye lomdzala. Baniketwa tindzawo letimbili kutsi babukele inkhosi khona bangetewubangisana esitulwini. Ntjingila waniketwa lela lakuNtjingila kwabesekutsi Maweni waniketwa leli laseNtjanini. Kutsiwa Maweni nguye

lowahamba wayolandza Ntjingila lena emuva eNkaleni KaZulu kutsi atewubuka lomhlaba labawuniketwe yinkhosi. Bebakhuluma lulwimisigodzi lwesiZulu lesikhulunywa ngemaHlubi nemaMpembe lakhelene nemaMpondo. Lolulwimi lwabo belwatiwa ngekutsi siMpembe. Kungako nabahaywa kutsiwa 'nabompembe'. Kutsiwa belungafakwa kulesive lesi. Empeleni bewungeke ubalokotse ngendlela bebatfusa ngayo kungako etinanatelweni tabo kutsiwa boNabolokotfwako. Kutsiwa bebatisika kancane lapha etindlebeni kepha loluphawu beluba luncane kwangatsi badliwe ngemagundwane kungako nje kutsiwa etinanatelweni tabo 'Ndlebe zimchewana, zachewulwa ngemagundwane'.

Mbamba mbamba Simelane, Maseko, Gule naMtsimkhulu bekubanaka. Kepha ngekuhamba kwesikhatsi base batiphembela tivana tabo njengoba nyalo sekutibongo letitimele. Bekungemagama lawa ebantfu labaphuma esendzeni linye. Lomunye khokho wabo bekunguNdlovu kungako bakaSimelane nebakaMaseko kutsiwa kubo 'Ndlovu zadl' ekhaya, ngekuswela belusi'. Kutsiwa Simelane lowo lesikhuluma ngaye lapha abetalwa nguMnguni bese yena Simelane atale Ntjingila lokunguye lowagcina abaleke wayongena eSwatini. Ntjingila ungukhokhomkhulu wesitsatfu kusukela kuMnguni. Mnguni kutsiwa wabulawa libutfo laShaka leLuphondvo lapha bekalibutfo khona. Tindvuku takhe tatsatfwa msa wakhe Simelane lowayibamba kushisa. Kwagcina kungasamhambeli kahle naye Simelane lapha ebutfweni laShaka. Ngaleso sikhatsi kwabese kufika libutfo laMswati Wekucala wabese Simelane uyambuluka uhamba naMswati. Mswati wamtsandza kuSimelane ngoba abati kutsi utamcatsatela ngemasu emabutfo aShaka kute bancobe uma balwa nabo. Kutsiwa tingwazi temabutfo bekungemelula kutsi atibulale Mswati natifikile ebutfweni lakhe. Kutsiwa emaZulu abatitsa letinkhulu nelibutfo laMswati ngenca yaSimelane.

BakaSimelane bangematala nkhozi ngobe naku Sonjalose atala Sobhuza Wekucala kungako nasetinanatelweni tabo kutsiwa 'Mazala nkosi'. Ngobe naku Sobhuza abetalwa nguLaSimelane bakaSimelane bayakufaka loku etinanatelweni tabo nabatsi 'nabosidlukula dlwedlwe sikaLobamba. Sibaphethe, sibadlukulisa'.

Kutsiwa kubakaSimelane emancobo ayatila ngoba ahambelana nendlela lebatfola ngayo kuba tikhulu KaNgwane. Bhozongo lobeyindlalifa⁷ yakaSimelane lowahlaliswa kuSomnjalose aphuma eNkalaneni kute aphephe, wabese wentiwa sikhulu endzaweni yesikhulu lesehliswa esihlalweni lapha esigodzini sakaHlatsikhulu. Lesikhulu saketulwa ngobe besiphetse inhlangelo yemmbila ngesandla. Watse natsi uvula sandla watfola lommbila sewumilile. Loku kuyabalwa etinanatelweni tabakaSimelane nakutsiwa 'Nabozinkobe zaphekw' emthini, zafik' emagaleni zanyanta. Kutsiwa futsi abayidli inyoni lekutsiwa yincwincwi. Lenyoni kutsiwa inemsebenti lomkhulu nakukhishwa umntfwana anyonini⁸. Kantsi nelidziya abalilokotsi nakancane labekunene. Nalo lidziya linemsimeto lotsite leliwentako kulesibongo. Kungako vele lidziya libitwa ngekutsi lakaSimelane. Kutsiwa akunkhani idlala bantfwana kubakaSimelane. Nasebatfukutsele ababuyeli emuva.

⁷ Leligama lelitsi indlalifa lisuselwa egameni lelitsi indlala lifa, lekusho umuntfu lekumele andlale lifa alabele labakubo nasekufe uyise.

⁸ Kukhipha umntfwana anyonini kungesikhatsi luswane lucedza inyanga lusendlini lungakaphumeli ngaphandle.

3.3.3.1 Tinanatelo takaSimelane

Nati tinanatelo takaSimelane tilandvwa ngetindlela letehlukene. Lokubanga kutsi kube netindlela letehlukene kutsi labatitekako abatiteki ngendlela lefanako tinanatelo. Loku kubangelwa kutsi umlandvo wetfu bewungabhalwa phansi manje labanye bateka ngendlela lebeva ngayo kepha tonkhe tisasho bona labekunene:

Indlela yekucala

Simelane

Mntungwa

Nabompembe

Nabolokotfwako

Ndlebe zimchewane,

Zachewulwa ngemagundvwane.

Ndlovu zadla' ekhaya

Ngokweswel' abelusi

Nine bakashihhawu nesibovana

NaboNgwane

Mazala nkosi

Nabosidlukula dlwedlwe sikaLobamba

Sasibaphethe, sibadlukulisa.

Nabonkobe ziphekw' emthini

Zafik' emagaleni zanyanta

Awucedvwa Ngwane.

Indlela yesibili

Simelane

Mnguni

Mnguni waseBuhleni

Mnguni waseGudu

Mphembe
Ndlebe Zimchewana
Lubisi luyadlanga alunamphuphu
Simelane
NaboNgwane

Indlela yesitsatfu

Simelane
Mntungwa kaNdlovu
Mpembe lakaLokotfwako
Ndlebe timchewu
Nabolakana ekhaya netsafeni
Umbone ngani kutsi nguMnguni
Umbone ngetindlebe kukhanya

Indlela yesine

Simelane
NaboNgwane
NaboMpembe
Wena owagiqika ngesilulu eNkalaneni
Mnguni
Mnguni wakoNtjingila
Wena umuhle kakhulu
Ndlovu zadl' ekhaya ngekwesw' ebelusi
Zaze zeluswa intombazana uDengezane
Mabela
Ngokudela izinkomo wathenga ukulunga
Lubhembedu olumaletj' anentsanyeni

Indlela yesitsatfu

Simelane
NaboNgwane

Mpembe lelihle lakaLokotfwako
Ndlebe zimqhewane
Zaqhewulwa ngamagundane
Wena waqicika nesilulu eNkalaneni
Wena waseGudu lowatala Somhlolo.

3.3.4 Umlandvo wakaShongwe

BakaShongwe babekudzabuka enhla nelive le-Afrika. Ngekulandza kwaMandla Zulu acashunwe eNtsatselini YemaSwati yamhlaka 23 Imphala 1998 njengobe bacishe batfolakala emaveni lafana neZambia neMalawi. Siyatfolakala kakhulu-ke lesibongo kulawo mave njengakhona lapha eSikhwahlande (eNingizimu Afrika) kanye naseSwatini. Shongwe bekuligama lelichawe lesekwagcina kwentiwa sibongo salaba labatalwa nguye nobe labasive sakhe. BakaShongwe bahamba bangena behla nalo le-Afrika nalapha entansi nalo. LabakaShongwe ngekulandzisa kwaBabe Manandi Shongwe⁹ batse nabawela iLimpopo, bafike batinta kuleShowe, babuye batsi kuhlalahlala naseLuphongolo. Lapha kuyacaca kutsi besebaholwa lichawe Matsafeni. Noko abahlalanga sikhatsi lesinganani eLuphongolo badlulela eMahamba. Bafike bahlala nakaMatja. Batse basuka lapho balibangisa eBulunga lekungunyalo basebanengi bakaShongwe lapho.

Shongwe tamtfola timphi takucala tamdvumba njengoba live lalisayalutela kuhlaselwana, kubulawana, kufunwa live nemhlaba. Sebefikile-ke entansi neBulunga, bangena kuleto timphi, balwa nebeSutfu imphi lebeyishwacisa lugogo. Ngaleso sikhatsi Mswati Wekucala nanaye bekamatasatasa alwa nabo beSutfu. Manje Matsafeni, Shongwe phela bekaphetse sive lebesikwati kulwa nalabeSutfu. Ngulapho abonakala kakhulu Shongwe nebuchawe bakhe lewabese udvuma ngabo njengoba sekuvakala kutsi abese ayingwazi kulelive lebesebahlala kulo. Shongwe naye ugcame kakhulu njengelichawe kuleto timphi ngoba naye wayilwa leyamphi yekuhlasela beSutfu. Mswati Wekucala wagcina wabona kutsi kuncono endzisele Matsafeni umfati kute phela akhe sihlobo lesihle nesive seMantimandze. Nembala wendziselwa-ke Matsafeni umfati weMalangeni. Kutsiwa ngesikhatsi kuletfwa

lomfati eMantimandze acabanga kutsi kuta imphi kulobo busuku ngobe abepheleketelwa bantfu labanyenti. Batse nabasukuma batsi bafuna kuyiphunga kwatfolakala kutsi ngumtsimba lotfunywe nguMswati Wekucala. Ngulapho-ke buhlobo bakheka khona bafakwa sikhonkwane. Sive sakaShongwe kutfolakala kutsi sacelwa kutsi sigadze lena ngakuboHhohho ikakhulu tindzawo letakhelene nato. Lapha bebagadze beSutfu kutsi bangangeni kuleli lemaSwati ngobe phela bebacoshwe khona labesutfu. Vele kwatsiwa Shongwe akente umncele kute bangalokotsi beSutfu bengce lapho. Nemambala bakaShongwe bawenta ngekwetsembeka lowo msebenti kungako nanyalo basolomane bahleti kuleyo ndzawo lekuyindzawo yabo lebayilwela badvudvula beSutfu. Lokugcamako kutsi umbuso wemaSwati kulela leSwatini bewukhula sibili kepha solomane kunebuhlobo lobukhulu nesive sakaShongwe lebesolo siholwa nguMatsafeni.

Lokunye lokuvelako ngekulandzisa kwakhe Mandla Zulu atekelwa ngumsumpe longuBabe Michael Shongwe weMpholonjeni, acashunwe ephephandzabeni iNtsatseli YemaSwati yamhlaka 23 kuMphala yanga-1998 kutsi Shongwe abenebanakabo lapha ebutfweni lakhe lebebakhali phe kakhulu. Labanakabo bekunguKunene naNgwenya. Shongwe kutsiwa abenesitsembu lokwatsi nakafa kwadzingeka kutsi bangenwe⁹. Kufa kwaShongwe kwabonakala kutsi kusekhaya kwentiwe ngulomunye webanakabo lekutsiwa nguMcusi njengoba nyalo sekuvakala kwangatsi babantfu labangakahlobani kantsi belisendze linye. Lomuhla Mcusi akabatili yena bakaShongwe Mntimandze, utsi bafati bakhe etama kubehlisa sitfunti kutsi akatalwa nabo. Kutsiwa labafati baShongwe bashaya phansi ngendvuku batsi angeke bangenwe nguMcusi lowabulala indvodza yabo, batsi bangamane bangenwe nguKunene wendlu lencane lowavusa lendlu yaShongwe ngalokufanele. Kungako etinanatelweni takhe Kunene utsi ulivusamuti ngaleso sizatfu. Kulapho-ke bacabana behlukana khona labafati baShongwe naMcusi lowacoshwa lapha kaShongwe, kwatsiwa wendlu lembi. Shongwe uyatsintseka futsi nakukhulunywa

⁹ Manandi Shongwe ungumtukulu waMatsamo. Wakhe eSkumane lapho bakaMatsamo kanye nebukhosi bakaShongwe bakhe khona.

¹⁰ Kungena lisiko lapho umnakabo ndvodza lefile angena lomakoti wemnakabo kute avuse umuti wemufi. Bantfwana labatalwa lapho baba bemufi lolongenile utfola inkhomo yelidvulo nabalotjolwa labantfwana labatalwe nguyeyi.

ngemphi yekuhlaselwa kwemaBhunu KaZulu endzaweni leyatiwa ngekutsi kuseShowe¹¹ kutsiwa bekulichawe lelakhombisa bungwazi balo kuleyomphi. Kantsi nabo beSutfu balutfota lolumanti kulengwazi yeMantimandze. Kutsiwa Shongwe nelibutfo lakhe beSutfu babagicitela ematje labagcoba bafela khona lapho. Labanye bakaShongwe basala khona KaZulu bagcine sebakhonte etikhulwini talapho. Imphi lenkhulu ekhatsi kwesive sakaShongwe nebeSutfu yabaseMhuluhulu lena ngakubo-Acornhoek esifundzaveni saseLimpopo. Batsi kwasala emachawe lapho. Shongwe wagcina akhombise bugabazi bakhe kwaze kwacanjwa indzawo ngeligamalakhe. Matsafeni ngaleso sikhatsi imphi yakhe beseyiholwa lijaha lakhe lekucala lelinguLovunywa atalwa nguLaMahlalela. Kutsiwa Lovunywa abehamba adla tinkhomo etindzaweni letinyenti waze wayofika nakuboDalagubha. Kutsi letinkhomo betigcina tentiweni-ke sekuyindzaba yabo bakaShongwe. Nasekufunwa lotawutsatsa bukhosi alandzele Matsafeni Lovunywa batsi wavele watsi inkhosi isematfoleni, acondze kutsi akube nguMatsamo lotalwa nguLaDlamini lowendziswa achamuka ebukhosini bakaDlamini. Labanye bafati baMatsafeni bekuboLaMamba lomdzala nalomncane. Kutsiwa LaMamba lomncane amange atfole bantfwana kuMatsafeni kepha waze wabatfole sangenwe ngumnakabo Matsafeni longuMavubu. Umntfwana lamtfole lapho kwaba nguNkhuhlu kepha vele abetalela Matsafeni. Kantsi LaMamba lomdzala yena watala Hholo. Matsamo naye wahamba etinyaweni teyise, longulomunye lo setjentiswako ekufungeni kwabo kukhombisa kutsi bayintalelwane yakhe Shongwe (Matsamo). Kutsiwa ngesikhatsi emaSwati ayidvudvula imphi besekaholwa nguLovunywa lobeyindvuna yemabutfo. Bekunalesinye sive lesasisikhulu sisakaKhumalo lesasiholwa nguMthaziya sihlala dvute nalapha kutsiwa khona kuseNala Farm nyalo. BakaKhumalo babaleka ngenca yemphi yebeSutfu bagcina sebetinte lena kuboGujwa njengobe nyalo sebatfolakala khona. Kantsi nebakaMdluli bebakhona kulenzawo lena. Phela bakaMdluli badvume kakhulu ngekufula tikhali. Bona bebahlala futsi banenkambu dvute nentsaba iDzindvwa leyakhelene neNcabambili. Nesive sakaMagagula sasikhona kuleyondzawo siholwa

¹¹ Leligama lelitsi eShowe loniwa emamishinari aseNorway. Empeleni lapha kuseKhowe, emakhweni phela ingani bekulive lawo emakhowa lapha. Manje ngesiNorway 'kh' kubo ngu'sh' kungako baligucula leligama njengobe kuvakala lingasasho lutfo nje.

lichawe Khamukhamu Magcova. BakaMagagula bebadvume ngelwati lwabo lwemitsi. Lokunye lokubalulekile kutsi iNdlovukati leyatsatsa tintsambo ngesikhatsi kukhotsame iNgwenyama Sobhuza Wesibili italwa kaShongwe, lowo-ke nguDzeliwe. Kamera, (1999) ubika kutsi bakaShongwe badvume ngesikhumba sabo lesihle, kungako kutsiwa nje etinanatelweni tabo 'Mageza ngobisi amanz' ahlezi'. Lokunye lokubalulekile lokushiwo nguKamera, (1999) kutsi bakaShongwe bahlukene katsatfu kunaShongwe Mntimandze, Shongwe Mabhengeta kanye naKunene Mntimandze lohambelana naNgwenya. BakaShongwe Mntimandze abatekani nebakaKunene Mntimandze. Incabhayi itawuba kubanikati balesibongo kutsi batehlukanisele loMabhengeta naloMntimandze.

3.3.4.1 Tinanatelo takaShongwe

Nati tinanatelo takaShongwe tilandvwa ngetindlela letehlukene. Lokubanga kutsi kube netindlela letehlukene kutsi labatitekako abatiteki ngendlela lefanako tinanatelo. Loku kubangelwa kutsi umlandvo wetfu bewungabhalwa phansi manje labanye bateka ngendlela lebeva ngayo kepha tonkhe tisasho bona labekunene:

Indlela yekucala

Shongwe

Mntimandze

Bhambolunye

Tingaba timbili tekhabonyoko

Khophoza manzi izimomotho

Bantfu labahle

Mageza ngelubisi emant' ahleti

Unkhukhu ziyalima amantjwel' ayahlakula

Mafunga Matsamo echibini.

Indlela yesibili

Shongwe

Mntimandze

Bhambolunye

Tingaba timbili

Watitsatsa ekhabonyoko

Mageza ngelubisi

Labanye bageza ngemanti.

Indlela yesitsatfu

Shongwe

Mntimandze

Bhambolunye

Mageza ngelubisi' emant' ahleti

Matsamo kubakaHhohho.

Indlela yesine

Shongwe

Mntimandze

Wena kaBhambolunye

Tingaba timbili tekhabonyoko

Alulunganga

Lwalahleka.

Indlela yesihlanu

Shongwe

Mabhengeta

Mcusi wendlunkhulu

Emacusi batsi mahle

Uma lilanga liyoshona

Ngwenyama ndvuna

Mahle emacusi
Ageza ngelubisi.

Indlela yesitfupha

Shongwe
Mcusi losabekako
Wena wagwazawathi
“Ngikhawule ngikhawule”
Wehlula timamba nato tonkhe tilwane

Indlela yesikhombisa

Shongwe
Mabhengeta weNgwenyama
Mcusi weNdlunkhulu
Emacusi atibhodza
Atibhalabane
Emacusi mahle
Mahle uma kuyawushona lilanga
Ngwenyama ndvuna
Malinga
Malinga lomama
Joli lomuhle ngentsamo
Nceba libanti
Lidzabula bantfwana
Macusi gezan' izandla
Sajiyele izandla
Zekunemukela
Emacaca ngekunuka
Anukelana odvwana
Tinyoni tenkhosi
Tidla tesule imilomo

Wena wakaLaZidze
Wena wakaLaShangase
Shongwe.

3.3.5 Umlandvo wabakaTfwala

Sibongo sakaTfwala singulesinye setibongo letatiwako emaSwatini. Sisibongo lesikhulu futsi lesitfolakala etindzaweni letehlukene. Lapha sitawuke sisike kulelijikako ngemlandvo walesibongo. Kwanyalo lesibongo sidvume ngekutsi iNdlovukati lephetse italwa khona kaTfwala. Lowo phela ngumake weMbube Ntfombi Tfwala unina waMswati Wesitsatfu. Sive sakaTfwala sitinte eBhadzeni lapho neNdlovukati italwa khona. BakaTfwala kutsiwa lesibongo basitfola ngemsebenti wabo lebebawentela bukhosi. Phela kutsiwa ngesikhatsi kusahanjwa kusukwa kulelive kuyiwe kuleli asengakatinti emaSwati, Tfwala nguye lebekatfwalela emalunga endlunkhulu timphahla. Indzawo yeBhadzeni idvume kakhulu ngelutsango lwabomake loludvume lonkhe live. Ingani kunemagabazi sibili laholwa ngubo bakaTfwala.

