

**KULONDVOLOTWA KWEMASIKO, IMIHAMBO, NEMAGUGU EBUVE  
LOKUTFOLAKALA ETINDZABENI LETIMFISHANE TESISWATI LETIKHETSIWE**

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**UMELULEKI: DKT SR MDLULI**

**LOSEBENTISANA NEMELULEKI: DKT RJ LUBAMBO**

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**THE PRESERVATION OF CULTURE, NORMS, AND INDIGENOUS HERITAGE  
THROUGH THE ANALYSIS OF SELECTED PUBLISHED SISWATI SHORT  
STORIES.**

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**SUPERVISOR: DR SR MDLULI**

**CO-SUPERVISOR: DR RJ LUBAMBO**

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# SIFUNGO

**Libito:** Mawethu Consolation Nhlabathi

**Inombolo yemfundzi:** 59550074

**Ticu:** MA African Languages

## **Kulondvolotwa Kwemasiko, Imihambo Nemagugu Ebuve Lokutfolakala Etindzabeni Letimfishane TeSiswati Letikhetsiwe**

Ngiyafunga kutsi lolucwaningo lolulapha ngenhla ngumsebenti wami nekutsi yonkhe imitfombo lengiyisebentisile noma lengiyicaphunile ngiyivete ngalokucacile ngekuyetfula eluhlwini lwemitfombo lesetjentsiwe.

Ngiphindze ngiyafunga nekutsi lolucwaningo ngilutfumele naku-*software* lehlola kuticambela nekutsi lungena ngaphasi kwetidzingo letemukelekile tekuticambela.

Ngiyafunga futsi nekutsi lomsebenti noma incenye yawo angikaze ngaphambilini sengikwetfulele luhlolo e-Unisa noma kulesinye sikhungo semfundvo lephakeme njengendlela yekufeza tidzingo taletinye ticu.

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SAYINA

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LUSUKU

## DECLARATION

**Name:** Mawethu Consolation Nhlabathi

**Student number:** 59550074

**Degree:** MA African Languages

### **Kulondvolotwa Kwemasiko, Imihambo Nemagugu Ebuve Lokutfolakala Etindzabeni Letimfishane TeSiswati Letikhetsiwe**

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## SIFINYETO

Lolucwaningo luhlola ligalelo letindzaba letimfishane teSiswati ekulondvoloteni emasiko, imihambo nemagugu esive seMaswati laseNingizimu Afrika. Ngenca yekwandza kwekukhatsateka mayelana nekulahleka kwetincenye temasiko, imihambo kanye nemagugu alesive, lolucwaningo lugcile ekucilongeni kusebenta kwetindzaba letimfishane njengemtfombo lolondvolote letinsika temasiko lekukhatsatekwe ngato, kanye nekutedlulisela phambili kusitukulwane lesitawulandzela. Lolucwaningo lusebentise indlela yekhwalithethivu kwentela kuhlatiya umongo walokucuketfwe etindzabeni letimfishane letikhetsiwe kanye netingcikitsi tato, kakhulu leto letitsintsa emasiko, imihambo kanye nemagugu ebuve beMaswati. Kusetjentiswe sakhiwonchanti se-*Africentric* njengetiyori lechaza kabanti ngemongo wekulondvolotwa kwemasiko, imihambo nemagugu eBuswati kumibhalo yetindzaba letimfishane teSiswati. Imiphumela kulolucwaningo ibuke kutfutukisa lwati mayelana neligalelo letindzaba letimfishane teSiswati ekulondvoloteni temasiko, iphindze ivule nemehlo ebafundzisi, tishayamtsetfo nebaholi bemmango labanelugcozi lwekuphakamisa emasiko, imihambo kanye nemagugu ebuve beMaswati etinkingeni talomuhla.

**Emagama labalulekile:** Emasiko, imihambo, emagugu, kulondvolota, tindzaba letimfishane

## **ABSTRACT**

This study explores the role played by Siswati short stories in safeguarding the culture, norms, and heritage of the Emaswati community in South Africa. Against the backdrop of escalating concerns regarding the erosion of Emaswati culture, norms, and heritage, the study aims to analyze the effectiveness of short stories as conduits for the preservation and transmission of these cultural elements across successive generations. Employing a qualitative research approach, the study conducted an exhaustive analysis of the content and thematic elements present in Siswati short stories, with specific attention given to narratives addressing the cultural, normative, and heritage dimensions of Emaswati. The study has utilized Afrocentricity theory as its guiding framework, aiming to illuminate the preservation of cultural norms and heritage within Siswati short stories, while also delving into the contextual intricacies of the research. The findings of this study serve to enhance comprehension of the role of short stories in cultural preservation whilst providing actionable insights for educators, policymakers, and community leaders striving to uphold the Emaswati cultural heritage amidst contemporary challenges.

**KEY TERMS:** Culture, norms, heritage, preservation, short stories

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## SEHLUKO 1: SETFULO SELUCWANINGO

### 1.1 Sendlalelo

Sive kuba sive ngemasiko, imihambo kanye nemagugu aso. Loku kutinsika letiletsa kutinta, kuhlonipheka, kanye nekwehluka kwaleso sive kuletinye. Kute sive singadvungeki, kubalulekile kutsi silondvolote siphindze sichubele phambili kusitukulwane ngesitukulwane emasiko, imihambo kanye nemagugu aso njengetinsika letiyawuhlala tisisekelo. Loku yintfo leyayenteka kadzeni ngendlela yebuciko bemlomo, kodvwa ngekuhamba kwetikhatsi nekungena kwemphucuko eveni, sekuyacaca kutsi baya ngekweswelakala bantfu labasenalo lolwati lwenzabuko futsi labatawukwati kwabelana ngalo nesitukulwane sakusasa. Ngaleso sizatfu, kuba nesidzingo sekutsi kutfolakale letinye tindlela letingasetjentiselwa kulondvolota nekudlulisela phambili letinsika temasiko khona tingenawushabalala. Loku kwentelwa kusimamisa sive sendzabuko kanye nekuhlomulisa situkulwane sakusasa ngemvelaphi nendzabuko yaso. Nguleso sizatfu-ke lesente kutsi kuloluphenyo kubukwe kulondvoloteka kwemasiko, imihambo nemagugu ebuve bemaSiswati emibhalweni yetindzaba letimfishane teSiswati, lekuluhlobo lwemibhalo yesimanje futsi bantfu labakwatiko kufinyelela kulo esikhatsini salomuhla.

Ngekusho kwa-Gabriel (2015:98), kunetincenye letitsite letibalulekile nakulondvolotwa imvelaphi yesive kanye nendzabuko yaso. Tincenye letinjalo utsi tifaka ekhatsi lulwimi, imvunulo, umculo, buciko, inkholo, kutila, imidanso nalokunye lokuyincenye yemasiko, imihambo nemagugu kuleso sive. Leti tincenye bantfu labatalwa bakhulele kuto, letenta kutsi bamangale uma bahlangana nalokwehlukile emphilweni. Titincenye letibalulekile ekukhulisweni kwebantfwana ngoba kulapho kwakheka khona timilo tabo kanye nenhlonipho. Ngako-ke, kushabalala kwaletinsika emimangweni kusho kufa kwemagugu ebuve nekulahleka kwesimilo kubantfu. Fafunwa (1974, njengoba acashunwe ngu-Gabriel, 2015:99) wesekela lenkhulumo nakabhala atsi, pheceleti:

*The child just grows into and within the cultural heritage of his people. He imbibes it. Culture, in traditional society, is not taught; it is caught. The child observes, imbibes and mimics the action of his elders and siblings. He watches the naming ceremonies, religious services, marriage rituals, funeral obsequies.*

*He witnesses the coronation of a king or chief, the annual yam festival, the annual dance and acrobatic displays of guilds and age groups or his relations in the activities. The child in a traditional society cannot escape his cultural and physical environments.*

Umntfwana uvela akhulele kuloko lokungemasiko ebanfufu bemango wakhe. Ukufundza konkhe. Kummango wenzabuko, lisiko alifundziswa, liyatfolwa. Umntfwana uyabona, afundze aphindze alingise tento talabadzala kanye nabomnakabo. Uyabukela nakunemitsimba yekwetsiwa kwemabito, yetenkholo, imisimeto yemshado kanye neyemingcwabo. Uyabona nakubekwa inkhosi noma tikhulu, abone nakujatjulelwa tikhatsi tekuvuna, imigidvo nemiboniso ngekwetigaba teminyaka kanye nekubandzakanyeka kwakhe kuko konkhe loko lokwentekako. Umntfwana lohilala kummango wenzabuko akakwazi kuyibalekela indzawo yemasiko akhe.

Kulesicashunwa lomcwaningi utsi letinsika temasiko yintfo banfufu labakhula bayibona emimangweni yabo. Akusiyo intfo lotalwa nayo, kodvwa kuyimphilo lokhulela kuyo, ube sewuba yincenye yayo. Lomcwaningi uphindze uveta neluchungechunge lwetintfo letakha umntfufu kutsi abe yincenye yesive lesitsite. Ngito letintfo letibukwe ngulolucwaningo, ngekucilonga imibhalo yetindzaba letimfishane teSiswati kwentela kubona kulondvoloteka kwato.

## **1.2 Setfulo senkinga yelucwaningo**

Nakubukwa sive seMaswati eveni laseNingizimu Afrika, sisive lesibukene nenhlekelele yekulahlekelwa ngemasiko, imihambo kanye nemagugu aso. Kuliciniso kutsi imphucuko nentfutfo eNingizimu Afrika kwemuka ummango wesive seMaswati emasiko, imihambo kanye nemagugu aso. Kutfunjwa kwembuso walelive lokwenteka ngaphambilini kanye neluhlelo lwemfundvo yalomuhla sekwadvunga emasiko alesive kanye nako konkhe kwaso lokweyamene nenzabuko (Wilson, 2013:10). Kungabikho kahle kwemitfombo lelondvolote lwati lwenzabuko yeMaswati nako kunesandla kulenkinga (Masoga, 2008:114). Imbangela yaloku kutsi kadzeni Emaswati abesebentisa buciko bemlomo njengendlela yekwedlulisa timfundziso tawo kusitukulwane ngesitukulwane. Ngako, linyenti lemasiko, imihambo kanye nemagugu kusengakalondvoloteki ngendlela lengenawushabalala (ibid.,114). Ngaleso sizatfu, situkulwane salomuhla asisenanshisekelo yekukhatsalela imihambo kanye nemvelaphi yaso ngoba singenalwati kahle ngako, futsi kungatiwa nemitfombo lekungafundvwa kuyo.

Live laseNingizimu Afrika, lilive lelibuye libe nemphakatsi lowakhiwe tinhlanga letehlukene futsi letiphila ndzawonye. Kusondzelana kwaletinhlanga nako kunemtselela lomkhulu ekudvungeni emasiko, imihambo kanye nemagugu esive seMaswati kulelive. Ngekubona konkhe loku, kuyacaca kutsi lwati lwenzabuko yeMaswati lusengcupheni yekushabalala nakutawubete imitamo yekulondvolota. Ngako-ke, ngalolucwaningo Emaswati atawukwati kubona tindzaba letimfishane hhayi njengemibhalo nje yekucitsa situnge noma kwedlula esikolweni kuphela, kepha njengemibhalo letawahlomulisa nangekwemihambo yawo. Lolucwaningo lucubungula imitfombo yelwati lwemasiko eSiswati letawungeta kulemitamo yekulondvolotwa kwenzabuko yeMaswati.

### **1.3 Inhloso yelucwaningo**

Inhloso yalolucwaningo kucilonga tindzaba letimfishane teSiswati ngekweligalelo letinalo ekulondvoloteni emasiko, imihambo nemagugu ebuve beMaswati eNingizimu Afrika.

### **1.4 Injongo yelucwaningo**

Tinjongo talolucwaningo:

- kuhlola kubaluleka kwemibhalo yetindzaba letimfishane teSiswati esiveni seMaswati njengencenye yemitfombo yelwati lwenzabuko.
- kuhlola ligalelo lemibhalo yetindzaba letimfishane teSiswati ekulondvoloteni nasekuchubeni phambili lwati lwemasiko, imihambo nemagugu Emaswati emimangweni yesive seMaswati eNingizimu Afrika.
- kuhlola imphumelelo yebabhali betindzaba letimfishane teSiswati ekulondvoloteni nasekuchubeleni phambili emasiko imihambo kanye nemagugu eSiswati emibhalweni yabo.

## 1.5 Imibuto yelucwaningo

Kusetjentswe lemibuto lelandzelako njengendlela yekufeza tinjongo talolucwaningo:

- Ibaluleke ngani imibhalo yetindzaba letimfishane teSiswati emimangweni yesive seMaswati njengencenye yemtfombo welwati lwenzabuko?
- Yini ligalelo lemibhalo yetindzaba letimfishane teSiswati ekulondvoloteni nasekuchubeleni phambili lwati lwemasiko, imihambo nemagugu emmango wesive seMaswati eNingizimu Afrika?
- Baphumelele kanganani babhali betindzaba letimfishane teSiswati ekuveteni nasekulondvoloteni emasiko, imihambo kanye nemagugu eSiswati emibhalweni yabo?

## 1.6 Sizatfu selucwaningo

Kubalulekile kutsi bantfu bati emasiko, imihambo kanye nemagugu lokuchaza imvelaphi yabo, futsi batigcabhe ngako kanye nebuve babo. Loku kungasita ekulondvoloteni nasekuchubeleni phambili lwati lolungilo lwaletinsika temasiko, kuphindze kuletse nekucaciseleka mayelana nenshokutsi yekuba lilunga lemmango noma sive lokhulela kuso. Imphucuko yelive seyenta bantfu basuka emimangweni leyeyamene nemasiko abo. Kulabanyenti, imphilo sekwaba nguleyo yasemadolobheni nasemalokishini, lokutindzawo lapho angasachutjwa khona emasiko nemihambo yenzabuko. Ngaleso sizatfu, linyenti lebantfwana labakhulele kuleto tindzawo abalitfoli litfuba lekubona kuchutjwa kwemasiko, imihambo nemagugu ebuve bendzabuko yabo. Sizatfu salolucwaningo bekuluvalo lwekwesabela kutsi sive seMaswati eNingizimu Afrika singatikhandza sesingenamasiko, sesingenamihambo kanye nemagugu ebuve baso. Kuhlola bukhona bemitfombo lenemasiko, imihambo, nemagugu lapho lungatsatfwa khona lolwati kungalekelela ekutfufukiseni nasekulondvoloteni buve beMaswati kulelive.

