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To cite this article: Magezi Elijah Baloyi (2021) Ku tshikileriwa ka ririmi ra Xitsonga eAfrica-Dzonga, South African Journal of African Languages, 41:3, 278-286, DOI: [10.1080/02572117.2021.2010920](https://doi.org/10.1080/02572117.2021.2010920)

To link to this article: <https://doi.org/10.1080/02572117.2021.2010920>



Published online: 23 Dec 2021.



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Ku tshikileriwa ka ririmi ra Xitsonga eAfrica-Dzonga

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Ririmi a ri ri xitirhisiwa eka swa tipolitiki, swa timali, na swa ndhavuko wa rixaka kumbe ntlawa lowu tirhisa ririmi rero. Khombo leri taka na ku tekela ehansi kumbe ku vekela ethelo rin'wana ririmi i ku herisa vumundzuku bya vanhu vo karhi. Hambiloko mfumo wa xidemokirasi wu tivisile leswaku tindzimi ta khumen'we i ta ximfumo, ka ha ri na swikombeto swa leswaku tin'wana eka tindzimi leti ta ha tekeriwa ehansi no vekekiwa ethelo. Xitsonga tanihi rin'wana ra tindzimi ta lava tshikileriweke emikarhini leyi hundzeke (ya xihlawu-hlawu) ri ya emahlweni no tshikileriweke ku fika na namuntlha. Nhlohotelo wo vona ririmi leri ri tlakuka tani hi leswi kombisiweke eka Vumbiwa bya tiko leri i xirilo lexi vangaka leswaku ndzavisiso lowu wu tsariwa tani hi atikili leyi. Njhikajikisanokulu wa atikili leyi i ku humesela erivaleni leswaku loko wu ri ntiyiso leswaku tindzimi ta ximfumo i khume-n'we, naswona ti fanele ku hoxa xandla eka ku hundzuluxiwa ka tiko leri, Xitsonga xi fanele ku kuma nyingiso lowu xi faneleke loko swi ta eka ku hluvuka ka xona ku ri hava ku tsongahatiwa, ku tekeriwa ehansi na ku vekekiwa ethelo.

The marginalisation of the Xitsonga language in South Africa

Language has been instrumental for the political, economic and cultural participation of a particular nation or tribe. The danger that comes with undermining or marginalising a particular language is that it might destroy the future of a particular people. Even though the democratic government of South Africa declared eleven languages as official, there is evidence that some languages are still undermined and marginalised. This article argues that Xitsonga as one of the languages of the previously disadvantaged people continues to be marginalised to date. The goal to see this language flourishing as indicated in the South African Constitution is far from the lived reality, which has led to the writing of this research article. The main argument the article intends to expose is that if it is correct that eleven languages are official, and they all should play a role in the transformation of this country, it stands to reason then that Xitsonga should also receive the attention it deserves with regard to its promotion without being undermined, discouraged or marginalised.

Manghenelo

Mhaka leyi nga kanetekiki hileswaku ku susiwa no hangalasiwa ka vanhu va ntima hi ku ya hi tindzimi kumbe tinxaka ta vona leswi endleke leswaku ku sunguriwa leswi va nge i matikoxikaya swi ve na xiave lexikulu eku vangenini ka rivengo na ntshikelelano exikarhi ka tinxaka ta Vantima. Hi ku ya hi nhlamuselo ya mina kusukela eka tsalwa ra Kgatla (2013: 120), mhaka leyi a yi endleriwa leswaku Valungu va kumeka va ri na ndhawu ya vona leyi Vantima va nga pfumeleriwiki ku va na xiave eka yona. Ku hambanisiwa loku ku tisile ku getsela ka meno loku lavisisiweke eka tsalwa leri Baloyi a nga ri nyika nhlokohaka: *'Tribalism: a thorny issue towards reconciliation in South Africa'* (Baloyi, 2018: 1).

I ntiyiso wo helela leswaku kusukela loko mfumo wa xidemokirasi wu fikile hi 1994 xin'wana xa swiboho leswi tekiweke i ku vona leswaku tindzimi ta 11 ti amukeriwa tanihi tindzimi ta ximfumo leti nga na malungelo ya ku tirhisiwa laha eAfrica-Dzonga. Namuntlha hi ngenhile eka lembe ra vumakumembirhintlanu ra xidemokirasi lexi, kambe ka ha ri na vumbhoni lebyi kombisaka leswaku Xitsonga xa ha wela eka tindzimi leti nga tekeriwiki ngopfu enhlokweni. Xikombiso

xo sungula: Ku ve na xihleko lexikulu loko Nkulukumba Emmanuel Mtileni a vulavule hi Xitsonga eka huvo kumbe palamende ya tiko ra hina siku rin'wana. Xihleko lexi xi hangalasiwile swinene na mahungu ya tiko leri. Leswi swi humelerile eka ntshamo lowu nga va kona epalamende ya tiko le Kapa (Baloyi, 2016: 44).

Loko swa ha ri tano, eka madzolongama lama ma ha ku humelelaka ma ku lwa na vahlampfa laha tikweni eka lembe ra 2019 ndzi yingiserile xiyanimoya siku rin'wana hi nkarhi wa ku hlayiwa ka mahungu. Leswi ndzi kotlaneke na swona a ku ri xiviko lexi holobye wa dyondzo ya le henhla, Tatana Blade Nzimande a nyika vumbhoni bya leswaku ku fikile laha madzolongama lama ma lwaka na lava vulavulaka Xitsonga. Hi marito ma yena u kombisile leswaku van'wana va Vatsonga lava nga vutisiwa ku va huma kwihi, kutani va hlamula ku va huma entindhawini ta Giyani va byeriwile leswaku va fanele ku longa swa vona va suka eGauteng hikuva ririmi ra vona ri vula leswaku a va humi laha tikweni ra Afrika-Dzonga. Ndzi kale ndzi tivutisa ku loko swilo swi ri tano, xana hikokwalahokayini hi nga twi nchumu hi ku hlongoriwa ka vanhu vo fana na Nkulukumba Tito Mboweni loyi a fambisaka timali ta tiko leri tanihi loko na yena a ri Mutsonga.

Xiphiso xa mhaka leyi

Ndzi ta sungula xiyenge lexi hi ntshaho lowu ndzi wu kumeke eka Nkhwashu (2011: v) loko a ku: 'Xitsonga xi na mfanelo yo fundzhiwa hi nhlonipho lowu xi faneleke' (own direct translation from English: 'Xitsonga deserves to be treated with the respect that it deserves.'). Nkhwashu u yile emahlweni no kombisa leswaku hambi hi nga si languta eka tinxaka tin'wana, van'wana va vulavuri va ririmi ra Xitsonga hi voxe va tsan'wa no tekela ririmi leri ehansi hi ku va va navela ku vulavula Xinghezi leswaku xi ta va endla swirho swa misava hi ku angarhela. Prah (2007: 2) u vule leswi:

South Africa's constitutional provisions spell out that 'the primary objects of the Commission for Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities are: to promote respect for the rights of cultural, religious and linguistic communities; to promote and develop peace, friendship, humanity, tolerance and national unity among cultural, religious and linguistic communities, on the basis of equality, non-discrimination and free association; and to recommend the establishment or recognition, in accordance with national legislation, of a cultural or other council or councils for a community or communities in South Africa'.

Translation: Vumbiwa bya South Africa byi boxa leswaku, 'masungulo yo sirhelela no tlakusa malungelo ya ndhavuko, vukhongereri na tindzimi i: ku tlakusa nhlonipho wa malungelo ya ndhavuko, vukhongereri na tindzimi, ku tlakusa no nhlohotela ku rhula, vunghana, vumunhu, ku tiyiselana na rixaka ra vun'we exikarhi ka mindhavuko, vukhongereri na tindzimi hi ku ya hi ndzingano, ku ka hi nga tshikileshikileri na ntshunxeko wa vuxaka, no hlohotela maendlelo kumbe ku amukela, ni hi ku ya hi huvo ya rixaka, ra ndhavuko kumbe minhlango yin'wana ya vaaka tiko wa Afrika-Dzonga'.