Mandla Zulu ephephandzabeni, Intsatseli YemaSwati yamhlaka 4 kuNdlovana 2000, wacocisana naBabe Mhlaseli Tfwala weSigangeni lowamtekela kutsi labanyenti batawumangala nabeva lomlandvo webaka Tfwala kutsi weyamene kakhulu nalawo webakaNkhosi Dlamini. Kuhlobana kwaletibongo kwacala ngesikhatsi setimphi. LabakaTfwala bebanesivane sabo lebesatiwa ngekutsi baTfwa. Phela baTfwa belungafakwa kubo ngenkhani futsi bebalwa kuphuke imikhono. Bebangahleli naseyibambene ingani bebasebentisa nebutjokwana njengesikhali sabo kudubula titsa tisekhashane. Kutsiwa labantfu labebaTfwa bebasive sebaSutfu. Kutsiwa-ke bebatinte kulelive leSwatini lingakabi nguleSwatini lesilati namuhla. Lokutfolakalako kutsi laba besibongo sakaTfwala bebanebakaMotsa Mvulane nabatfolakala eSwatini kungako nje kutsi bangemakhandzambili. Phela emakhandzambili ngulaba labatfolwa bakaNkhosi ngesikhatsi befika eSwatini

bachamuka kulelemaTfonga. Kutsiwa indlela labatfolakala ngayo yacaka sibili ngaleso sikhatsi. Kuvakala kutsi iNkhosi Mswati Wesibili kwenteka kutsi bekufuneka kutsi kutfolakale umuntfu lotawutfwala intfo yakhe letsite. Lentfo yakhe Mswati kutsiwa bekungeke kulunge batitfwalele yona labakaDlamini. BakaNkhosi kutsiwa banelutfo lwabo lebelusholwe emfuntini. Bantfu labanyenti bayatibuta kutsi yini lebeyifakwe emfuntini nekutsi umfunti uyini wona mbamba mbamba uyini. Phela ngesikhatsi emaSwati ahlehla neLubombo, lentfo yawo besolomane bahamba nayo laba besibongo sakaDlamini. Manje iNkhosi yandzindza kutsi itawuphatsisa bani. Kwabese kuvela labanye labatsi kukhona bafana lababili bendvodza yakaMotsa lekunconywa kutsi ngibo labangatfwala lomtfwalo lose ucake iNkhosi.

Inkhosi amange ipholise emaseko, yavele yatsi abalandvwe ngaleso sikhatsi itebabona kutsi banjani. Beyifuna kubona kutsi ngumuphi lengamniketa lomsebenti loyincelencele kangaka. Labafana lomunye abekhanya ngelibala kantsi lolomunye aluhlata. Inkhosi yavele yatsi angeke alunge lolokhanyako ngobe utawushesha abonakale futsi angadvonsa nembani welitulu. Bantfu bakudzala phela bebangayitsandzi intfo lemhlophe, batsi itabadvonsela umbane welitulu masinyane. Nangempela kwakhetfwa lololuhlata. Phela bakaMotsa bangebeSutfu labatfolwa eSwatini ngesikhatsi kufika bakaDlamini kungako kutsiwa ngemakhandzambili. Inkhosi yabese iyamnika lomfana lentfo lebeyisemfuntini kutsi ayetfwale. Phela sive nesive besinentfo nobe tintfo labangehlukani nato nobe sekwente njani. Labatiko batsi bakaNkhosi bebanelitulu labakwati kutiphehlela lona uma kunesomiso. Futsi lelitulu bebabuye balisebentise etimphini ngetindlela letitsite nabalwa netitsa kute bancobe. Lomfunti-ke¹² sewuhletjelwe kutsi kulokunye bewuphatsani.

Manje-ke lomfana lontima kwabese kuba ngumsebenti wakhe kutsi atfwale lomfunti weNkhosi. Kulapho-ke savela khona lesibongo sakaTfwala. Kwagucuka kutsi baMotsa kepha kwatsiwa baTfwala ngoba nangu lolomnyama atfwalele

¹² Umfunti kushiwo lesihlahla lesikhiwe lamacembe noma emagalana aso kwase kuphutselwa letintfo lekuphehlwa ngato litulu.

inkhosi lutfo lolutsite. Buciniso baloku bucinisekiswa ngibo mbamba bakaTfwala. Kuyacaca kutsi lesibongo sakaTfwala yintfo lebeyingekho ngisho nasemagameni ebantfu lebebakhona ngaleso sikhatsi. Kuvakala kahle lapha kutsi lesibongo sakaTfwala sacala ngesigameko lesitsite. Kuyacaca futsi kutsi laba bakaTfwala nebakaMotsa babantfu banye ngekudzabuka.

Kulomlandvo webakaTfwala kuyacaca futsi kutsi iNkhosi Mswati Wesibili nguye lowacala kutsi kube naleminye imikhosi lemikhulu leyatiwako nalehlonishwako ngemaSwati. Lomkhosi ngulona weNcwala. Lomkhosi kutsiwa wacala ngekutsi iNkhosi Mswati Wesibili ineNdlovukati yayo Tsandzile Ndwandwe akaphatsekanga kahle enhlityweni kangangekutsi wehluleka nekutibamba, wasidzindza sililo. Sive samangala ngobe besingamane sibone tinyembeti teNdlovukati. Kutsiwa lolosuku lwahlonishwa kakhulu langakhohlakali etingcondvweni tebantfu. Kutsiwa nelitulu lana tiga umhlola limangala lolokwentekako, kukhala make wesive. Phela ngaso lesa sikhatsi umfunti besolomane utfwalwe nguTfwala.

BakaTfwala kutsiwa batalwa kute lokhanyako kubo. Umntfwana lotalwa anelibala lelikhanyako uba nebumatima kutsi amukeleke kahle kutsi walapho kulelo khaya. Batsi kuye kubonakale natsatse libala lenina lomntfwana kepha akusiyo intfo levamile leyo. Kutsiwa bakaTfwala abayidli inyama yenkhomo lengenatimphondvo, umshiva phela, kungako kutsiwa bangubo, 'nshivakati'.

3.3.5.1 Tinanatelo takaTfwala

Nati tinanatelo takaTfwala tilandvwa ngetindlela letehlukene. Lokubanga kutsi kube netindlela letehlukene kutsi labatitekako abatiteki ngendlela lefanako tinanatelo. Loku kubangelwa kutsi umlandvo wetfu bewungabhalwa phansi manje labanye bateka ngendlela lebeva ngayo kepha tonkhe tisasho bona labekunene:

Indlela yekucala

Tfwala

Mnyamandze

Lukhambule
Mnyamandze wakaLaSiwela
Nshivakati
Nkhomo katingeni edamu
Tiyacabelana.

Indlela yesibili

Tfwala
Mnyamandze
Mkhonto lodvuma njengelitulu
Mafuyankhaba
Shiva longenamphondvo
Lenetimphondvo tatitsatsa ekhabonina
Mazalankhosi
Natala Mswati Wesitsatfu.

Indlela yesitsatfu

Tfwala
Lukhambule
Nshivakati
Mnyamandze
Wena wakalaSiwela
Wena welufuya nkhaba
Shiva lengenatimphondvo
Ingaba netimphondvo
Yafuta ekhabonina
Tfwala.

3.3.6 Umlandvo wakaMahlalela

BakaMahlalela bachazeka kahle nawubamatanisa nemlandvo weNkhosi Mswati Wekucala kuhambe kudzimate kufike kuMswati Wesibili. Ngekusho kwaBabe Bonani Mahlalela abutwa nguMandla Zulu ephephandzabeni, Intsatseli YemaSwati 24 iNgongoni 1999. Umlandvo webakaMahlalela uhamba indzawo lendze lekwenta kutsi kugujwe, kufunwe, kuvisisa kahle kutsi baze babe bakaMahlalela nje bekwentenjani. BakaMahlalela basive semaTfonga ngekudzabuka. Noko kukhona lekungasiwo emaShangane ngobe vele batalelwa lapha KaNgwane.

Mahlalela akusiso sibongo sabo kepha kwaba nentfo letsite leyenta kuze kutsiwe bakaMahlalela. Leyontfo yentiwa ngibo kepha bangati kutsi itabadalela kutsi kube sibongo sabo njalo. Kutfolakala kutsi laba bakaMahlalela badzabuka kulaba bakaNkhosi Dlamini. Laba ngemalangeneni mbamba. Bahlehla ngeLubombo ngaleta tikhatsi teNkhosi Mswati Wekucala. Kutsiwa laba bahamba badzimate bayofika naseZambiya lapho kutsiwa tikhonkwane takhe Mswati Wekucala tekugcina lelive betitfolakala khona. Kutsiwa kucala Mswati Wekucala abehamba ashayela tikhonkwane lebekabekisa ngato kutsi live lakhe ligcina kuphi. Abengenandzaba kutsi ukhona yini lomunye lotawubona kutsi lapha endzaweni letsite seyindzawo yalomunye umuntfu. Yena abetitjela kutsi kute lomunye lotawuhlala kuleyo ndzawo lasayibekisile. Kutsiwa letikhonkwane betihlala tihlolwa tinhloli takhe kutsi kute yini lesebafike bahlala kuleyo ndzawo.

Nakwentekile kwaba khona sive lesingenako lapho abekise khona besesisuke siyinyatsele emsileni kuMswati. Bekuba yimphi kuphela lencoba lombango. Letikhonkwane kutsiwa kukhona lebekufakwa kuto kute kutsi nawufika kuto uve kuceka emadvolo, ubone kutsi lapha kwangatsi sewutibatela tiphunti, uphele emandla. Kungenjalo vele bewuhlangana nelitje lembetse ingubo. Kutsiwa libutfo laMswati ladzimate lafika eZambiya nje belicosha beSutfu lebebanenkhani yesicoco baloku baphikelele kujika nalibutfo laMswati libayekela. Kulwa nebeSutfu kwabuye kwachubeka sekubusa Mswati Wesibili. Emabutfo enkhosi Mswati Wesibili kutsiwa ake atsi ayahamba alandzela bona beSutfu njalo, atitfolala aphelelwa ngemandla sekuceka emadvolo. Nembala bahlala phansi kantsi sebananjwe nguletikhonkwane

letinemkhuba ekhatsi. Bona bebangati kutsi sebakuphi futsi kwentekeni. Lokusho kona kutsi kukhona umsimeto labangemange bawente. Ngaleso sikhatsi kutsiwa emabutfo bekahamba ticheme letinyenti letehlukene. Kwafika lelinye libutfo latfola laba labanye batse vitsi phansi latsi hlalani-ke nine bomahlalela. Lolobaholako lapho wabitwa ngekutsi nguMahlalela. Kwatsi nalelibutfo imbala latiwa kanjalo. Ngulapho kunenhlaseyana yekutsi savela njani lesibongo. LabakaMahlalela lomlandvo wabo vele uyakhombisa kutsi bebakanye nalaba bakaDlamini ngembi kwaleya ngoti.

Laba bakaMahlalela bahlobene mbamba nebakaMaziya. Kutsiwa lelinye lemabutfo aMswati lake latsi lihamba lihlola tikhonkwane lahlangana nenja ngenyenti. Phela lapha kutsiwa babona indlovu itala. Loku kwaba yintfo lemangalisako leyabacedza emandla. Bema khimilili lapho babukela kwaze kwafika lelinye libutfo labatfola baziya. Lavele lelo butfo latsi kulaba labaziya abasale njalo baziya. Kusukela lapho lelobutfo latiwa ngekutsi lakaMaziya lohlobene nalaba. Abese lamabutfo aboshwa ngabhande linye kutsiwa lakaMahlalela naMaziya. Kwasuka lapho kutsi bantfu babitwe ngekutsi boMahlalela Maziya. Kepha mbamba mbamba kuyakhombisa kutsi labakaMahlalela baphuma kulaba bakaDlamini ngobe naloku lokutilwa bakaDlamini njengemvu lemnyama nebakaMahlalela bayayitila. Lokunye lokwenta kubonakale kutsi bakaMahlalela vele baphuma kubo laba bakaDlamini kutsi netinanatelo tabo vele tiyafana. Ingani nabo boMahlalela batsi nabatinanatela batsi bacedza lubombo ngekuhlehetela. Kantsi nemfunti lowakaDlamini uyatsintseka etinanatelweni takaMahlalela lekungeke kube yintfo leyenteke ngeliphutsa lena ngoba vele bakaDlamini kuphela labadvume ngalomfunti wabo. Kubalulekile kutsi kuchazwe lapha kutsi tibongo letinyenti njengobe kuke kwachazwa phambilini, tavela ngetigigaba letitsite nobe tigateko letake tehlela bantfu labo. Manje nalapha kuyacaca kutsi bakaMahlalela nebakaMaziya tibongo tabo tavela ngaloku lokwenteka kulabasunguli bato letibongo. Imvu lemnyama kaMahlalela kutsiwa isetjentiswa kwenta imisemeto letsite lefaka ekhatsi kukhulisa umntfwana kanye nekubetsela¹³ likhaya.

¹³ Kubetsela likhaya kusho kulandza inyanga itewufaka tikhonkwane kute tisa nebatsakatsi bangangeni. Kutsiwa likhaya lelingakabetselwa limelula.

3.3.6.1 Tinanatelo takaMahlalela

Nati tinanatelo tebakaMahlalela tilandwa ngetindlela letehlukene. Lokubanga kutsi kube netindlela letehlukene kutsi labatitekako abatiteki ngendlela lefanako tinanatelo. Loku kubangelwa kutsi umlandvo wetfu bewungabhalwa phansi manje labanye bateka ngendlela lebeva ngayo kepha tonkhe tisasho bona labekunene:

Indlela yekucala

Mahlalela

Maziya

Mcanco

Wena lowacedza Lubombo ngekuhlehetela

Ubophele lokuhle emfuntini

Mlangeni

Indlela yesibili

Mahlalela

Maziya

Mcanco

Phuma langa sikotse singenangubo

Mahlalela

3.4 Emagama esintfu

Kwetsa emagama ebuKhrestu nobe esilumbi bekutsatfwa njengendlela yemphucuko nobe indlela lekhombisa kwamukela buKhrestu kubantfu labaMnyama. Bafundisi nabothishela bebanelilungelo lekwetsa emagama ebuKhrestu nobe esilumbi kubantfwana labanemagama esintfu kuphela. LobekenguMengameli wekucala weNingizimu Afrika lekhululekile Nelson Mandela usibonelo lesihle. Ligama lakhe lesintfu lelitsi Rolihlahla wafike thishela wangelitsandzi wametsa lelitsi Nelson ngaphandle kwekubuta batali bakhe. Kutsiwa make wakhe wadzimate washona angakwati kubita leligama laNelson. Kutsiwa yena bekacabanga kutsi basho "Nelisiwe".

3.4.1 Kubaluleka kwemagama esintfu

Kwetsa umntwana ligama kuyintfo lebaluleke kakhulu kabi ebantfwini labama-Afrika. Batsatsa sikhatsi lesidze bacabanga ligama labangaletsa umntfwana. Phela ligama libaluleke kabi kubatali, tihlobo kanye nebantfu bakuleyo ndzawo. Ngivumelana naSuzman, (1994) nakatsi etiveni letinyenti tema-Afrika bantfwana banemagama lanenchazelo lekhulumako, lekungafani nebalingani babo bebeLumbi, le magama akhona amalebula nje. Ligama lesintfu libaluleke indlela lacakile. NgesiSwati kunesho lesitsi: 'Ligama lemuntfu yinkhomo, sibongo yimbuti'. Loku kukhombisa ngalokusebaleni kutsi ligama lesintfu libaluleke kundlula sibongo. Ingani ngisho nebakhunkhulu umuntfu bambita ngeligama lakhe nabafuna kumgila imikhuba. Kungako nje kutsiwa ungabosabela nawuva umuntfu akumemeta ebusuku. Kantsi ngesintfu akwenteki kutsi umuntfu amemete lomunye ngeligama lakhe lesintfu. Kepha kulula kutsi ungeva kutsiwa John, Tim, Jeff, njill. Kubaluleka kweligama lesintfu nobe lasekhaya kufakazelwa nguNtuli naNtuli, (1995) encwadzini yabo letsi: 'Izizenze' lapho ngemagama abo babeka kucace kanje:

Kule minyaka edlule igama lomuntu belibiza ishumi lopondo.
Kwakuyimali enkulu ishumi lopondo.

Yicala elikhulu elalimlahla umuntu qede ahlawuliswe ngeshumi lawopondo. Kwakunjalo ukungcofa igama lomuntu. Nanamuhla kuselicala elikhulu ukujivaza igama lomuntu ngokuhamba njengehansi utshela abantu ukuthi usobanibani ugile umkhuba omubi. Alisagezwa-ke ngeshumi lawopondo igama elinukubeziwe. Umninilo usekungenela kubammeli, akudle adle ngisho inkukhu ethi kwe egcekeni lakho.

(Ntuli naNtuli, 1995:106).

Nangabe ligama lesintfu libaluleke kangaka kuma-Afrika kumele kuke kuphenyisiswe kutsi kungani loku kunjena. Kumele kuke kubukwe kutsi yini leyentekako nakwetsiwa bantfwana emagama kute kutfolakale sitfombe lesiphelele. Kumele kubukwe kutsi yini ndzaba bantfu bakhetsa ligama lelitsite nabetsa umntfwanabo. Kwetsa umntfwana yintfo lechubekako lengemi ndzawonye. Nicolaisen, (1976) ukubeka kucace loku nangemavi akhe atsi:

The naming process is a continuum that has never been interrupted since it first began. In fact, naming is so intimately linked with the history of the human race and its mastery over the world by which it is surrounded, that ultimately the history of naming may be said to be the same as the history of the human spirit, or, putting it in a proverbial nutshell, man always has been, and still is, a naming animal.

(Nicolaisen, 1976:143).

Ucinisile Nicolaisen kwetsa umntfwana ligama utawudzimate ahlukaniwe nalo kufa. Ubuye atsi eveni akekho lovunyelwe kungabi nalo ligama. Sampson abhalela liphephandzaba i-Saturday Star lamhlaka 24 kuMabasa 1999, ukuchubela embili loku lokushiwo nguNicolaisen uma ngemagama atsi:

Names have to be strong, memorable and capable of standing the test of time. And they should not mean something rude in any language.

(Sampson, 1999:14).

Kuyajabulisa lamalanga kubona kutsi bosopolitiki bakitsi kwangatsi sebayabona kutsi bona ngekutsi badvume futsi batiwe ngemagama abo esilumbi. Loku kwenta kutsi kube lula kutsi nesive silandzele nangabe baholi bakhomba indlela. Phela kwetsa emagama esilumbi ngiko lesekugcwele etingcondvweni tebantfu labamnyama. Ngengobe bekushiwo vele umuntfu abone kwangatsi uyaphoceka netsa umntfwana ligama lesintfu. Nsimbi, (1959) uyibeka kahle lendzaba nakatsi:

There are many good traditions and customs which the African ought to keep and be proud of. At present many African tribes are loosing much of this inheritance in an attempt to adopt Western culture wholesale.... In my opinion the use of African traditional names ought to be preserved....

(Nsimbi, 1950:204).

LebekanguNobhala Jikelele wePan African Congress (PAC), uMnu. Benny Alexander waba ngulomunye wekucala kutsi antjintje ligama lakhe lesilumbi abuyele kulendzabuko laKhoisan X. Bantfu labafana naNdvunankhulu weMphumalanga Kapa, uMfundisi Arnold Stofile nanaye sewuntjintjele egameni lakhe lesintfu laMakhenkesi. Empeleni lowo akafuni nani kutsi abitwe nga-Arnold. Ndvunankhulu weGauteng, Sam Shilowa sewusebentisa ligama lakhe lasekhaya laMbazima akasabitwa ngalela Sam. Akugcini lapho, neNdvuna lephetse Litiko leTemsebenti, Sheperd Mdladlana, sewubuyele egameni lakhe lasekhaya laMembathisi. Lomunye lolandzele labaholi yiNdvuna yeTekuvikela, Patrick Lekota, sewuntjintjile nanaye sewusebentisa ligama lasekhaya laMosia. Banyenti kabi labalandzele labaholi,luhla ludze kakhulu. Bhengu, (1975) ubukeka ayitsandza kakhulu indzaba yekusebentisa emagama asekhaya futsi uyakhombisa kubaluleka kwalamagama. Asesimuve nakabeka ngemagama atsi:

Generally speaking Africans value their names. A traditional African name is a religious mark of personal and human identification. It is a symbol of honour and respect for the physical environment in which the human experience flourishes positively or negatively.