Lokunakiwe kutsi bakhona labanye bacwaningi lababuke imibhalo yetindzaba letimfishane teSiswati uma benta lucwaningo lwabo, kodvwa kanyenti basuke bacwaningwa ngetakhiwo nangemakhono ebabhali ekusetjentsweni kwelulwimi nebuciko bekubhala. Loku kwenta kutsi kweswelakale lucwaningo lolugcile kumasiko, imihambo kanye nemagugu ebuve beMaswati, lekutinsika lotingalekelela ekutfufukiseni EmaSwati njengesive. Leso ngulesinye sizatfu lesiyimbangela

yalolucwaningo ngoba lona lufike lwehluke lapho ngekubuka lemibhalo yetindzaba letimfishane ngekwemasiko, imihambo kanye nemagugu ebuve beMaswati. Leti tinsika letifute kulondvolotwa tiphindze tifundziswe khona titewuchubekela phambili nakusitukulwane sakusasa.

### **1.7 Umkhawulo welucwaningo**

Lolucwaningo lucilonge tingcikitsi letintsatfu kuphela emibhalweni yetindzaba letimfishane teSiswati. Tingcikitsi leticilongiwe ngemasiko, imihambo kanye nemagugu ebuve beMaswati lokutfolakala kuletindzaba. Kutonyulwe kuphela tindzaba leticuketse tincenye taletingcikitsi lesetibalwe lapha ngenhla kwentela luhlathiyo. Tindzaba tisuselwe kumagcogco lamatsatfu kuphela emibhalo yetindzaba letimfishane teSiswati. Emagcogco lasetjentisiwe nguMcebo (2004), Magayiwe (1994) kanye neMalangabi (1992).

### **1.8 Sakhiwonchanti setiyori**

Lolucwaningo lusebentise i-*Afrocentricity* njengesakhiwonchanti lekucilongwe ngaso kwaphindze kwahlathiywa emasiko, imihambo kanye nemagugu ebuve beMaswati lokutfolakala emibhalweni yetindzaba letimfishane teSiswati. Lona ngulomunye wemikhankhaso lebaluleke kakhulu kubantfu besive sendzabuko ye-Afrika ngoba ukhombisa kwemukela uphindze ujabulele emakhono, kwenta, emasiko, imihambo kanye nebuciko besive se-Afrika (Asante, 2014). Ngalesakhiwonchanti, ema-Afrika ayakwati kufola lwati ngendzabuko yawo kanye neligalelo lawo eveni lonkhana, futsi ayakwati kufundziswa ngekubaluleka kwemasiko, imihambo nemagugu endzabuko kanye nekulondvolotwa kwako. Ngekusebentisa lesakhiwonchanti, lolucwaningo lubuke kugucula lwati lwebekuchamuka ngekuchazwa yi-*Eurocentrism*, lekulwati lolutsandza kucindzetela indzabuko yema-Afrika (Van der Walt, 1997:22). Nguleso sizatfu lesenta lolucwaningo lusebentise sakhiwonchanti se-*Afrocentricity* ngoba sona sigcile ngco kulwati lwendzabuko nekubaluleka kwalo kummango wesive sendzabuko.

## **1.9 Tindlela tekucwaninga**

Lolucwaningo lusebentise indlela yekhwalithethivu. Lincoln (2000:3) utsi lendlela yekhwalithethivu ifaka ekhatsi kuhunyushwa kwelwati lolucokelwe loluchaza ngemagama. Lokusho kutsi bacwaningi labasebentisa loluhlobo banekuhlatiya lwati ngebunjalo balo, batame kwakha umcondvo tsite kulo ngendlela yekwesekela lucwaningo lwabo. Kanjalo-ke nakulolucwaningo, kufundvwe tincwadzi letigcogcele ndzawonye imibhalo yetindzaba letimfishane teSiswati. Tindzaba tihlatiwe ngekwemongo letiwucuketse ngenhloso yekutfoa bukhona belwati ngemasiko, imihambo nemagugu ebuve beMaswati kuto. Kusetjentiswe indlela yekusampula ngenhloso, kwatsatfwa kuphela tindzaba letikhuluma ngetinjongo telucwaningo.

## **1.10 Bucotfo belucwaningo**

Fleming naZegwaard (2018:210) batsi kubalulekile kutsi lucwaningo luchutjwe ngendlela lenebucotfo. Batsi linyenti letikhungo temfundvo lephakeme tidzinga kutsi utfole imvumo yekucwaninga kucala ngembikwekuchuba lucwaningo lwakho, kakhulu uma ngabe kulucwaningo lolutsintsa bantfu noma babambilichaza. Lokusho kutsi labo labatsintsekako kumele batiswe ngaloko lokucwaningwa ngabo, batsi baba yincenye nje babe bacaciselwe ngaloko lokwentekako kanye nemiphumela yako. BoFleming naZegwaard bachuba ngekutsi uma umcwaningi atawuchuba lucwaningo lwakhe ngaphandle kwekutfoa imvumo lemgunyata ngetebucotfo belucwaningo, loko kuyawube kusho kwephula timiso nemitsetfo yekucwaninga kusikhungo semfundvo lephakeme (ibid.,210).

Lolucwaningo-ke lona alunabo bantfu noma babambilichaza lokutawudzinga kutsi kutfolakale imvumo yekucucwaninga, kepha kufundvwe imibhalo yetindzaba letimfishane leshicilelwe, kwacilongwa yona. Yonkhe imitfombo lecilongiwe nalesetjentisiwe ivetwe ngalokucacile elucwaningweni kwentela kwemukela banikati bayo khona kungetutsatfwa njengalokukotjiwe (Roka, 2017:3). Kodwa noma kunjalo, sicelo sebucotfo belucwaningo sifakiwe semukelwa esikhungweni semfundvo lephakeme i-Unisa. Ngiso lesigunyate kuchutjwa kwalolucwaningo.



## **1.11 Inchazelo yemagama labalulekile**

### **1.11.1 Indzaba lemfishane**

Kulolucwaningo nakukhulunywa ngendzaba lemfishane kusuke kucondziswe emibhalweni lesiteko lesifisha setembhalo. Lolu luhlobo lwembhalo lotsi umfishane nje kodvwa ube ukwati kubeka indzaba ngalokuphelele. Jasim (2016:1) uchaza loluhlobo lwembhalo utsi, pheceleti:

*Short story, as generally defined by many sources, is a fictional work depicting one character's inner conflict or conflict with others, usually having one thematic focus. Short stories generally produce a single, focused emotional and intellectual response in the reader.*

Indzaba lemfishane, njengoba ichazwe kumitfombo leminyenti, kushiwo umbhalo locanjiwe lowetfula kungcundzana kwemlingisi kanye nalabanye. Imvamisa, lombhalo uba nengcikitsi logcila kiyo. Tindzaba letimfishane tivamise kukhucita umcondvo lowodvwa kulabo labafundzako.

Jasim lapha ugcizelela bufishane baletindzaba, lokusho kutsi nembhali wayo akakwati kusebentisa balingisi babe banyenti ngoba ingenaso sikhala lesenele lesingemukela balingisi labanyenti. Kungaleso sizatfu esikhatsini lesinyenti balingisi labanyakataka bembhalo wendzaba lemfishane abavamisi kwedlula kulabasihlanu (Mdluli, 2018:33). Lokuvelako futsi kulenchazelo yaJasim linani letigameko letingatfolakala emibhalweni yetindzaba letimfishane. Utsi umbhalo waloluhlobo unasinye sigameko lesikhulu lokucondziswe kuso, lokungulenyeye yetintfo letifakazele bufisha balombhalo.

### **1.11.2 Kulondvolota**

Nakukhulunywa ngekulondvolota kulolucwaningo kusuke kubhekiswe ekulondvolotweni kwemasiko, imihambo kanye magugu ebuve. Lokusho kugcinwa kwelwati lwendzabuko kwentela kuhlomulisa situkulwane sakusasa, kanjalo nekusimama kwaletinsika tendzabuko. Elizabeth naHoffman (2016:2) benaba ngekulondvolotwa kwemasiko nabatsi, pheceleti:

*Protecting and preserving culture includes aspects of human right, tolerance, development and protecting cultural sites and artefacts, as well as intellectual property rights for culturally specific language and art. Cultural identity is essential for the peaceful cooperation of civilisation. If people have a strong sense of identity through culture, they are more likely to interact peacefully with other cultures, with respect for the diversity of value systems and religious beliefs as well as the tangible aspects of culture.*

Kuvikela nekulondvolota emasiko kufaka ekhatsi tincenye temalungelo ebuntfu, kubeketelelana, intfutuko kanye nekuvikela tindzawo leticuketse umlandvo wemasiko, buciko betandla, kanye nemalungelo kutebuciko bemasiko tsite nelulwimi. Kutati kwebantfu ngekwendzabuko yabo kuyintfo lebalulekile kwentela kubambisana kanye nemphucuko. Bantfu labatatiko ngekwemvelaphi yabo bavamisile kuphilisana ngekuthula nalamanye emasiko. Bayakwati kuhlonipha kwehluka kwemagugu kanye netinkholelo, baphindze bahloniphe netincenye tsite letiphatsekako temasiko.

Labakuvetako lapha labacwaningi kubaluleka kwekulodvolotwa kwetinsika temasiko, nabatsi kuyasita ekutatini bunguwe nemvelaphi yakho, futsi kwenta kube melula kutsi ukwati nekutibandzakanya naletinye tive letichuba imihambo leyehlukile kunalena yakho. Ingani ekulondvolotweni kwalamasiko ngekwehlukana kwawo kunika wonkhe umuntfu litfuba lekufundza nemihambo yaletinye tive. Ngakwenta njalo ugcina ukwati kuphilisana naletinye tive ngaphandle kwekubukela phansi imihambo nemasiko ato. Ngako-ke, kulondvolotwa kwemasiko, imihambo kanye nemagugu ebuve beMaswati lokubukwe kulolucwaningo akunawugcina ngekuhlomulisa Emaswati ngemvelaphi yawo kube kuphela, kodvwa kutawuphindze kufundzise naletinye tive ngendlela yekuphilisana neMaswati.

### **1.11.3 Emasiko**

Kulolucwaningo nakukhulunywa ngemasiko kushiwo lawo ebuve, laba yimphilo emmangweni wesive lesitsite. Dlamini nalabanye (2021:246) batsi lisiko ngumkhuba noma ngumhambo lotsite wesive, kufana nekulobola, nako kutsatfwa njengalelinye lemasiko eSiswati. Loku kusho kutsi lisiko yintfo lechaza kuphila kwebantfu bemmango lotsite, futsi lokwehlukile nakucatsaniswa nekuphila kwalabanye labangesiyo incenye yalowo mmango.

Spencer-Oatey (2008:3) uchaza emasiko utsi, pheceleti:

*Culture is a fuzzy set of basic assumptions and values, orientations to life, beliefs, policies, procedures and behavioural conventions that are shared by a group of people, and that influence (but do not determine) each member's behaviour and his/her interpretations of the 'meaning' of other people's behaviour.*

Lisiko lifaka ekhatsi tinsika temagugu, indlela yekuphila, tinkholelo, imigomosiseko, tindlela tekwenta, netindlela tekutiphatsa letisetjentiswa ngummango lotsite webantfu, futsi letinemtselela (kepha atincumi) kundlela yekutiphatsa kanye nendlela bantfu labahumusha ngayo "inshokutsi" yekutiphatsa kwalabanye.

Lokuvelako kulesicashunwa sa-Oatey kutsi emasiko akuphila kwebantfu. Ngaleso sizatfu, aba naso sandla ekukhuleni kwemuntfu, indlela yakhe yekutiphatsa kanye neliso labona ngalo tintfo emphilweni. Letinchazelo letilapha ngenhla tetfula ngemongo welisiko lobukwe ngulolucwaningo. Kutawugcilwa kulenchazelo kodwa kube kubukwe kakhulu emasiko emmango wesive seMaswati nasekuhlathiywa.

#### **1.11.4 Emagugu**

Kulolucwaningo nakukhulunywa ngemagugu ebuve kusuke kucondziswe kuyo yonkhe imisimeto, tinchubo kanye netinkholelo tesive sendzabuko. Dlamini nalabanye (2021:228), bachaza emagugu njengentfo lebalulekile futsi lenenshokutsi kubanikati bayo. Inshokutsi kungaba ngumlandvo longeyanyaniswa naleyontfo kummango lotsite. Lomlandvo ngiwo losichumanisa nemvelaphi yetfu ubuye ube nemtselela ekuphileni kwetfu lomuhla, lokwenta kutsi sitati kutsi singubobani (Sonkoly naVahtikari, 2018:6).

Omayio, Panda naSreedevi (2021:3) bachaza emagugu batsi, pheceleti:

*Heritage is something that has historical, scientific, political, religious, or cultural significance and is of importance to groups of people, communities, countries, institutions, organizations, or individuals. The heritage of these entities is valued and protected in every possible way, since they trace history and connect it to the present.*

Emagugu kushiwo intfo tsite lecuketse kubaluleka ngekwemlandvo, bucwepheshe, tepolitiki, noma temasiko, futsi letsatfwa njengalebalulekile ecenjini lebantfu labatsite, kummango, live, noma sikhungo lesitsite. Lamagugu alabantfu laba noma tikhungo angulahlonishwako futsi avikelwa ngako konkhe lokusemandleni njengoba kungemagugu lalandzisa ngemlandvo, awuchumanise netikhatsi tanamuhla.

Kulesicashunwa labacwaningi baveta emagugu njengemlandvo lobalulekile wesive futsi lofute kulondvolotwa. Batsi emagugu ayindlela bantfu labatikhumbuta ngayo ngendzabuko yabo. Kulapho batfola khona kutati kanye nekuchumanisa imphilo yayitolo neyalomuhla. Letinchazelo letivela lapha ngenhla tetfula ngemongo wemagugu labukwe kucilongwa kulolucwaningo. Luhlatiyo lona lutawugcila kumagugu esive seMaswati.

### 1.11.5 Imihambo

Kulolucwaningo nakukhulunywa ngemihambo kusuke kushiwo tincenye netinchubo letetayelekile kummango wesive lesitsite. Indlela yekutiphatsa kanye nemphilo yamalanga onkhe lekungiyoyeyehlukanisa imphilo etiveni ngekwehlukana kwato. Loku kungafaka ekhatsi kubingelelana noma kuvuselana, inhlonipho nalokunye lesekwaba yinjwayelo noma imphilo yamalanga onkhe kuleso sive.

Dlamini nalabanye (2021:418) bachaza umhambo njengendlela lekwenziwa, kuchutjwe ngayo lokutsite, njengekutsi umntfwana loLiswati kufute ati kutsi nakaphiwa lokutsite kufute amukele ngato totimbili tandla. Lokusho kutsi lena ngiyona ndlela Emaswati lakakwati kubona ngayo similo sebantfwana kanye nendlela labakhuliswe ngayo emakhaya lapho baphuma khona. Rangel (2022:1) utsi, pheceleti:

*A custom is a widely accepted, traditional way of behaving or doing something that is specific to a particular society, place, or time. Each society, religion, community have their own unique customs.*

Imihambo yindlela leyetayelekile naleyemukelekako yekutiphatsa noma yekwenta tintfo. lendlela yenyanyaniswa nemmango wesive lesitsite, indzawo, noma sikhatsi. Ummango ngamunye, kungaba ngummango wetenkholo noma lomunye, uba nemihambo yawo leyehlukile.