Loko hi hlanya swinene miehleketo ya nhlokomhaka leyi hangalasiweke hi phephahungu ra *City Press* leyi nge 'No denying problem of tribalism in Limpopo', hi ta kuma leswaku mhakakulu laha yi sukela eka ririmi. Ntshaho wa mutsari wu te: 'MEC wa Vutshila na Mfuwo, Thandi Moraka hi xihata u lerisile leswaku Dkd Thomas Chauke a susiwa ku yimbelela a tlhela a ku 'hikuvu a ndzi rhandzi vuyimbeleri bya yena na ririmi leri a yimbelelaka ha rona' (Mathebula, 2019). Ntikelo wa xiphiso xa MEC laha wu le ka ririmi leri muyimbeleri a ri tithiseke ku humesa ku tlula makumenharhu wa tialibamu. Ndzi na ku tshemba leswaku na xirhambo xa ku ta eka siku leri, u xi kumisiwe hi mhaka ya tialibamu teto. Vuyimbeleri hi ririmi ra Xitsonga hi xona xivangelokulu xa ku susiwa ka xiyimbeleri lexo tiveka ngopfu.

Mhangu leyi yi humelerile eMaphungubye laha a ku kunguhatiwile micino ya ndhavuko. Maxangu ya kona i ku loko swicele swa ririmi swi vangiwa no ngeneleriwa hi xiyimo xo fana na MEC loyi vanhu hinkwavo, ku katsa xiyimbeleri, va languteleke nsirhelelo eka yena tanihi murhangeri swa kakanisa loko ku ri ku mfumo wu nga teki goza ehenhla ka maendlelo ya xihlawuhlawu xa ririmi leri nga xiphemu xa Vumbiwa bya tiko rerhu.

Ku na ntiyiso emhakeni ya leswaku xivutiso ehenhla ka tindzimi ta xintima eAfrika-Dzonga ka ha ri lexi nga

se gayeriwaka no hlamuriwa hi ku eneta endzhaku ka xihlawuhlawu lexi nga tirhisa Xinghezi na Xibunu ku tshikileshikilela tindzimi ta xintima (Prah, 2007). Ku na ntshaho lowu nyikaka vumbhoni bya xiphiso lexi kusuka eka Shivambu loko a te:

A Mutsonga can speak Xitsonga in Maputo or Harare and rest assured that he will never feel alienated or fear being attacked – but it's not the same in Johannesburg, Pretoria, Polokwane, Cape Town, Durban or any small town in South Africa.'

Translation: Munhu wo vulavula Xitsonga a nga vulavula ririmi leri eMaputo kumbe eHarare nakona swa tshembiseka leswaku a nge vavisiwi kumbe ku hlawuleriwa ethelo, kambe sweswo a hi leswi fanaka emadorobeni yo fana na Pitori, Polokwane, Cape Town, Durban kumbe eka xidorobana xin'wana xa laha Afrika-Dzonga (Shivambu, 2013: 1).

Mikarhi yin'wana vaakatiko va Vatsonga va hlangana na swivutiso leswi tlhonthlaka vuakatiko bya vona hi ku ya hi ririmi leri va ri vulavulaka tanihi marito lama Cairo Mathebula (2019) a nga ma kombisa eka papila ra yena eka inthanete leri nhlokoatiweke 'The torment of being a questionable South African' (Translated as: Ku xanisiwa hi ku vutisiwa vuakatiko).

Loko hi nghena etilayiburari leti hi faneleke ku kuma kona vutivi swi nonoha ngopfu ku kuma tibuku na matsalwa lama ma nga hi ririmi leri ra Xitsonga. Hi ku ya hi Bevhula (2017) a swi kaneteki leswaku ntshikilelo lowu tisiwaka hi ku vengana ka tinxaka swi le ku onheni ka mfuwo na ndhavuko wa tiko ra Afrika-Dzonga. Leswi u swi boxile hi ririmi ra Xinghezi loko a te: 'Tribalism is eating South Africa alive'.

Staff Reporter (26 July 2019) u swi veke kahle loko a kombisile leswaku ku ni pfhumba leri vitaniwaka 'Vatsonga culture university road show on cards' leri xikongomelokulu ku nga ku ringeta ku hlanganisa swichudeni swa Vatsonga lava hangalakeke na tiyunivhesithi ta tiko leri ku fana na UCT, UP, WITS, UJ na UL. Eka mbulavulo lowu Jabu Maluleke u engeterile hi ku boxa leswaku pfhumba ri ta seketela, kondletela no hlohotela nkoka wa ndhavuko wa Vatsonga, ririmi na maendlelo lama ma nga na xindzhuti na vuswikoti bya rixaka leri erivaleni. Swi andlariwile erivaleni leswaku endzhaku ka ku heta tidyondzo ta vona, swichudeni swi ta kondleterwa ku va swirho swa nhlango lowu vuriwaka 'Rixaka Forum' xikan'wekan'we (Maluleke eka Staff Reporter, 2019). Leswi hinkwaswo swi nyika vumbhoni bya leswaku se vanhu va fikile laha va voneke ririmi ra Xitsonga na mindhavuko leyi taka na rona swi tekeriwe ehansi lero se swi lava ku tlakusiwa hi mapfhumba lama.

Ashimolowo (2007) u vule ntiyiso loko a te dyondzo ya xikoloni yi kotile exikarhi ka swin'wana ku tinxaka ta Vantima ti langutelana ehansi hambi ku ri ku tshikilelana. Xivangelo xa Mabunda Muriel Thembi (2013) xa ku endla ndzavisiso eka matirhiselo ma ririmi ePalamende ya Limpopo i xikombiso leswaku mhaka ya ririmi ra Xitsonga na ku tekeriwa ka rona ehansi i ya nkoka na le ka masiku ma namuntlha. Mhaka leyi yi tiyisisiwa hi vumbhoni bya leswaku ku na ntshikilelo lowu humelelaka exikarhi ka Vantima hi voxe. Leswi Pinkney (2012: 1) u swi boxile hi ririmi ra Xinghezi loko a te: 'It is understandable how black-on-black colour discrimination sprouted' (Translation: Swa twisiseka ku mhaka yo vantima va xanisa vantima kulobye yi kurise ku yini).

Mhaka leyi yo tiyisisa leswaku ematshan'weni ya nxisano lowu endliweke ehenhla ka vanhu va ntime hi valungu hikokwalaho ka xihlawuhlawu lexi a xi ri laha tikweni, namuntlha tinxaka ta Vantima ti le ku xanisaneni hi toxe. Nhlamusela ya leswi Kwezi Kwaa Prah (2007: 2) a swi vulaka loko a ku:

It is in language that culture is transmitted, interpreted and configured. Language is also a register of culture. Historically, the trajectory of a culture can be read in the language and the evolution of its lexicals and morphology. Language is one of the distinctive features which distinguishes us from the animal world.

Translation: 'Hi le ka ririmi leri laha ndhavuko wu nga hundziseriwaka emahlweni, wu hlamuseriwa no lulamisiwa. Ririmi i ntsariso wa ndhavuko. Ku sukela khale, gondzo kumbe budula ra ndhavuko ri hlaiwa eka ririmi na ku cincacina loku ririmi ri ku endlaka hi ku famba hi mikarhi. Ririmi i xin'wana xa swihlawulekisi leswi kotaka ku hi hambanisa na swihari'.