(Bhengu, 1975:52).

Kuntjintja kwemagama esilumbi kusetjentiswe esintfu kusinyatselo lesihle lesibheke embili. Kuluphawu lolu lolukhombisa kukhululeka kuntjintja emagama esilumbi ngobe phela kute langakhulula tingcondvo tetfu ebugcilini lekudvunjwa ngaphandle kwetfu. Ngubane, (1995) encwadzini lehlelwe nguMakobane nalabanye, (1995) uyayisonga lendzaba nakabeka ngalendlela kubaluleka kwemagama esintfu:

African names are not haphazardly chosen. They are chosen within the existential reality of the family, the sibling or the larger community. They have contextual basis. Often the name is a record of the happenings about the time of the birth of the child; it may be a reminder of an important episode within the history of society which may both precede the birth of the child and/or survive it. The family history and the doings of the ancestors may be neatly woven into the child's name. The name given in this manner we have explained above is the official name of the child, giving him/her the sense of recognition, identity and sense of belongingness in society. The name often expresses one's social potential and expectations of him/her. The name given at birth is the true, great name the child will always be called by the parents and those of the parent's generation. This is superior to all other names he may receive later.

(Makobane nalabanye, 1995:149-150).

Loku kufike kuvise buhlungu ngobe belumbi kulelive letfu bafike bangakushayi mkhuba bakuhlaneketela njengoba Khumalo, (2000) achazile ngentansi.

3.4.2 Emagama esintfu nemagama asesontfweni

Uma kukhulunywa ngemagama asesontfweni kusuke kucondvwe lamagama bantfu labaniketwa wona nababhatjatiswa. Lamagama asuke angeta kulamagama bantfwana labasuke babetse wona emakhaya. Njengobe bekuke kwaphawulwa ligama lasesontfweni nobe lesilumbi likhombisa kuyikhetsa iNkhosi nobe kuphucuka kubantfu labangakacacelwa kahle. Ingani phela bewusuke ungakayikhetsi iNkhosi nangabe usaneligama lesintfu kuphela lekuyintfo lengekho kubangekho. Bafundisi bebaneligunya lekwetsa umntfwana ligama lemhlo abo atawusheshe ahlange

nalo eBhayibhelini kunganakwa kutsi litsini bese lifakwa esitifiketini sekutalwa. Labanyenti bantfu emagama abo asekhaya asekugcineni, kucaliswe ngemagama esilumbi labangawati nekutsi atsini. Khumalo, (2000) uyichaza kancono lendzaba nangemagama akhe abeka atsi:

Akugcini lapho ngoba abanengi bethu baqanjwa amagama esiNgisi, esiFulentshi, esiPutukezi nokunye ngabefundisi abamhlophe. Babili bathathu abaziqondayo izincazelo zalawa magama abo. Lawo magama okuthunjwa kwethu nokuthenwa nokuphakulwa kwethu kokwakwethu, yiwona angongqa phambili komazisi bethu. Kuyiqiniso elithe qwa ukuthi ibizo lami lokuqala kwakungeke futhi akusoze kwaba ngelesiNgisi ngoba angisilona iNgisi. Ekujuleni kwenhliziyo yami kuyisilonda esophayo nozozo obhibhayo ukwazi ukuthi ibizo lami lakwethu lanqindwa amanqindi yimithetho yezwe ehambisana nokuthunjwa kwengqondo nobumina.

(Khumalo, 2000:6).

Yindzaba lebulungu kabi lena futsi ledzinga kufakelwa tibuko. Loku sekwenta bantfu bakitsi kutsi banyembenye emagama abo asekhaya batsandze lawa esilumbi. Khumalo, (2000) ulandzisa kutsi bantfu bebalwa babange kusetjentiswa kwemagama. Asimuve nabeka atsi:

Emihleni yobuncane bethu, kwakuliwa kubangwa ukuthi untanga yakho ukubize ngebizo lasekhaya esikoleni noma esontweni. Isimanga ngesokuthi abantu bebangalwi uma untanga yakhe embize ngebizo lakhe lesilungu ekhaya noma ezinkomeni. Konke kwakwenziwa ukugxishwa imfucuza yemfundisoze yabathumbi bezingqondo zomuntu womdabu.

(Khumalo, 2000:6).

Ngubane, (1995) encwadzini lehlelwe nguMakobane nalabanye, (1995) ubika kutsi asengumfundisi eMgungundlovu ngeminyaka yabo-1970 wake wafonelwa ngumzalwane wesilisa acela kubhatjatiselwa umntfwanakhe. Kulokubhatjatiswa kwalomntfwanakhe bekangafuni nangeli phutsa kutsi aniketwe lelinye ligama ngaphandle kwaleli lesintfu lametse lona yena. Wabuye wakubeka lomzalwane kutsi uma sifiso sakhe singentiwa, yena nemndeneni wakhe batawuphuma baphele eRoma. Ngubane wayitsembisa lendvodza kutsi sicelo sayo utasindlulisela kuBhishopi

Lomkhulu, Hurley. Ngenhlanhla saphumelela sicelo salendvodza kepha kwabekwa umbandzela wekutsi leligama kufanele libe nenchazelo lenhle futsi lamukeleke enkholweni. Ngubane uchubeka avete lokunye lokushwacisa lugogo nangemagama akhe abeka atsi:

At the time of the above event many priests thought it obligatory to have one name of a Saint in Baptism. The baptismal registers of that time provided two spaces for the first names. The first space was for the "Christian Name", the second for the "Heathen Name". Note the insult albeit not intended. We Africans never had "heathen names". We had African names for we are not "Godless or without religion", we have and had always our traditional religion. By "Christian Name" I think it was generally meant the name of a Saint chosen in baptism.

(Makobane nalabanye, 1995:145).

Akugcini ngaloku lesekubekiwe ngenhla, Ngubane uchubeka atsi kwatsi antjintjane nalomunye umfundisi wavumela bazalwane kutsi kubhatjatiswe bantfwanabo ngemagama asekhaya kuphela. Loku utsi kwenteka emva kwekukhulumisana naBhishopi lomkhulu njengobe besekubikiwe ngenhla. Utsi batali labanyenti bakujabulela kakhulu loku. Kepha tintfo tajika nakubuya lomfundisi lebekantjintjane naye. Asesimuve Ngubane nabeka ngemagama akhe ngaloluhlobo:

However, when my confrere had returned from vacation he looked in the baptismal register and cancelled all the African names I had recorded as "Christian Names". He replaced them with names of two Saints only. He gave the name "Joseph" to all boys, and "Mary" to all the girls. This behaviour was absurd because these "new" names were not known to the parents and sponsors of the baptized children. How he dealt with this new problem he has created I don't know. Perhaps he was convinced that in spite of the response of Archbishop Hurley and our discussion I had misled the people.

(Makobane nalabanye, 1995:146).

Emagama esintfu njengobe besekuchaziwe anenchazelo levakalako futsi acatjangiswa ngembi kwekutsi atsiwe

umntfwana lowo. Parrinder, (1951) acashunwe nguKoopman, (1986), ukubeka kucace loku nangemavi akhe atsi:

A further very important part of the personality is the name.

....No name is a mere name.

There are public and private names, and juniors in addressing them must often not use the names of seniors. This is because the name expresses the individual character of a man.

It is not a mere handle, but shares in the spiritual reality of man's being ...

... In baptisms and the use of Christian names, one finds the difference between a foreign, imposed name, and the one, which belongs to the person in his very self. Ask whether such-and-such is his child's Christian name, the father will answer with a direct yes; but asked as to his native name, he will reply with the more profound 'it is he'."

(Koopman, 1986:15).

Kwetsa emagama esilumbi kubhacwe ngekutsi asesontfweni akugcini lapha eNingizimu Afrika kuphela. Bettie, (1957:99) abhala ngemagama esive semaNyoro ase-Uganda ubeka atsi:

Nowadays, most Banyoro are Christened at some time during infancy or childhood, and they then receive a second 'Christian' name, usually a Bantuized form of the name of some Biblical character ...(e.g.)... Yeremya, Yosefu.. The modern practice is then to put the Christian name first, using the traditional Nyoro personal name rather like a surname.

Loku lokungenhla kuvakala kahle nakubekwa nguNtuli naNtuli, (1995) nabakhala sililo ngekwetsiwa kwemagama esilumbi. Asibeve nababeka ngemagama abo ngalendlela:

Lafa elihle kakhulu ngokufika kwabelungu nenkolo yobuKristu. Bathi uma siletha amadodakazi ethu esontweni masiwaqambe sithi ngoSibhili noBhithilizi, noMidilethi, noThilayizina. Yini yona uSibhili?Yini uBhithilizi?Yini uMidilethi?UTHilayizina yena yini? Lixabana ngani nenkolo yobuKristu igama lendodakazi yami elithi Shongaziphi? Uma uShongaziphi elanywa uNginikabani konakalani? UNomkhosi uyinhamba ngaphi? Ngubani othi izingilozi ziyokwehluleka

ukumbiza kahle uthunjana wami zimngenise ekuphileni
okuphakade ngoba ngametha ngathi nguBagcinile?

Ngamagama aphilayo lana. Ngamagama akhulumayo.
Mahle. Ayahlonipheka.

(Ntuli naNtuli, 1995:109).

Kepha kuyajabulisa kutsi bantfu labamnyama njengobe besekuke kwabekwa ngenhla sebayawatsandza emagama esintfu. Loku kufakazelwa nguXulu, (1987:43) nangemagama akhe abeka atsi:

Amagama omdabu sekuyiwona asemqoka manje. Singasho ukuthi lokho kwenziwa yikuthi yiwona akhuluma nomuntu nakhuluma ulimi lomdabu kunawesilungu, kumbe athathelwe eMqulwini. Sibona umuntu oMnyama esebuyela kokwakhe.

Emagama esilumbi kwangatsi akasayitfoli kahle indzawo ebantfwini bemdzabu. Bhengu aphawula ngencwadzi ya-Armah letsi "The Beatiful ones are yet to be born" acashunwe nguKoopman, (1986) ubeka atsi ngaloludzaba:

Armah with his biting contempt for the 'black imitators' shows to what ridiculous lengths colonial patterns of thought can go. These names have no positive thrust to the African culture. These names glorify European culture. What the editor of *Afrika must Unite* finds irritating is that even the names of some of Africa's greatest thinkers, writers, sportsmen and cultural heroes are caught up in this trap of post colonialism.

(Koopman, 1986:24).

Loku kuyakhombisa kutsi bantfu kucanjwa kwabo emagama esilumbi kusuke nje kukhonjiswa kutsi emasiko ebelumbi nguwo lamakhulu lahloniphekile lekuyimfundziso lembi. Kumele bantfu bawatsandze emagama lahambisana nengati yabo.

3.4.3 Emagama emakhosi aKaZulu

Kuyinhlanhla kutsi emagama emakhosi eluhlanga asintfu. Loku kwenta kutsi kube lula kwati inchazelo yalo. Ingwenyama Sobhuza Wesibili beyinemagama

lamabili leyetsiwa wona isatalwa futsi omabili anetinchazelo nemlandvo lobalulekile. Ingani uyise wametsa kutsi nguNkhotfwetjeni, lebekuchaza kutsi Bhunu bekahlala etintsabeni teMdzimba nakutalwa lomntfwana kantsi gogo wakhe wametsa watsi nguMona, lekuchaza umona lebewukhona ngaleso sikhatsi. Phela bekutondzana belumbi bodvwa kantsi nebantfu labamnyama bebatondzana bodvwa.

Lapha sitawusika lelijikako mayelana nemagama emakhosi aKaZulu. Uma ubuka emagama emakhosi aKaZulu uyatfola kutsi akachazi banikati bawo kuphela kepha aniketa umlandvo lomudze wesive semaZulu. Ngcongwane, (1986) encwadzini yakhe yetinsimu letsi *Di Monate Ka Ho Phetwa* uyibeka kahle lenzaba natsi:

Mabitso a marena a ha Zulu ha a bolele ditaba tsa beng ba ona feela, empa a hlalosa histori kaofela ya setjhaba sa Mazulu. Ka mabitso a marena motho o tseba hantle hore ho ile ha etsahlala eng ka dinako tseo morena eo a neng a busa ka tsona. Ke taba e makatsang , empa ke nnete. Mabitso a ka hlalosa dinto tse kgolo ruri! Morena wa ha Zulu ha a bolelwa, ho hokelwa mabitso a bontatae moholo kaofela ho ya ka ho tswalana ha bona, a etse thapo etelelehadi.

(Ngcongwane, 1986:13).

Nasibuka emagama emakhosi aKaZulu kuyabonakala kutsi vele acoca tindzaba njengobe ashilo Ngcongwane ngenhla. Uma sibuka ligama leNkhosi Shaka, watalwa unina Nandi asengakendzi ngalokusemtsetfweni manje kwasekuhlonishwa unina kutsiwa uphetfwe sifo sesisu lekutsiwa ishaka kwentelwa kutsi kungatsiwa sewutetfwele asesekhaya. Lasuka lapho-ke leligama laShaka. Lokunye lokushiwoko ngaleligama asinabufakazi bako. Ligama leNkhosi Dingane liyatichaza ngekwalo ngekutsi wandzindza imphilo yakhe yonkhe. Kwaba yindida kutfolakala kwelithuna lakhe. Inkhosi Mpande lekusho imphandze vele wabayimphandze kulolusendvo lwebukhosi baKaZulu. Ingani

phela banakabo boShaka naDingane lekumadvodzane eNkhosi Senzangakhona, amange batfole bantfwana labatawutsatsa bukhosi emva kwabo. Manje kulandzelana kwemakhosi aKaZulu besekusenkingeni yekutsi kuchekeke kepha Mpande wabubuyisa ngemadvodzana akhe lamabili, lekunguMbuyazi naCetshwayo. Besekukhoneka nyalo kutsi Cetshwayo kaMpande kaSenzangakhona, njalonjalo. Emagama aShaka naDingane akafakwa kulokutalana ngobe bona amange bahloniphe lokutalana kwaboyisemkhulu.

Uma sikhuluma ngeligama laMbuyaze lisho kubuya ungakatfoli lutfo. Vele wabuya nendvuku yembangandlala emphini yaseNdondakusuka. Ligama laCetshwayo linendzaba lemangalisako ngobe lichaza kucetjwa noma locetjwako. Vele kungatfobeli kwakhe umtsetfo wemaNgisi kanye nesento saSihayo kwabenta bamceba kumaNgisi lekwabangela kusuka kwemphi yaseSandlwane. Uma sitsatsa ligama leNkhosi Dinizulu, kuyabonakala kutsi sive semaZulu besesikhatsele timphi. Phela vele leligama lisukela esentweni lesisho kudzinwa. Indvodzana yakhe kwaba nguMaphumuzane. Ligama laMaphumuzane lisho kona kutsi besesidzinga kuphunywutwa sive semaZulu kuletimphi letaliwa bobabemkhulu waso. Ngesikhatsi sayo lenkhosi kwaba nekuthula esiveni semaZulu. Akumange kube liphutsa kutsi inkhosana yakhe kube nguBhekuzulu, lekusho kutsi kabuke emaZulu. Ngisho neSilo lesibusako nyalo naso asimange sihluke kulendlela yemagama abokhokho baso. Ingani kutsiwa nguZwelithini lekuchaza kutsi live litsini. Phela bacishe bacitseka bugayiwe emkhatsini webalandzeli be-Inkatha Freedom Party kanye ne-African National Congress ngeminyaka yabo-1980 nasekucaleni kwabo-1990. Silo siluphawu lwekuhlanganisa bantfu bayo nakunekucabana lokufute loku.

Ngelishwa besisika lelijikako kulamagama emakhosi aKaZulu lekunelitsemba lekutsi kutawenteka luchutjelwe embili lucwaningo lwaloluhlobo. Phela emagama esintfu ayasita ekutalweni kabusha kwelivekati letfu le-Afrika ngobe enta bantfu bative banesitfunti futsi banebubona lobesebutsandza kufadalala

ngenca yemfundziso lembi yebatfumbi betingcondvo tebantfu bemdzabu
lesolomane bafakwa ehlatsini lelimnyama.

SEHLUKO 4

4.0 INKHOLO YESINTFU (YEMASWATI)

4.1 Singeniso

Nakukhulunywa ngenkholo yesintfu kulukhuluni kabi kukhuluma ngayo ungawatsintsi emasiko ingani phela inkholo yesintfu isemasikweni aleso sive. Lapha kepha kutawutanywa kutsi ichazwe lenkholo yesintfu kutsi iyini kubuywe kubukwe nenkholo yekuchamuka netifikanamtfwalo kutsi ibe nasiphi sandla etimphilweni tebantfu labamnyama. Kutawubuye kuvele kutsi inkholo yesintfu yona ingavuselelwa kanjani kute ihlonipheke ngobe naku labanyenti bayitsatsa njengentfo lengasho lutfo lebucaba. Kwenda nalabanye, (1997) bachaza inkholo yesintfu kutsi ayifani naleletinye tinkholo lekumele umuntfu ashunyayelwe khona aphendvuke kepha isengatini yakhe umuntfu lowo futsi inkholo yesintfu ihlangene nemasiko. Asibeve nabayichaza lendzaba ngemavi abo:

African Religion is not based on a body of beliefs that someone subscribes to or adopts, so that once you have agreed with those beliefs you then become a member of African religion. African Religion is based on belonging, on being born into a community, a group of people, a clan, a family. This is the basis of African Religion. The group of people we are considering includes those who are long gone, the ancestors, the Living Dead. It includes those who are living today, like us. It includes those who are yet unborn. Now, belonging to that wide community of people through your family group is the beginning of what it means to be in African Religion.

(Kwenda nalabanye, 1997:1-2).

Loku kuchaza kona kutsi inkholo yesintfu ikunobe ngubani umuntfu lomnyama ingani wonkhe umuntfu uphuma emndenini lotsite. Uma nje unesibongo usuke ukuyo inkholo yesintfu ngobe phela leso sibongo semuntfu longukhokho wamkhulu wakho lebatsi nabaphahla lapha ekhaya baphahle yena. Nabani nabani watsi nakatalwa wabikwa kulaba labaphetse lelakhaya

lekutinsika talo lelolikhaya. Kubikwa kubo nje ngekutalana kwabo. Manje nobe wena uyatsandza nobe ungatsandzi kepha inkholo yesintfu isengatini yakho. Inkholo yesintfu yindzala cishe kunato tonkhe tinkholo letikhona emhlabeni ngobe phela vele wonkhe umuntfu kantsi futsi nanato tonkhe tive tinemasiko ato letiwalandzelako le inkholo yesintfu ilapho. Tinkholo leti letinsha tona tiyafundziswa futsi uyakwati nekutsi umuntfu umcele kutsi ayongena kuleyo nkholo kantsi nobe safuna kuphuma kuleyo nkholo. Inkholo yesintfu kuphuma kuyo kungakutsi kumpontjwa yonkhe lengati lekuwe, untjintje nesibongo ube ngumlumbi nobe lesinye sive kepha hhayi usolomane umuntfu lomnyama. Lapho-ke ngabe uyilwile, wayincoba. Kubalulekile kusho tisasuka nje kutsi inkholo yesintfu ifaka kutalwa, kukhuliswa kanye nekufa kantsi besekushiwo kutsi emasiko nenkholo akuhlukaniseki. Dickson, (1984) uyichaza kahle lendzaba nangemagama akhe abeka ngalendlela:

Culture involves many things: language, morality, art and generally material creations, including implements (whether used in agriculture, art, or generally for the purpose of ensuring life goes on). This means that the culture of a people embraces its economics, politics, legal systems, and all other societal systems and arrangements set up to ensure the welfare of the community. Moreover, in some societies all this is inseparable from religion; certainly in African society culture and religion are not easily separated. Religion is a regular accompaniment in a person's life; the chief's role, the relations between members of a society, morality, the stages in a person's life (birth, puberty and marriage, and death), the practice of medicine, architecture, warfare, traditional education, etc.: all these areas are not dissociated from religion in traditional African society.