Kafishane lomcwaningi utsi tonkhe tive tinemihambo yato lekungiyoyeyehlukile kunalena yaletinye tive. Letinchazelo letilapha ngenhla ngito letichaza kabanti ngeluhlolo lwemihambo lebukwe kucilongwa kulolucwaningo. Kuvetwa kwayo kanye nekulondvoloteka kwayo ngendlela letawuhlomulisa Emaswati.

### 1.12 Tihibe elucwaningweni

Njengakuto tonkhe tinchubo telucwaningo, kulolucwaningo kubukiwe futsi kuyemukelwa kutsi kungahle kube netihibe letiphambana netinjongo letibukiwe. Sihibe lesikhona kulolucwaningo sekutsi kungenteka kutfolakale lomunye webabhali baletindzaba letimfishane angakabhali lisiko, umhambo noma emagugu ebuve ngendlela lefanele. Timo letinjalo tiyavetwa kulolucwaningo, bese tiyacondziswa ngekubuka lokushiwo ngulabanye bacwaningi njengendlela yekulungisa loko lesekucekela phasi letinsika tebuve beMaswati.

### **1.13 Luhlaka lwetehluko**

Sehluko sekucala setfule ngesendlalelo selucwaningo, inkinga lecwaningwako, sizatfu, tinhloso, imibuto, umkhawulo kanye netihibe elucwaningweni. Kuso kubukwe netindlela tekucwaninga letisetjentiselwe kuchuba lolucwaningo, kwaphindze kwachazwa nemagama labalulekile, kanjalo nesetfulo sekuchutjwa kwelucwaningi ngebucotfo.

Sehluko sesibili sibuyeketa lucwaningo lwangaphambilini lolusondzelene nalolucwaningo loluchutjwako njengendlela yekuveta sikhala lesitawuvalwa ngulolucwaningo. Siphindze sendlale nangetiyori lesetjentiselwe elucwaningweni.

Sehluko sesitsatfu sibuka tindlela tekucwaninga letisetjentiselwe kulolucwaningo.

Sehluko sesine setfula luhlalo siphindze sihumushe kuvetwa kwemasiko, imihambo nemagugu eBuswati lokumumetfwe emibhalweni yetindzaba letimfishane teSiswati letikhetsiwe.

Sehluko sesihlanu siphetsa ngelucwaningo, setfula ngemiphumela kanye netiphakamiso ngaloko lokutfolwe elucwaningweni.

### **1.14 Siphetfo**

Lesehluko singenise ngekwendlalela lucwaningo, setfula nesisusa salo. Kuchazwe inkinga yelucwaningo, kanjalo netinjongo, tinhloso kanye nemibuto yelucwaningo levetwe yinkinga lecwaningwako. Lesehluko siphindze sendlala kabanti ngetindlela tekucwaninga letisetjentiselwe kufeza tidzingo talolucwaningo. Kuchazwe nangekwetfulwa kwalolucwaningo ngebucotfo, kwase kuphetfwa ngesetfulo seluhlaka lwetehluko.

## **SEHLUKO 2: KUBUYEKETWA KWEMIBHALO LECWANINGIWE**

### **2.1 Singeniso**

Lesehluko sibuyeketa ngelwati lolushicilelwe ngulabanye bacwaningi mayelana nemibhalo yetindzaba letimfishane, emasiko, imihambo kanye nemagugu endzabuko. Loku kwentelwa kukhanyisa lapho labanye bacwaningi bangakafinyeleli khona elucwaningweni lwabo ngesikhatsi batsintsa lesihloko (Reaves naGibson, 2013:1). Ngekwenta njalo, lolucwaningo loluchutjwako lutawube selugcwalisa sikhala selwati lesibonakala sisekhona, luphindze lwengete kusilululwati seMaswati aseNingizimu Afrika mayelana nalesihloko.

Lesehluko sibalulekile ngoba nasingeke sibe khona, bacwaningi bangangcingca ndzawonye, bagcine bashicilela lucwaningo lolunemiphumela lefanako nalolungenako kwesekelwa lwati lwangaphambilini. Ngalamanye emagama, bayobe bangenayo imibono yalabanye bacwaningi labangayisebentsia njengesisekelo setingcoco elucwaningweni lwabo. Kungaleso sizatfu lesehluko sekubuyeketwa kwemibhalo sibe ngulesidzingekile ngoba kwenta kutsi umcwaningi lomusha akwati kubona lapho kunesikhala khona, abe sewucala lucwaningo lwekuvala lesi sikhala lesivetwe kubuyeketwa kwemibhalo.

Kwengeta kuloku, bacwaningi bangakwati kulungisa emaphutsa elucwaningweni lwangaphambilini ngekubuyeketa imibhalo, baphindze batfutukise lwati ngetihloko lesetike tacwaningwa. Ngekucwaninga njalo, lwati lolusha luyavumbuka, kantsi uma ngabe lunebufakazi lobanele, lobuphikisa inkholelo yangaphambilini, lungayigucula imicondvo kanye nekwati kwebantfu, bakwati kwemukela lwati lolusha naloluhambisana nesikhatsi (Ramdhani et al, 2014:51). Loku kwenta umkhakha wetekucwaninga ube ngulobalulekile ngoba ngiwo lokwati kutfola emaciniso kanye nemaphutsa ayitolo newalomuhla.

Kulolucwaningo loluchutjwako-ke kubuyeketwe lucwaningo nemibhalo yalabanye bacwaningi mayelana nalesihloko sekulondvolotwa kwemasiko, imihambo nemagugu ebuve. Njengoba lolu kulucwaningo lolugcile eSiswatini nje, loko akusho kutsi lonkhe lucwaningo nemibhalo lebuyeketiwe kuphume kubacwaningi beSiswati kuphela.

Kubukwe lwati lwebacwaningi labehlukene, kodvwa kwagcilwa kakhulu kumongo we-Afrika netive takhona njengendlela yekubona libanga leselihanjwe nakhona. Lesento sibangwa nakutsi luncane lucwaningo loluchutjwe eSiswatini ngalesihloko njengoba Siswati singuletinye tetilwimi letisatfufuka kumkhakha wekucwaninga. Ngaleso sizatfu kuba nesidzingo sekuhlola lokutfolwe nguletinye tive lesitihambe libanga ngalesihloko kwentela kuvisisa kabanti umongo waso.

## **2.2 Kuvetwa kwelwati lwenzabuko nemihambo etindzabeni letimfishane**

Dlamini (2018), uchube lucwaningo lelinesihloko lesitsi: Kusebentisa I-*Afrocentrism* Kwentela Kucilonga Eemagugu e-Afrika Etindzabeni Letimfishane Letikhetsiwe Letiphakanyiselwe Kufundvwa Bantfwana Belibanga 10 Labenta Singisi Njengelulwimi Lwekucala eNingizimu Afrika (*Using Afrocentrism to explore African Values in selected short stories prescribed for Grade 10 English First Additional Language learners in South Africa*). Kulolucwaningo lwakhe Dlamini ucilonge tindzaba letimfishane teSingisi letimbili letifundvwa bantfwana beLibanga le-10 etikolweni taseNingizimu Afrika. Ngalolucwaningo, Dlamini abehlose kuhlolisisa bukhona bemagugu endzabuko kulemibhalo yetindzaba letimishane. Uchuba lolucwaningo nje ngoba abefuna kubona kutsi letindzaba tiyabafundzisa yini bantfwana ngelwati nangemagugu ase-Afrika. Ukubuka loku ngoba acaphele sinyatselo lesitsatfwa ngulelive leNingizimu Afrika sekufundzisa nekubuyisa lwati lwenzabuko kubantfu bakulelive. Kanjalo nangekucaphela kutsi kubuyiswa kwelwati lolunjalo kufute kucale etikolweni lapho bantfwana bafundziswa khona.

Sizatfu lesimente wakubona kubalulekile kuchuba lolucwaningo, yimfundziso yasetikolweni layibona kungatsi isengakacini kahle ekubuyiseni lwati lwenzabuko. Ukuchaza loku utsi, pheceleti:

*After colonization, Africa lost its narrative voice to tell its own histories and interpret its own literature. Formal education, including prescribed literature in high schools, therefore has a tendency of applying Eurocentric values and attitudes in teaching and analyzing literature. This creates a cultural misidentification in the majority of African learners who are enrolled in the formal schooling system and deprives them of a meaningful and culturally relevant educational experience (Dlamini, 2018:1).*

Ngemuva kwekutfunjwa kwemibuso, i-Afrika iye yalahlekelwa livi lekuteka umlandvo wayo, ihumushe netemibhalo tayo. Ngaleso sizatfu, imfundvo lesemsetfweni, kufaka ekhatsi netembhalo letiphakanyiselwe kufundvwa etikolweni, kuvamise kusebentisa lwati nemikhuba ye-*Eurocentric* ekufundziseni nasekuhlatiyeni tembhalo. Loku kubanga kudvungeka ngetemasiko kubafundzi labanyenti base-Afrika lababhalisele kufundza kuloluhlelo lwemfundvo lesemsetfweni, futsi kubancisha imfundvo leneshokutsi nalebafanele.

Kafishane, Dlamini utsi tikolo tinekufundzisa bantfwana ngelwati nemihambo yaseYurophu, loku kubanga kutsi bantfwana base-Afrika labafundza kuletikolo balahlekelwe lwati lwase-Afrika loluphatselene nabo ngco kanye nemvelaphi yabo. Nguleso sizatfu lesimente wakubona kukuhle kuchuba lucwaningo ngalesihloko kwentela kubona lwati lolucuketfwe tindzaba letimfishane letifundziswa kuletikolo.

Dlamini uyavumelana nekutsi imibhalo yetindzaba letimfishane yetfula imphilo yesive sendzabuko, kodvwa kunetincenye letitsite letingaketfulwa ngendlela lefanele kulemibhalo layicwaningile (ibid.,1). Utsi nanoma lucwaningo lwakhe lutfole kutsi tikhonyana tincenye tendzabuko letivetive, lakucaphele kakhulu kutsi babhali bagcila kakhulu ebucikweni bekubhala nebekucamba kunekutsi bagcile kumasiko, imihambo nemagugu ebuve base-Afrika etindzabeni tabo, loku kwenta kutsi lolwati lwaletinsika tendzabuko lungaveli kahle uma kufundziswa.

Dlamini, ukwemukele kutsi umtsamo lawucwaningile mncane kakhulu ngoba timbili kuphela tindzaba letimfishane laticwaningile, futsi teSingisi. Ngako-ke lucwaningo lwakhe angeke lutsatfwe njengalolumela sigaba lesibanti kulesihloko. Lokube sekuvula sikhala kwekutsi labanye bacwaningi basibuke ngalokubanti lesihloko sakhe khona kutawuba nemiphumela lemele sigaba lesenabile. Lolu loluchutjwako lucwaningo lona lubuke kwengeta umtsamo wetindzaba letifundvwako njengoba tilishumi nakubili letifundziwe. Ngekwenta njalo kunenkholo yekutsi imiphumela kulolucwaningo itawuba ngulenesisindvo futsi letawufakazeleka kancono.

Lolucwaningo lwaDlamini lweyame kakhulu kulolu loluchutjwako ngoba nakulo kubukwe ligalelo lemibhalo yetindzaba letimfishane ekufundziseni nasekulondvoloteni lwati ngendzabuko yesive seMaswati njengesive se-Afrika. Lucwaningo lwaDlamini lubuka tindzaba letimfishane teSingisi, kantsi lolu loluchutjwako lona lubuka tindzaba letimfishane teSiswati njengoba lucondzene ngco nemmango wesive seMaswati



eNingizimu Afrika. Inkholelo lekhona kutsi njengoba lemibhalo ibhalwe ngeMaswati, nje, lwati lolutfolakala kiyo kufute kube ngulolo EmaSwati latawukwati kuteyamanisa nalo. Ngako-ke, emasiko, imihambo nemagugu kufute kube yincenye yaletindzaba.

BoPillay naPillay (2018) bona bachube lucwaningo ngesihloko lesitsi, Kusebentisa Tindzaba Letimfishane TaseNingizimu Afrika Kwentela Kwakha Kuvisisa kanye Nekwamukela Kwehlukana Kwebantfu (*Using South African Short Stories to Create Understanding and Appreciation of Diversity*). Ngalolucwaningo boPillay bafuna kukhombisa kutsi imibhalo yetindzaba letimfishane ingaphumelela ekufundziseni bantfu kwemukelana ngekwemihambo yabo leyehlukenene. Lokusho kutsi nabo boPillay babona lemibhalo yetindzaba letimfishane njengemfombo locuketse lwati lolubalulekile ngemasiko, imihambo kanye nemagugu ebuve. Batsi, pheceleti:

*It is a fallacy to believe that students are only required to comprehend what they have read – it is much more. They must be able to create and negotiate meaning from the texts and realise that their backgrounds, cultural orientation and life experiences shape and determine their interpretations (Pillay & Pillay, 2018:238).*

Kuyinkholelo lite lokwekutsi bafundzi kulindzeleke kutsi bavisise kuphela loko labakufundzako – kunalokunyenti kunaloko. Kufute bakwati kwakha baphindze batinyane nenshokutsi yalokubhaliwe, bakwati kutfola kutsi imvelaphi yabo kanye nekucaciseleka kwabo ngekwemasiko kanye nemphilo ngiko lokwakha kuphinde kuncume indlela labahumusha ngayo tenteko taseveni (Pillay & Pillay, 2018:238).

Labacwaningi batsi bafundzi kufute bakwati kukhulumisa imibhalo labayifundzako bayeyamanise nemphilo labayiphila emalanga onkhe. Ngako-ke kulolucwaningo lwabo babuka tindzaba letimfishane njengeluhlobo lwembhalo lolungasita bafundzi kutsi batfutukise emakhono ekuvisisa lwati lolucuketfwe kulemibhalo ngalokujulile, bakwati nekubona kutsi imibhalo ikhuluma ngalokwentekako emphilweni. Siphakamiso salabacwaningi singuloko lokwesekelwa ngulolucwaningo loluchutjwako kwekutsi tindzaba letimfishane akufuni titsatfwe njengembhalo longafundzelwa kucitsa situnge nje kuphela, kodwa kumele bafundzi bato bakwati kuchumana nemphilo leyetfulwa kuto.

Kulolucwaningo lwaboPillay kutsetfwe bafundzi ngemacembu base babutwa ngemphilo lephilwa bantfu betinhlanga letehlukile kunetabo. Labakutfolile kwekutsi linyenti lebafundzi banalo lwati ngemphilo yaletinye tive, kepha lolunye lwalolwati alunamaciniso. Ngekubona loku, boPillay baphakamisa kutsi tindzaba letimfishane kufute tifundziswe etikolweni khona bafundzi batewutfola lwati lolufanele ngaletinye tive, baphindze bakwati kuphila nato kancono ngoba sebanelwati ngemvelaphi yato. Labacwaningi batibona tindzaba letimfishane tingumtfolo lofanele ekufundziseni ngemasiko nemihambo yekuphila kwebantfu.