Mutsari u yima na ntiyiso lowu kombisaka leswaku ku ni vuxaka lebyikulu exikarhi ka matimba ya tipolotiki na ririmi. Leswi swi boxiwe swinene eka nkambisiso lowu endliweke hi Nkondo (1997) lowu thyiweke 'The use of Tsonga as the medium of instruction in secondary schools' loko a kombisile leswaku hi matimba ma xipolotiki na ma xiikhonomi ma kota ku longoloxiwa, ma kombisiwa, ku fikisiwa eka vanhu na ku kanetiwa hi ku tirhisa ririmi (Nkondo, 1997: 6). Leswi swi tiyisisa leswaku nkwetlembetano lowu nga kona exikarhi ka Xibunu na Xinghezi laha tikweni wu kondleterwa hi tipolotiki. Xo hetelela, I swa nkoka leswaku tindzimi ta Ma-Africs, ku katsa Xitsonga ti tlakusiwa no hlohloteriwa leswaku swi ta tisa nhluvukiso na xindzhuti eka lava ti vulavulaka (Madadzhe, 2019).

Swivutiso xa ndzavisiso

Xivutisokulu xa ndzavisiso lowu xi ri: Xana ndzingano wa tindzimi lowu boxiweke hi Vumbiwa bya tiko wu vonaka wu ri eku endlekeni loko hi languta ririmi ra Xitsonga ke? Xexo xivutiso xi tswala swivutisa swinharhu leswi landzelaka:

- Xana maamukeriwelo na matirhiselo ya ririmi ra Xitsonga swa amukeleka eka vavulavuri va rona ke?
- Xana ku tekeriwa ehansi ka ririmi ra Xitsonga swi vula yini eka vavulavuri va ririmi xikan'we na vumundzuku bya rixaka ra vona ke?
- Hi yihi miehleketo kumbe switsundzuxo swin'wana ku hlohlotela vavulavuri va ririmi ra Xitsonga?

Nkanelo wa tindzimi eka Vumbiwa lebyintshwa

Hi fanele ku sungula eka Vumbiwa bya tiko hikuva hi kona laha hi kumaka leswi vurhangeri na vufambisi bya tiko byi vulaka na ku lava swona hi tindzimi leti nga eka rona. Hi lembe ra 1994 Vumbiwa byi kombisa leswaku un'wana na un'wana u na timfanelo to tirhisa ririmi na ku nghenelela eka mitirho ya mindhavuko leyi a tihlawuleleke yona ku ri hava ku kavanyetiwa kumbe ku siveriwa. Vumbiwa lebyi byi thlele byi boha leswaku eAfrika-Dzonga tindzimi ta xiofisi leti

faneleke ku tirhisiwa i khumen'we (11). Mfumo wu thlele wu bohiwa ku endla hinkwaswo ku hlohlotela no teka magoza ya xiviri ku tlakusa nkoka wa tindzimi leti. Matwisiselo ya mutsari i leswaku laha ku katsiwa na nseketelo wa swa timali leswaku tindzimi to fanela ku kunguhateriwa ni timali ku kota ku yisa emahlweni lomu swi faneleke. Leswi swi fikisa mutsari eka miehleketo ya leswaku mfumo a wu fanele ku tshama wu kambisisa hi mikarhi ku vona leswaku hi tih tindzimi leti nga ha riki eku xanisekeni ehansi ka ntshikileshikilelo hi malembe ni mikarhi ku endlala leswaku ti pfunetiwa ku tlula leti se ti nga ehenhla ka letin'wana. Hi tihlo ra mutsari, mfumo wu tsandzekile kumbe wu rivele ku endla leswaku ku va na xiyimiswa xo karhi eka wona lexi nga ta tshamela ku tisa swiviko leswi nga ta hlohlotela nkunguhato hi mayelana na matirhiselo ma tindzimi.

Leswi ndzi swi boxa hikuva endzhaku ka mfumo wa xihlawuhlawu ti kona tindzimi leti ku fikela sweswi ti vonakaka ti tlakusiwile kahle lero se ti yime kahle laha etikweni, leswi vulaka leswaku mitlhotlho leyi faneleke ku kongomisiwa eka mfumo hi swiyimisiwa leswi a ku ta va ku ri mayelana na leti nga ri ki ehansi ka ntshikelelo, ku fana na Xitsonga. Ku na ntirho wukulu lowu faneleke ku endlwa ku endla leswaku ririmi leri ra Xitsonga ri fikelela eka vanhu hinkwavo no tiveka (Prah, 2007: 14). Mhaka leyi yi kuma nseketelo eka Nkulukumba Ngubane loyi a tiyisisaka leswaku 'National Language Plan' yi fanele ku va rito lerikulu eka tindzimi ta Afrika-Dzonga leswaku ti antswisiwa no tlakusiwa. Manana Naledi Pandor wa ha ku tlhela a kandziyela eka marito yo yelana na walawo ko hlayanyana.

Ka ha ri na vanhu lava ringetaka ku pfala xivono xo yelana na lexi hi ku vula leswaku a ku na matsalwa na tibuku leti nga tirhisiwaka to huma eka ririmi ra Xitsonga. Leswi ndzi swi tshaha ku suka eka Shivambu (2013) loyi nhlamuselo ya yena ku suka eka Xinghezi a vuleke a ku: 'Ku engetela ehenhla ka ntshikelelo lowu, a hi koti ku kuma vatsari vantshwa hi ririmi ra Xitsonga'. Mhaka hi leswaku vatsari va tibuku va kona, kambe nkandziyiso wa tibuku wu lava timali leti vusweti lebya ha khandleke exikarhi ka Vantima byi nga pfumelelaniki na swona. Loko timali to humesiwa ku va na ku komberwa ka vanhu valava hi nga eku tsaleni leswaku hi kuma nseketelo wo tsala sweswo a wu nge vi ntirho wo chavisa.

Nkongomiso, nhlohlotelo na maendlelo swa ndzavisiso

Xikongomelo xa ndzavisiso lowu a hi ku langutisa eka mitlhotlho leyi langutaneke na tindzimi le ta 11 hinkwato loko hi ya eka hundzuluxo wa swilo, kambe ku kongoma ntsena eka Xitsonga tanihi ririmi leri tekeriweke ehansi. Hambiloko ku nga ri xikongomelo xa phepha leri ku vulavula hi ku xihlawuhlawu xa tinxaka (tribalism), kambe ndzi ta lavisisa mhaka ya ririmi. A swi ve erivaleni leswaku hambileswi ndzi kongomisaka mhaka leyi eka ririmi, xihlawuhlawu xa tinxaka xa khumbeka tani hileswi ku hangalasiwa ka vantima ku ta hi tinxaka (homelands) swi nga hlohlotela leswaku ririmi ro karhi ri vulavuriwa ngopfu endhawini yo karhi. Xikombiso: eKwaZulu Natal ku tale Xizulu, eDzonga-Vupeladyambi ku tale Xitswana, kasi eLimpopo i Xivenda, Xitsonga na Xisuthu xa N'walungu. Mhaka leyi yi kuma ku tiyisiwa hi Prah (2007) loko a a tiyisisa leswaku a ku ri hikwalaho ka matikoxikaya laha

tindhawu to karhi ti nga nyikiwa rixaka ro vulavula ririmi ro karhi. Nhlholotelo wa ndzavisiso lowu i ku timhaka ta tindzimi (ngopfungopfu ta lava va tshikileriweke emikarhini leyi hundzeke) a ti fanerwi ku tekeriwa ehansi hikuva ti vula rifo na vutomi loko hi langutisa leswi tiyisisiwa hi switereko leswi nga dlaya vanhu vo tala hi 1976 (Madadzhe, 2019: 2). Ku tshikileriweke ka ririmi rin'wana swi na switandzhaku swo endla leswaku hambu ku ri eka ikhonomi na dyondzo ya tiko, rixaka kumbe vanhu lava vulavulaka ririmi rolero a va kumi swiave leswi faneleke ku nga hoxa xandla. Ku na ntiyiso eka marito ya Prah (2007: 4) loko a te: *'Language and cultural rights are therefore central to all considerations of human rights in the contemporary world'*. Translation: Ririmi na ndhavuko swi le xikarhi ka mianakanyo ya malungelo ya vumunhu emisaveni ya namuntlha.