(Dickson, 1984:47).

Lapha kubekwe kwacaca kutsi inkholo ingiko konkhe lokukuphila kwemuntfu lomnyama. Inkholo ifaka konkhe lokwenteka emphilweni yemuntfu kusukela atalwa adzimate ayongcwatjwa kantsi nalesikhatsi salidloli isuke isachubeka. Manje kuyakhombisa kutsi nawunyembenya inkholo yesintfu, usuke unyembenya bubona babo.

4.2 Mvelinchanti

Sive semaswati lesikubuka njengalokubalulekile emphilweni yemuntfu, imphilo lenhle, kuhlalisana kwebantfu kanye nekuhlalisana nako konkhe lokukhona eveni lekufaka ekhatsi kutsembela kuMvelinchanti. Emaswati ngekusho kwaKasenene, (1993) asive lesimesabako futsi sibe simhlonipha uMdali. Kasenene, (1993) ngemavi akhe uyibeka kanjena lendzaba:

According to Swazi Traditional Religion, the existence of the universe, human beings, animals, plants, order in the universe and Mvelinchanti. He is the ultimate reality who was there from the beginning and will always be there. He was not created, since he was there before anyone else or anything else existed. He brought himself into existence after which he created the universe and everything in it. Although the Swazis do not know how Mvelinchanti created the universe, they believe that whatever exists derives its existence from him and everything is sustained by him. The beliefs about the Supreme Being and are clearly expressed through the attributes given to him.

(Kasenene, 1993:12).

Loku kuhambelana naloku lokwashiwo nguSullivan, (1995) nangemagama akhe abeka ngalendlela:

The African concept of God the Creator of all the life, with the mankind suspended between heaven and the underworld, controlling, yet dependant on and interwoven with things seen and unseen, has much in common with pagan Celtic beliefs.

(Sullivan, 1995:13).

Kwangatsi nakubeTswana vele uMdali ungiko loku lokushiwo ngulaba labangenhla ngekusho kwaSetiloane, (1976). Asimuve natisholo yena ngamagama akhe atsi:

Modimo is invisible, intangible. For this reason 'Modimo gaOitsiwe' (is unknown): the Supreme Being no man hath ever seen; He is remote, inscrutable.

(Setiloane 1976:80).

Mbiti, (1982) ukubeka kucace kutsi bonkhe bantfu be-Afrika bakholelwa kuMvelinchanti, asimuve nakayibeka kanjena lendzaba:

All African peoples believe in God. They take this belief for granted. It is at the centre of African Religion and dominates all its other beliefs. But exactly how this belief in God originated, we do not know. We only know that it is a very ancient belief in African religious life.

(Mbiti, 1982:40).

Setiloane encwadzini lehlelwe nguSetiloane naPeden, (1988) ukubeka kucace kutsi emaZulu atsi uyini uMvelinchanti. Ase simuve nakabeka ngemagama kanjena:

Amongst the Zulus, it was said: 'The first people who burst out of the bed of reeds' (*Badabuka ohlangeni!*). It was God, uMvelingqangi, who made the people came out of the bed of reeds.

(Setiloane naPeden, 1988:14).

Kuyakhombisa loku lokungenhla kutsi vele bantfu bayamati uMdali, abafuniseli ngaloko. Kantsi nenkhohlo yabo ihambelana nekucabanga kwabo. EmaChosa nanawo abe nendlela yawo labita ngayo uMdali kepha konkhe loko bekungavakali kulabekufika. Setiloane encwadzini lecashunwe ngenhla ukubeka kucace kutsi emaMishinari afika vele bantfu bamati uMvelinchanti, asesimuve natikhulumela kahle kanjena:

When the missionaries came they found that the Xhosas had a word for God: they had a concept of God which these missionaries had not expected. Van der Kamp did not think they had this concept of God. Therefore he took the word Thixo for God, which was the word the Xhosas were using. Actually they had a more profound word than that, Qamata. But let us stay with Thixo for the present.

(Setiloane naPeden, 1988:13).

Maibelo, (1989:25) uvumelana naboSetiloane naPeden, (1988) nakatsi:

All societies in black Africa have the notion of a Supreme Being who is responsible for the existence, workings and continuation

of all creation, no matter the different names used to address him.

Kepha nobe sekuvakele kutsi vele bantfu bayamhlonipha uMdali futsi bayati kutsi nguye yedvwa lowadala konkhe lokukhona emhlabeni kepha kukhona labacabanga kutsi bantfu labaMnyama abamati kahle uMdali. Loku kuvakala kahle emagameni lashiwo nguPere Noel Baudin nga-1885. Baudin lona abengumMishinari wemaKhatholika kantsi lapha simcaphuna encwadzini ya-Idowu, (1976) nakabeka atsi:

In these religious systems, the idea of a God is fundamental; they believe in the existence of a supreme, primordial being, the lord of the universe, which is his work ... and withstanding the abundant testimony of the existence of God, it is practically only a vast pantheism – a participation of all elements of the divine nature which as it were diffused throughout them all ... Although deeply imbued with polytheism, the blacks have not lost the idea of the true God: yet their idea of him is very confused and obscure ... God alone escapes both androgynism and conjugal association; nor have the blacks any statue or symbol to represent Him. He is considered the supreme primordial being, the author and the father of the gods and genii ... However, notwithstanding all these nations, the idea they have of God is most unworthy of His Divine Majesty. They represent that God, after having commenced the organization of the world, changed Obatala with the completion and government of it, retired and entered into an eternal rest, occupying Himself only with His own happiness: too great to interest Himself in the affairs of this world. He remains like a negro king, in a sleep of idleness...

(Idowu, 1976:140).

Lamavi langenhla achaza ngalokusebaleni kutsi kulabaMhlophe inkholo yebantfu iyintfo lengenamsebenti futsi ngesingabo loMvelinchanti lesitsi siyamati sisuke sitibhedzela nje. Loku ngiko lokwenta kutsi nakufika laMishinari afike atsi atesigucula ngobe acabanga kutsi singemacaba. Lentfo leyo iyimbangela yalokunyenti lokumonakalo lokhona eveni lakhile. Kantsi empeleni lamacaba labatsi singuwo umlandvo ukubeka kucace kutsi nanayo iYurophu inguloku lesikubona inguko namuhla isuka khashane. Ingwenyama

leseyakhotsama, Sobhuza Wesibili ukubeka kucace loku nangemagama akhe aphefumula atsi:

Kutsi i-Afrika iyawukhululeka ngetsembe nangifundza insimu netindzaba temhlaba letibitwa belumbi ngekutsi yi-*History of the World*, lapho ngabona tive letatikhona endvulo, kusenendvulo, kukhona iGibhitha lokwakubonakala kutsi yengamele umhlaba, kodwa yawa netive letinye tawa kwate kwetewufika kulesinye sikhatsi lapho kwangena nakubomaNgisini, nabomaJalimane nabo bonkhe, kuye embusweni lomkhulu, lokwakutsiwa yiRoma. Lapho, tonkhe letive lesetitibeke embili lamuhla kutsi ngitona tive tatalalala emihomeni, tilobola bafati ngemilente yetimpunzi. Lamuhla sowungabe uyabetfuka nasebandiza bayawufika etinyangeni, bayawufika kuphi kuphi, kutsi ngubo labebanjengatsi.

(Simelane naBhembe, 2000:161).

Kuyamangalisa kutsi ngibo kanye labaMhlophe lebabona tsine singemacaba kwangatsi bona bavela banje ngobe phela umlandvo ukubeka kucace kahle kutsi nanabo bebanjengatsi njengoba iNgwenyama iphawulile ngenhla. Lokubuhlungu kutsi belumbi bebati kamhlophe kutsi bantfu banayo inkholo futsi bayamati uMdali kepha bona bafika nekwabo lebekunetinhloso letehlukile kunekuletsa livi leNkhosi nje. Loku kufakazelwa ngunankha emavi aChidester, (1996) nakabeka atsi:

While denying the Africans political rights, British government reports found that African religion provide building blocks for reconstructing a racial segregated and separated South Africa. Ironically, after a century of denial, the government found not only that African had a religion but that they had a useful religion to the extent that religious beliefs and practices kept the tribal system intact.

(Chidester, 1996:206).

Kuyacaca nawufundza lamavi langenhla kutsi befika belumbi batfola sivele sinenkholo yetfo kepha nje kutsi bona bebanetinhloso tabo letenta kutsi bangavumi kutsi lokwetfu yinkholo kepha basihlindzabeta ngaleyabo. Loku kwenta kwangatsi bantfu abamati uMdali kube loko kungemanga laluhlata klabo. Kuyadzabukisa kuva umuntfu lomnyama aphika kutsi labaphansi bakhona futsi bayakhuluma ngetento nangemaphupho. Loku kubuhlungu

ikakhulu uma kukhulunywa ngumuntfu loyena wabalimbuka wambuka kulenkholo yesintfu asakhetse inkholo yekuchamuka. Kubi loku ngobe amange nangeliphutsa umuntfu walenye inkholo wacelwa kutsi akhulume ngenkholo langayati yena. Lapha kungavakala kwangatsi bayacanjelwa laba labenta njalo kepha asesive Tlhagale, (1991) nakatikhefutela ngewakhe umlomo abeka ngalolohlobo mayelana nenkholo yesintfu:

Ancestor veneration is not against the first commandment. Before the advent of Christianity, the idea of God amongst African must have been very vague indeed if it existed at all. This is why some people speak of a "Deus otiosus" (an inactive God). But they also contend that Africans did believe in God. They cite various African names for God as proof. I am of the opinion that Africans invariably communicated with their ancestors only. There is no oral tradition or evidence of prayers that demonstrates God as the ultimate object of worship.

(Tlhagale, 1991:5).

Akagcini lapha lowekunene, uchubeka akhefute kuvakale kutsi akanalo naloluncane lwati mayelana nenkholo yesintfu. Lokugcamako lapha kutsi lowekunene sewaba lihantanta manje kulukhuni kutsi ungayintjintja ingcondvo yakhe ngobe vele seyadvunjwa. Uyachubeka atsi:

Christianity puts God on the centre stage. Now that through Jesus Christ, God the Father of all mercies has been revealed, the role of the ancestors is seen differently. They are the deceased members of one's family. They are not gods. They never were. Their role was however exaggerated. Christianity has helped to correct our understanding of the role of the ancestors, the role of Christ, the first ancestors to rise from the dead and of God. Loyalty to deceased relatives is not the same loyalty to God. The two are neither in competition nor in conflict with each other.

(Tlhagale, 1991:5-6).

Kuyevakala nalapha kutsi Tlhagale ukhuluma ngentfo langayati, akukho lapha bantfu labamnyama bake bafananisa labaphansi naMvelinchanti. Leligama lelitsi nguMvelinchanti kusho kona kutsi wavela kucala. Kantsi futsi

sibuye sitsi nguMdali lokusho kona kutsi nguye lowadala konkhe lokukhona eveni. Uma sitsi nguMninimandla onkhe, sisuke sicondze kona kutsi emandla onkhe lakhona avela kuye. Manje umuntfu lonjenga Tlhagale, sittingsingi nje lesingadzingi kutjelwa lutfo ngobe akayati lentfo lakhuluma ngayo. Nurnberger acashunwe nguye Tlhagale, (1991) uyibeka kahle lendzaba yekuphambanisa inkholo yesintfu kanye neMvelinchanti nangemavi akhe atsi:

Ancestors continue to be perceived as playing a vital role within the African culture. They are an essential part of the religious consciousness of the African people. They make faith in God a reasonable proposition. They are mediators and guardians. The removal of ancestors from the African belief system would be tantamount to the destruction of the African worldview.

(Tlhagale, 1991:6).

Bantfu labasolomane bangatsembi kutsi inkholo yesintfu ibeka uMvelinchanti embili bandzinga kukhunjutwa naku lokwashiwo ngu-Ocaya, (1989) nakayala bona laba labanetinhloko letingavumi kwemukela kutsi ukhona uMdali enkholweni yebantfu. Ocaya, (1989:84) ubeka kanjena:

The falsehood of the assertion that for African peoples God is remote is easily seen by anyone who is willing to stop a little and look around an African community. To do this a person, who is not indigenous to Africa, ought to suspend his preconceived ideas about African religions. If I am to advice such a researcher I would strongly urge him to acquire some knowledge of a couple of African languages. This would be an asset in finding out quickly how rich African religions are in reference to the notion of God. For the traditional African God is for ever near and influences the daily events of life.

Ngemavi lavakalako lawa futsi ayakhombisa kutsi lomuntfu lawashoko isengatini yakhe lentfo layishoko akafuniseli. Phela akekho longakwati kukhuluma kahle ngentfo langayati kutsi ivelaphi futsi layinyembenyakho. Ocaya, (1989) ubuye acacise kahle nakatsi:

Among the African peoples, the significant phenomena of life are witnessed not merely by routine conventional gatherings,

feasting and dancing, but by activities pregnant with religious persuasions. Birth, puberty, marriage, procreation, death and life-after-death are not just natural occurrences. They are moments with great supernatural meanings in the traditional African religions. All seasons of the year and natural happenings do not take place as a matter of course, empty of content. They are the expression of God's overall power and influence in the created order. The reason why these events are not ignored is that the Africans are aware that the neglect of their recognition will inevitably draw down the anger of God.

(Ocaya, 1989:84).

Kakadze bantfu labamnyama bebati kutsi uMvelinchanti umoya, akabonwa ngemehlo futsi ukhona yonkhe indzawo. Manje nemuntfu nakafa uba ngumoya abesedyute neMvelinchanti lekwentu kutsi kube lula kuchumana ngaleyo ndlela. Nangabe liSwati likhuluma nebakubo labangasekho, lisuke licela kutsi bona balikhulumele neMvelinchanti. Ngesintfu akubakwa titfombe kuthandazwe kuto kepha ngulowo nalowo ukhuluma nebakubo lekungubona bamatiko futsi bangamkhulumela neMvelinchanti kuloko lafuna kutsi entelwe kona. Kutsalwa kabusha kwelivekati le-Afrika kusho kulungisa lamaciniso lahlanekekelwa ngemaMishinari.

Belumbi labacacelwe bayavuma kutsi nanabo inkholo yabo beyifaka kukholelwa kulabangasekho kepha nje sebakuntjintja loko nyalo. Nurnberger, (1991) uyibeka kucace lendzaba nakatsi:

Let me make two preliminary remarks. Firstly ancestor veneration is not an issue which separates blacks from whites. It is found in many religions, including that of my Germanic forebearers. For Whites it is particularly important right now to assess their royalty to past traditions. Should they, for instance, uphold racial superiority, colonialism and profit maximation, all of which belong to the traditional package of convictions?

(Nurnberger, 1991:4).

Lamavi langenhla akubeka kucace kutsi belumbi kanye naletinye tinkholo tinako kukholelwa emihambeni njengoba kwenta inkholo yesintfu kepha

baphika bahlante kwayitolo utsi basatsintsene nemihambo. Loku kubanga kutsi kwangatsi bantfu labamnyama bakholwa emadimoni, ingani phela kwatsi nakufika eMishinari, afike ayinyembenya yonkhe intfo lephatselene nemasiko ebantfu labamnyama. Kwasuke kwavela kwangatsi bantfu bebacala kuva ngaMvelinchanti ngesikhatsi kufika belumbi kantsi liciniso linye kutsi bebati futsi bamhlonipha. Ingani konkhe lebebakucela bekubalungela ngendlela labafuna ngayo.

Mbiti, (1982) utsi live nelive e-Africa linemagama lelibita ngalo uMvelinchanti. Lamagama anetincazelo letikhombisa kona kutsi vele bantfu bendzabuko bati ncantilini ngekubakhona kweMvelinchanti futsi bayamhlonipha banjalo nje. Nankha lamanye emagama labitwa ngawo uMdali emaveni lambalwa alapha e-Afrika:

Live	Emagama eMdali
Angola	Kalunga, Nzambi, Suku
Burundi	Imana
Cameroon	Njinyi, Njooiy
Ghana	Bore-Bore, Dzemawon, Mawu, Na'angmin, Nyame, Onyankopon
Botswana	Modimo, Urezhwa
Ethopia	Arumgimis, Igziabher, Magano, Tel, Tsuossa, Waqa, Yere, Yere Siezi
Ivory Coast	Nyame, Onyankopon
Kenya	Akuj, Asis, Mulungu, Mungu, Ngai, Nyasaye, Torirut, Wele (Were).
Lesotho	Molimo (Modimo)
Liberia	Yala
Madagascar	Andriamanitra, Zanahary
Malawi	Cauta, Chiuta, Leza, Mulungu, uNkurunkuru, uTixo
Mozambique	Mulungu, Xikwempu

Nigeria	Ondo, Chuku, Hinegba, Olodumare, Olorun, Osanobua, Osowo, Owo, Soko
Zimbabwe	Unkulunkulu, Mwali (Mwari), Nyadenga
Rwanda	Imana
Siera Leone	Leve, Meketa, Ngewo, Yatta
South Africa	Modimo, Xikwempu, uThixo, Raluvhimba, Mvelinqangi, Mvelinchanti, uZimu
Namibia	Kalunga, Mukuru, Ndjambi Karunga, Pamba
Sudan	Ajok, Bel, Dyong, Elo, Jok (Juok, Juong), Kalo, Kwoth, Mbori (Mboli), Nhialic, Nguleso, Ngun Tamukujen
Swaziland	Mvelinchanti
Tanzania	Enkai, Ishwanga, Kyala, Kyumbi, Mulungu, (Murungu), Mungo, Ruwa
Uganda	Akuj, Jok (Juok), Katonda, Kibumba, Ori, Rugaba, Ruhanga, Weri
Zaire	Akongo, Arebati, Djakomba, Katshonde, Leza, Nzambi
Zambia	Chilenga, Chiata, Lesa (Leza), Mulungu, Nyambe, Tilo

4.3 Bunjalo benkholo yesintfu

Nakukhulunywa ngenkholo yesintfu kuhle sike sibeke nayi inchazelo yenkholo lesiniketwa nguYinger, (1970) nakabeka atsi:

The beliefs and rites that make up a religion as a more or less coherent system are the expressions of those who have felt the problems most intensively, who have been most acutely sensitive to the tragedies of death, the burdens of frustration, the oppression of failure, the disruptive effects of hostility. Powered by strength of their feelings, such religious innovators have created 'solutions' appropriate to the enormity of the problem – solutions that frequently have burst the bonds of

man's senses and of nature, but have brought their adherents some relief. Thus religions are built to carry the 'peak load' of human emotional needs.

(Yinger, 1970:7).

Lokubaluleka kwemagugu enkholo kugcizelelwa ngu-O'dea nakaphawula ngalendlela:

Religion identifies the individual with his group, supports him in uncertainty, consoles him in disappointments, attaches him to society goals, enhances his morale, and provides him with elements of identity.

(O'dea, 1983:71).

Kuliciniso loku lokungenhla ngobe inkholo yesintfu yenta umuntfu ative aphephile bone ahamba kuphi, ingani uyati kutsi kukhona lokumvikele. Kuyenteka kutsi ngalesinye sikhatsi umuntfu ative aphelelwa ngemandla kepha nakati kutsi ukholelwa kuphi, uba nemandla ekuhlangabetana netinkinga ngobe uyati kutsi bakubo banaye. Ngisho emigwaceni kuyenteka utfole umuntfu ahamba libanga lelidze kepha angati kutsi ufike njani kuleyo ndzawo. Labatiko lapha batsi bakini bahlala bakugadze ngaso sonkhe sikhatsi, ingani bamoya manje Mvelinchanti utfuma bona kutsi babe liso lakhe kuwe. Lokuhle ngenkholo kutsi isekhatsi kwemuntfu neMdali wakhe. Manje kuleyesintfu kumnandzi kakhulu ngobe nawubikele bakini usuka ubikela bantfu lewunengati yabo. Bantfu labangeke nanini bakulahle ikakhulu ngobe kwasasibongo sakho sikuhlonipha bona.