Lolucwaningo lwaboPillay lweyamene nalolu loluchutjwako ngoba nalo lubuke tindzaba letimfishane kanye neligalelo letingaba nalo ekufundziseni ngemihambo yebantfu. BoPillay babuka tindzaba letimfishane teSingisi, futsi letifundzisa ngemasiko etive letehlukene, kantsi lolu lucwaningo lubuya lugcile etindzabeni letimfishane teSiswati letimayelana nesive seMaswati eNingizimu Afrika. Kodwa noma kunjalo, kungashiwo kutsi lolucwaningo lwaboPillay luvula emehlo ngetinkinga lesevele tibonakala kulomkhakha lochumanisa temibhalo nemihambo yemasiko endzabuko.

Lubis, Daulay naLubis (2018) bacwaninge ngemagugu endzabuko kumibhalo yetindzaba letimfishane ngesihloko lesitsi: Emagugu Etemasiko Latfolakala Elugcogcweni Lwa-Hasan Al Banna Lwetindzaba Letimfishane Lolunesihloko Lesitsi *Sampan Zulaiha* kanye Nenzuziso Yalo Njengembhalo Lofundvwa Esikolweni Semabanga Laphakeme (*Cultural Values in the Anthology of Short Story Sampan Zulaiha by Hasan Al Banna and its Benefits as a Literary Reading Material in Senior High School*).

Lebebacondze kuko ngalolucwaningo lwabo bekukucilonga lwati lolungazuzwa bafundzi bemabanga laphakeme nabafundze lemibhalo yetindzaba letimfishane. Umongo welucwaningo lwabo bewubuke lwati lwemasiko nemagugu ase-Indonesia, njengoba lolu loluchutjwako lubuke lwati lwemasiko nemagugu eSiswati. Labacwaningi banenkholelo yekutsi imibhalo yetindzaba letimfishane iphindze ibe nemsebenti wekufundzisa ngemasiko nemagugu ebantfu.

Lubis nalabanye (2018:25) batsi, pheceleti:

*Short story is one of literatures that speaks of values and culture, so literature becomes a reflection of life for society to create a better human being. It's just that in practice a short story is not so applied or studied in detail. Short stories in school are limited to introduction only (Lubis et al, 2018:25).*

Indzaba lemfishane nguleminye yetemibhalo letikhuma ngemagugu kanye nemasiko. Ngaleso sizatfu, temibhalo tiba sibuko semphilo kuze ummango wesive ukwati kwakha bantfu labancono. Inkinga ngulokwekutsi, ecinisweni, indzaba lemfishane ayisetjentiswa futsi ayifundvwa ngendlela letawujula kuminingwane yayo. Etikolweni, imfundvo ngetindzaba letimfishane ikihiwa etulu (Lubis et al, 2018:25).

Labakhatsateke ngako lapha labacwaningi kuyafana naloku lokuvetwa boPillay (2018) lapha ngenhla kanye naloku lolukhatsateke ngako kulolucwaningo loluchutjwako. Kukhatsatekwe ngekutsi tindzaba letimfishane tivamise kungafundziswa ngendlela letawukhutsata emasiko nendzabuko etikolweni. Loku kwenta kutsi injongo yelucwaningo lwabo ikhombise kutsi kunyenti lokungahlonyulwa kulemibhalo. Bafundzi bangakwati kuhlomula ngemagugu emimango labaphila kuyo. Ekukhombiseni loko, elucwaningweni lwabo boLubis (et al.2018) bafundze bahlatiya emasiko latfolakala etindzabeni letimfishane teligcogco leluwimi lesiMalay lelimesihloko lesitsi; *Sampan Zulaiha*.

Labacwaningi batfole kutsi tindzaba letimfishane leticuketfwe kuleligcogco tinguletinotsile ngekwelwati lwemasiko nemagugu laphatselene nekuphilisana emkhatsini webantfu, emkhatsini wemvelo nebantfu, emkhatsini wemuntfu nemphilo layiphilako, kanjalo nangemasiko laphatselene nenhlalakahle emimangweni jikelele. Ngaleyo miphumela babese bayakwati kuphetsa lucwaningo lwabo ngekutsi imibhalo yetindzaba letimfishane letikuleligcogco tinguletibaluleke kakhulu kutsi tingafundziswa etikolweni ngoba tinotse ngalokwenele ekufundziseni ngemasiko nemagugu endzabuko.

Lolucwaningo lwaLubis nalabanye lubuka kutsi tindzaba letimfishane timumetse lwati ngemihambo yendzabuko, kantsi lolu loluchutjwako lubuka kulondvoloteka kwemasiko, imihambo nemagugu kumongo weSiswati, kanjalo nekuchubela phambili konkhe loku kusitukulwane lesilandzelako.

Lucwaningo lwetisisi yaStevens (2014) lona lukhanyisa ngemasiko latfolakala emibhalweni yetindzaba letimfishane nakufundziswa Singisi. Sihloko selucwaningo lwakhe sithi: Tindzaba Letimfishane Njengemfombo Welwati Lwetemasiko Nakufundziswa Singisi (*Short Stories as a Source of Cultural Insight when Teaching English*).

Stevens utsi kusukela kwatsi nhlo, tindzaba tativele tingiyo indlela lesebenta kancono ekufundziseni bantwana ngemasiko kanye nemagugu asemimangweni labaphila kuyo. Ukusho loku ngoba atsi naye lucobo lwati ngemasiko nemagugu akuletinye tive walutfole ngekufundza imibhalo yesiteko. Kepha akugcinanga lapho, utsi uphindze wafundza nekuphilisana nebantfu betive letehlukile kunebuve bakhe. Nguleso sizatfu-ke lesimente wakubona kukuhle kuchuba lucwaningo lolubuke tindzaba letimfishane njengemfombo lotawukhanyisela bantfu ngelwati lwemasiko.

Elucwaningweni lwakhe Stevens uveta kutsi kucocwa nekufundvwa kwetembhalo kuyindlela lenhle kakhulu leyenta bantwana kutsi bakwati kufundza ngemasiko, emagugu kanye nemakhono ladzingeke emimangweni labaphila kuyo nasemimangweni yaletinye tive (Stevens, 2014:4). Ngalamanye emagama, lomcwaningi ubona tembhalo njengelithulusi lelivumela kufundza kancono ngemasiko, emagugu nemihambo yebuve. Ngekusho kwakhe, imibhalo lefana netindzaba leticanjiwe akusiyo imibhalo nje lesuselwa enhloko, kepha itindzaba letikhuluma ngebantfu nemasiko abo (ibid.,4). Lengcoco yaStevens iyahambisana nesiphakamiso salolucwaningo loluchutjwako ngekutsi imibhalo yetindzaba letimfishane ingumphandza nesilulu semasiko nemihambo yebuve. Lolucwaningo loluchutjwako lubuke kucilonga loko kumibhalo yetindzaba letimfishane teSiswati ngendlela letawuhlomulisa silululwati seMaswati ekulondvoloteni letinsika temasiko.

Kulolucwaningo, Stevens uhlatiye imibhalo lemitsatfu yetindzaba letimfishane teSingisi. Utsi kuto totintsatfu ukhandze kutsi bukhona bufakazi bemasiko, kantsi loku ukutfole ngekulandzelela timphilo tebalingsi labakuletindzaba lakatihlatiyako. Sizatfu lesente wabuka tindzaba letimfishane kunalena leminyane imibhalo kutsi tona timfishane, loku kutenta tibe lithulusi lelhle lekufundzisa kubothishela beSingisi ngoba tonga nesikhatsi. Lesizatfu sebufisha bekubhaleka kwaletindzaba lesiniketwa nguSteven sibaluleke kakhulu nakulolucwaningo loluchutjwako. Kukhetfwe tona ngoba tinguletikwati kwedlulisa lwati ngesikhashana. Lolucwaningo lwaStevens lubheke kakhulu ekufundziseni bantwana ngoba ngibo lakhatsateke ngabo kakhulu.

Kunjalo nakulolucwanongo loluchutjwako ngoba situkulwane sakusasa lesi lekukhatsatekwe ngaso ngekwesabela kutsi sitawulahlekelwa yimvelaphi yaso. Ngako-ke, kulondvolotwa kwaletinsika temasiko kulemibhalo kutawuba neligalelo ekufundziseni situkulwane sakusasa. Nguleto tizatfu letenta lucwaningo lwaStevens lweyamane nalolu.

Lokungatsatfwa kulolucwaningo lolubuyeketwe kulesigaba kutsi injongo yalo kukhanyisa kutsi imibhalo yetindzaba letimfishane ingulenotsile ngemihambo yendzabuko. Labacwaningi baveta kutsi bantfu bangahlomula lokunyenti mayelana nemasiko, imihambo kanye nemagugu abo ngekufundza imibhalo yetindzaba letimfishane. Sizatfu sekuveta loko kutsi bakhatsatekile ngekulahleka kwelwati lwendzabuko, kweswelakala kwalo emimangweni yendzabuko kanye nemfundziso yasetikolweni letsandza kungabi nalo ngalokwanele. Konkhe loku kwenta lolucwaningo lweyamane nalolu loluchubekako ngoba nalo lutsintsa kulahleka kwelwati lwendzabuko kummango wesive seMaswati. Ngiso sizatfu lesenta kutsi nakulolucwaningo kubukwe kulondvolotwa kwaletinsika temasiko eSiswati lokutfolakala kulemibhalo yetindzaba letimfishane teSiswati kwentela kuhlomulisa Emaswati.

Sikhala lesivele ngekubuyeketwa kwelucwaningo lolungenhla kwekutsi eSiswatini akukavami kucwaningwa ngesihloko sekulondvolotwa kwemasiko, imihambo nemagugu ebuve, kakhulu kumkhakha wetemibhalo. Akubanga malula kuhlanguana nelucwaningo lweSiswati lolubuke lesihloko. Bayabalwa bacwaningi labacilonge umongo locuketfwe emibhalweni yetindzaba letimfishane ngendlela letawucacisa ngeligalelo lato ekufundziseni nasekulondvoloteni imphilo yeMaswati, kakhulu kumongo waseNingizimu Afrika. Lolucwaningo loluchutjwako lubuka kuvala lesi sikhala kwentela kuhlomulisa nekwandzisa silululwati seMaswati kulomkhakha, nekuchubela phambili letinsika kusitukulwane sakusasa.

### **2.3 Imbangela yekulahleka kwelwati lwendzabuko kanye nemagugu**

Noviarti, Irsa naMasdar (2018) bashicilele lucwaningo lwe-athikili lapho khona babuka imbangela yekungana kekelwa nekungalondvolotwa kwelwati lwendzabuko kanye nemagugu etakhiwo endzaweni yaseWest Sumatera, e-Indoneta. Labakutfolile ngelucwaningo lwabo kutsi imimango yesimanje ayisenalo lugcozi lwekunakekela indzabuko ngetizatfu tentfutuko letsikameta emasiko kubantfu balelive. Lesizatfu siyefana nalesi salolucwaningo loluchutjwako ngekutsi Emaswati aseNingizimu Afrika nawo awasalukhatsaleli lwati nemihambo yendzabuko leyeyamene nawo. Ngiso sizatfu sekuchutjwa kwalolucwaningo kwentela kuvisisa lenkinga kancono ngekwemongo weMaswati laseNingizimu Afrika.

Lesinye sizatfu labasitfolile boNoviarti kungabi khona kwemfundvo ngetendzabuko letawusita kutsi bantfwana bayati imvelaphi yabo khona batewukwati kubaluleka kwayo nekutsi kushoni kuyilondvolota. Kumongo walolucwaningo loluchutjwako, lesizatfu naso sibukwa kabanti. Ingani phela tikolo teNingizimu Afrika tona tiyafundzisa ngetemdzabu kepha akusiyo intfo lophocelelwa kutsi uyifundze. Bafundzi bayakhetsiswa emkhatsini wetemdzabu noma umbhalo wesiteko, kantsi nabakhetse siteko imibuto lebutwako igcila esakhiweni semibhalo kunemasiko nemihambo yeSiswati (DBE, 2017:18). Lesento sikwenta kube matima kugcizelela letinsika temasiko kubantfwana beMaswati ngobe nabakhetse siteko lwati labalutfolako kuba ngulelo lwebuciko bekubhala. Lokube sekwenta kutsi baphutselwe kulwati loluphatselene nendzabuko yabo.

Kwekugcina labakutfola njengembangela yekulahleka kwalolwati lwendzabuko kungabi khona kwemitsetfo yaHulumende lecinisa kulondvolotwa kwelwati nemagugu endzabuko kulelive labo, kanjalo nekungabi khona kwemkhandlu lowetfweswe umsebenti wekulondvolota lwati kanye nemagugu endzabuko kulenzawo ye-West Sumatera. Kulolucwaningo loluchutjwako-ke loku akusiyo inkinga, ngoba live laseNingizimu Afrika lona linayo imitsetfo leshayelwe inhlalakahle yemasiko nenkholo yetive ngekwehlukana kwato kulelive (Umtsetfosisekelo weNingizimu Afrika, 1996). Emabhodi lafana naboPanSALB kanye naleminyane imikhandlu lebukene nenhlalakahle yemasiko kukhona futsi kugunyatwe ngekwemalungelo alelive. Bukhosi bendzabuko busahlonishwa ngekwetinhlelo taHulumende letiholwa nguMtsetfo Wesakhiwonchanti Sebuholi Bendzabuko Nekuphatsa, Umtsetfo No. 41 wange-2003 (*Traditional*

*Leadership and Governance Framework Act 41 of 2003*). Ngaleso sizatfu angeke kushiwo kutsi Hulumente weNingizimu Afrika uyekelele kuloku. Yonkhe lemikhandlu isungulelwe inhlalakahle, kulondvoloteka nekuhlonishwa kwelwati lwenzabuko yebantfu bakulelive ngekweluhluka kwabo. Bantfu nje lesebagudlukile kumihambo yabo ngako kufute kuciniswe taba tekubabuyisa bangakaze balahlekelwa yimvelaphi yabo kwentela nesitukulwane sakusasa.

Lokungatsatfwa kulolucwaningo lwabo boNoviarti kwekutsi tinkinga leticindzetela emasiko, imihambo nemagugu endzabu tische tifane esikhatsini lesinyenti, akukhatsalekile kutsi ngusiphi sive. Bantfu abasawakhatsaleli emasiko ngetizatfu tentfufuko kanye nemfundvo eveni. Mane labangakwenti boNoviarti kulolucwaningo lwabo kuveta tiphakamiso mayelana naletizatfu labatitfolile leticindzetela imihambo yenzabuko. Kulapho lolucwaningo loluchutjwako lubuke kuvala khona, ngekwefola imitfombo lelondvolote emasiko, imihambo kanye nemagugu ebuve ngekwemongo wemmango wesive seMaswati eveni laseNingizimu Afrika.