Loko ntlovelo wo tsan'wa no tekela ehansi ririmi ra Xitsonga wo ya emahlweni, ku na Ntiyiso wa leswaku ndhavuko na rona rixaka hi roxe ra Vatsonga ri ta ya ri nyamalala tani hileswi tindzimi ta vantima a ti nyamalarile eka migingiriko ya tiko leri hi mikarhi ya xihlawuhlawu. Ndzavisiso lowu wu landzelerisa timhaka leti teke na ku cinca loku tisiweke hi xidemokirasi lexi hi ku ya hi Madiba (2004) xi boxeke leswaku tindzimi ta vantima ti amukeriwa hi vumbiwa. Leswi swi tatiwa hi (Sithole, 2012: 10) loko a kombisa leswaku xidemokirasi xi sindzisa leswaku na le ka tidyondzo ta le swikolweni, tindzimi ta vantima ku katsa na Xitsonga ti fanele ku xiximiwa. A swi koteki leswaku mhaka yo tsongahatiwa kumbe ku tsan'wa ririmi rin'wana swi tshikiwa hikuva sweswo swi lwa na Vumbiwa naswona swi ta endla leswaku rixaka ro karhi ri lovela makumu. Ndzi ta hetelela xiyenge lexi hi ku boxa leswaku Vatsonga na vona a va ri na vuyimeri eka mitlawa ya valwelantshunxeko lowu hi wu vonaka etikweni rerhu namuntlha. Kambe sweswo swi ta lava ndzavisiso wun'wana eka nkarhi lowu taka. Kwalomuya ka 3 300 000 wa vavulavuri va ririmi leri laha Afrika-Dzonga va navela ku vona ririmi ra vona ri tlakusiwa no hlohloteriwa. Nkhwashu (2011: 1) u ri swi na nkoka ku tivisa leswaku Xitsonga xi nyikiwile ntikelo wa ku va ririmi ra ximfumo kun'we na letin'wana tindzimi.

Vun'we na vumunhu bya vantima, ngopfungopfu lava vulavulaka Xitsonga byi pfumala nhlholotelo loko mhaka ya ririmi yi nga tekeriwa enhlokweni. Leyi mhaka yi seketeriwa hi Memela (2017: 14) loyi a kombiseke leswaku vumunhu bya vantima byi avanile no lahleka namuntlha. Ku tekela ehansi ka tindzimi hi xin'wana xa swivangelo xo dlayana hi tinxaka loku nga teka vutomi bya lavo tala ematikweni ya Afrika (Baloyi, 2018: 2). Maendlelo lama nga ta tirhisiwa eka ndzavisiso lowu i yo hlaya tibuku, vulavisi bya van'wana, maphephahungu, na tin'wana tindzimi tin'wana ta ku teka mahungu ku endla vulavisi lebyi byi va bya xithiyori.

Nkomiso hi Vatsonga eAfrika-Dzonga

Vatsonga va vulavula Xitsonga lexi nga na vuxaka bya le kusuhi na Xingoni lexi katsaka Xiswazi na Xizulu. Ku na tindzin'wana to hlayanyana leti Vatsonga va nga na tona ku fana na Xirhonga, Xin'walungu, Xihlanganu, Xibila, Xihlengwe na Xidzonga. Emasikwini ma namuntlha rixaka leri a ro va ritsongo hikuva ri kumeka ri ri eka timasipala leti landzelaka: Greater Letaba Local Municipality (28 000

wa vanhu), Mbombela Local Municipality (31 400 wa vanhu), Nkomazi Local Municipality (28 500 wa vanhu), Magalakwena Local Municipality (31 400), Madibeng Local Municipality (51 000), Moretele Local Municipality (34 000), Rustenberg Municipality (30 000). Loko hi landzelerisa hi ku ya hi swifundzakulu Vatsonga va kumekisa xileswi hi ku ya hi ku hlayiwa ka vanhu ka 2011: Limpopo province (1 006 000), Mpumalanga province (415 000), Gauteng province (800 000) loko eDzonga-Vupeladyambu ku ri na vo ringana 110 0000. Vavulavuri va Xitsonga hi ku ya hi tinhlayo leti va ringana 4.4% ya vanhu hinkwavo va Afrika Dzonga. Ku na vumbhoni byo tiya leswaku ririmi ra Xitsonga a ri ri eku tirhisiweni eka malembendzhaku mo ringana 500 ku nga si fika Vaneri vo huma eSwitzerland (Junod, 1912: 32). Hi nkarhi wa mfumo wa xihlawuhlawu laha tikweni rixaka ra Vatsonga a ri kumeka ri talele ngopfu eka xindhawana lexi a xi thiywe vito ra Gazankulu, lexi endzhaku ka nhlawulo wo sungula wa xidemokirasi hi 1994 xi nga ya wela ehansi ka mfumo wa xifundzhakulu xa Limpopo (Smith, n.d.).

Ndzi tsakela ku tshaha ntiyiso lowu humaka eka Prah (2007: 9) loko a te:

The idea was to treat each Bantustan as a separate 'nation' so that, practically, the principle of an African majority was obviated. In effect, although African-language-speaking citizens form three-quarters of the South African population, their languages and cultures were practically treated as those of insignificant minorities.

Translation: Mhakakulu a ku ri ku endla leswaku Vantima va hambanyisiwa leswaku ntalo wa nhlayo ya vona wu nga vonaki. Entiyisweni hambileswi vavulavuri va tindzimi ta Xiafrika kumbe xintima a va fika ka nhlayo ya yin'we xanharu eka tiko hinkwavo ra Afrika-Dzonga, tindzimi ni mindhavuko ya vona a swi tekiwa swi nga nyawuli naswona swi ri swa le hansi swinene.

Ku na nkomiso wo huma eka inthanete lowu nyikaka van'wana va vanhu vo tiveka swinene etikweni ra Afrika-Dzonga na man'wana hikokwalaho ka migingiriko yo hambana leyi va yi tirheke kumbe va ha yi tirhaka. Volavo i:

Brian Baloyi (Khale ka n'watipala eka Kaizer Chiefs), Cassius Baloyi (Khale ka mubi wa xibakele), Lucky Baloyi (Mutlangi wa bolo eka Bloemfontein Celtic), DJ Brian (Muhaxi na N'wamabindzu), Collins Chabane (N'watipolotiki), Thomas Chauke (Muyimbeleri wa Xitsonga), Jabulani Maluleke (Mutlangi wa bolo), Jeff Maluleke (Muyimbeleri), David Mathebula (Mutlangi wa bolo), Herman Mashaba (N'watipolotiki na n'wamabindzu), Oscarine Masuluke (N'watipala na muhowisi wa bolo ya ndhuma), Tito Mboweni (Holoby wa swa timali), Tsakani 'TK' Mhinga (Muyimbeleri wa Xitsonga), Hudson William Edison Ntsanwisi (Khale ka Holobyenkulu wa Gazankulu), Trevor Nyakane (Mutlangi wa rugby), Sam Nzima (Muteki wa xifaniso xo tiveka misava hinkwayo xa Hector Petersen), Penny Penny (Muyimbeleri wa Xitsonga), Mbhazima Shilowa (N'watipolotiki), Floyd Shivambu (N'watipolotiki), Jomo Sono (Khale ka mutlangi wa bolo na n'wini wa xipano xa Jomo Cosmos).

Xikongomelo xa mina ku longoloxa vanhu lava i ku kombisa leswaku ririmi ra Xitsonga ri na vona vanhu lava nga tisa ku hambana hi tindzimi to hambanahambana laha tikweni,

mikarhi yin'wana tiko ri tlhela ri tsaka ha vona, hambiloko ririmi leri va ri vulavulaka ra ha ri ehansi ka ntshikilelo. Hi marito man'wana, ku tsongahatiwa ka ririmi a swi kotanga ku sivele leswaku tinyiko leti humaka eka rona ti nga koti ku vonaka ti tirhela rixaka hi ku angarhela. Swi nga endleka leswaku na van'wana va vanhu lava nga eku tsongahateni kumbe ku tekela ehansi ririmi ra Xitsonga va swi endla ku ri hi ku va rhandza mitirho ni migingiriko ya swimunhuhatwa leswi va nga swi tivi leswaku i vanhu vo huma eka rixaka rihi kumbe ku vulavula ririmi rihi.