Nobe umuntfu angatsatsa lenye inkholo kepha lokujabulisako kutsi buyena abupheli. Loko kwenta kwekutsi nobe ngabe lowomuntfu sewungene kuyiphi inkholo kepha abe akwati kutsi leyakakhe inkholo lesengatini ayiphumi. Letinye tinkholo kuncono ngobe kusasa bangakucansula uyiyekele manje, lesesintfu isengatini angeke nani wakwati kuhlukana nayo. Solwati Gabriel Setiloane lodvume kakhulu esontfweni leWeseli kanye nasekukhulumeleni nekubhaleni ngenkholo yabantfu ubeka kanjena nachaza buyena kanye nekutsi uvelaphi:

I am essential African. My ethnic roots are in Tswanaland. That is where my life is. My mother's people come from Magaliesberg. Further, I have Methodist roots that go back longer than 167 years. Fully African, fully Methodist: that is who I am.

(Setiloane, 1988:11).

Kubuhlungu kutsi laba lanabo kulenkhofo lakuyo Setiloane abanandzaba nani nebantfu bemdzabu, kubo bantfu bendzabuko kulelivekati le-Afrika bafana nemanyala, intfo yekulahlwa. Charles Williams encwadzini yakhe letsi '*Shadows of Ecstasy*' kunalapha kubhalwe naku lokulandzelako:

Philip, looking at him, thought that he was not looking very friendly, and that he was looking rather African, in fact rather savage. Savage was a word which might here, in fact, have a stronger meaning that it generally had. Inkamasi's head was thrust forward, his jaw was set; his hand moved, slowly and relentlessly, along as his leg to the knee, as if with purpose, and not a pleasant purpose.

(Williams, 1965:120).

Nawuva kwangatsi lona akawubeki kahle umbono wenshonalanga, lalela nangu lona lolibeka kahle lilaka lebelumbi. Webster, (1947) enovelini yakhe letsi '*Son of Abdan*' ukubeka kucace kanje:

My dear fellow, when you've been out here (in Africa) as long as I have you'll realize that there's no such thing as a civilized native. The dark centuries of savagery are too deeply rooted in the native character, and although a native may live peaceably and behave to all intent and purposes like a white man, you can never be sure that his heritage will not come out in him one day. And that goes for Africa North, South, East, and West.

(Websters, 1947:124).

Loku buhlungu lapha kutsi yonkhe intfo lebucaba ifanani swa nebantfu bemdzabu. Kulenoveli lecashunwe ngenhla, sitfoli kutsi lomlingisi lotondza kubamnyama unengati yebantfu labamnyama naye. Kutsi kwakhala nyonini layinhloko yakhe kudzela lowatiko. Kuyakhombisa kutsi akamange abhunyiselwe asemncane. Lapha ngentansi uyachubeka nenkhulumo yakhe

ukhombisa indlela latinyembenya ngayo futsi nalatisola ngayo kutsi kungani ingati yakhe iyebantfu bemdzabu. Asimuve nabeka atsi:

'He (grandfather) was black,' she added tragically, 'I hate the very thought of that blood that runs in my veins, although my memories of him are of a noble and kingly person murdered by Englishmen more savage and cruel than any member of my unfortunate grandfather's tribe.

(Websters, 1947:124).

Kuyakhombisa ngempela kutsi intfo nawuyitondza udzimate utondze ngisho nengati yakho ngobe naku wafundziseka kabi, watjelwa kutsi bantfu bendzabuko bafana nemangcoliso lanetfwe litulu nasingayibeka ngemagama lacinile. Lapha empeleni sitama kukhombisa simo lesilukhuni inkholo yesintfu letitfola ikuso. Sikhombisa kutsi laba labafika nenkholo lensha nebelumbi nje bonkhe bamtsatsa njani umuntfu lomnyama. Asesive Idowu, (1976) nakachaza bucaba belumbi labasibita ngabo kutsi basuke bacondzeni nekutsi ngesingaye kumele kwentiweni ngabo lobo bucaba, ubeka kanjena ngemagama akhe:

Savagery is a thing of the unregenerate human nature and is committed to the degree in which the 'old Adam' hold sway or the instruments of man's inhumanity to man have been perfected or refined, with whatever weapon available to each people. Savagery is wicked and should be one of the elements to be exterminated in order that harmony may dwell in the world. No people should be called savages simply because they are technologically backward or because their own way of reverting to the raw 'natural' state have not yet acquired scientific justification and technological polish.

(Idowu, 1976:114).

Manje uma nangabe belumbi beta banalomcondvo lochaziwe ngenhla, kusho kona kutsi vele konkhe loku bantfu bemdzabu bebanako bekungashaywa mkhuba ngulabondlebe zikhanyilanga. Kungako nanyalo nje nawukhuluma ngenkholo yesintfu kwangatsi uluhlanya, ukhuluma ngentfo lengatiwa ibe ikhona futsi iyindzala kunato tonkhe letinkholo letikhona eveni.

Mbiti, (1982) ukubeka kucace kutsi inkholo yesintfu ingemagugu elive. Asimuve lapha nakayiteka lendzaba ngebugabazi lobokhulu kanjena:

African heritage is historical, cultural and religious. Therefore we can say that religion is part and parcel of the African heritage which goes back many hundreds and thousands of years. African Religion is the product of the thinking and experiences of our forefathers. They formed religious ideas, they formulated religious beliefs, they observed ceremonies and rituals, they told proverbs and myth which carried religious meanings, and they developed laws and customs which safeguarded the life of the individual and his community.

(Mbiti, 1982:12).

Loku kusho kona kutsi inkholo yesintfu bantfu bendzabuko bayishiyelwa bokhokho babo, manje intfo lenjengalena akusiyo nani yekumane ilahlwe nje ngobe phela inkholo fana nelulwimi kuyintfo umuntfu langayifela. Umuntfu unguloku languko ngenca yetintfo letinyenti letifaka ekhatsi emasiko nemihambo yaleso sive laphila kuso. Kulukhuni salitje kutsi ungahlukanisa inkholo nemasiko ngobe letintfo tihlangene nalokunye kuntjintja nalolokunye kuyalandzela. Angeke nani wakwati kuvisisa inkholo yebantfu nawungawati emasiko abo. Mbiti, (1982) uyayifakazela lendzaba nakabeka ngalendlela:

We cannot understand the African heritage without understanding its religious part. Religion is found in all African peoples. Their different cultures have been influenced very strongly by religion as it is found in each people. The earliest records of African history show that the African of ancient Egypt were very religious people. Up to this day, Africans who live according to their traditional ways also said to be very religious.

(Mbiti, 1982:12).

Nokuzola Mdende ehlelweni lweMsakato WeNingizimu Afrika (SAFM) lolwatiwa ngekutsi yi-Tim Modise Show lolwasakatwa tingu-11 enyangeni yeNgci nga-2000, wakubeka kwacaca kutsi inkholo yesintfu ayifani nani naleletinye tinkholo ngekutsi yona ayishunyayelwa kepha umuntfu utalwa, akhule, nayo kudzimate kufike lusuku lwakhe lwekugcina emhlabeni. Watse

inkholo yesintfu inguko konkhe lokukumuntfu. Mdende ufakazelwa nguMbiti, (1982) nakabeka ngemagama akhe atsi:

Because African Religion developed together with all the other aspects of the heritage, it belongs to each people within which it has evolved. It is not preached from one people to another. Therefore a person must be born in a particular African people in order to be able to follow African Religion in that group. It would be meaningless and useless to try and transplant it to an entirely different society outside of Africa, unless African peoples themselves go with it there. Even within Africa itself, religion takes on different forms according to different tribal settings. For that reason, a person from one setting cannot automatically and immediately adjust himself to or adopt the religious life of other African peoples in a different setting. The people of Europe, America or Asia cannot be converted to African Religion as it is so much removed from their geographical and cultural setting.

(Mbiti, 1982:12-13).

Loku kukubeka ngalokusebaleni kutsi inkholo yesintfu ingulabo bantfu, angeke nani wakwati kutsatsa umuntfu longasuye wemdzabu utsi utawuvisisa inkholo yesintfu. Kungako Achebe naMaja-Pearce, (1964) bagcizelela kutsi bantfu labamnyama abacalanga kuva ngemasiko ngekufika kwebelumbi njengobe sekubonakala kwangatsi belumbi ngibo labasifundzisa emasiko. Loku bakusho emhlanganweni webabhali lobewufundzisa ngebuve nesitfunti sebantfu bendzabuko. Lomhlangano bewutama kutsi bantfu babuyisele bubona babo. Asibeve bo-Achebe naMaja-Pearce nababeka ngemagama abo kanjena:

African people did not hear of culture for the first time from Europeans; that their societies were not mindless but frequently had philosophy of great depth and beauty, that they had poetry, and above all, they had dignity. It is this dignity that many African peoples all but lost in the colonial period and it is this dignity that they must now regain ...the writer's duty is to help them regain it.

(Achebe naMaja-Pearce, 1964:157).

Vele sitfunti sebantfu bemdzabu salahleka kudzala abasativa bangibo, ingani belumbi bafike batentela matsandza, behlisa sitfunti semasiko abendzabuko.

Loku bakwenta ngobe vele banetinhloso tabo labaticondzile. Bebati kutsi umuntfu ungamlahlisa loku labambelele kuko, utawuba sigcila sakho. Nangempela tinhlelo tabo taphumelela ngobe ekugcineni utfola kutsi sengibo bantfu bemdzabu labanyembenya loku kwabo lokungekwendzabuko. Imboza lenjengalena idzinga sive sisukume sime ngetinyawo. Kungako kushaywa inyandzaleyo kutsi bantfu bakitsi abavuke emacandzeni, babuke kutsi itolo sasiphila njani. Kunelitsemba kutsi ngekwente njalo, kukhona inhaseyeyana lesingayitfola ibe likhambi lekulapha lelive letfu leseliphendvuke inkhundla yetigilamikhuba. Inkholo yesintfu ingulenywe indlela yekubuyisa live letfu ngobe ifaka emasiko etfu ekhatsi.

Umuntfu akatikhobosi nakalandzela emasiko, ingani nguwo lamenta ative angumuntfu sibili. Alikho likhambi lelingabuyisela simo bantfu labatitfola bakuso kulamalanga ngaphandle kwekutsi babuke kutsi emuva labadzala bebaphila njani bese batsatsa loku lokuhle lokungabaphilisa baye nako embili. Phela konkhe loku lesikubona kwenteka lamalanga mayelana nekulahlekelwa sitfunti nebuntfu kwebantfu bendzabuko akwentekanga ngeliphutsa kepha kwahlelwa belumbi kute batotentela matsandza njengobe nyalo sesifuna kuphila njengabo. Kantsi phela belumbi besolomane baphika bahlanta labakudle ngayitolo kutsi ikhona intfo lekutsiwa yinkholo yesintfu kepha babe babona kutsi bantfu labakholelwa kuyo lenkholo bayaphila futsi akukho nkinga labahlangabetana nayo bantfu ngekukholelwa kulenkholo yabo. Phela belumbi kugcilata bantfu bendzabuko, ngiko lebebakuhambela embili. Manje bebabona kutsi inkholo yesintfu ibenta bahlangane kungabi lula kubagcilata. Kuliciniso kutsi naniyinkhatsa akekho longanicheketa kepha nalomunye atibambele kukwakhe kulula kuniketula. Chidester, (1996) uyibeka kahle lendzaba nangemagama akhe abeka kanjena:

While denying the African political rights, British reports found that African religion might provide building blocks for reconstructing a racially segregated and separated South Africa. Ironically, after a century of denial, the government found not only that Africans had a religion but that they had a useful

religion to the extent that the religious beliefs and practices kept the tribal system intact.

(Chidester, 1996:206).

Bantfu labacacelwe benta tiphakamiso kutsi asenalabelumbi bafundziswe ngenkholo yesintfu kute nanabo babe nelwati kepha kwangatsi bahlangabetana netimbila titfutsa ngobe belumbi abayiva kahle lendzaba. UMfundisi Gabriel Setiloane, (1986) uyichaza kahle lendzaba ngemaga akhe nabeka kanjena:

I have always believed that we Blacks who are in the study of these mysteries of African religious activity and life, have a duty to raise to the attention of our White Western fellow scholars, that there is much more to this than can be judged and assessed adequately I and by Western scholarship and know-how. Unfortunately Western scholarship and know-how are arrogant and never want to declare themselves baffled, especially by phenomena "in pagan primitive cultures".

(Setiloane, 1986:1).

Lekumele bantfu bendzabuko bakwente kutsi bavele bachubeke ngemphilo yabo, bakhohlwe belumbi ngobe phela belumbi banako kwabo labangabangiswa ngumuntfu. Imphi yekubuyiselwa kwesintfu senkholo yesintfu idzinga kutsi bantfu bendzabuko labakholelwa kuyo lenkholo bachubeke nekutikholelwa kuyo, bayekele lamahhantanta lasabangemambuka. LobekanguMengameli walive leNinginzimu Afrika, Nelson Mandela asabanjelwe eRobben Island wakhombisa kutsi inkholo yesintfu imenta umuntfu akwati kubeketelela nobe yini lahlangabetana nayo nanobe iyimbi kanganani. Kwatsi nakufika emakhomu lasemancane akhandza labalabadzala lababoshwa kudzala acabanga kutsi hhayi lamakhehla akasasito tidlamlilo sekagotjiswe ngemaBhunu. Mandela kwamcasula loku kepha ngenca yenkholo yakhe wabeketela. Asimuve nacashunwe ngu-Ali encwadzini lehlelwe nguMakobane nalabanye, (1995) abeka kanjena waMadiba:

I could have reacted in one of two ways: I could scold them for their impertinence or I could listen to what they were saying. I choose the latter.

(Makobane, 1995:116).

Ngesikhatsi kusalindzelwe kufika kwemnyaka nkhulungwane, umnyaka wa-2000 phela, bantfu labamnyama batitfoli basenkingeni yekungati kutsi likusasa libaphatseleni. Loku bekwentiwa kutsi abatati lapha beme khona, bamakholwa ngalapha babe batsembele emasikweni abo lokunganambitseki kahle enkholweni yamaKhrestu. Kantsi naku nenkholo yemaKhrestu ikhuluma ngekutsi kungase kubhubhe live. Kwabalula kubantfu labakholelwa enkholweni yesintfu ngobe bona bebatati tjani, tihlahla, tilwane, lilanga nako konkhe lokukhona emhlabeni angeke nani kuntjintje kutawusolomane kunjalo kepha tingcondvō tebantfu letitawuntjintja. Anyidoho, (1992) acashunwe nguSelepe, (2000) ukubeka kucace loku nangemavi akhe abeka kanjena:

African societies and communities of African heritage people worldwide are rushing into the 21st century in a state of despair and even panic. By certain ironies of history, they were stamped into directions they did not intend to follow. And now, breathless and quite dazed, they have arrived at a point where they seem to have not only lost a sense of where they are or should be going, even a knowledge of they were before the stampede. They are trapped in a state of stasis, in what has been described as "a culture of survival – not one development".

(Selepe, 2000:13).

Manje bantfu nabatitfoli bakulesimo lekukhulunywa ngaso kusho kona kufa kwelive. Ingani bantfwana batfoli bumetima bekutsi batawufundzani kubatali babo labantuntako. Phela bantfwana emasiko nenkholo bakufundza kubatali babo, manje uma batali bangasati lutfo kulukhuni kutsi bantfwana bangafundza intfo lenhle kuleso simo lesinjalo. Kungako King'ei, (1999) akhala lapha ngalesimo lesingatsandzeki. Ngesingaye ucabanga kutsi kutsalwa kabusha kwelivekati le-Afrika kungaba ngilo likhambi lelingalungisa lesimo. Asimuve nangemavi akhe King'ei abeka kanjena:

Therefore, African Renaissance should also be understood as a call to redress this anomaly: It is a call to exploit and utilize African language and cultural resources, as they are vital in formulating development policies, and must be at the core of research and development discourse.

(King'ei, 1999:4).

Lesiphakamiso salowekunene kumele sitsatselwe etulu ngulaba labanemandla ekwakheni imitsetfo yelive ngobe kwangatsi loku kungasita kulungisa live leselibolile ngenca yebuntfu losebungekho ebantfwini. Kantsi loku futsi kungasita kutsi insha nanayo kube khona lesala nako nangabe sebahambile laba labakhona nyalo. Kunelitsemba lekutsi nakungentiwa imitamo yekulungisa lesimo, situkulwane lesitako singaphila kancono, ingani natsi salitfoli lelive bomkhulu baliphetse ngendlela lengiyo kepha tsine saba botsatsekile salahla konkhe loku labantfu labadzala bebaphila ngako. Tsine sabona kutsi sihlakaniphe kakhulu futsi sifundzile manje imphilo yebucaba asihlukane nayo sitsatse imphucuko.

Manje titselo temphucuko leti lesesitidlako namuhla. Inkholo akungangatjiswa kutsi ingaba neligalelo ekubuyiseni buntfu betfu lobatsatfwa simanjemanje. Ingani kudzala kukhetsa inkholo yebukhrestu bekusho kulahla konkhe kwakho lokukuhlanganisa nemasiko. Kantsi nanyalo nangabe nje ukhetsa inkholo yemaSulumane bakuntjintja ngisho ligama nesibongo imbala kute vele uhlukane uphele nalokuphatselene nemasiko akho. Kuniketwa kwakho ligama lemaSulumane kusho kona kutsi sewuliSulumane leliphelile kepha ingati yakho ngelishwa angeke nani uyintjintje iyosolomane iyemuntfu wemdzabu. Kantsi nakhona lapha enkholweni yebukhrestu kuyefana, akunamehluko longanani kutsi nje bantfu sitsandza kuhlukanisa tintfo letifanako. UmBhishopi Zwane acashunwe nguKasenene, (1993) ubeka ngalendlela:

The total rejection of the past especially our traditional religious life, was an essential prerequisite to accepting Christianity. The Western missionary movement invented a bad anthropology, which we converted into bad theology thereby transforming

Jesus Christ into the prototype of their race, their values and their customs.

(Kasenene, 1993:133).

Kubuhlungu loku lokwenteka kubantfu bendzabuko ngobe ngibo kuphela labahlangabetana nalokugcilateka lokungaka. Nabo babotsatsekile bavele nangempela balahle loku lokungekwabo ngenca nje yekutsi lenkholo lenye bayibona inebelumbi ekhatsi. Kasenene, (1993) uchubeka atsi:

People who have been converted to extended religions are required to abandon their traditional religious beliefs and to be faithful only to the new faith. Often, however, converts do not find their new found faith satisfactory mainly because it does not cater for all aspects of life. As a result, many aspects of Swazi Traditional Religion are carried into the new faith and are reborn in a different form.

(Kasenene, 1993:144).

Kungako bantfu bakitsi ubatfolo seabamalulwane nyalo. Emasontfweni bashumayela bajuluke banyembenye inkholo yesintfu kepha imphilo yabo yonkhe igcile kuyo lenkholo lebayibukela phansi kwangatsi amange sibeve ngayo nasendvulo. Kuyamangalisa ngobe yonkhe imisimeto yesintfu bayayilandzela bafuna bangafuni ngobe njengobe besekushiwo kwasibongo sabo nje vele sihambelana nenkholo yesintfu.