#### **2.4 Kulondvolotwa kwelwati lwenzabuko**

Njengoba lolucwaningo lubuka lwati lwenzabuko kanye nekulondvolotwa kwalo emibhalweni yetindzaba letimfishane teSiswati eNingizimu Afrika, kubalulekile kwati kutsi lwati kuphela lolungalondvolotwa kulemibhalo. Naselulondvolotiwe, bantfu ngibo lekufute babese bayalutsatsa bayaluphila kwentela inchubekela phambili yalo. Lamanye emasiko nemihambo akukwati kulondvolotwa emibhalweni kuphela. Kuyawudzinga kutsi Emaswati asukume ente taba tekutsi lawo masiko nemihambo kungashabalali emimangweni yawo ngoba ngito tinsika letichaza wona Emaswati lucobo kanye nemvelaphi yawo.

Ku-athikili ya-Omeluzor (2014) lenesihloko lesitsi: *Kulondvolotwa Kwemasiko Esikhatsini Semphucuko (Preservation of Culture in the Information Age)*. Loluucwaningo luchutjwe ngekulondvolotwa kwemasiko esikhatsini salomuhla. Omeluzor uveta sidzingo sekulondvolotwa kwemasiko kakhulu etiveni tase-Afrika. Utsi loku kufuna kube yintfo lechubekako, kube netindzawo lapho ema-Afrika atawukwati kufinyelela khona tikhatsi tonkhe nakafuna kuyobona nekutikhumbuta ngemasiko nemagugu endzabuko yawo.

Kulolucwaningo lwakhe Omeluzor uphakamisa ithekhnoloji njengawona mtfombo lekungatsenjelwa kuwo kwentela kulondvolotwa kwalamasiko nemihambo yendzabuko. Ubukeye kabanti ligalelo letinsita te-*Information and Communication Technology* (ICT) ekulondvoloteni nasekusabalaliseni lwati lwendzabuko. Loku ukwenta ngekwetsemba kutsi kulondvolotwa kwalolwati kuletinsita tethekhnoloji kutawuphindze kukhutsate ema-Afrika kutsi achubeke nekulushicilela lukwati kugcineka kumitfombo lapho lungetushabalala khona. Lesento sitawuvumela sive sendzabuko kutsi sikwati kufinyelela kulolwati lwesintfu.

Lolucwaningo lwa-Omeluzor lutsintsana kakhulu nalolu loluchutjwako ngoba lubuka imitfombo lengasetjentiselwa kulondvolota emasiko. Yebo, tinsita tethekhnoloji sengito letihamba phambili ekugcineni lwati ngendlela lengayushabalala, kodvwa ngelishwa linyenti letindzawo tasemaphandleni lapho khona kusachutjwa ngaloludzala tisengakabi nato tinsita tethekhnoloji. Lokubese kwenta kutsi kungabi melula kufinyelela kulwati lolunjalo. Nguleso sizatfu lesenta lolucwaningo lubuke imibhalo yetindzaba letimfishane tona letisashicilelwa emabhukwini lafundvwa emmangweni nasetikolweni, futsi lekumalula kifinyelela kuto.

Kwengeta kuloku, Emaswati asengakashicileli kuyaphi kuletinsita tekushicilela letisetjentiswa kulesikhatsi salomuhla. Luyabalwa lwati lweSiswati lolutsintsa emasiko, imihambo nemagugu longalutfolela ngekutsi ungene ku-inthanethi noma letinye tinsita tethekhnoloji. Loku kubangwa kubambeleleka nekucindzeteleka kweSiswati lokwenteka ngaphambilini eveni leNingizimu Afrika. Lwati Emaswati lalutfolela njalo kuletinsita ngulolu lwaletinye tinhlanga nelweSilumbi, lokube sekungeta kulenkinga lebukwe ngulolucwaningo, lekuyimbangela yekulahleka kweSiswati emimangweni yesive seMaswati. Kungaleso sizatfu lolucwaningo lubuka emabhuku etindzaba letimfishane njengemphandza lekulondvolotwe kuwo lamasiko, imihambo nemagugu eSiswati ngoba wona atfolakala malula kantsi futsi abuye afundvwe nasetikolweni. Kodvwa noma kunjalo, ngekubona sigaba sentfutfolelo eveni, bantfu bayawugcina baphocelwe kusebentisa letinsita tethekhnoloji, ngako-ke lesiphakamiso sa-Omeluzor kulolucwaningo lwakhe singaphindze sibe siphakamiso nakulolucwaningo loluchutjwako. Emasiko, imihambo nemagugu lokutfolakala kuletindzaba letimfishane teSiswati kungaphindze kulondvolotwe kuletinsita takalokusho kwentela kuhlomulisa nalabo nakwatiko kufinyelela kuleto tinsita.



## 2.5 Lucwaningo ngemasiko, imihambo nemagugu eSiswatini

Intfo lesekungiyona icacile kubacwaningi labanyenti beSiswati kwekutsi sive seMaswati eNingizimu Afrika sibukene nenhlekelele yekulahlekelwa ngemasiko, imihambo kanye naloko lokungemagugu kuso, lekuyinhlekelele lebukene cishe nato tonkhe letinye tive tase-Afrika. Lokungacaci noko sinyatselo lesitsatfwako ekulungiseni loko etikhatsini talomuhla. Lolucwaningo lubuke kutsintsa lapho, ngekutfole umtfombo lolondvolote letinsika temasiko khona tingetushabalala emmangweni wesive seMaswati.

Elucwaningweni lwaFakude (2006) lolunesihloko lesitsi: *Lucwaningo Ngekulahleka Kwemasiko Nemihambo YeSiswati* kuvela kutsi inkholo yebelumbi ibe naso sandla kakhulu ekulahlekeni kwemasiko eSiswati ngoba sebukhona nebufakazi beMaswati lasahamba abhica inkholo yesintfu kanye neyesilumbi. Fakude ungenisa lucwaningo lwakhe ngekuchaza imphilo yeSiswati kusengakafiki belumbi nemphucuko yabo, aphindze achaze nangendlela kufika kwebelumbi kube nesandla ngayo ekucindzeleni imihambo yendzabuko etiveni talabamnyama. Utsi sekuya ngekwandza kushabalala kwenhlonipho lokubangwa kulahleka kwemasiko esiveni seMaswati, kakhulu lusha, kantsi sizatfu saloko utsi yimphucuko nemfundvo yasetikolweni.

Ngalolucwaningo lwakhe Fakude abehlose kuvuselela emasiko esiveni seMaswati. Utsi ukwenta loku ngoba asabona kungatsi ayafiphala. Ngekwenta njalo, Fakude abenenkholelo yekutsi Emaswati atawukhumbula imihambo nemasiko awo esikhatsini salomuhla. Ekufezeni loku, utsetse indlela yekufundza emabhuku, kulalela umsakato kanye nekukhulumisana nebantfu labadzala kwentela kutfole lwati kanye nemibono lejulile ngemasiko, imihambo kanye nemagugu ebuve. Fakude uphakamisa tincomo tekulwisana nalokulahleka kwemasiko esiveni seMaswati. Utsi lwati ngemasiko kufuna lufinyelele kubantfu kantsi letindlela letilandzelako ngito latsi titawusebenta ekufezeni loko:

- kufakwa kwelwati lwemasiko kumtapomabhuku
- kwenta imicimbi yesintfu
- kushicilelwa kwemabhuku afundziswe etikolweni
- kwenta tetfulo kutinkhomfa temikhosi yesive

- kushicilelwa kwemaphephandzaba
- kufakwa kwetinhlelo temasiko emisakatweni

Lokuchumanisa lolucwaningo lwaFakude kulolu loluchubekako yindzaba yelwati lwenzabuko yeBuswati, njengoba kokubili kucwaninga ngekushabalala kwalo. Lolucwaningo loluchutjwako lona lunaba ngekubuka liphuzu lesitsatfu kuletincomo taFakude letilapha ngenhla, kushicilelwa kwemabhuku langafundziswa etikolweni. Njengoba angakachazi Fakude ngetinhlobo temibhalo letingabukwa, lolu loluchutjwako lucwaningo lugcile emibhalweni yetindzaba letimfishane kwentela kubona ligalelo lato ekulondvoloteni nasekufundziseni ngemasiko nemihambo yeSiswati kusive seMaswati. Nguloko-ke lokubhekwe kucilongwa ngulolucwaningo, futsi lekubonakala kungatsi kutawengeta, kufake ligalelo kuloko bekufiswe nguFakude kulolu lwakakhe lucwaningo.

Lubisi (2002), naye uvete kukhatsateka ngekushabalala kwemasiko esiveni seMaswati ngelucwaningo lwakhe lolunesihloko lesitsi 'Kubuka Ngeliso Lelibanti Ligalelo Lemasiko Nenkholo Yebantfu Ekutalweni Kabusha Kwe-Afrika, Kubukwe ngco Sive seMaswati. Kulolucwaningo Lubisi ubuka ligalelo lemasiko, imihambo kanye nenkholo ekubuyiseni sitfunti sebantfu lesebalahlekelwe yindzabuko yabo. Nanoma nje lucwaningo lwakhe lugcile kakhulu esiveni seMaswati, luphindze lubuke naletinye tive tase-Afrika letibukene nenkinga lefanako nalena yeMaswati. Ingani phela utsi kuvuselelwa kwemasiko endzabuko kutawube kusho kuvuselelwa kwelwati lwenzabuko. Loko kutawusita sive sendzabuko ekutseni sitigcabe ngemihambo nemasiko aso. Sikwati nekwetfula nebuciko baso ngekutetsemba eveni nakusitukulwane sakusasa. Lakutfolile Lubisi elucwaningweni lwakhe kwekutsi bantfu labamnyama balahlekelwe ngemasiko abo. Utsi akugcini lapho, batsi balahla abo babe batsatsa aletinye tive, labangawati nalabangawavisisi. Lokusho kutsi bagcina babantfu nje labangenawo umgogodla ngoba bangatati kutsi beme kuphi emphilweni. Lubisi utsi lenkinga ayigcini emimangweni kuphela, kepha yenabela nasetikolweni lapho khona bantfwana bafundziswa ngeSingisi babe bangeMaswati. Kuko konkhe loku, Lubisi usola imphucuko.

Nasaluphetsa lucwaningo lwakhe Lubisi uphakamise kutsi Emaswati kufute abuyele adle ngaloludzala. Utsi tilwimi tasekhaya kufute tisetjentiswe kuwo onkhe emazinga emfundvo ngoba lulwimi lulodvwa nje lusho kukhulu ngemasiko nemihambo yemuntfu.

Lolucwaningo lwaLubisi lweyamene kakhulu nalolu loluchutjwako ngoba lutsintsa Emaswati ngco, kanye nemasiko nemihambo yawo. Intfo langayiphakamisi Lubisi kulolucwaningo lwakhe ngemathulusi langasetjentiselwa kufundzisa nekulondvolota lolwati lwendzabuko kubantfu balomuhla. Lokuhle-ke kwekutsi kulesinye setiphakamiso takhe ucela kutsi labanye bacwaningi balutsatse lolucwaningo lwakhe baluchubele phambili. Ngako-ke, lolucwaningo loluchutjwako lutawenta njalo ngekubuka tindzaba letimfishane teSiswati njengemtfombo longasetjentiselwa kulwisana naletinkinga letitfolakele kulolucwaningo lwaLubisi.

Malangwane (2004), elucwaningweni lwakhe lolunesihloko lesitsi *Lucwaningo Ngenhlonipho kanye Nemitselela yayo Esiveni SemaSwati*, yena ucwaninge ngenhlonipho njengencenye yemihambo yeMaswati kanye nemitselela yayo esiveni seMaswati. Ngalolucwaningo lwakhe Malangwane uveta kubaluleka kwekutinta kweMaswati emihambeni yawo khona angetulahlekelwa yinhlonipho. Ukuveta loku ngoba anenkholelo lenkhulu yekutsi inhlonipho yeyeme emasikweni. Lokusho kutsi umuntfu longenayo inhlonipho ngulolahlekelwe ngemasiko nemihambo yebuve bakhe, kakhulu eSiswatini, ngoba emasiko nemihambo yeSiswati ngiko lokufaka inhlonipho kubantfu beMaswati.

Tinhloso telucwaningo lwaMalangwane kubuka ligalelo lebasakati ekugcamiseni inhlonipho lebonakala ingulebaluleke kakhulu emasikweni esive seMaswati. Akakagcini lapho, kepha uphindze abuke ligalelo lebantfu basemimangweni jikelele ekugcamiseni lenhlonipho, lokufaka ekhatsi emasontfo kanye tikolo. Lolucwaningo lwaMalangwane lusondzelene nalolu loluchutjwako ngekutsi lubuka lomunye wemihambo lebaluleke kakhulu esiveni seMaswati lekuyinhlonipho, nangekutsi letinye tincenye talo titsintsa lamanye emasiko eSiswati. Lokunye lokwenta lolucwaningo lwaMalangwane lubaluleke kakhulu kutsi luvumbulule lwati ngalokubanti ngemhambo wenhlonipho ngekwemongo weSiswati. Ngako-ke lolwati lutawuba lusito lolukhulu ekwesekeleni tingcoco telucwaningo loluchutjwako.

Njengoba Malangwane abuke umhambo wenhlonipho kuphela elucwaningweni lwakhe, loko kwenta lolu loluchutjwako lucwaningo lwehluke kulolu lwakhe ngoba kulo kubukwa emasiko, imihambo kanye nemagugu eSiswati jikelele. Lokusho kutsi kulemibhalo yetindzaba letimfishane letitifundziwe kubukwe nalokunye lokufaka ekhatsi emasiko, imihambo nemagugu esive seMaswati, hhayi nje inhlonipho kuphela.

## 2.6 Sakhiwonchanti setiyori

Lucwaningo luba yimphumelelo ngekusekelwa yitiyori noma sakhiwonchanti lesitsite lesitawuchaza siphindze sicacise ngemcondvo waloko lokwetfulwako. Nayikhetseke kahle itiyori, kufute ikwati kuba nebudlelwane nelucwaningo iphindze yetfule ngalokungaba ngumphumela walo (Wacker, 1998:367). BoGrant na-Osanloo (2015:13) batsi sakhiwo kanye nemcondvo walokwetfulwa lucwaningo kuvisiseka malula uma kwesekelwe yitiyori. Lokusho kutsi sakhiwonchanti setiyori sichaza kancono ngendlela tintfo tisebenta ngayo, kanjalo nangemasu langasetjentiselwa kuhlatiya imtfombo yelwati lolucokelelwe elucwaningweni (Revees et al, 2008:1). Labacwaningi bachuba ngekuveta kutsi, pheceleti:

*A theoretical framework consists of a theory (or theories) that undergirds your thinking with regards to how you understand and plan to research your topic, as well as the concepts and definitions from that theory that are relevant to your topic (ibid.,1).*

Sakhiwonchanti setiyori sifaka ekhatsi itiyori (noma ematiyori) lasekela kucabanga kwakho mayelana nendlela lovisisa ngayo sihloko sakho kanye nendlela lofise kusicwaninga ngayo. Siphindze sisekele emasu kanye netinchazelo kuleyo tiyori, lekungemasu netinchazelo letitsintsana nesihloko sakho (ibid.,1).