Ndzi rhandza ku boxa leswaku Puresidente wa tiko, Nkulukumba Ramaphosa eka mbulavulo wa yena wa siku ra ndhavuko hi 24 September 2019 u kombisile no tiyisisa mhaka yo tekela enhlokweni tindzimi ta Vantima hinkwato, ku katsa na Xitsonga. Loko ntshunxeke wa Vantima wu ta va wu hetisekile, ririmi rin'wana na rin'wana ra vona ri ta va leri tlakukeke no tinyungubyisa hi leswi ri nga xiswona. Hi man'wana marito loko tindzimi ta Vantima ti ta kota ku tiveka no tirhisiwa etikweni hinkwaro na le ka swa tidyondzo ku ri hava nchavo swi ta va swi kombisa ku xidimokirasi xi fikelerile swilaveko swa xona. Kumbexana ku engetela kwalaho, na minhlawulo leyi endliwaka laha tikweni yi ta fanela ku ya endliwa hi ririmi ra un'wana na un'wana, ku katsa Xitsonga.

Nkoka wa ririmi ra manana evuton'wini

Xin'wana xa swilo leswi mfumo was xidemokirasi wu nga hatlisa ku xi endla ku tiyisisa nkoka lowu a ku ri ku susumeta leswaku Vumbiwa bya tiko byi amukela tindzimi leti ta xintima ta khumen'we (11) hi 1996 (Madadzhe, 2019: 1). Ntiyiso lowu nga kanetekiki hileswaku ririmi ri na xiave lexikulu eka leswi munhu a nga swona na le ka swihlawulekisi swa munhu yoloye. Xivutiso lexi vanhu va nga xi vutisaka i ku xana swimanimani mi n'wi tivisa ku yini kumbe u tiveka hi yini. Un'wana wa vatsari vo tiveka, Marcus Garvey u vule leswi: 'Vanhu lava nga riki na vutivi bya vukhale bya vona, lomu va humaka kona na ndhavuko wa vona va fana na nsinya lowu nga riki na timintsu (own translation). Ndzi nga tiyisisa ndzi tipfinyingi leswaku vukhale bya munhu na ndhavuko wakwe swi kota ku humeseriwa erivaleni loko ririmi ra yena ri tekeriwa enhlokweni no tirhisiwa hi mfanelo. Ku na swivulavuri leswi tiyisisaka mhaka leyi hi ku boxa va ku:

- *Language is the medium of communicating so it is the first method of identity* (Kushagra, Sharma, BA English Hons. from Kirori Mal College, Delhi University).

Translation: Ririmi i ndlela ya vuhlanganisi naswona hi yona ndlela yo sungula ku humesela vumunhu bya munhu erivaleni.

- *The culture is inscribed in your language. You carry a large part of it when you talk.*

Translation: Ndhavuko wa wena wu le ka ririmi. U rhwele xiave lexikulu xa wona loko u vulavula.

- *How we view reality, in fact, changes depending on which language we first learned* – Lon Richardson, Technical Writer.

Translation: Hi langutisa kuyini ntiyiso, hi ndlela yin'wana, ku cinca ku ya hi ku i ririmi rihi leri dyondziweke emasungulweni.

- *Language is a preponderant part of the cultural nest* – Ligia Morales.

Translation: Ririmi i masungulo ya xisaka xa ndhavuko.

Miehleketo ya munhu, vutitwi na swiboho leswi munhu a swi tekaka swi kota ku humela erivaleni hi ririmi leri a ri tirhisaka (Stoop, 2017: 2). Loko a yisa emahlweni, Stoop u kombisa leswaku ndhavuko na vukona bya munhu swi kota ku sirheleriwa hi ririmi rakwe. Loko a swi boxa hi Xinghezi u ri: '*Use of the mother tongue is regarded as one of the most effective ways of acting and performing cognitively, socially and communally*'. *Translation:* Ku tirhisa ririmi ra manana swi tekiwa yi ri yin'wana ya tindlela ta nkoka to endla no kombisa, na ku toloveleka hi vuxaka (Stoop, 2017: 2). Stroud (2010: 1) u kombisa swinene leswaku hambiloko vavulavuri va ririmi va nga naveli ku ngenisa xandla eku antswiseni ka ririmi, swi na nkoka lowukulu ku hlohlotella no endla leswaku ririmi ra manana ri tirhisiwa eka swa dyondzo, politiki na ikhonomi.

I yini leswi nga endliwaka ku kurisa kumbe ku hlohlotella ndlandlamuko wa ririmi ra Xitsonga?

Ku tirhisa thelevhixini

Ndzi ta sungula hi ntshaho wa Shivambu (2013) eka tsalwa rakwe leri nga hlokoatiwa 'How can a marginalized language thrive?' loko a te: 'Thelevhixini na xiyanimoya swi ni matimba yo yisa ririmi ra hina emahlweni, kambe thelevhixini a hi koti ku yi fikelela'. Leswi a swi vulela ehenhla ka ntlhonthlo lowu ririmi ra Xitsonga ri hlanganaka na wona loko ku fananisiwa ni tin'wana tindzimi. Mangheniselo ya xitori xa le ka thelevhixini lexi va nge i 'Giyani: Land of Blood' na swona swi pfuxile swivutiso swo hlayanyana eka vahleri va mahungu ni va ndhavuko. Mhaka yo sungula i leswaku ku humesiwile vumbhoni bya leswaku a ku nga si tshama ku va na xitori eka thelevhixini lexi seketelaka ririmi kumbe ku kurisa ririmi ra Xitsonga kufikela hi lembe leri ra 2019.

Xin'wana xa swivutiso i ku xana loko hi 2019 a ku nga si va na xitori lexi i ncini lexi nga vekiwaka erivaleni mayelana no tlakusa ririmi ra Xitsonga eka thelevhixini leyi nga swakudya swa vana na vatswari, ngopfungopfu loko hi langute kusukela hi 1994. Swi na vusiwana lebyikulu ku ehleketa hi swona ku yisa emahlweni hikuva swi vula leswaku eka malembe malamo thelevhixini a yi nga ri eku tekeleni enhlokweni ku tekeriwa ehansi ka ririmi ra Xitsonga. Munhu a nga ha vula leswaku tani hileswi thelevhixini yi nga yin'wana ya tindlela to humesela erivaleni mindhavuko na maendlelo yo hambanahambana ya tinxaka ta hina, rixaka ra Vatsonga ri tikume ri nga nyikiwanga xiave xo tinyingubyisa hi ku hlayisa no ndlandlamukisa vurona bya rona eka hinkwavo lava vonaka thelevhixini. Hi man'wana marito tinxaka letin'wana leti a ti fanele ku vona na ku twa ririmi leri ti kumeka ti tsoniwile nkateko wolowo, hikokwalaho loko se nkarhi wu fika wa ku Vatsonga va humelela etindhawini to fana na Gauteng va vonaka onge a va na mfanelo yo vuriwa vaakatiko va laha Afrika-Dzonga. Xivutiso i ku se i mani loyi a faneleke ku byarha vutihlamuleri byo ringanisa rixaka leri kumbe ku ri hlamulela ehenhla ka lava ri tsan'waka? Ya mina nhlamulo i ya leswaku hambiloko na hina vinyi hi fanele ku tihlamulela, kambe lava hi tsoneke nkateko lowu kumiweke

hi tin'wana tindzimi ku katsa na mfumo va ni xiave lexikulu ku ya hi fikisela mahungu ya leswaku na hina hi vaakatiko.