Vilakazi, (1999) ukhala ngekutsi tifundziswa takitsi ngito kanye letilahlekelwe ngemasiko atisati lutfo. Kantsi ngesingaye laba bekumele kube ngibo labamahlahlandlela. Kuyamangalisa noko kusho kutsi ngabo labasifaka ehlatsini. Ngabo labalwa imphi yebelumbi. Asimuve Vilakati nakatsi:

Most educated Africans are strangers to the principles and patterns of African civilization borne by the masses of ordinary African people. The tragedy of African civilization is that Western-educated Africans, in the main, lost their roots and become irrelevant as intellectuals who could develop African further. Historically, intellectuals of any civilization are the voice of any civilization to the rest of the world; they are the

instruments for the development of the higher culture of that civilization.

(Vilakazi, 1999:8).

Kuliciniso loku lokungenhla. Babe Jim Gama loyindvuna eLudzidzini wakufakazela naye loku kutsi ngesingaye bekacabanga kutsi kufundza kutamenta afune kwati imvelaphi yakhe kepha kulaba bakitsi akunjalo. Nasebafundzile bantfu bendzabuko babakakhulu ngalapha ebelumbini. Abasayiteki nani yemasiko nemihambo yakubo. Loku kwenta kubonakale kwangatsi nawungakafundzi kusho kutsi ulicaba, usiduphunga nje lesingati lutfo. Lokusho kutsi kufundza kwenta umuntfu afane nebelumbi. Ingabe yini lena lesebelumbini leyenta sive sakitsi sinikele ngebuntfu baso kubadzeshi.

Umhlaba wonkhe jikelele tifundziswa talelo live ngito letiphemba indlela yekucwaninga ngemvelaphi yabo. Uma tifundziswa tiwanyembenya emasiko kanye nemihambo yato, loko kusuke sekusihlava lesimbi kabi ngobe bantfwana batawufundza lesilumbi lesiphilwa ngulaba lasebabhungukile nanabo bacabange kutsi ayikho imphilo lenhle lendlula lena lephilwa batali babo. Loku kwenta nekutsi inkholo yesintfu ibe yintfo lengatiwa futsi lebukelwa phansi tiga imihlola. Vilakati uchubeka akhale ngekutsi tifundziswa takitsi setalahlekelwa nguloku lekutenta tibe bantfu. Asimuve nakabeka ngalendlela:

The tragedy of Africa, after the conquest by Europe, is that her intellectuals, by and large, absconded and abdicate as developers, minstrels and trumpeters of African civilization. African civilization then stagnated; what remained alive in the minds and languages of the overwhelming majority of Africans remained undeveloped. Uncertificated Africans are denied respect and opportunities for development; they could not sing out, articulate, and develop the unique patterns and principles of African civilization.

(Vilakazi, 1999:8).

Loku kuyincabhayi tikwetifundziswa takitsi kutsi kumele kube ngito letihola indlela tikhombisa bantfu kutsi imihambo nemasiko kungumgogodla

wentfutfuko eveni. Kutawumele hulumende ente tihlelo letitawuya emakhaya lapho basekhona laba labatiko ngemasiko nemihambo yesive. Kungenjalo sitawumuka nemanti sihleka. Kumele kwengulwe lulwelwesi lapha ebusweni babo kute babone kutsi imphilo lebeyiphilwa ngulabadzala bebayiphila batsakasile futsi ite lobulwane lesebukhona kubantfu bendzabuko.

Mengameli weNingizimu Afrika, Thabo Mbeki, (1998) ukubeka kucace kutsi kwangatsi lobulwane lobukhona ebantwini sitentele bona. Asimuve nakabeka ngemavi akhe atsi:

As we decry violent crimes afflict our society and which take away innocent lives, impose the foulest of dehumanising crimes on women and children, signify a search for material gain which takes precedence over everything which entitles us to call ourselves human – so must we recognise that over the years, we created a society which removed the boundaries which demarcated what is human from what is merely and brutal animal.

(Mbeki, 1998:259).

Inkholo yesintfu yenta umuntfu akwati kutitsiba, angenti intfo lebulwane nalehlatimulisa umtimba. Kubalulekile kugcizelela kutsi inkholo yesintfu akusiyo lowungahamba ushumayela ufuna bantfu bagucukele kuyo kepha yintfo lengekhatshi emntfwini. Ingwenyama leseyakhotsama yemaSwati, Sobhuza Wesibili wakubeka kwacaca kutsi inkholo yesintfu imelula kabi, wabuye wachaza kutsi emaNgisi live alitsatsa ngekuhambisa liBhayibheli embili. Asilive liBhuza lisemkhonweni, lisetandleni, liphefumulela emakholwa kaLobamba, 8 Inyoni 1968 ibeka kanjena:

Liciniso linye lelingephutsi kutsi nakhona wentani, nakhona uganga, nakhona unjani, liciniso likuhala likutjela kutsi-ke sowuyona nyalo. Ngako-ke kukholwa asikadzingi kube sikufundziswe. Nemasontfo umsebenti wawo kusikhumbuta nje ngoba phela iyaye ibaselwe imbita ingapholi. Satalwa nako, siyawufa sinako. Akusiyo intfo kutsi yintfo lematima, kuyintfo lemalula kakhulu. Ngikhumbula esikolweni sibafana, angati kutsi nganginganani, kepha ngati kutsi ngangingumfana

sivakashelwa boNkosazane lababephuma eMelika, nalababephuma le kuto tonkhe tindzawo. Kwafika lomunye wasishumayela asitjela ngekutsi lokukholwa kuyini nekutsi liBhayibheli liyini. Wasicocela kwefika lenye indvodza yaya ku-Queen Victoria. Yafika yabuta yatsi, 'Hawu, asungitjele njengoba live lenu lincane nibatwi, twi, twi, twi, kepha senabusa umhlaba wonkhe nje, kunani? Ngumutsi muni lelenibusa ngawo na?' Imphendvulo yakhe Queen Victoria watsatsa liBhayibheli wamkhombisa watsi 'Konkhe loku sikunikwe nganali liBhayibheli'. LeliBhayibheli nguloMculo latsi Somhlolo sibophila ngawo siyekele onkhe emayandlayandla emhlaba siphile nganaku.

(Simelane naBhembe, 2000:161).

IMbube yabuye yacwayisa emakholwa mayelana nebumatima balenkholo lensha. Imbube yayiphefumulela emakholwa kaLobamba, 2 Mabasa 1972. Yabeka kanjena iNgwenyama:

Singahambi njalo sentiwa tiphitsiphitsi letavela emhlabeni. Nalamhla nje longikhulumako kusha sibhamu kubangwa lentfo. Losikhuluma nje kusuka emabhomu; nayitolo nangilalela kusihlwa bengiva kutsi lenye idzabukile, lenye yadzabuka, neNgilandi ne-Ireland loku sikhuluma. Kepha imbangela yako konkhe loku ngukona lokukholwa, kutsi yindzaba lesingati kutsi siyawuphumelela yini kuyo. Ngisho nale leyachamuka khona, solo iyavutsa nje. Ngaloko-ke umsebenti walowo nalowo kutsi alinge, afune licinisa kutsi nguliphi?

(Simelane naBhembe, 2000:162).

Kuyacaca kutsi iNgwenyama beyikhatsatekile ngalenkholo lensha lenetinkinga letinkhulu nakangaka lapha isuka khona. Manje beyibona kutsi loku kusho kutsi lenkholo kumele bayibukisise kahle mangamani nje bayitsatse ngobe kungenteka batibatela tiphunti. Uma banikati bayo lenkholo lensha balwa bodvwa kusho kutsi kukhona lokungahambi kahle ngalenkholo. Kantsi futsi kuyateka futsi sekuke kwashiwo ngenhla kutsi kutsatsa lenkholo lensha kusho kulahla emasiko nemihambo yakho ngobe phela kulenkholo lensha akufuneki umuntfu angene nawo onkhe lamayandlayandla lanawo. Ngalamanye emavi loku kukutigwaza ngesikhali ubukile ngobe phela emasiko akuphila kwemuntfu. Nasewulahle emasiko usuke sewulahle konkhe lokungiwo. Inkholo yesintfu ayihlukaniseki

nemasiko. Manje kufuneka kutsi bantfu bavule emehlo bayibukisise lenkholo lensha kutsi yinhle yona kepha nawutsatsa yona ungalahli loku lokukwenta ube ngumuntfu wendzabuko.

Emavi lahlakaniphile lashiwo ngulobekaLisekela Mengameli, Thabo Mbeki awacondzise kumalunga ephalamende nakumiswa kwamukelwa kweMtsetfosisekelo welive leNingizimu nga-1996, akubeka kucace kutsi nawungumuntfu wendzabuko buwena butinte kuko konkhe lokukulelivekati le-Afrika. Asimuve lowekunene nakabeka ngemagama akhe kanjena:

On an occasion such as this we should, perhaps, start from beginning.

So let me begin.

I am an African.

I owe my being to the hills and valleys, the mountains and the glades, the rivers, the deserts, the trees, the flowers, the seas and the everchanging seasons that define the face of our native land.

My body has frozen in our frosts and in our latter-day snows. It has thawed in the warmth of our sunshine and melted in the heat of the mid-day sun.

The crack and the rumble of the summer thunders, lashed by startling lightning, have been causes both of trembling and of hope. The fangences of nature have seen a pleasant to us as the sight of the wild blooms of the citizens of the veld

A human presence among these, a feature on the face of our native land thus defined, I know that none dare challenge me when I say: I am an African.

(Mbeki, 1998:31).

Ngemavi lawa lakhombisako kutsi nawungumuntfu wendzabuko buwena busengatini futsi nobe ungatsi wentani uyihlanganise nani angeke nakancane untjintje ube ngulokunye. Kwala nobe ungadzimate untjintje ligama nesibongo ngobe naku sewutfole inkholo lensha kepha ingati yakho iyosolomane ikwenta ube wendzabuko. Akekho futsi kulomhlaba lesiphila kuwo langakwenta ungasabi ngumuntfu wendzabuko. Inkholo yesintfu imumatseke kuletintfo Lisekela Mengameli lelikhuluma ngato. Kantsi futsi lokunye lokubalulekile kutsi bantfu labakholelwa kulenkholo yesintfu banekuvana lokumangalisako. Empeleni nawungum' Afrika usuke vele

sewente kutsi ube mdzibi munye nalaba labakholelwa kulenkholo. Lokwenteka nobe ngabe kuphi nelivekati le-Afrika kuyamtsintsa umuntfu losabambelele emasikweni. Asive lapha Mbeki, (1998) ayibeka ngalokucacile lenzaba kanjena:

I am an African.

I am born of the peoples of the continent of Africa.

The pain of the violent conflict that the peoples of Liberia, Somalia, the Sudan, Burundu, and Algeria experience is a pain I also bear. The dismal shame of poverty, suffering and human degradation of my continent is a blight that we share. The blight on our happiness that derives from this and from our drift to the periphery of the ordering of human affairs leaves us in a persistent shadow of despair.

(Mbeki, 1998:35-36).

Ngemavi lawa lotsi nasewuwalalele kahle, uve kutsi cha kukhuluma umuntfu intfo lesengatini kuye. Umuntfu longeke nani wamhlukanisa naloku langiko. Yinkholo yesintfu-ke lekwati kwenta umuntfu akwati kuvelana nebantfu langamange ababone nasendvulo. Futsi loku kuphendvula umbuto lohlala uhlupha labanyenti kutsi kuyini kuba ngum' Afrika.

Injongo yebelumbi baphesheya bekukugcilate nekutfumba ingcondvo yemuntfu lomnyama. Loku bakwenta kwabalungela ngobe bafike bangenisa inkholo, bachuba liBhayibheli embili. Chinua Achebe, (1958) enovelini yakhe letsi *'Things Fall Apart'* ukubeka kwacaca kutsi nakufika inkholo bantfu lebebaphikisana nayo lenkholo lensha bebavalelwa. Empeleni kutsiwa bekuba yindlu yekuthandazela bese kuba nelijele eceleni, ingani bebefuna kwenta siciniseko kutsi akukho muntfu lotawala kungena kulenkholo lensha. Phela umuntfu nawumgcilate ingcondvo usuke sewumcedzile. Kulimala kwemuntfu kulimala kwemndeni, kulimala kwemndeni kulimala kwesive. Mbeki, (1998) ukubeka kucace kutsi vele badzeshi bebacondze kutewutfumba ingcondvo yemuntfu lomnyama kute acabange fana nemuntfu longenatimphandze lekutamenta kubelula kudlala ngaye. Asimuve waMbeki nangemagama khe abeka kanjena:

To perpetuate their imperial domination over the peoples of Africa, the colonisers sought to enslave the African mind and to destroy the African soul. They sought to oblige us to accept that as Africans we had contributed nothing to human civilization except as beast of burden in much the same way as those who are opposed to the emancipation of women seek to convince them that they have a place in human society, but only as beast of burden and bearers of children.

In the end, they wanted us to despise ourselves, convinced that if we were subhuman we were, at least, not equal to the colonial master and mistress and were incapable of original thought and the African creativity which had endowed the world with an extraordinary treasure of masterpieces in architecture and the fine arts.

The beginning of our rebirth as a continent must be our own rediscovery of our soul, captured and made permanently available in the great works of creativity represented by the pyramids and sphinxes of Egypt, the stone building of Axum and the ruins of Carthage and Zimbabwe, the rock paintings of the San, the Benin bronzes and the African masks, the carvings of the Makonde and the stone sculptures of the Shona.

(Mbeki, 1998:299).

Kuyacaca kutsi livekati le-Afrika lidzinga kutikhulula lona kulamaketane labalikhunge kuwo. Phela tingcondvo tebantfu bendzabuko tivele tihlelwe ensikeni yebugcili. Kungako umufi Bob Marley bekasolomane akhale njalo etingomeni takhe kutsi kumele sitikhulule tsine kulobugcili bekutfunjwa. Asimuve engomeni yakhe letsi *'Redemption Song'* uma abeka ngalendlela:

Emancipate yourself from mental slavery
None but ourselves can free our minds
(Marley, 2001:17).

Inkholo yesintfu ingaba sisombululo sekutsi bantfu bendzabuko babuyele emasikweni abo. Phela ngesintfu awuphahli lidloti lalesinye sibongo kepha uphahla lakini lekungilo lekutsenjelwa kutsi likukhulumela kancono kuMvelinchanti. Loku akusho kutsi usuke uthandaza emadloti kepha ubika tinkinga takho kubakini labangasekho kute bakukhulumele naye.

4.4 Budlelwane nemtselela wenkholo yebukhrestu enkholweni yesintfu

Bantfu labanyenti bangakhuta umhlolo uma ungabatjela kutsi kunebudlelwane emkhatsini wenkholo yesintfu kanye neliBhayibheli. Vele kungabacaka kutsi lowekunene usanganiswe yini afuna kuhlenganisa emanti nemafutsa ingani kutsatfwa kwangatsi inkholo yesintfu iphikisana neliBhayibheli noma-ke inkholo yebukhrestu. Loku kusukela ekutseni nakufika inkholo yebukhrestu, bantfu batjelwa kutsi balahle konkhe lokuphatselene nemasiko ngoba naku phela kumadimoni akukabusiseki. Loku amange kugcine ngemasiko kuphela kepha ngisho kwamagama esintfu bewungeke nani ubhajatiswe ungatfoli ligama lesilumbi nobe lebukhrestu lelitsatselwe eBhayibhelini. Kepha-ke uma sibuka kahle kutsi liBhayibheli litsini, kuyatfolakala kutsi inkholo yesintfu esikhatsini lesinyenti ihamba endleleni yeliBhayibheli. Kantsi phela kungavumeli kutsi bantfu bendzabuko bachube emasiko abo ngiko kanye lekwenta kwekutsi inkholo yabo ibonakale kwangatsi yemadimoni. Tihagale encwadzini lehlelwe nguMakobane nalabanye, (1995) ubeka ngalendlela kuchaza bumetima inkholo yesintfu leyahlangabetana nabo kubelumbi:

It is easy on hindsight, to speak of the African culture meeting with the Western and Christian cultures in an atmosphere of mutual tolerance and in search of those common elements than reinforce the values embedded in each culture. This has not always been the case. Colonialism did not create space for African culture. The dominant group did not recognise that the African culture has its own wisdom, insights and values that informed the lives of Africans. African culture appeared to have had an arrested growth. At any rate the aspiration of the dominant group was to civilize the Africans or to assimilate them into their culture. At times the intention was to keep them at bay. This was the case under the apartheid system. It was the refusal to recognize Africans as equals, the refusal to recognize their own worldview and its inherent values, that gave rise to the emergence of exclusively Africa churches. It was also this denial that compelled Africans to accept Christianity and yet cling to their own culture. The upshot was that the African culture in many ways remained closed and

challenged in part by the new dominant culture or aspects of it withered away under pressure from both western and Christian cultures.

(Makobane nalabanye, 1995:169).

Nanobe sekuvakele kutsi inkholo yekuchamuka beyiyicindzetela kanjani inkholo yesintfu kepha nanyalo laba labayitsandzako inkholo yesintfu abamange baphele emandla, basayitsandza njengakucala. Kantsi futsi nalaba labatse balahla phansi konkhe lokuphatselene nemasiko baba bazalwane, kuyahlekisa kutsi ngisho umshado wabo wasesontfweni usakugcina lokunye lokumisimeto yesintfu njengekutsi nje inkhomo letawuhlatjwa ibonwe ngulabo labatsintsekako. Angeke nani ihlatjwe bangekho. Kantsi nemhlambiso nanawo basawenta kantsi phela kuyatiwa kutsi kuhlambiswa esintfwini hhayi esilumbini. Loku kukhombisa kona kutsi imfene ayilulahli lukhobo lwayo.

Bayatama bantfu kutsi banyembenye emasiko batsi angcolile kepha simo sekutsi babantfu bemdzabu siyabaphoccelela kutsi bente imisimeto yesintfu. Umuntfu nakakhutjwa utsi 'maye gogo' ngisho lowogogo wakhe angamati ngemehlo kepha uyambita. Loku yintfo lengenteki esilumbini. Kuyamangalisa nanobe kungetfusi kuva laba labatsi vele bona sebatalwe kabusha, abasanandzaba netintfo temasiko bakwenta loko. Kepha phela vele letinkholo letimbili ngekweliBhayibheli tihlobene nakukhulunywa liciniso. Kubhunyisela umntfwana naseluswane, kusoka, kuteka sitsembu, kungenana, kwenta umhlabelo ngesilwane konkhe kukhona encwadzini leNgcwele, ngaphandle nakungabhalwa lensha. Kepha bakhona labatsi vele atikahlobani nanoma kunetinkhomba letinyenti kangaka letisho loko. Martin, (1995) ubeka kanjena:

It was argued that the relationship Christianity and African culture has been construed in many ways. Some see Christianity and African culture as representing rival worldviews, resulting in an exclusivist affirming of one over the other. This means either that African traditions and culture are rejected as 'un-Christian' or Christianity is rejected as a 'foreign religion'. Others separate religion and culture – Christianity, as a

'religion' is set apart from African 'culture' and 'traditions'. Both are valid in their proper place, but should never be allowed to touch each other. Still others have tried to intergrate the two in configurations called 'African Christianity'.
(Martin, 1995:19).

Nanobe inkholo yesintfu icindzetelwa ngaloluhlobo kepha kunengi kabi lokufanako kutsi nje bantfu basuke bafundziswa kabi kutsi emasiko yintfo lengcolile ngobe naku belumbi bebefuna kufeza tinhloso tabo letitsite. Uma sibuka budlelwane kuhle sibuke umbono waThagale encwadzini lehlelwe nguMakobane nalabanye, (1995) uma achaza kutsi nemaKhrestu ayakwenta loku kwesintfu. Asimuve nakabeka ngemagama kanjena:

Even among practicing Christians, the ritual of slaughtering a sacrificial animal for a specific occasion is a common occurrence. These rituals are always made by the family at home – after the Christian celebration of the Sacrament in many ways that Christian prtices go alongside African Religiuos practices. Some people see both practices as reinforcing one another.

(Makobane nalabanye, 1995:53).