Lebakushoko boRevees (*et al*) kutsi lucwaningo lolwakhelwa kutiyori alugudluki emcondwweni loyimbangela yalo. Lucwaningo kumele lweyame kutiyori lesekhakheni locwaningwako naleyetfula ngalokungahle kube ngumphumela walokucwaningwako (Adon, 2018:438).

Ngekusebentisa itiyori uyakwati kutfola imibono yalabanye bacwaningi malungana nesihloko lesicwaningwako, njengemibuto yelucwaningo, inkinga kanye netisombululo (Kivunja, 2018:46).

Lucwaningo luba nesisekelo lesitawenta luviseke kancono ngekwelulwimi lwemkhakha wemfundvo yebucwephe kanye nakulabo labahlelelwe lona. Ngaleso sizatfu, sinyatselo lesibaluleke kunato tonkhe kucinisekisa kutsi itiyori lekhetfwako ingulefanele futsi naletawetfula iphindze ichaze lucwaningo ngalokucacile. Kukhetfwa kwetiyori lechaza iphindze ihlatiye lucwaningo ngendlela leyenetisako kuletsa sisindvo elucwaningweni futsi kulwenta lwemukeleke.

### **2.6.1 I-Afrocentricity**

Lolucwaningo lugcile ekusebentiseni emasu e-Afrocentricity njengendlela yekuchaza emasiko, imihambo kanye nemagugu ebuve bendzabuko njengoba kucuketfwe emibhalweni yetindzaba letimfishane teSiswati. Lena yitiyori leseynesikhatsi isentjentswa emkhakheni wetekucwaninga, futsi ilwa nekubukelwa phasi kwemasiko nemihambo yebantfu bendzabuko, lekuyinkinga lebukwe ngulolucwaningo. Sizatfu sekusetjentswa kwe-Afrocentricity kulolucwaningo kulahleka kwelwati lwendzabuko yeMaswati esiveni seMaswati eNingizimu Afrika, kantsi letiyori ichaza kabanti ngetimo letinjalo kanye netisombululo letifanele. Van der Walt (1997:5) uchaza loku utsi, pheceleti:

*During colonial times a generally accepted idea was that cultural differences are inborn and not acquired. Western people are culturally born to be the masters and Africans are born inferior and destined to remain slaves. White is regarded as civilised, good, beautiful, intelligent and rational. "Black" is regarded as primitive, bad, ugly, unintelligent and irrational.*

Umcondvo lowawemukelwe ngetikhatsi tekutfunjwa kwemibuso ngulona wekutsi kwehlukahlukana ngekwemasiko kuyintfo lotalwa nayo, hhayi loyifundzako. Bantfu basenshonalanga batalelwe kuba babusi kantsi ema-Afrika wona atalelwe kuba tikhotsami futsi alungelwe kuba tiggila. Lokumhlophe kutsatfwa njengalokuphucukile, kuhle, kuyabukeka, kuhlakaniphile futsi kunengcondvo. Lokumnyama kutsatfwa njengalokungakaphucuki, akukalungi, kubi, akukahlakaniphi futsi akunangcondvo.

Kulesicashunwa, Van der Walt utsi ngetikhatsi tekutfunjwa kwemibuso, bantfu labamnyama, kakhulu ema-Afrika, bebatsatfwa njengebantfu labangasilutfo, futsi labangakaphucuki. Belungu ngibo bebatsatfwa njengebantfu labahle, labahlakaniphile nalabaphucukile. Loku kuletsa umcondvo wekutsi indlela lencono yekuphila nguleyo yalabamhlophe. Kulapho-ke ema-Afrika acale khona kulahlekelwa yindzabuko yawo. Loku lokuvetwa ngu-Van der Walt kuliciniso lelivetwa yinkinga yalolucwaningo

loluchutjwako. Kulahleka kwemasiko, imihambo kanye nemagugu eSiswati eNingizimu Afrika kungeyanyaniswa nekubukelwa phasi kwalesive seMaswati ngetikhatsi tahulumende welubandlululo. Lokube sekubanga kutsi Emaswati anganaki lwati lwawo lwenzabuko ngobe asafundziswe ngelwati lweSilumbi sona lesifakwe yonkhe indzawo.

Ngekusho kwaMgbeadichie (2015:1), injongo yekusetjentiswa kwe-*Afrocentism* kuphakamisa lwati lwenzabuko kutsi nalo luhlonishwe njengalolu lwaletinye tive. Ngaletiyori kubukeke kuciniswa kwemihambo, emasiko nemagugu endzabuko kwentela kumisa i-Afrika njengesisekelo selwati kumikhakha leyehlukahlukene (Adeleke, 2015:204). Loku lakuvetako Mgbeadichie kunguloko lokuhloswe ngulolucwaningo loluchutjwako, ngekuftola imitfombo lelondvolote emasiko, imihambo nemagugu eSiswati kwentela kuwabuyisa esiveni seMaswati. Ngekwenta njalo, kuyawube kubuyiswa sitfunti sendzabuko yeMaswati, lekungulenyeye yetinjongo taletiyori, kubuyisa sive sendzabuko kumihambo yaso (*ibid*).

Letiyori ibuye ikhanyise ngemtselela welwati lwaseYurophu emmangweni wesive sendzabuko. Ayigcini ngekukhanyisa nje kuphela, iphindze igceke kusetjentiswa nekugcizelelwa kwelwati lolunjalo esiveni sendzabuko. Nalokutsi bantfu kumele batikhulule ngekwengcondvo emaketaneni elwati lwebekuchamuka (Balakrishnan, 2020:78). Ngekwemcondvo waletiyori, bantfu batfola kukhululeka nekutigcabha ngebuve kanye nemvelaphi yabo, nangekuvunyelwa kutsi baphile ngekwemihambo lechaza bona (Dlamini, 2018:15). Ngalokunjalo, sive sendzabuko naso sitfola kwemukeleka emhlabeni wonkhe, kuphindze kuvikelwe emalungelo emihambo yenzabuko (Chawane, 2016:80).

Kuko konkhe loku lesekuvetwe ngulabacwaningi lapha ngenhla, Burbanks (2010) utsi i-*Afrocentric* ayingsatsatfwa njengetiyori lehlose kususa lwati lwalwamanye ematiyori lafana ne-*Eurocentric*. Kanjalo ayingsatsatfwa kungatsi ngiyo yodvwa itiyori lefanele kulandzelelwa eveni. Burbanks utsi inhloso ye-*Afrocentric* kuvula emehlo ebantfu base-Afrika nelive lonkhana ngekubaluleka kwemasiko, imilandvo, kwati kanye nemisimeto yebantfu base-Afrika, lekutintfo letisaphila nasesikhatsini salomuhla futsi letibuke kulondvolotwa ngulolucwaningo loluchutjwako. Kunesidzingo sekwenta loku ngoba ngekusho kwakhe Burbanks, ema-Afrika aye asuswa kumihambo yawo afundziswa imihambo lemisha, leyehlukile nalengahambisani nawo. Loku kufaka

ekhatsi kususwa kwemagama e-Afrika kufakwe eYurophu, kususwa kwetinkholelo, kucindzetelwa kwetilwimi kanye nemasiko endzabuko kube sekugcizelelwa loko kweYurophu (Burbanks, 2010:13). Lencindzelo levetwa nguBurbanks inanelwa nanguPellerin (2012) elucwaningweni lwakhe lolutsi: *Benefits of Afrocentricity in Exploring Phenomena: Understanding Afrocentricity as a Social Science Methodology*. Kulolucwaningo Pellerin utsi, pheceleti:

*Previous interpretive frameworks used to study Africana phenomena have focused on cultural notions derived from social science disciplines and have therefore concluded that Africana people are innately culturally, politically and economically inadequate and deficient (Pellerin, 2012:149).*

Takhiwonchanti tekuhumusha tangaphambilini letisetjentiselwe kucwaninga tenteko te-Afrika tiye tagcila kumicondvo yetemasiko lesuselwa kumikhakha yetenhlalakahle, ngako tiye taphetsa ngekutsi bantfu be-Afrika banekuntengantenga nakufikwa kutemasiko, tepolitiki kanye netemnotfo (Pellerin, 2012:149).

Lapha kulesicashunwa Pellerin uveta kutsi tindlela tangaphambilini tekuhlathiya imphilo yema-Afrika tatingenako lokuhle letikubikako ngemihambo nekwenta kwema-Afrika. Loku lakushoko Pellerin kuyintfo lesaphila nalomuhla futsi leseyhlahla etingcondvweni tebantfu bendzabuko kangangekuba nabo sebakukholwa loko. Nguleso sizatfu lesiletsa kubaluleka kwe-*Afrocentricity* kwentela kukhanyisela bantfu bendzabuko ngekubaluleka kwemisimeto yabo kanye netetfulo letichaza ngetinjongo taleyo misimeto. Nguloko futsi lokubukwe kufeza ngulolucwaningo ngekutfole umtfofombolo londvolote emasiko, imihambo kanye nemagugu eSiswati kwentela kukubuyisa esiveni seMaswati. Ngekusho kwaPellerin, lesento sibalulekile ngoba kulapho sive sikwati khona kutikhaliphisa ngelwati lolufanele, kantsi nasente njalo sitawube sesiyakwati kuchuba imihambo nemasiko aso ngekuticabha (ibid.,149).

Uma kubukwa tingcoco talabacwaningi labatetfula babe basebentisa i-*Afrocentricity* kanye nembangela yekusungulwa kwayo, kuyatisho kutsi nakulolucwaningo loluchutjwako letiyori ililungele lolucwaningo njengoba nalo luhlose kucilonga emasiko, imihambo nemagugu endzabuko yesive seMaswati. Kushabalala kwaletinsika temasiko emimangweni yesive seMaswati, kakhulu eveni laseNingizimu Afrika, kuchaza kutsi lunyenti lwati Emaswati langenalo malungana nesive sawo lokwenta kube khona kubukeleka phasi kwaletinsika. Ngako-ke kubalulekile kutsi kube khona kubuyiswa nekuchazwa kwelwati lwendzabuko esiveni seMaswati kute

afundziseke nangendzabuko yawo eveni lapho khona kuhlanguhlangu emasiko netinkholelo tebhulanga lobehluhluhlu. Loku kuphumelelisa kusebentisa i-*Afrocentricity* lekuyityori lekhumela emalungelo esive sendzabuko kanye nekuchutjwa kwemihambo yaso.

### **2.6.2 Kuchumana kwetindzaba letimfishane netiyori ye-*Afrocentricity***

Imibhalo yetindzaba letimfishane iluhlobo lwetembhalo lolusetjentiselwa kufundzisa, kakhulu etikolweni, kodwa noma ngabe ngubani lofundza lemibhalo ufanele atfole sifundvo lesitsite. Lemibhalo iba lithulusi lekwedlulisa lwati lolubalulekile kubafundzi bayo. ESiswatini, babhali baletindzaba kuba ngeMaswati latsi nakabhala agcamise tigateko leteyamene nekwenza kweMaswati ngoba kungiyi imphilo labasondzelene nayo. Ngako-ke, kulemibhalo kuba khona kugcama kwemasiko, imihambo nemagugu ebuve beMaswati lokwenza lemibhalo ibe ngulelinye lemathulusi labaluleke kakhulu ekulondvoteni Siswati.

Kukhunjulwe phela kutsi temibhalo ngulelinye lemathulusi lasetjentiselwa kusabalalisa nekulondvolota lwati. Bantfu bayakwati kutfole lwati lolusha naloludzala uma bafundza imibhalo lefana netindzaba letimfishane. Lwati lwendzabuko luyakwati kulondvoloteka, luphindze lufundziswe, luchutjekiselwe phambili kute kufezeke tidzingo tetiyori ye-*Afrocentricity*. Ngaletindzaba letimfishane teSiswati kubukeke kutsi kukhanye tindlela tekwenza kweMaswati lesetitsandza kunyamalala emimangweni yeSive seMaswati. Ngekwenta njalo, Emaswati atawutfole lolunye luhlangotsi lolwehlukile kulolu lematiyori eYurophu lasatsandza kugcama eveni, futsi labukela phasi lwati lwema-Afrika.

### **2.6.3 Kugceka kwetiyori ye-*Afrocentricity***

Njengoba letiyori ye-*Afrocentricity* igcizelela imihambo nemasiko ase-Afrika nje, kufika kwayo kuhambisana nekugceka lokuvela kulabanye bacwaningi labangayemukeli. Ngekusho kwa-Agyeman (1996:7), lesinye setizatfu tekugceka kwaletiyori kutsi labo labayikhankhaselako baloku bashumayela kusetjentiswa kwelwati lwe-Afrika kepha babe bancike kumihambo nemphucuko yeNshonalanga. Sibonelo lesivetwa ngu-Agyeman kutsi, linyenti lebantfu base-Afrika likhonte timoto takalokusho taseNshonalanga, imishado lemhlophe nemafilemu labawabukela kubomabonakudze



aseMelika. Utsi kodvwa ekugcineni baphindze basole iNshonalanga ngetimo tekwehluleka kwe-Afrika, babe bona baloku batitika ngekulingisa kuphila imphilo yaseNshonalanga. Kafishane nje, lapha lomcwaningi uveta kutsi ema-Afrika akakwati kuloku asola lwati lweNshonalanga ngekucindzeteleka kwawo ngoba nawo ayalusebentisa, aphindze azuze kulo. Ngaleso sizatfu, Agyeman ukhombisa kuwugceka lomkhankhaso we-*Afrocentricity* ngoba ancoma imphucuko lechamuka eNshonalanga.

Lenkhulumo ya-Agyeman iyinkhomba yekuphumelela kwetifiso tekutfunjwa kwembuso wesive sase-Afrika. Banyenti bantfu lesebacabanga njenga-Agyeman ngoba nabo sebona imphilo yaseNshonalanga ingulefanele futsi ingulencono. Lakukhohlwako Agyeman kutsi lomkhankhaso we-*Afrocentrism* uhlelelwe kulwisana nako konkhe loku lakubalako. Kuliciniso kutsi imphilo yabaseNshonalanga ibukeka inemphucuko, kepha minyenti imibuto levelako lefaka ekhatsi kutsi uyini umphumela wayo, bobani labazuza kuyo, kubitani kuba nayo, futsi bantfu bayakwati yini kufinyelela kuyo. Lokusebaleni lapha kutsi, kuyo yonkhe lemphucuko yaseNshonalanga, ema-Afrika aphendvuka tiggila lekufute tinkhotsamele tinhlelo tetepolitiki. Nguleso sizatfu lesenta imikhankhaso ye-*Afrocentrism* ibe ngulebalulekile ngoba ihlose kukhulula ema-Afrika kulamaketane ebeNshonalanga. Kufeza loko, ema-Afrika kuyawufuna kutsi abutsisele lonkhe lwati lwawo lwendzabuko lolusekhona kwentela kululondvolota. Nguleso sizatfu lesenta kulolucwaningo kusinywe kulomkhankhaso ngoba ungulokhutsata kubuyiswa kwelwati lwendzabuko kwentela kukhulula ema-Afrika kuto tonkhe timo letiwagcilatako ngetizatfu telwati lweNshonalanga.