Ku hlohotela ririmi ra manana eka dyondzo ya swikolo swa le hansi

Mona (2015) u endlile vulavisisi bya kahle swinene eka dyondzo ya yena ya vudododela (PHD) loko a tsale buku leyi nge: *'Attitudes of intermediate phase learners, educators and school governing bodies towards Xitsonga as a medium of learning and teaching in Limpopo province'*. *Translation:* Nkanu wa vadyondzi va xihatla, vadyondzisi na vafambisi va swikolo eka Xitsonga tanihi ririmi ro dyondzisa no dyondza eLimpopo.

Mona a nga tipfinyingi ku boxa leswaku matimu ya ntshikilelo hi wona ma vangeke leswaku mavonelo eka tindzimi ta Vantima ya nga vi kahle (Mona, 2015: 2). Makua (2004) u engetela mbulavulo lowu hi ku kombisa leswaku ku rhandza no seketela ngopfu Xinghezi i swin'wana swa swivangelo swa ku tshikileriwa ka ririmi ra manana. Loko ku ri na mhaka leyi olovaka ku yi fikelela kumbe ku yi herisa i ku tirhisa ndlela ya dyondzo ya vana va hina. Vuloyi kumbe ku dlaya loku xikoloni na xihlawuhlawu swi koteke ku nwelela eka vutomi bya Vantima hakona, yin'wana ya tindzimi leti tirhisiweke a ku ri ku loya dyondzo ya vana va hina. Hikokwalaho xin'wana lexi pfuxeke madzolonga yo lwela ntshunxeko xi vonake loko vana va swikolo va terekela ririmi ra Xibunu hi 1976.

Hambileswi mikarhi leyin'wana valwelantshunxeko vo fana na khale ka Phuresidente Mandela a va pfallerwe emakhotsweni, a swi vonaka onge vutomi byi ya emahlweni. Kambe loko se mhaka leyi yi ta hi le ka swikolo swa vana eSoweto, mfumo wa Mabunu wu swi vonile leswaku matimba ma ntshikelelo na ma ntshunxeko ma le ka tidyondzo ta vana va hina, kutani wu sungula ku lwa hi matimba lamakulu. Na hina Vantima namuntlha loko hi navela ku vona ku ntshunxeka loku ku ya emahlweni naswona tindzimi ta hina ti hloniphiwa na hi vadyi va nhlampfi, tlhari lerikulu ri le tidyondzweni ta swikolo. Nkondo (1997) u endlile vulavisisi bya kahle lebyi nga tekaka xiave lexikulu eku vuyiseriweni ka ririmi ra Xitsonga tanihi ririmi leri tidyondzo ta le swikolweni swa vana va hina ti nga nyikiwaka hi ririmi leri.

A hi langutani hi mahlo ya miehleketo loko dyondzo yo fana na *'Physical Science'* a yi dyondzisiwa hi Xitsonga, xana a ku ta va na vana vangani lava a va ta hahisa swihahampfhuka no kota ku endla mitirho leyi lavaka dyondzo leyi ke? Ntlhontho wa vana va hina i ku loko va nga si langutana no kota dyondzo yo fana na *'Physical Science'*, va ha fanele ku sungula hi ku lwa no twisisa marito ma Xinghezi lama ha wona va faneleke ku ma hlamusela leswi se dyondzo yi lavaka swona. Xana ndzingano wa vuswikoti exikarhi ka vana valavo na vana lava Xinghezi ri nga ririmi ra vana wu ta koteka njhani ke? Leswi swi ndzi tsundzuxa ntshaho lowu nga tekiwa eka marito ma Verwoed loyi a tshameke a vula a ku:

The native must not be subject to a school system which draws him away from his own community, and misleads him by showing him the green pastures of European society in which he is not allowed to graze (Nkondo, 1997: 9).

Translation: Vaakatiko a va fanelangi ku tshikiletshikileriwa ehansi ka maendlelo ya xikolo

lawu ya va suselaka ekule na ndhawu ya ka vona, na swona sweswo swi va lahlekisa hi ku va komba madyelo ya rihlaza ya vanhu va Yuropa laha va nga pfumeleriwiki ku dya kona.

Ntshaho lowu wo kombisisa swinene hilaha tipolotiki to ringeta ku tshikiletshikilela vantima ti nga tirhisa ha kona dyondzo na ririmi ra manana ku endla leswaku ntshikilelo lowu wu koteka. Leswi i nhlomulo na maxangu lama ma ha yisaka emahlweni ku engetela ntshikilelo ehenhla ka tin'wana tindzimi, ku katsa Xitsonga. Mutsari u na ku tshemba leswaku matimba yo tlakusa ririmi ra Xitsonga ya lava ku tidyondzo leti nyikiwaka vana va hina eswikolweni swa le hansi ni swa le henhla ti tekela enhlokweni nhluvukiso wa ririmi leri. Pattanayak (1981: 137) u vule leswi landzelaka:

It is generally accepted on sound pedagogical grounds that the mother tongue is best suited as medium of instruction. It is the natural language of thought for the child and eminently suited for concept of formation. While any language may be the language of added comprehension, only the language with which one lives and grows is best suited in achieving originality in thought and expression.

Translation: Swi pfumeleriwa hi ko tala, ehenhla ka swivangelo swo twala swa dyondzo leswaku ririmi ra manana ri fanele ngopfu ku va ro dyondza no dyondzisa. I ririmi ra ntambuluko eka miehleketo ya n'wana naswona ri fanele ku aka. Loko ririmi ri va ro engetela ku twisisa, ntsena ririmi leri un'wana a ri kurisaka ri antswaka eku humeseleni ka miehleketo ya ntiyiso na vutitwi.

Leyi mhaka ehandle ka ku dya nkarhi hi ku yi hlamusela rito hi rito, yo kombisa ntsena leswaku munhu un'wana na un'wana u ehleketa hi ririmi ro karhi, swi ri na milorho ya hina yi ta hi ririmi ro karhi. Kutani ku endlela leswaku miehleketo ya munhu na milorho ya yena swi kota ku humeseriwa erivaleni hi mfanelo, ririmi leri a ehleketa no lorha hi rona i ra nkoka lowukulu. Un'wana wa vadyondzisi eElim, ehansi ka xifundzatsongo xa Hlanganani u kombisile leswaku loko a karhi a kambela ntirho wa vana va yena u kumile leswaku van'wana a va kotangi ku humesela erivaleni miehleketo ya vona hikokwalaho ko pfumala vufikeleri eka ririmi leri tirhisiwaka ku hlamula swivutiso swa mudyondzisi, na hambiloko ku ri ku tinhlamulo ta ntiyiso va na tona. Ndzi tshaha leswi vuriweke loko mutsari a te: 'Hi mikarhi yo tala loko a va vutisela endzhaku ko tlherisa maphepha lama makiweke, u kuma leswaku a va kotangi ku fikelela marito ya kahle yo humelerisa leswi nga emiehleketeneni ya vona hi ririmi ro ka ri nga ri ra manana'. (*Translation: Most of the time when he questions them as after returning their marked scripts, he discovers that they did not have access to the most appropriate words and so have to express their thoughts in a language which only more or less suggests the meaning*) (Nkondo, 1997: 19).

Mangena (1995: 3) u boxe leswi:

When we force students to learn mathematics, history and other subjects in a language they are not proficient in, we are in fact taking away their right to all other rights because we are making language a barrier to their access to knowledge.

Translation: Loko hi sindzisa vana ku dyondza

tidyondzo ta matematiki, tidyondzomatimu na tin'wana a swi katsiwangi, kutani hi va hi susela ekule timfanelo ta vona eka timfanelo tin'wana hikuva hi tirhisa ririmi tanihi xisivelo xo kuma vutivi.

Ntiyiso wa ntshaho lowu nga laha henhla wu vonakala loko ku yiwa eku kambisiseni ku hikokwalaho ka yini Vantima vo tala va tekiwa onge tidyondzo ta Matematiki na Sayense a va ti koti kumbe ku ti twisisa. Erivaleni ku na mhaka ya leswaku va dyondza ehansi ka ntshikelelo wa ririmi va nga si ya nghena eka tidyondzo hi toxo. Leswi swi vula ku loko rito ro karhi ra Xinghezi lexi ku dyondziwaka ha xona ro rivaleka, n'wana u ya tsandzeka ku pasa ku nga ri hi ku a nga tivi, kambe ku ri hi ku wa ha lwa na ku kuma rito leri faneleke.