EmaJuda asive lesiwalandzelako emasiko aso sibe sikholwa. Akumange kunebenkinga kungenisa inkholo lensha ngobe ifike yangeniswa emasikweni awo emaJuda. Ayiva kancono lenkholo ngobe ihambelana naloku lobekwentiwa bokhokho babo, akukho lokusha. Akekho lowake wawabita emaJuda ngekutsi angemacaba kepha nangabe emasiko nemihambo kwentiwa bantfu bendzabuko, kusuka lomkhulu umsindvo kutsiwe benta tintfo temadimoni. Nanobe kukhona budlelwane emkhatsini wenkholo yesintfu kanye neyemaKhrestu kukhona noko kukhala kutsi inkholo yesintfu inalokungakamukeleki. Kufakazela loku Thagale encwadzini lehlelwe nguMakobane nalabanye, (1995) ubeka kanjena:

Mention must be made of the fact that there are some concerns about the interpretation of sacrifices to ancestors within the context of inculturation. First it is pointed out that people tend to speak about *clan* ancestors and not about *all* the living-dead. Each descent group look to its own ancestors for favours or to appease and not to an undifferentiated collectivity. The

suggestion that people communicate with the ancestors of their clan only is clearly influenced or determined by the social order in which they find themselves. Once that social order collapses, the perception also shifts in relation to the social order. Such a narrow and traditional perspective is also challenged by Christianity that advocates all-inclusive approach.

(Makobane nalabanye, 1995:53-54).

Kuyakhombisa kutsi emakhrestu afuna kutsi inkholo yesintfu ilandzele loku lokufunwa ngubo hhayi loku lokungumsimeto webantfu bendzabuko. Futsi esikhatsini lesinyenti kulandzelwa imitsetfo yemasontfo hhayi lokushiwo liBhayibheli. Phela bantfu bendzabuko baphahla ngendlela yabo lebayishiyelwa bokhokho babo. Kepha kubo kukhutwa tiga nabenta loko kantsi letinye tive ngobe tona tingesimnyama kuyemukelwa lokwato. Nalamanye emasontfo angcwaba kushiswa imphepho kepha nawungatsi uyakwenta loko wena lokholelwa enkhohweni yesintfu kungasuka sidvumo batsi uyatsakatsa. Bantfu bakitsi bebayishisa imphepho kusukela endvulo futsi bayakholelwa kuyo kutsi iyabasita. Manje nasekufika umuntfu nje atsi bantjintje kuba yinkinga kepha loku solomane kusakhombisa kona kutsi belumbi bafuna bantfu bendzabuko bente lokufunwa ngubo.

Kwenta umhlabele ngengati yintfo lendzala lekhona ngisho naseBhayibhelini. Bantfu bendzabuko bebalaba kusengafiki ngisho liBhayibheli kubo, kukhombisa kutsi nanabo uMdali wabambulela kutsi bamkhonte njani. Tihagale encwadzini lehlelwe nguMakobane nalabanye, (1995) uphawula ngebudlelwa ekusebentiseni ingati emkhatsini walabalandzela inkholo yesintfu kanye nalokushiwo liBhayibheli. Ingati yayisetjentiswa ngisho nasendvulo kepha bantfu bayamangala nakatsi umuntfu uhlabela labaphansi nyalo. Tihagale uyibeka kanjena indzaba yakhe:

Communication with the ancestors is effected by means of blood. The blood of the sacrificial animal is offered to the ancestors because blood is the symbol of life, "it represents the most precious gift one could offer. Blood symbolizes in fullest extent the life of the individual. The blood offered to the ancestors brings them back to life. We are not suggesting that we should go back to the Old Testament times when blood was

sprinkled before the altar or poured at the base of the altar (Leviticus 4:6-7). We are merely saying that the custom of spilling blood is alive and cannot be ignored in the context of inculturation. It would be ideal to bring it into the funeral rites carried out at the home of the deceased – at the start of the night vigil or the evening before the marriage feast, etc.

(Makobane nalabanye, 1995:55).

Lokubhulungu nakukhulunywa ngenkhohlo yesintfu kutsi konkhe lokubhaliwe ngayo kubhalwe belumbi nobe bantfu labamaKhrestu, manje-ke kutfolakala kutsi lokunyenti kuyavumelana. Kwasabona lobudlelwane lobukhona kulukhuni satje kubutfole kahle emibhalweni ngobe phela naku babhala labakutsandzako. Uma singake sive nankhu umbono waHundleby, (1972) kutawuvakala kahle loku lesikushoko nakabeka atsi:

Rapid social change throws man back upon the traditional 'worldview' which the churches have often failed to understand. Meanwhile the old African and prophet religions are adapting their teachings to meet modern situations and attract the Christian while fundamentally they continue to rely upon traditional culture. In this tradition and culture, the tribe was the family at large. Its members shared the same mythological past and received security within the community. Man is the tribe's subjective expression. When missionaries first appeared, action steps were taken by the tribe to discourage its members from accepting the new faith, as it meant in effect that they must forget their traditional life. It was thus seen as a threat, both destructive and dangerous, and consequently a reaction was bound to come. The reactionary movements which came into existence emphasize healing by magical means and witchcraft, and the indigenous aspects of worship and leadership. It is unfortunate but true that the discrepancies between Christian practice and teaching played a considerable part in this resistance to change. As soon as primitive man passed from the mythological stage to the functional stage and realised that he is in history and has a destiny, he immediately discovered the obstacles with which he must contend.

(Hundleby, 1995:44).

Nabani uyativela kutsi lolobhalile lapha akasuye nani umuntfu lophila imphilo yemasiko nemihambo ngobe inkhohlo yesintfu ayikahlangani nakancane nebutsakatsi. Kantsi futsi lokunye lokungashiwo kutsi bantfu labamaKhrestu

babe babendzabuko kute nani labangakwenta kugucuka kutsi baphume wonkhe emasikweni ngobe besekushiwo kutsi tibongo tabo kanye nengati yabo kusintfu. Phela nanobe umuntfu angatsi sewusindisiwe yena sewunguloku, loku lokustintsa emasiko nemisimeto yesibongo sakhe kusuke kusasengatini yakhe. Asibekise nje nawakaMatsenjwa angeke nani alokotse adle imbuti. Ake walokotsa wayidla, utawuhlangana nelitje limbetse ingubo.

Sepota, (1998) ukubeka kucace kuhlukumeteka kwenkholo yesintfu. Asimuve waSepota nakabeka ngamagama akhe kanjena:

From the one country to the other, Christianity and western culture have been eroding African culture to such an extent that most Africans today find themselves on the horn of dilemma. Ever since the arrival of the missionaries and their contact with black Africa, most blacks have tended to believe that everything said and practiced by Christians is perfect and unconditionally accepted. This maladjusted way of thinking has done and is still doing irreparable damage to African culture.

(Sepota, 1998:23).

Loku kuhambelana nalokwashiwo nguKunene, (1995) nakatsi ngemagama akhe:

The colonizer (in this instance Christian culture) feels more comfortable with the colonized (in this instance African culture) beginning to adopt the metropolitan culture. To achieve this purpose he must evolve an ideology that denigrates the culture of the colonized. This is done with the sole aim of sterilizing the colonized of their beliefs in their cultures.

(Kunene, 1995:17).

Bekungagcini ngaloku lokungenhla kunyembenya emsiko ebantfu bendzabuko kepha ngisho nemidlalo yesintfu lefaka ekhatsi kushaya tigubhu bekutsatfwa kwangatsi kubusathane. Ingani phela belumbi bamadliwa, manje bebangayiva lentfo leyentiwa bantfu yekushaya tigubhu, bagidze kube mnandzi. Manje bebatama kutsi bente bantfu bemdzabu bakutsatse kwangatsi akusiko nani lokuhambelana nekutsandza iNkhosi kushaya tigubhu kube kuyinsila yemuntfu wemdabu kwenta njalo. Kunyenti

lebekunyembenywa ngulabekunene kepha Bujo, (1992) uyiteka kahle lenzaba natsi:

Perhaps what was the deliberate attempt to iradicate or destroy our cultural heritage since drumming, for example, was considered by the church to be a heathen practice. African Christians were at once cut off from the well springs of their culture – the rhythms of African music and dance ... African medicine, too, was regarded as inferior, and if you were an African Christian you were expected to seek help from the doctor at the hospital, not from the African herbalist, who had come to be styled the witch-doctor or medicine man. And yet it was the herbalist who throughout the ages had cured our fevers and our diseases. His knowledge of local herbs could have been used in the development of curactive medicine in Africa, but instead he was condemned, and no distinction was made between him and a trickster or juju-man, who preyed on our superstitious beliefs.

(Bujo, 1992:45).

Manje loku lokubalwe ngenhla ngiko kanye lokwenta kutsi bantfu bendzabuko batitfole bakulolubishi labakulo njenganyalo. Phela bantfu bendzabuko bebakwati kulapha kunetinyanga letembulelwe ngemitsi yesintfu. Bekungekho sifo lesibahlulako. Inyanga beyilala, ivuke seyitjeliwe kutsi sifo lesinjena umutsi wakhona iyowumba kuphi. Nyalo nje sihlushwa tifo letifana nalombulalave losocedze ingabe kudzala bantfu bakitsi balitfole likhambi kube abamange bayekeliswe lolwati lebalushiyelwa bokhokho. Sikhala njena nje nyalo kutsi tintanga setiyabalwa kantsi nemahlatsi sekwaba ticiwi tetinyamatane, abasavunyelwa bantfu kungena bembe imitsi. Kantsi nalamanga labatjelwa wona bantfu bakitsi kutsi tinyanga bosathane kunemtselela lomubi kabi ekwelapheni ngobe tinyanga sitfunti sato sesehlile. Lokumangalisako kutsi nalaba labatsi babazalwane ebusuku batfolakala khona etinyangeni kepha bashumayela kute kuphukuhle emagwebu banyembanya tinyanga batsi timadimoni. Loku ngiko lesekwente kutsi kube nebantfu labanengi labatsi bati imitsi babebangayati ingani bayati kutsi tinyanga yintfo lengahlonishwa. Kantsi kube tinyanga tiniketwa sitfunti sato bekungahleleka kahle laba labangasito tinyanga bangavunyelwa nani kutsi balaphe. Kuhle noko kusho kutsi umehluko lomkhulu ekhatsi kwenkholo

yesintfu nenkholo yebukhrestu, kutsi inkhola yesintfu ikholelwa kutsi nawukhuluma nebakini labangasekho, ngibo kanye labakuchumanisa neMvelinchanti kantsi ngakulolunye luhlangotsi, inkhola yebukhrestu ikholelwa ekutseni Jesu nguye yedwa lakuchumanisa neMdali futsi akekho lota kuMdali ngaphandle kwaJesu. Lokunye lokudzinga kushiwo lapha kutsi enkholweni yesintfu uMdali ubitwa ngemagama akhe lawatiko kantsi enkholweni yebukhrestu belumbi kutsi bafika basebentisa ligama lelitsi Nkulunkulu lengempela lingasilo lakhe uMdali ngobe phela belumbi bebatama kutsi mkhulu mkhulu. Siyetsemba kungako imithandazo leminyenti ayisafinyeleli kuye uMdali ngobe phela naku sewubitwa ngeligama langalati, abe anawo emagama lamanyenti tsine bantfu bendzabuko lesinawo. Simo lesibuhlungu lesi futsi kudzingeka sifakelwe tibuko.

SEHLUKO 5

5.0 LUHLATIYO, LOKUTFOLAKELE TINCOMO KANYE NESIPHETFO

5.1 Singeniso

Lesehluko sitawuniketa luhlathiyo, lokutfolakele tincomo kanye nesiphetfo. Loku ngulokutfolwe ngulolucwaningo njengobe beluhlose kuba mhlahlandlela kulendzima yemasiko nemihambo yebantfu bendzabuko kubukwe kakhulu emaSwati.

5.2 Luhlatiyo lwelucwaningo

Sehluko sekucala sitfole naku lokulandzelako:

Singeniso lapho bekungeniswa khona lonkhe lolucwaningo kubukwa imphilo yebantfu bemdzabu jikelele, tinhloso telucwaningo, tindlela telucwaningo, kubaluleka kwelucwaningo, umkhawulo welucwaningo, kuchazwa kwemagama lasetjentsiwe kanye nemlandvo lomfisha wemaSwati.

Sehluko sesibili sona kunaloku lokulandzelako:

Kuganana, kulobola, kugidza umtsimba, kukhinyabeteka kwemendvo, umgcwabo, kuzila, kubuyisa umuntfu ekhaya, tibhimbi nemicimbi yemaSwati kanye netingoma takhona, kudla kwesintfu nekutfufukiswa kwelulwimi kanye nemvunulo yemaSwati nekutfufukiswa kwelulwimi.

Sehluko sesitsatfu sinaloku lokulandzelako:

Kubaluleka kwesibongo nekutsi siyini, umlandvo wetibongo letikhetsiwe kanye netinanatelo takhona bese kuba ngemagama asekhaya, kuvetwe kubaluleka kwawo nemonakalo lowentiwa ngulabamhlophe nebefundisi ekuhleliseni emagama ebantfu bemdzabu.

Sehluko sesine besicondzene ngco naloku:

Bunjalo baMvelinchanti, bunjalo benkholo yesintfu, umtselela wenkholo yebukhrestu enkholweni yesintfu.

5.3 Lokutfolakele netincomo

Lolucwaningo luvule emehlo ngekubaluleka kwemasiko nemihambo yebantfu bendzabuko. Kubonakele kutsi kunyembenya nekungawati emasiko nemihambo yesive ngiko kanye lokubangela bantfu bendzabuko batitfole bakulesimo labakuso namuhla. Kutfolakele kutsi bantfu labamnyama sebalahla emasiko nemihambo yabo batsatsa emasiko nemihambo yebelumbi naletinye tive ngekuyengwa kutsi loku kuyimphucuko. Kutfolakele njenganyalo kutsi bantfu bendzabuko akusekho lapha babambelele khona ngobe nalamasiko aletinye tive lesebatsatseke kuwo abawati bafana nenkhomo lelahlekelwe mhlambi wakubo yayongena kulesinye sibaya. Loku kuyimphicabadzala ngobe utfola kutsi sebayantanta nje.

Sivumelana naNyoka nakhala endzabeni levele kuCity Press, 24 iNdlovana 2002 nakhala kutsi esikolweni abafuni umntfwanakhe afundze siChosa. Kwale ngisho satsi utawucasha thishela ambhadale ngeyakhe imali. Kudzimate kwasita inkantolo leyaphoca sikolo kutsi lomntfwana atfole thishela lotamfundzisa lulwimi lwakhe lwasekhaya atewutfola emasiko nemihambo yakubo. Kubuhlungu lokunjena nakwenteka emntfwaneni loneminyaka lesihlanu budzala. Kepha ligalelo laDokotela Nyoka liyakhombisa kutsi nasingatfole bantfu bakitsi labalwa ngalendlela lingabuya emasisweni. Kubuhlungu noko kutsi bantfu bakitsi ngibo kanye labasita belumbi kucindzetela tilwimi nemasiko ebantfu bendzabuko. Nyoka, (2002) uyibeka kahle lendzaba nakatsi ngemagama akhe:

African parents were now carrying the sword and fighting their master's war. They were now the holders of the oppressor's interest. They had started to acquiesce to the lies they were

being told, and had become the vanguard of a force that had fought so long and had to defeat.

(Nyoka, 2002:17).

Kuyakhombisa kutsi vele sesitsengise ngebut sine nasesisita bachamuki sibe sati kamlhlophe kutsi emagugu etfu lesawashiyelwa bokhokho angitsi lucobo. (Nyoka, 2002:17) uyibeka kahle lentfo natsi:

By submitting to a foreign culture through language, African sell their soul.

Infact, their African authenticity is dirtied and their characters emptied of genuine content.

Kuphakanyiswa kutsi bantfu bendzabuko babuyele emuva kuyewubuka kutsi bantfu labadzala bebaphila njani. Kuliciniso kutsi vele kutsatfwa ngekutsi imphilo yebantfu labadzala isidzala futsi ayikhombisi imphucuko kepha lelive bakwati kulibamba iminyakanyaka kudzimate kufike tsine. Kuyateka futsi kutsi ngesikhatsi sabo labantfu labadzala konkhe bekuhamba kahle eveni kunenhlonipho, bantfu basenabo bantfu kanye nanembeza. Kubuka indlela lebebaphila ngayo kutawusita ekutseni bantfu batati bubona babo. Loku akusho kutsi sekumele bantfu babuyele etikhumbeni, bavunule bayohlala kubogucasithandaze kepha kusho kubuka lapho sivela khona kutsatfwe lokuhle lokungasenta sibe bantfu lababatiko bubona babo.

Tindlela tekukhuliswa kwemntfwana ngendlela yakudzala tingenta kutsi bantfwana bakhule banenhlonipho futsi bati kutsi bavelaphi. Kungabenta bakwati nanabo kutitfoli bahloniphekile nabanaletinye tive ngobe phela nanabo batawubambelela kuloku kwakabo bahlukane naloku labangakwati. Futsi bangakwati kuhlukanisa lokuhle nalokubi emasikweni etive labaphila nato imihla nemalanga. Kwanyalo sive sakitsi sidzinga kubuka kutsi nanobe emasiko ebantfu bendzabuko anyatselwa abukelwa phansi kusukela kwafika belumbi kepha ngenca yekubaluleka kwawo nanyalo asekhona lite asahlaneketelwa kepha bantfu labawatsandzako basaphila ngendlela yakhona. Kuphakanyiswa kutsi etikolweni nakubete kusakata ngetinhlobonhlobo takhona kushunyayelwe livangeli lemasiko nemihambo kute kuvuselelwe

lelivekati le-Afrika. Kuphakanyiswa kutsi umuntfu atibuke yena kutsi yini langakwenta kutfutukisa nekwandzisa lutsandvo lwemasiko emmangweni wangakubo ikakhulu kusukela emndenini wakubo. Njengobe kukhulunywa ngekutsi live lifile nje, lolucwaningo lutfole kutsi kungawati emasiko nemihambo yetfu ngiko kanye lokuyimbangela yalokufa kwelive.

Kutfolakele kutsi kubukela phansi labalapha ngemitsi yesintfu kwenta kutsi bantfu bafe busaphasapha ngobe letinye tifo tilapheka ngesintfu kuphele njengobe besekuvetiwe ngesifo setinsila. Kantsi futsi nalesifo lesingumbulalave nasona alitfolakali likhambi nje kutsi balaphi bendzabuko babukelwa phansi kantsi netihlahla labalapha ngato setavaleleka eticiwini nasemapulazini ebelumbi. Manje balaphi bendzabuko abakwati kuyitfolalemitsi balaphe sive. Kuphakanyiswa kutsi hulumende alungenele loludzaba nangabe balaphi bendzabuko banganiketwa imvume yekungena kuleto tindzawo lapho kukhona khona imitsi bayimbe baphilise sive. Futsi sitfunti nje semuntfu lolapha ngendlela yendzabuko sibukelwa phansi kube kuyateka kutsi bantfu labanyenti bendzabuko baphila ngayo imitsi yesintfu.

Kutfolakele kutsi indlela yekutekana ngesintfu ikuphila kwebantfu futsi buhlobo lobakheke lapho abupheli nani kantsi buhlobo bemshado wesilumbi buphela manje laba lababili labavanako bacansukelene. Kona baze batfolale incwadzi yesehlukaniso kuba titsa letinkhulu ngobe ngisho kwasibongo salowo muti lolomsikati usintjintja ngalokukhulu kushesha. Ngesintfu labatekene nabanenkinga balanyulwa ngulemindeni lemibili ngekuhlangu itfole likhambi. Indlela yekutsatsana ngesilumbi yaletfwa kutsi kusebenta umtsetfo lowakhiwe emaphalamende angensheya, yafike yadzinyulwa natsi sayitsatsa ngobe naku singemahatsa. Kuphakanyiswa kutsi kutekana ngendlela yesintfu kugcugcutelwe kepha kwentiwe kuhambelane nesikhatsi sanyalo.