Dick (1995), yena uveta kutsi lomkhankhaso we-*Afrocentrism* awusiwo lotimele ngekwawo ngoba tonkhe timiso tawo tinguletisuselwa kumkhankhaso we-*Eurocentric*. Lokusho kutsi ngaphandle kwe-*Eurocentric*, angeke kube khona i-*Afrocentric*. Dick (1995:195) utsi, pheceleti:

*Even as it sets up its opposition with Eurocentrism, Afrocentrism is already behind on points in the first round, as it were, for lack of originality and for merely entering into confrontation with terms which are established already by Eurocentrism. In this reactive stance it simply reverses so-called Eurocentric values, making the positive evaluation negative and the negative positive.*

Ngisho nanayisacaka kuphikisana ne-*Eurocentrism*, i-*Afrocentrism* beseivele isalele emuva ngekwemaphuzu ngobe yona ayinaso sisekelo lesingumsuka, nekutsi nje ingena ngekwewuphikisana kuphela netimiso lesevele tiphakanyiswe yi-*Eurocentrism* kuphela. Kulokuphikisa kwayo, igucula nje lokuhle ikwente lokubi, ibe seyigucula lokubi ikwente lokuhle.

Dick kulesicashunwa uveta kubukela phasi luhlelo lwe-*Afrocentricity* ngoba atsi alunako kutimela, kodwa kusimama kwalo kuncike ku-*Eurocentric*. Lenkhulumo ayinawo emaciniso ngoba tinyenti tigaba letengamele lomkhankhaso we-*Afrocentrism*. Akusiwo umkhankhaso nje lowentelwe kuphikisana ne-*Eurocentric*, kodwa kungumkhankhaso lobuke kugcamisa umlandvo, emasiko kanye neligalelo lema-Afrika emphucukweni yesive sendzabuko. Ngaleso sizatfu, lemikhankhaso lemibili ayikwati kufananiswa ngoba i-*Afrocentricity* yona iletsa luhlangotsi lolukhulumela sive se-Arika. Kakhulu, ngekugcamisa nekukhutsata emasiko nemihambo ye-Afrika, yona letsandza kucinzeteleka ngetizatfu temihambo ye-*Eurocentric* (Montle, 2022:35). Ngako-ke, akusilo liciniso kutsi lomkhankhaso we-*Afrocentrism* ubuke kuphikisa lona we-*Eurocentric* nje kuphela.

Lokugceka lokuvetwa bacwaningi ngeluhlelo lwe-*Afrocentricity* kukhombisa kucinzetelwa kwelwati lwema-Afrika kanye nemakhono awo. Lokuvelako kutsi bacwaningi labageceka i-*Afrocentrism* batsandza kuyicatsanisa netinhlelo te-*Eurocentrism* ngoba batsi tona tincono futsi tinemphucuko. Labakukhohlwako kutsi i-*Afrocentrism* ikhulumela sive lesimnyama, futsi ihlelelwe kuzuzisa sona. Ngekwenta njalo, kusho kutsi kutawulondvoloteka kuphila kwemasiko, imihambo kanye nemagugu aso lesive. Nanoma kukhona lokugceka kwawo lomkhankhaso we-*Afrocentrism*, kulolucwaningo loluchutjwako uyasetjentiswa futsi ungunofanele ngoba kugceka kwawo akuwutsikameti umongo walo. Sizatfu salolucwaningo kubuka kulondvolotwa nekusetjentiswa kwelwati lwendzabuko, loselunyamalala ngetizatfu temphucuko, kantsi i-*Afrocentricity* ichaza kabanti ngetimo letinjalo.

## **2.7 Siphetho**

Lesehluko sibuyekete lucwaningo lwalalabanye bacwaningi lolumayelana nekuvetwa kwelwati lwendzabuko emibhalweni yetindzaba letimfishane, imbangela yekulahleka kwalo, kulondvolotwa kwalo kanye nelucwaningo leseluchutjwe eSiswatini mayelana nelwati lwendzabuko. Kuphindze kwabukwa nemibhalo yakuletinye tive kanye

nemihambo leyehlukile kulena lebukwa ngulolucwaningo loluchutjwako kwentela kutfolala lwati lolujulile ngalesihloko lesicwaningwako. Kubuyeketwa kwelucwaningo ngaletihloko tebacwaningi kukhanyise sigaba lesisihanjiwe, kwaveta nekutsi lolucwaningo loluchutjwako lubaluleke kakhulu ekwengeteni kulesihloko sekulondvolotwa kwelwati lwenzabuko, kakhulu emmangweni wesive semaSwati eNingizimu Afrika.

Lokucacile kulesehluko kutsi linyenti lebacwaningi babe nemiphumela lefanako ngekutfolala kutsi lemibhalo yetindzaba letimfishane ngulenotsile ngelwati lwenzabuko. Ngelishwa, lesehluko sibuye sakhombisa kutsi eSiswatini luseyindlala lucwaningo lolutsintsa kuchumana kwetemibhalo yeSiswati kanye nekuvetwa kwemphilo yeMaswati kuleyo mibhalo, njengemasiko, imihambo nemagugu ebuve beMaswati. Lucwaningo lolutfolakele ludzala futsi lwedlulelwe sikhatsi ngekuhamba nekugucuka kwetikhatsi. Lokube sekwenta kutsi tiphakamiso telucwaningo tingahambisani nesikhatsi lekuphilwa kuso salomuhla. Ngako-ke, lolucwaningo loluchutjwako luhlose kuvala lesikhala ngendlela letawetfula lwati lolutawengeta kusilululwati seMaswati aseNingizimu Afrika futsi lolukhuluma nesikhatsi salomuhla.

Lesehluko siphindze setfula ngesakhiwonchanti se-*Afrocentricity* njengetiyori lelungele kusetjentiswa kulolucwaningo loluchutjwalo. Kwetfulwe inchazelo ngekuniketwa ngulabanye bacwaningi, kwase kwetfulwa ngekweyamana kwalesakhiwonchanti kanye nalolucwaningo loluchutjwalo. Kuphindze kwetfulwa lwati ngelucwaningo lolugceka luhlelo lwe-*Afrocentricity*, kwase kuphetfwa ngekubaluleka kwayo kulolucwaningo loluchutjwako.

## SEHLUKO 3: ISAYENSI YETINDLELAKWENTA

### 3.1 Singeniso

Lesehluko sibuka tindlela kanye nemasu ekucwaninga lokusetjentiswe kulolucwaningo. Ummango welwati lolucwaningwako kanye nemathekhniki ekusampula idatha lasetjentsiwe kuyachazwa. Kutawuphindze kucaciswe nangetindlela letisetjentsiwe tekuhlathiya idatha yelucwaningo, kubuye kwetfulwe nangebucotfo belucwaningo kanye nebungoti bebucotfo lolucwaningo lolugunyatwe ngaphasi kwabo.

### 3.2 Tindlela tekucwaninga

Kowalczyk, 2016 (Njengoba acashunwa nguTecho, 2016:1) utsi tintsatfu tindlela tekucwaninga letetayelekile bacwaningi labangatikhetsela kuto nabachuba lucwaningo lwabo. Utsi kunendlela leyikhwalithethivu (*qualitative*), leyikhwanthithethivu (*quantitative*) kanye nalehlanganisa ikhwalithethivu nekhwanthithethivu. Indlela leyikhwalithethivu ngulena lefaka ekhatsi kuhlatiwa kwelwati lolungasebentisi tinombolo, kodwa lubuke kuhlatiwa lwati lwembhalo wemagama (Bryman, 2008:366). Indlela leyikhwanthithethivu yona ibuka lwati loluchazwa ngendlela yetibalo, yemanani, yebubanti neyekusebentisa tinombolo (Apuke, 2017:41). Kantsi Indlela lehlanganisako yona ngulena lesebentisa ikhwalithethivu nekhwanthithethivu. Ngekusetjentiswa kwaletindlela kuba khona kucilongwa nekuhlatiwa kwedatha yemimango leyehlukene, lokwenta umcwaningi akwati kutfolwa lwati lolunotsile ngesihloko lasicwaningwako (Dawadi, Shrestha & Giri, 2021:27).

Indlela yekucwaninga lotayikhetsa incunyuwa luhlobo lwedatha lofise kuyihlatiwa elucwaningweni lwakho, kantsi indlela ngayinye inekwehluka kuya ngekutsi isetjentiswa kuluphi luhlobo lwelucwaningo, futsi lolukuwuphi umkhakha. Ngaleso sizatfu kubalulekile kutsi locwaningako akwati kukhetsa indlela lefanele letawusetjentiswa ekuchubeni lucwaningo lwakhe (William, 2011:1). Loku kusita kutsi locwaningako ati imitfombo latayisebentisa kanye nendlela layawufinyelela ngayo kuleyo mitfombo, lokungemasu ekucwaninga layanyanise naleyo ndlela yekucwaninga.

### **3.2.1 Indlela yekucwaninga kulolucwaningo**

Lolucwaningo loluchutjwako lona lusebentise indlela leyikhwalithethivu. Mason (1996:123) uchaza luhlobo lwekhwalithethivu utsi, pheceleti:

*... it is an umbrella term for an array of attitudes towards and strategies for conducting inquiry that are aimed at discovering how human being understand, experience, interpret and produce the social world.*

... ligama lelengamela tindlela letahlukene letisetjentiselwa kuchuba lucwaningo lolutawutfole indlela bantfu labavisisa ngayo ummango wetenhlalakahle, kanye nendlela labawubona ngayo, labawuhumusha ngayo nangendlela labawakha ngayo.

Lakushoko Mason kutsi lucwaningo lwekhwalithethivu lungasetjentiswa etimeni lapho kumele kuvisiswe tincenye temphilo kwentela kusombulula tinkinga tetenhlalakahle. Lucwaningo lolusebentisa lendlela yekucwaninga lungulolunemibuto levulekile, lokusho kutsi timphendvulo takhona tiyakwati kwenaba tichazisise (Techo, 2016:3). Loku kwenteka ngekuhlatiya umongo welwati lolucwaningwako (Williams, 2007:67). Haradhan (2018:15) wenanela ngekutsi, ngalendlela leyikhwalithethivu kungahlaliywa umcondvo lotfolakala emagameni, etifombeni, emiculweni, emabhukwini, emaphephandzabeni emafilimini, ebucikweni nakuleminye imikhicito yemasiko, ngaphandle kwekusebentisa tinombolo kanye netibalo.

Lolu loluchutjwako lucwaningo lona lubuka kulondvolotwa kwemasiko, imihambo kanye nemagugu lokutfolakala etindzabeni letimfishane teSiswati letikhetsiwe. Kufundvwe letindzaba letimfishane teSiswati, kwakhetfwa letinelwati lolutsintsa lesihloko, tabe setiyahlaliywa. Lesento sitsatsa lolucwaningo silufake ngaphasi kwendlela leyikhwalithethivu ngoba nakulo kucilongwa kuphindze kuhlatiye umongo wemagama aletindzaba letimfishane letikhetsiwe njengendlela yekutfole emasiko, imihambo kanye nemagugu eSiswati lalondvolotiwe.

### **3.2.2 Sizatfu sekukhetsa indlela leyikhwalithethivu**

Lolucwaningo lusebentise indlela leyikhwalithethivu ngoba letfulwa ngendlela lechazako. Kube khona kuhlatiye kwelwati, kwase kwetfulwa umbiko ngendlela lechaza loko lokutfolakele.

Riessman (1993: njengoba acashunwe nguDrummond kanye naCamara, 2007:24) utsi luhlathiyo lwenkhulumo, njengencenye yelucwaningo lwekhwalithethivu, lufaka ekhatsi luhlathiyo lolutinhlobo letehlukene lapho umcwaningi acilonga kukhula kwembhalo noma indzaba ngendlela lehlelekile. Utsi kubukwa kungeniswa kwayo kanye nekuphetfwa kwayo, kanjalo nenjongo kanye nenhloso yayo. Bacwaningi labasebentisa loluhlobo lwekucwaninga loluyikhwalithethivu banekuhlathiya lwati ngebunjalo balo, bazame kwakha umcondvo lotsite kulo ngendlela yekufakazela lucwaningo lwabo (Lincoln, 2000:3).

Inchubo yekucokelela lwati kulolucwaningo loluchtjwako-ke nayo ikhombisa timphawu teluhlobo lwekhwalithethivu njengoba tichazwa ngulabacwaningi lapha ngenhla. Imiphumela yelucwaningo yetfulwa ngembhalo wemagama lachaza loko lokutfolakele elucwaningweni nakusahlatiywa lemibhalo yetindzaba letimfishane letikhetsiwe. Kungaleso sizatfu lesenta lolucwaningo lungene ngaphasi kweluhlobo loluyikhwalithethivu.

Inhloso yekufundza lemibhalo yaletindzaba letimfishane bekukuvisisa kabanti umongo wemasiko, imihambo kanye nemagugu ebuve beMaswati lokumumetfwe kuto. Natisafundwa letindzaba, bekubukwa kutiphatsa kwebalingisi, tinkhulumo tabo endzabeni, sibekandzaba kanye nalokunye lokuvela endzabeni, lokutjengisa tinsika teBuswati. Lolunye lwati beluphindze lutsatfwe lapho babhali nabalandzisa ngethlakalo endzabeni. Kulapho kugcama khona emakhono abo ekwetfula indzaba leveta letinsika letigadvwe ngulolucwaningo. Natisahlatiywa letindzaba, akubukwangwa lokuhle kuphela, kepha kuhlolwe yonkhe inkhulumo kanye nekulandzisa kwembhali lokutsintsa emasiko, imihambo kanye nemagugu Emaswati. Inhloso bekungasiko kuveta bukhona baletinsika kulemibhalo kanye nekulondvoloteka kwato nje kuphela, kepha kuphindze kucasheliswe sive seMaswati nangemikhuba lengemukeleki, egameni lekuchutjwa kwemasiko kulemibhalo kanye nasemimangweni jikelele. Konkhe loku kwetfulwa elucwaningweni ngendlela letjengisa timphawu tekhwalthethivu.