Ku tirhisiwa ka ririmi ra manana emakaya: Ku pfuniwa hi vakhalabye na vakhegula

Phuresidente Ramaphosa u bile ehenhla ka nhloko ya mhaka loko hi siku ro tlangela ndhavuko a te:

Language is the great transmission line that binds us to our forbearers. It helps us to understand where we have come from and anchors us and our children in the present. The United Nations has declared 2019 to be the Year of Indigenous Languages, and this year Heritage Month is focused on elevating all our languages and to see that they are more widely spoken and read. There is no language in this country that is superior to another. I call upon our young people: reach out to the elders in your communities, listen to them, learn from them. What they tell you and teach you has value (Nkanjeni, 2019).

Translation: Ririmi i vuhundzisi lebyikulu bya ku hi hlanganisa ni varhangeri. Ri hi pfuna ku twisisa lomu hi humaka kona no tiyisa vana va hina eka namuntlha. Nhlangano wa tinxaka wu boxile lembe ra 2019 tanihi Lembe ra Tindzimi ta Vantima, naswona lembe leri N'hwetlwa ya Ndzhaka yi langutile eka ntlakuso wa tindzimi ta hina no vona leswaku ta vulavuriwa hinkwako no hlaiwa. A ku na ririmi laha tikweni leri nga ehenhla ka rin'wana. Ndzi rhamba vanhu lavatsongo: ku tshinelela lavakulu emigangeni ya vona, va yingiseni, dyondzani eka vona. Leswi va mi byelaka no mi dyondzisa swi na nkoka.

Ehenhla ka leswo tala leswi Phuresidente a swi vuleke, ndzi hlalula leswaku hi tekela enhlokweni vutlhari byo tsundzuxa vantshwa ku ya eka vanhu lavakulu. Leswi swi kombisa leswaku riendzo ra vona ra vutomi ri na swo tala leswi nga dyondzisaka lava namuntlha hi mayelana na ririmi, swi nga ri na mhaka leswaku vadyuhari lava va dyondzekile kumbe a va dyondzekangi. Ku na ndzingo lowukulu wa leswaku vadyuhari va namuntlha va tekeriwa ehansi hi vana na vatukulu va vona. Xavumbirhi, i ntirho lowukulu ku lemuka leswaku matshamelo ma namuntlha ma endla leswaku lavatsongo va ya tshama ekule exilungwini laha ku nga riki na vadyuhari hikokwalaho ka swikolo na mitirho. Leswi swi endla leswaku vutivi lebyi vadyuhari va nga na byona va hetelela va tifela na byona. Xin'wana xa swivulavulelo swa Afrika xi ri: 'Ku lova kumbe rifu ra munhu lonkulu ri fana na ku hisa layiburari.'

Hambiloko Maafrika hi nga va nga na nkateko wo tsala timhaka ta hina etibukwini, vutivi lebyi vadyuhari va nga

na byona byi na mfanelo yo tekiwa byi hundziseriwa eka lavatsongo leswaku eka masiku ma namuntlha, byi ya va na nkateko wo tsariwa. Ku na ngozi leyikulu loko eku lulamiseni ka ririmi rihi kumbe rihi laha Afrika hi nga tekeli switsundzuxo swa lavakulu enhlokweni. Mutsari u tsakela ku boxa leswaku lava mameke ririmi hambiloko va nga dyondzekangi, va ri tiva hi ntumuluko lero va na xiave lexikulu eku yiseni emahlweni ririmi rolero.

Eka leswi munhu a nga xiswona, na leswi vanhu van'wana va n'wi vonisaka xiswona namuntlha, xiave lexi ririmi ra manana leri tirhisiweke eka yena na hi yena n'wini a ri koti ku pimeka. Kumbexana ndzi nga nyika xikombiso kusukela loko n'wana a ha ku velekiwa, xin'wana xa swilo swo sungula i ku tikuma a ri karhi a kula no tlanga exikarhi ka vanhu lava vulavulaka ririmi ro karhi. Hi mikarhi yo tala vana lava kulaka exikarhi ka tindziminyingi va hlwela ku vulavula hikuva va pfilunganisiwa hi marito mo hambanahambana ku ya hi tindzimi. Kambe vana lava kulaka laha ku tirhisiwaka ririmi rin'we swa va olovela ku hatla va vulavula. Ku engetela kwalaho, swivulavulelo na swiyila leswi hundzisiwaka hi ririmi ra ndhawu yoleyo ri va na xiave lexikulu eka leswi n'wana yoloye a nga ta kurisa swona.

Tihosi na varhangeri va ndhavuko

Ndzi rhandza ku ba mandla ndzi vuyelela eka mfumo wa Limpopo loko wu kunguhatile timali ta ku endla pfhumba ra ku xixima varhangeri va ndhavuko ku va endlela tindhawu ta kahle lomu matimu ya vona ya nga ta hlayiseka kona. Eka hungu ra siku ra 19 Nyenyenyani 2019 mbulavulo wa Holobyekele Ttn Mathabatha wu kombibisile erivaleni leswaku varhangeri va ndhavuko, tihosi na tindhuna, va seketeriwa swinene leswaku va nghenisa xandla eka fambiseni ka mfumo wa le makaya.

Xikombiso ehenhla ka swin'wana Holobyekele u vurile leswi:

Traditional leaders are and continue to be critical role players in the reconstruction and development of our country. It is in this context that over the past years we worked closely with the institution of traditional leadership. We are currently providing support to a total of 2 111 headmen/women, 185 traditional councils, 2 kingships and 1 queenship as enjoined by chapter 12 of our Constitution. Since 2015, we have also purchased 175 vehicles to be utilised by senior traditional leaders in the province. In the past five years, we managed to build 11 offices for traditional councils in the province. In the next financial year, we have set aside an amount of R70 million to build an additional seven offices for traditional councils.

Translation: Varhangeri va ndhavuko va ya emahlweni ku va ni xiave xa nkoka eka nhluvukiso wa tiko ra hina. Hi le ka xiyimo lexi, laha malembe lama hundzeke hi tirhile kusuhi na huvo ya varhangeri va ndhavuko. Sweswi hi nyika nseketelo eka varhangeri/ tindhuna ta 2 111, tihuvo ta ndhavuko ta 185, tihosikulu timbirhi na hosi yin'we ya xisati lava nghenisiweke hi kavanyisa ka 2 ka Vumbiwa. Kusukela 2015 hi xavile timovha ta 175 leti tirhisiwaka hi varhangeri lavakulu va ndhavuko laha xifundzeni. Eka malembe ya 5 lama hundzeke hi akile 11 wa tihofisi ta tihuvo ta ndhavuko laha

xifundzeni. Eka lembeximali leri taka, hi vekele ethelo mali yo ringana R70 wa mamiliyoni ku aka tin'wana tihofisi to engetela eka tihuvo ta ndhavuko.

Ku na mipimanyeto ya timali leyi nga vekelewa ethelo ku endla mitirho ya vufambisi bya ndhavuko yi nga tsandzeki ku ya emahlweni. Leswi swi kombisa ntsena leswaku mfumo xivongo wun'wana na wun'ana lowu nga ta kuma mpfuno kumbe nseketelo lowu, wu ta va ni ndhawa yo hlayiseka laha matimu ya mi hlangano ya miganga ya vona leyi khomiwaka hi tindzimi ta vona yi nga ta vana vuhlayiselo. I ntiyiso leswaku matimu yo tala ya lahlekile hikuva mihlangano leyi a yi khomeriwa ehansi ka misinya, mikarhi yin'wana ku pfumaleka na nhlaysiseko wa makanelwa lama a ma tsariwa. I ntshembo wa mutsari leswaku hambileswi mhaka leyi yi nga kongomisiwa eka ndhavuko hi ku angarhela, mhaka ya ririmi yi va na xiphemu xikulu eka ndhavuko wun'wana na wun'wana.