Kutfolakele kutsi imingcwabo seyentiwa emabhizinisi nemdlalo. Akusekho kuhlonipha kutsi kumele kuye bobani. Kudla lokutsengwa lapho ungamangala utsi kwentiwe lidzili laKhisimusi kantsi nani. Bantfu sebaba netinhlangano

labaphekelako kute lizinga lekudla litewuba embili. Kantsi nemabhokisi akhona kuya ngekutsi utalwa ngubani. Emabhokisi aba bukhatikhati, umangale kutsi kantsi lomuntfu angeke yini abole nasafakwa entfweni lebita kangaka kube emuva kusele tintsandzane letidla imbuya ngelutsi. Kantsi futsi kuyateka kutsi emabhokisi afika nebachamuki labeta ngemkhumbi, manje kungenteka nje kutsi njengobe nawo lamabhokisi afana nemikhumbi, kwentelwa kutsi bakwati kuntanta balibangise lapho babekuvela khona. Kuphakanyiswa kutsi indzaba yekudla ayiphele emingcwabeni. Bantfu labeta emngcwabeni abete nekudla kwabo ngobe phela lelo khaya lebete kulo lisuke selife lwembita ngekulahlekelwa ngulesihlobo sabo. Kantsi nesifo setinsila singena lula ngekudla lakushonwe khona nangabe lona lophakela kudla ashisa. Nangabe siwatsandza emabhokisi singasafuni kubuyela kuloku kwakitsi, akube ngemabhokisi langembi ecole, kungenjalo sitatibangela kuhlala silandzelelana nabomashonisa size siyofa. Bangcwabi sebacubuke njengemakhowa ngobe naku bayati kutsi singemahatsa botsatsekile labatsatfwa tintfo tekufika.

Kubuye kwabonakala kutsi bantfu abasalandvwa labashonele khona ngobe naku sitsi sesiphucukile. Loku ngiko kanye lokusibangela emabhadi ekufa lokungapheli emindenini bantfu bafa balandzelane cishe ngendlela lefanako. Lesinye sikhatsi utfolo kutsi kuba netingoti emgwacweni tingapheli kantsi ngulabantfu labafa bangalandvwa. Kuphakanyiswa kutsi bantfu kumele balandze bantfu babo labashonela khashane nelikhaya ngobe naku kuyabonakala kutsi loku kuyingoti lenkhulu leseeyicedze bantfu labanyenti bangayiboni kepha bona. Kantsi nekuvala emanceba akusatiwa kulabanye ikakhulu laba lesebayekela konkhe lokutsintsene nemasiko kanye nemihambo yesintfu bakhetsa kuphila imphilo yesilumbi.

Tibhimbi nemicimbi yesintfu kuvelile kutsi ibaluleke kabi esiveni ngobe nguyo lekuhlanganwa kuyo kukhonjiswe bunye eveni. Esikhatsini lesinyenti lemicimbi ibusiswa kuba khona kwenkhosi. Umkhosi wencwala kutfolakele kutsi ingumthandazo wesive semaSwati. Kulapho emaSwati akwati

kutibongela khona kuMdali ngalabentela kona kanye nekuticelela inhlanhla emnyakeni lotako. Incwala ibaluleke kudlula yonkhe imikhosi lekhona emaSwatini kungako Dlamini naKhumalo, (1993) babeka kanje:

Incwala nguwona mkhosi umkhulu kunayo yonkhe imikhosi kulakaNgwane. Iyagidvwa ayibukelwa. Ngwane udzilika kuwo onkhe emagumbi elive nalabangaphandle. Ingani nangensheya kwetilwandle lapho emaSwati alidlanzana khona ayayigidza. Ngisho bobhekinyanga ubabona sebagabe emashoba bashona encwaleni.

(Dlamini naKhumalo, 1993:16).

Kunconywa kutsi lemikhosi ingayekelwa kepha ifundziswe kubaluleka kwayo ngisho nasetikolweni imbala.

Tingoma temicimbi nanato kutfolakele kutsi tinalomkhulu umsebenti esiveni semaSwati kantsi nemibiko lekuto ibalulekile. Kuphakanyiswa kutsi nanobe bantfu bakitsi sebatsatfwa ngumculo lomusha ikakhulu lona losanganisa insha lowatiwa ngekutsi yi' *kwaito*' kepha nalona wesintfu kuyadzingeka kutsi bantfwana bafundziswe wona kute babone kubaluleka kwawo. Phela tingoma tesintfu tihamba ekhatsi emitsanjeni yemuntfu.

Kubuye kwatfolakala futsi kutsi sibongo sibaluleke indlela lecakile emaSwatini. Ingani esikhatsini lesinyenti sibongo kusuke kuligama lemsunguli waleso sive. Kantsi kubukiwe futsi kutsi nawukhulekela ungena emtini wemnumzane, ubita tinsika talelo khaya ngekwelamana kwato. Nanobe kubuswa ekhaya lelitsite kubongwa tinsika talelo khaya. Loku kukhombisa kutsi emaSwati inhlonipho yintfo latalwa nayo lesengatini. Kutsi nyalo bantfu sebete inhlonipho empeleni kubonakala kwangatsi babangelwa ngulaba bekubulwa tinhlitiyo ngobe bona kubo inhlonipho ayatiwa nani. Kubita umuntfu lomdzala kutfolakele kutsi akwatiwa kubantfu bendzabuko njengobe kwenteka esilumbini. Phela khona likhehla lelingangamkhulu wakho, ungalibita utsi 'John'. Kuphakanyiswa kutsi bachubeke nekuhloniphana, babitane ngetibongo hhayi kubita lomdzala ngeligama.

Kubuye kwatfolakala kutsi tibongo tinemilandvo yato lebalulekile esiveni lesa. Lemilandvo isita kuchaza lokunyenti lokungatiwa ngaleso sibongo ikakhulu kutsi sihlobene njani nalesinye nekutsi sasungulwa njani. Phela letinye tibongo tisebentisa tinanatelo letifanako manje ngemilandvo waleso sibongo kuphendvuleka umbuto wekutsi kungani loko kube njalo, njengekutsi nje kungani bakaDlamini nebakaMahlalela bananatela kutsiwe: 'Nine bekucedza Lubombo ngekuhlehetela'. Imilandvo yetibongo kudzingeka ifundvwe ngalokuphindwaphindziwe ngobe lemilandvo iniketa lwati lolubalulekile ekwateni sibongo ngesibongo.

Emagama asekhaya kuye kwatfolakala kutsi abaluleke kabi kubantfu bendzabuko. Loku kubangelwa kutsi ligama lesintfu alimane licanjwe nje kepha liyacatjangisiswa kahle futsi lelogama litsintsa umndeni, bomakhelwane kanye nesigodzi sonkhe umntfwana latawukhula khona. Kuvelile kutsi bafundisi kanye nabothishela bebanelilungelo labatinika lona lekucamba bantfu bendzabuko emagama latfolakala eBhayibhelini. Ngalesinye sikhatsi bewutfole kutsi kwayena lowoMfundisi akayati inchazelo yalelogama laletsa lowo mntfwana. Ligama beletsiwa umntfwana kungabinandzaba kutsi litsini kepha nalisilumbi nje bekusuke sekwanele. Kuvakele Ntuli naNtuli, (1995) bakhala kutsi tingilosi ngabe titawuhluleka yini kubita emagama ebantfwababo esintfu bangeniswe ezulwini. Kantsi kuye kwabonakala kutsi emagama asekhaya kulabanyenti bantfu amagama esibili kubobhukwane babo.

Loku, Khumalo, (2000) ukhala lesimatfonsi kutsi kungeke nani utsi ungesuye umlumbi emagameni akho kucale lesilumbi. Loku kuyinhlamba futsi kwenta kutsi bantfu bagongonyeke imphilo yabo yonkhe. Kungako kunesiphakamiso kutsi hulumende akasite avumele bantfu balungise lamaphutsa lentiwa belumbi nebefundisi ngemabomu bafuna kwenta kutsi bantfu bendzabuko bangawatsandzi emagama abo. Bantfu nanabo kukhona lesebanganwa nguleligciwane lelifike nebelumbi lekutsi bangasawatsandzi emagama abo esintfu kepha bachakambise emagama esilumbi njengobe naku nje labanye

ungeke ulokotse ubabite ngemagama asekhaya basesikolweni nobe esontfweni. Kutfolakele kutsi bewungeke nani wakwati kubhatjatiswa uma uneligama lesintfu kuphela. Lapho bekumele nakanjani wetiwe ligama lesilumbi. Kantsi nemagama emakhosi akaZulu abukiwe. Kutfolakele kutsi anemlandvo lomudze. Nakubongelwa inkhosi yakaZulu, kubitwa emagama abomkhulu wayo ngekutalana kwabo. Kuphakanyiswa kutsi bantfu abetse bantfwababo emagama esintfu, kungaloku kutfutukisa lulwimi lwetichamuki kucindzeteleke lololwendzabuko. Emagama emakhosi endzabuko adzingeka kufakelwa tibuko ngobe naku phela kubonakele kutsi kunemlandvo lobalulekile longatfolakala lapho. Kantsi nalongati kutsi bekwentekani esiveni ngesikhatsi saleyo nkhosi.

Inkholo nanayo ifakelwe tibuko kulolucwaningo. Kutfolakele kutsi bantfu bendzabuko bamati mbamba uMvelinchanti. Kungemanga laluhlata kutsi uMdali bantfu bendzabuko bacala kumati ngesikhatsi kufika belumbi. Bebangeke bantfu bendzabuko babe netibongo teMdali babe bangamati. Tinganekwane letitsintsa kudaleka kwelizulu nemhlaba kukhombisa kona kutsi bantfu bevele bamati uMdali wabo. Kubonakele kutsi belumbi beta lapha ngenjongo yekubhidlita basitile inkholo yemdzabu. Inkholo yemdzabu ibonakele kutsi umuntfu utalwa nayo isengatini yabo, akusiyo ledzinga kutsi baze bashunyayelwe kute baphendvuke babe bazalwane. Kantsi futsi kutfolakele kutsi nanyalo inkholo yesintfu isahlukunyetwa tinkholo tebachamuki. Emasontfo lamanyenti acitsa sikhatsi lesinengi asolomane ashumayela ngemadloti nekunatsa imitsi yesintfu, umangale kutsi loku kungakuphi evini leNkhosi ngobe kunyenti kabi lokungakhulunywa kulo kunekunyembenya lenye inkholo.

Bazalwane ikakhulu labangemaKhrestu babona inkholo yesintfu isitsa lesikhulu kubo ngobe kunyundzela ligama lenkholo yesintfu kuhlala kusematseni. Akunakungabata kutsi labazalwane labakhuluma kabi ngenkholo yesintfu onkhe emalanga kutsi bayayiva isengatini yabo kungako abadzinwa kukhuluma ngayo. Belumbi bona sebayekela kusolomane badzakata inkholo

yesintfu kepha etimphondweni temphi yabo babeke bantfu labamnyama kutsi kube ngibo labakhuluma kabi ngenkholo yesintfu. Kubuhlungu kunyembenya intfo lesengatini yakho. Kuncono laba labatsi abasondzalani nenkholo yesintfu bamane bampontjwe yonkhe lengati yabo bafakwe letawuhambelana naloku labatsi bangiko.

Kuphakanyiswa kutsi bantfu batiswe kahle kamhlophe kutsi inkholo isekhatsi kwemuntfu neMdali wakhe. Loku kusho kutsi nguMdali yedvwa longasho kutsi inkholo letsite ngiyo levumelekile. Kantsi nje nasekubekwa kahle, nguleso naleso sive uMdali wasidala kutsi simkhonte ngendlela yaso lehambelana naso. Akumange kube liphutsa kutsi bantfu bendzabuko uMdali bamkhonte ngendlela yalabaphansi. Kwaba luhlelo lwayo inkhosi kutsi kutawuba njalo. Futsi akusilo liphutsa kutsi bantfu bakhetsa inkholo yebukhrestu ngobe phela inkholo yinkhola nangabe umuntfu ayitsandza ngenhlitiyo yakhe yonkhe, kuhle loko. Kepha lokubi kutsi umuntfu walenye inkhola agceke lenye kwangatsi leyakhe ngiyo yodvwa lekhona eveni. Kubuhlungu kakhulu futsi uma umuntfu akhuluma kabi ngenkhola langayiva engatini yakhe. Akusiko kufundzisa libandla kushumayela ngaletinye tinkhola utikhulume kabi. Kuphakanyiswa kutsi bantfu babukane netinkhola tabo, bakhohlwe nguleti labangahlangani nato. Uma ngabe leto tinkhola labangekho kuto bona titabayisa esihogweni bantfu labalandzela tona, yindzaba yabo, akufuni lomunye. Kantsi phela kudzimate kube ngunyalo akekho lowake wayohlola, wabuye wasitjela kutsi kunjani ngale emva kwekufa. Cishe sonkhe sikhuluma intfo lesikholelwa kuyo ngobe siyicabanga, hhayi lesesike sayibona ngemehlo. Tonkhe tinkhola tintindlela tato letimkhonta ngayo uMdali lekuyintfo lenhle kabi. Kuphakanyiswa kutsi umuntfu anake kwakhe, akhohlwe nguloku langakwati. Ayikho inkhola lencane nobe lenkhulu kunalenye, tonkhe tiyalingana uma nje tikholelwa kuMdali.

Kutalwa kabusha kwelivekati le-Afrika kwangatsi kutawusita kutsi bati kutsi nenkhola yesintfu iyinkhola leyadalwa nguye uMdali ayidalela bantfu

bendzabuko. Kute nalesincane sono kukhuluma nalabaphansi ubacele bakukhulumele neMdali. Usuke umuntfu angakoni nahlabela labaphansi ngobe phela ngibo labadvute neMdali. Kube inkholo yesintfu ayidalwanga nguMdali ngabe sinabo boSanta Simelane, Santa Sigudla, Santa Matsebula, njalonjalo. Manje nyalo sisanaboSanta bebelumbi kuphela, kukhombisa kutsi nanayo lenkholo yesintfu inemsebenti wayo ngobe ayibafaki bakitsi lesebahamba kepha ifaka belibala lelimhlophe kukhombisa kutsi vele sikhona sidzingo senkholo yebantfu. Liciniso lelingeke laphikiswa kutsi kuletinye tinkholo bantfu bakhonta futsi balawulwa imitsetfo yemabandla abo kulelivi lenkholo. Kunjalo bahlukahlukene naleli liya lena nalelinye liya lena.

Kutfolakele nekutsi bantfu bendzabuko bayalunyembenya lulwimi lwabo lwasekhaya bachakambise lulwimi lwebachamuki. Loku kulimata sive sonkhe ngobe emasiko esive aselulwimini lwaso nangabe bantfu bangasalutsandzi lulwimi lwabo, loko kwenta kutsi nemasiko bangasawatsandzi kantsi kukhulunywa ngekuvuselelwa kabusha kwelivekati le-Afrika lekudzinga kutsi lulwimi lwemdzabu lufundziswe bachamuki. Kunyembenya lulwimi lwasekhaya kufana nekutitondza wena utihheletele. Akumange kube liphutsa kutsi kube nesive lesimnyama ngako-ke bantfu abatigcabhe ngelulwimi lwabo lwasekhaya. Kuphakanyiswa kutsi kube nemikhankhaso yekukhuluma tilwimi tebemdzabu etikhungweni temiphakatsi kute nebachamuki batewusibona sizatfu sekutsi bafundze tilwimi te-Afrika, bangaloku basolomane babhaca ngesitfupha.

Tilwimi tasekhaya atisetjentiswe kuwo onkhe emazinga emfundvo. Alikho live lelake latfutfuka lisebentisa lulwimi lwalelinye live. Lulwimi lwasekhaya ngulo kanye umntfwana lacabanga ngalo futsi labuye akhombise kujabula nekudvumala ngalo. Kumele kube ngulo lulwimi umntfwana lacala kufundza ngalo esikolweni ngobe ngulo laluva kancono futsi lati emagama etintfo letinyenti ngalo. Lolwati lalwatiko lomntfwana angeke nani lumsite nakangafundziswa ngalolunye lulwimi nakafika esikolweni. Kungako siphakamisa kutsi akube lulwimi lwasekhaya lolubusako etikolweni.

Kuphakanyiswa kutsi bacwaningi balutsatse lolucwaningo, baluchubele embili ingani phela bekuchaziwe kutsi lungumhlahlandlela.

5.3 Siphetfo

Kulolucwaningo kubonakele kutsi sive lesimnyama sisenkingeni mayelana nebusona. Kungawati emasiko nemihambo yesive kubonakele kutsi kufana nekutibatela tiphunti. Loku kutsi uyatsandza awutsandzi nawumuntfu lomnyama emasiko nemihambo kusuke kulapha engatini yakho. Tive ngetive tikholelwa tibuye tibambelele emasikweni ato. Kugabisa imali nemandla unganaki emasiko ekugcineni uhlangabetana nelitje lembetse ingubo. Tintfo tendzabuko tingetetfu. Kudla kwesintfu kanye nemvunulo yinsila yemuntfu lomnyama. Imphucuko ayingasenti sibe tilima. Asikutsatseni kwetive kepha singakulahli nalokwetfu ngobe kusasa siyokwemuka nemanti sihleka. Kumnandzi futsi nenhlitiyo itsi cosololo nangabe umuntfu enta lokungekwakhe hhayi lobuhhantanta bebelumbi.

Kutekana ngesintfu kubonakele kutsi kungaba sisombululo kulokwehlukana lokukhona lamalanga. Namuhla umfati uhlangana naye anguMake Zimpentjempentje, kusasa sewungulesinye sibongo. Umngcwabo kuvakele kutsi kumele uhlonishwe, kudla akuvele kuvalwe. Bantfu labasuka khashane kuphela labangentelwa kudla nako hhayi tibiliboco lesitibona lamalanga. Kutfutfukiswa kwelwati lwemikhosi nemicimbi yesintfu kungaba ligalelo lelikhulu esiveni sebantfu bemdzabu.

Kubaluleka kwesibongo akudzingi kubuye kuchazwe. Kantsi kuvakele nekutsi umlandvo wetibongo tebantfu ungulelikhulu ligalelo ekutfutfukiseni lwati lwebantfu ngetibongo tabo kanye nekutsi tihlobene natiphi. Emagama asekhaya avakala ngisho nasengatini yemuntfu. Angiboni kutsi umuntfu angabhudza ngesilumbi nobe abhudze umuntfu akhulume ligama lakhe lesilumbi. Ligama lasekhaya liyakhuluma futsi linesitfunti kunanankha

esilumbi. Bantfwana abetsiwe emagama asekhaya. Akugcugcutelwe kusebentiswa kwemagama asekhaya nobe umuntfu ukuphi.

Inkholo ivetiwe kutsi ineligalelo ekulungiseni. Akusilo nani liphutsa kukholelwa enkholweni yesintfu futsi akumelanga umuntfu atikhobose ngayo. Kuhle nje kutsi hulumende kwangatsi usemkhankasweni wekwakha likomidi lelitawubukela kuvikelwa kwemalungelo enkholo kanye nalokunye lokufute loko. Kuphakanyisiwe kutsi umuntfu akanake lokushiwo yinkholo yakhe, angaloku aphikisa letinye tinkholo langedkho kuto. Kwangatsi kucacile kutsi uMvelinchanti munye kepha ubitwa ngemagama lehlukahlukene tive letinyenti. Kuhluka kwetive ngetive kwadalwa nguMdali, manje kumele sikwamukele loko. Angeke nakanye bantfu betinhlanga lehlukene babe nenkholo lefananako kusukela emandvulo. Naleso naleso sive sinaloku lesibambelele kuko. Sive lesesilahle emasiko nemihambo yaso sibonakala ngebantfu bakhona benta lokuhlatimulisa umtimba. Asisaleni silungisela umnyaka lotako. Ucinisile Ntuli, (1999) nakatsi sive lesimnyama sesilahle busona, salandzela emasiko nemihambo yetive.

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