Nkanelo wa tindzimi eka Vumbiwa lebyintshwa

Hi fanele ku sungula eka Vumbiwa bya tiko hikuva hi kona laha hi kumaka leswi vurhangeri na vufambisi bya tiko byi vulaka na ku lava swona hi tindzimi leti nga eka rona. Hi lembe ra 1994 Vumbiwa byi kombisa leswaku un'wana na un'wana u na mfanelo yo tirhisa ririmi na ku nghenelela eka mitirho ya mindhavuko leyi a tihlawuleleke yona ku ri hava ku kavanyetiwa kumbe ku siveriwa. Vumbiwa lebyi byi tlhele byi boha leswaku eAfrika-Dzonga tindzimi ta ximfumo leti faneleke ku tirhisiwa i khumen'we (11). Mfumo wu tlhele wu bohiwa ku endla hinkwaswo ku hlohlotela no teka magoza ya xiviri ku tlakusa nkoka wa tindzimi leti. Matwisiselo ya mutsari i leswaku laha ku katsiwa na nseketelo wa swa timali leswaku tindzimi to fanela ku kunguhateriwa ni timali ku kota ku yisa emahlweni lomu swi faneleke. Leswi swi fikisa mutsari eka mieheleketo ya leswaku mfumo a wu fanele ku tshama wu kambisisa hi mikarhi ku vona leswaku hi tih tindzimi leti nga ha riki eku xanisekeni ehansi ka ntshikilelo hi malembe ni mikarhi ku endlela leswaku ti pfunetiwa ku tlula leti se ti nga ehnhla ka letin'wana. Hi tihlo ra mutsari, hambiloko mfumo wu tumbuluxile xisimekiwa xa Huvo yo Angarhela ya Tindzimi ta Afrika-Dzonga (Hatad), wu tsandzekile kumbe wu rivele ku endla leswaku xisimekiwa kexi xi hlohlotela nkunguhato hi mayelana na matirhiselo ma tindzimi.

Leswi ndzi swi boxa hikuva endzhaku ka mfumo wa xihlawuhlawu ti kona tindzimi leti ku fikela sweswi ti vonakaka ti tlakusiwile kahle lero se ti yime kahle laha etikweni, leswi vulaka leswaku mitlhonthlo leyi faneleke ku kongomisiwa eka mfumo hi swiyimisiwa leswi a ku ta va ku ri mayelana na leti nga ri ki ehansi ka ntshikilelo, ku fana na Xitsonga. Ku na ntirho wukulu lowu faneleke ku endliwa ku endla leswaku ririmi leri ra Xitsonga ri fikelela eka vanhu hinkwavo no tiveka (Prah, 2007: 14). Mhaka leyi yi kuma nseketelo eka Ngubane loyi a tiyisisaka leswaku Nkunguhato wa Tindzimi wa Rixaka wu fanele ku va rito lerikulu eka tindzimi ta Afrika-Dzonga leswaku ti antswisiwa no tlakusiwa. Naledi Pandor wa ha ku tlhela a kandziyela eka marito yo yelana na walawo ko hlayanyana.

Ka ha ri na vanhu lava ringetaka ku pfala xivono xo yelana na lexi hi ku vula leswaku a ku na matsalwa na tibuku leti nga tirhisiwaka to huma eka ririmi ra Xitsonga. Leswi ndzi

swi tshaha kusuka eka Shivambu (2013) loyi nhlamuselo ya yena kusuka eka Xinghezi a vuleke ku engetela ehnhla ka ntshikilelo lowu, ku fanele kukumiwa vatsari vantshwa hi ririmi ra Xitsonga'. Mhaka hi leswaku vatsari va tibuku va kona, kambe nkandziyiso wa tibuku wu lava timali leti vusweti lebya ha khandleke exikarhi ka Vantima byi nga pfumelelaniki na swona. Loko timali to humesiwa ku va na ku komberiwa ka vanhu valava hi nga eku tsaleni leswaku hi kuma nseketelo wo tsala sweswo a wu nge vi ntirho wo chavisa.

Mahetelelo

Hi ku ya hi ndzavisiso lowu ntiyiso wu le rivaleni leswaku ririmi ra Xitsonga hi rin'wana ra tindzimi leti ta ha tekeriwaka ehansi no tsan'wiwa swinene laha tikweni ra Afrika-Dzonga. Swi karhi swi nga ri na mhaka leswaku nhlayo ya vanhu lava vulavulaka ririmi leri i vangani, hi ku ya Vumbiwa bya tiko rerhu lebyi katsakanyiweke endzhaku ka malembe ma xikoloni na xihlawuhlawu, ri na mfanelo yo kuma ntlakuso na nhlohlotelo wo huma eka mfumo na swisimekiwa swin'wana leswi lwelaka ndzingano wa tindzimi. Ntiyiso hi leswaku kusukela emakaya, ku ya eswikolweni swa le hansi ku katsa na tiyunivhesiti, ririmi leri tani hi leswi ri welaka eka leta khumen'we leti mfumo wu nga te i ta ximfumo, na rona ri lava ku ndlandlamuka, ri pfuniwa hi swilo swo fana na tithelevhixini na tirhadiyo. Nakambe, nkandziyiso wa matsalwa ma Xitsonga wu fanele ku kuma nseketelo lowu faneleke. Ekuheteleleni, i xitsundzuxo xa nkoka leswaku vanhu lavakulu na mihlangano ya ndhavuko hambi ku ri vurhangeri bya ndhavuko va va ni xiave eku tlakuseni no tinyungubyisa hi ririmi leri. Eku heteleleni, i mhaka ya nkoka ku pfumela no amukela leswaku ririmi ra Xitsonga ri wela eka tin'wana ta tindzimi leti ta ha tekeriwaka ehansi no tshikileriwa etikweni ra Afrika-Dzonga. Mfumo na hinkwaswo swisimekiwa leswi nga na xiave eku tlakusiweni ka tindzimi leti hanyeke ehansi ka ntshikilelo wa xihlawuhlawu hi ku ya hi mbala swi rhambiwa ku hoxa xandla ku pfuneta eka ntlakuso lowu. I ku navela ka ndzavisiso lowu ku vona ririmi leri ri tekeriwa enhlokweni tanihi tin'wana tindzimi ta Vantima va tiko rerhu.

Summary of the article in English

Despite decolonisation being prioritised as a way to include all cultures that exist in South Africa, research by the majority of Xitsonga writers and readers shows that their language has continued to be marginalised and undermined even in the democratic dispensation. The problem statement was used to show evidence of the reactions of people against the use of the language on different public platforms, for instance the case of one parliamentarian who made headlines by speaking in Xitsonga in the country's parliament. Xitsonga academics have initiated what they call the 'Vatsonga Cultural Road', which is one of the platforms used to locate Xitsonga students in South African universities as a way of uniting them as one voice. This article managed to present a brief Xitsonga history, with some prominent figures coming from this ethnic group, including former finance minister Tito Mboweni, as a way to argue that the language has been represented in

many ways in the country. Statistics of how many people use the language were also made available in the article. It is important to note that language keeps the identity of a people in shape and, as such, culture and tradition can only be transmitted through it. There is no doubt that the formation of homelands by the apartheid government played a role in ensuring that ethnic groups were placed along linguistic lines and these groups were played off each other.

The article goes on to argue that not all is lost, because there are still some means to promote this language to the level of others which were also previously disadvantaged, including the use of television programmes, encouraging the teaching of the language in schools and in higher educational institutions. The use of elderly people, including traditional leaders as experts of the language, should not be undermined. More writing in this language should be encouraged. Since not many writings in this language are found in libraries, the oral tradition becomes important in retrieving this information. The author concludes by indicating the importance of equating Xitsonga with all other languages that are used in the country for the sake of the rights enshrined in the Constitution.

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