### 3.3 Kucokelelwa kwedatha

Lucwaningo luba yimphumelelo ngekubutisela lwati noma idatha letawesekela tetfulo talo. Lesento ngiso lesingumgogodla wekucwaninga ngoba buciniso kanye nemphumelelo yelucwaningo kweyame kuso. Nakucwaningwa kusuke kubukwe kucatulula inkinga letsite noma kuvisisa sigameko lesitsite. Ngako-ke, ekufezeni loko, locwaningako kufute abutisese lwati lolwanele, lolutawusebenta njengebufakazi bemiphumela yelucwaningo, lekusento lesibitwa nge-*Data Collection* ngelekubolekwa. Ekuchazeni lesento emkhakheni wetekucwaninga, Kabir (2016:202) utsi, pheceleti:

*Data collection is the process of gathering and measuring information on variables of interest, in an established systematic fashion that enables one to answer stated research questions, test hypotheses, and evaluate outcomes.*

Kubutisiselwa kwedatha ngumhambo wekucokelela nekulinganisa lwati kuloko lokucwaningwako. Loku kwentiwa ngekusebentisa tindlela letihlelekile letivumela kutsi ukwati kuphendvula imibuto yelucwaningo leniketiwe, uhlole imicondvo loyihlongotako, uphindze ucilonge nemiphumela.

Kafishane lomcwaningi utsi lesigaba sekubutisiselwa kwelwati lolutawuhlatiwa elucwaningweni siyindlelanchubo yekucwaninga kuyo yonkhe imikhakha yetebucwepheshe. Utsi bucotfo nekwetsembeka kwelucwaningo kweyame kuso lesigaba. Locwaningako kufute atetayete indlela layikhetsako yekubutisela lwati khona atewulandzela imigomo neticondziso lekubhekeke kutsi tilandzelwe ngaphasi kwaleyo ndlela. Kabir uphindze avete nenjongo yekucokelelwa kwelwati. Utsi, pheceleti:

*The goal for all data collection is to capture quality evidence that then translates to rich data analysis and allows the building of a convincing and credible answer to questions that have been posed (ibid.,202).*

Injongo yato tonkhe tento tekubutisiselwa kwedatha kutfolo bufakazi lobucinile lobutawuphendvuka bunotsitse sigaba sekuhlatiwa kwedatha, buphindze buvumele kwakheka kwetimphendvulo letitsembekako temibuto lebutiwe yelucwaningo (ibid.,202).

Lomcwaningi utsi injongo yekucokelela lwati kutfolo bufakazi lobukholwekako kwentela kuphetsa ngetetfulo letinotsile telucwaningo.

Kulolucwaningo loluchutjwako lwati lucokelelwe ngulolu lwemtfombo wekucala (*primary source*). Lwati lolutfolakele noma lolubutsiselwe lukhishwe emibhalweni yetindzaba letimfishane teSiswati, lapho khona kucilongwe kuvetwa kwemasiko, imihambo nemagugu ebuve beMaswati kulemibhalo. Lolwati kutsiwa lungumtfombo wekucala ngobe kucondvwe kulo ngco, kwacilongwa loko lokushiwo kulemibhalo yetindzaba letimfishane, hhayi lokushiwo ngulabanye bacwanngi ngato (Kabir, 2016:204). Lesento sekusebentisa lwati lwemtfombo wekucala sikhutsata bucotfo kanye nebucwepheshe elucwaningweni futsi sinciphisa kudvungeka kwelwati lolutonyuliwe. Loku kuyavela nakumtapolwati weSaint Mary's University of Minnesota (n.d:1) nakutsiwa, pheceleti:

*Primary sources are first-hand and not interpreted by anyone else, they offer a personal point of view, and are created by a witness of, or participants in, an event (except in cases of historical research written after the fact). Researchers also create primary sources.*

Imitfombo yekucala kushiwo lwati lolutfola kucala lusengakahlatiywa ngumunfu. Lena mitfombo longakwati kutihlatiyela yona ngendlela loyivisisa ngayo, futsi yakhiwa bofakazi, babambilichaza besigameko tsite (ngaphandle kwetigameko telucwaningo lwemlandvo lolubhalwe sekwenteki sigameko). Bacwanngi nabo nekwabo bayayakha imitfombo yekucala.

Lenchazelo yalesikhungo ibufakazi bekutsi lwati lwemtfombo wekucala, luchazwa njengelwati lolusengakacilongwa. Ajayi (2017:2) utsi lwati lwemtfombo wekucala lutsatfwa njengaloluhloselwe kuphendvula loko lokucwaningwako, kantsi lolu lwemtfombo wesibili lona lwesekela tingcogco telucwaningo. Kanjalo nakulolucwaningo loluchutjwako, lukhona lwati lwemitfombo yesibili lolusetjentisiwe njengekuchazwa kwemihambo, kwemagugu nekwemasiko ebuve beMaswati nekuvetwa ngulabanye bacwanngi. Lwati lwemitfombo yesibili alusiyo incenye yemiphumela yelucwaningo, futsi alukeyami etiphakamisweni talo. Iona lusebenta nje kwesekela tingcogco elucwaningweni. Lwati lutawucokelelwa kumagcogco lamatsafu, Umcebo (2004), Magayiwe (1994) kanye neMalangabi (1992).



### 3.4 Ummango welucwaningo

Ummango welucwaningo kusuke kushiwo licembu lebantfu labasetjentiswa njengemfombo welwati lekucondvwe kuwo kute kufezwe tinjongo telucwaningo (Majid,2018:3). Kafishane nje, ngulapho kutawutsatfwa khona idatha letawuhlatiywa elucwaningweni. Ummango kuba ngulabantfu labatawucwaningwa elucwaningweni kute kutfolakale lwati lolutawuphendvula imibuto yelucwaningo luphindze lufeze tinjongo talo. Loku kuvetwa ngubo-Asiamah nalabanye *et al* (2017:1607) nabatsi, pheceleti:

*In researchers' quest to contribute to academic debate and knowledge, they gather data or information from participants. These participants belong to the research population, which is the group of individuals having one or more characteristics of interest.*

Kumitamo yebacwaningi yekufaka ligalelo kutingcogco tetemfundvo nelwati lwebucwepheshe, bacwaningi bacokelela lwati noma idatha labayitfola kubabambilichaza, lekulicembu lelitsatfwa njengencye yemmango lotsite locwaningwako. Lowo mmango kufute ube ngulonetimphawu letifana netaloko lokucwaningwako.

Labacwaningi baveta kutsi bantfu lababambe lichaza ngibo laba lesibabita ngemmango, futsi ngibo lekubukeke kutsi lwati lwelucwaningo luphume kubo. Lokubaluleke kakhulu lokuvetwa ngulabacwaningi kutsi labo bantfu kufute babe ngulabatsintsekako elucwaningweni loluchutjwako.

Kubalulekile kuveta-ke kutsi uma kukhulunywa ngemmango, kusuke kungakhulunywa ngebantfu kuphela. Ummango kungaba noma ngabe yini lengaphenywa, icwaningwe noma ihlatiywe ngetizatfu tekufeza tinjongo telucwaningo (Mohsin, 2016:10). Umcwaningi uyakwati kwakha umongo welucwaningo khona lungetunhlanhlatsa, kodwa lugcile kuphela kuloko lokubalulekile (Casteel & Bridier, 2021:343).

Lolucwaningo loluchutjwako lona lucwaninga ummango wetindzaba letimfishane teSiswati esikhundleni saletinye tinhlobo tembhalo letikhona eSiswatini, letifaka ekhatsi: emanoveli, imidlalo kanye netinkondlo. Tikhona-ke tizatfu letente umcwaningi wakhetsa tindzaba letimfishane teSiswati njengemmango locilongwako kulolucwaningo. Leto tizatfu kubhekeke kutsi tivele kulesigaba sesehluko.

### **3.4.1 Sizatfu sekukhetfwa kwemmango wetindzaba letimfishane**

Lolucwaningo lukhetse kucilonga ummango wetindzaba letimfishane ngoba umcwaningi utibone tinguletifanele. Sizatfu sekukhetsa ummango wetindzaba letimfishane ngulendlela lemibhalo yakheke ngayo nekutsi iyancomeka kulena leminyane. Kwekucala, kubukwe kwekutsi lemibhalo iyafundvwa etikolweni, Emaswati asakwati kufinyelela kuyo, kakhulu lusha lwesive seMaswati njengoba kukhatsatekwe ngalo kakhulu kulolucwaningo. Ngabo bantfu lababukene nenhlekelele yekulahlekelwa ngemasiko, imihambo kanye nemagugu lokuchaza imvelaphi yabo. Ngako lwati lolufana nalolu lubalulekile kubo kwentela kubagcinela indzabuko yabo.

Kwesibili lokubukiwe kwekutsi lemibhalo yetindzaba letimfishane iyakwati kwetfula indzaba lephelele ngalokufisha . Kukhunjulwe phela kutsi esikhatsini salomuhla bantfu abasakutsandzi kucitsa sikhatsi lesinyenti bagcolotele incwadzi. Ngako-ke bufisha baletindzaba benta kutsi lofundzako angaphelelwa lutsandvo kodvwa atfole lwati kanye nekutfokomala ngesikhashana.

Kwesitsatfu, invamisa emagcogco emibhalo yetindzaba letimfishane abhalwa ngekuhlanganyela. LUGCogco lulunye lungabhalwa babhali labangetulu kwamunye. Loku yintfo lebalulekile kulolucwaningo loluchutjwako ngoba kusho kutsi uyakhula umtsamo welwati lolucwaningwako, kantsi nelwati lwebabhali luvetwa ngekwehlukana kwabo. Ingani nanoma lababhali bangeMaswati nje futsi bachutjwa lisiko linye, tindlela labetfula ngato lolo lwati emibhalweni yabo ngete tafana ngoba bangakakhuleli etigodzini letifanako. Ngako-ke kulindzelekile kutsi labanye babhali bakhombise kuba nelwati lolubanti nalolujulile kunalabanye.

Letizatfu letintsatfu lesetichaziwe ngito letente kwatsatfwa imibhalo yetindzaba letimfishane njengemmango welwati lolucilongwa kulolucwaningo loluchutjwako.

### **3.5 Kusampulwa kwedatha**

Kuyinchubo yekucwaninga kutsi nasutfole ummango lotawucwaninga ube sewubuka indlela yekusampula lelungele lucwaningo lwakho. Bhardwaj (2019:158) uchaza sento sekusampula utsi ngumhambo wekukhetsa incenye kubantfu noma emacembu emmango locwanigwako kwentela kufeza tinjongo telucwaningo. Shukla (2020:1) utsi lucwaningo lolukhetse kahle ummango walo lwenta kube lula kutsi umcwaningi akwati

kusampula umtsamo lofanele, lotawuba nemiphumela lengakwati kumela ummango wonkhe locwaningwako.

Lokugcamile kuloku lokuphawulwa boBhardwaj naShukla kutsi akusiko konkhe lokufuna kutsatfwe uma kuchutjwa lucwaningo, kepha kuba nguloko lokubalulekile lokumacondzana nelucwaningo. Umtsamo losampulwako ucwaningwe utsatfwa njengalomele ummango wonkhe locwaningwako. Umphumela lotawutfolakala lapho utsatfwa njengemphumela lobewutawutfolakala uma kucwaningwa wonkhe ummango lokhona (EBN, 1999: 68). Lokufuna kucashelwe kuloku kutsi, umtsamo losampulwako kufute ucilongwe ngeliso lelibukhali, kubukisiswe tonkhe tinhlangotsi njengoba lwati lolutfolakala kuwo lomtsamo ngilo lolutawuba siphetfo selucwaningo.

Sharma (2017:749) utsi kusabalulekile nekuhlola lonkhe lwati lolumayelana naloko lokucwaningako khona umcwaningi atawuba nesiciniseko ngemiphumela yelucwaningo lwakhe. Loku kufakazelwa nangu-Oribhabor (2019:2) nakatsi lucwaningo kumele lukholwakale lube nemtsamo lowenele welwati losampulwako. Ingani phela kusampulwa kwemtsamo lomncane welwati kungahle kubange kutsi lucwaningo luhluleke kuvumbulula imininingwane lebalulekile naleyenele (Singh & Masuku, 2013:124). Ngako kubalulekile kusampula lwati kanye nemmango lofanele nalowenele uma kuchutjwa lucwaningo.

Ekugwemeni lenkinga levetwa boSingh /*et al*, Tongco (2007:147) utsi uma ukhetsa indlela yekusampula lwati, umbuto welucwaningo ngiwo lobaluleke kakhulu ekutsatseni sincumo mayelana nendlela lengasetjentsiwa. Utsi intfo lekufute inakisiswe ngumtsamo welwati. Kuyenteka lesinye sikhatsi lube lunyenti kakhulu lwati lolutfolakele, ngako kucilongwa kwalo lonkhe ngeke kube yintfo lelula, ngaleso sizatfu kunesidzingo sekusampula kuphela lwati lolusondzelene nelucwaningo (Stratton, 2021: 373). Ngekuholwa ngumbuto welucwaningo kanye netinjongo talo, locwaningwako utawukwati kugcila kuphela kuloko lokweyamene nelucwaningo lwakhe nakasampula lwati latalusebentisa.

### 3.5.1 Tindlela tekusampula idatha

Tinyenti tindlela tekusampula lwati lokungakhetfwa kuto uma kuchutjwa lucwaningo. Loku kuya ngekutsi lucwanigo lubukeni nekutsi lucilonga ummango lonjani. Taherdoost (2016:20) uveta nati tindlela tekusampula lwati uma kuchutjwa lucwaningo ngendlela leyikhwalithethivu:

- Indlela yekusampula nge-*quota*, yona lengabuki ummango kodvwa ibuka kutsi emacembu lacilongwako atonyulwa ngalokulinganako. Lapha lwati lolucwaningwako lukhetfwa ngekutsi kucalwe kubukwe tigaba letilindzelekile kucala, lekungaba bulili, iminyaka kanye nalokunye. Loku kwentelwa kutsi lwati lwelucwaningo lukhetfwe noma lutonyulwe ngalokulinganako.
- Indlela ye-*snowball*, isebenta ngekutsi kucale kutfolakale incenye letsite yemalunga emmango locwaningwako. Leyo ncenye ngiyo lekumele isho kutsi angatfolakala kuphi lamanye emalunga alowo mmango langacwaningwa.
- Indlela yekusampula lwati ngekukhetsa lokulula (*convenience sampling*). Lapha bacwaningi bakhetsa ummango locwaningwako ngoba kusuke kulula kufinyelela kuwo. Lendlela utsi ikahle ngoba ayinatindleko futsi ayinamkhawulo ekucwaningeni.
- Indlela yekusampula lwati ngekwenhloso (*purposive sampling*). Lapha ummango locwaningwako ukhetfwa ngenhloso ngoba unika lwati loludzingekile elucwaningweni.

Tonkhe letindlela tekusampula lwati letibalwe lapha tingasetjentiswa uma kuchutjwa lucwaningo, kakhulu lucwaningo lolusebentise indlela leyikhwalithethivu. Ngako-ke lolucwaningo loluchwatjwako lusebentise yinye yaletindlela kwentela kucilonga idatha yalo. Indlela yekusampula lesetjentisiwe kulolucwaningo ngulena yekusampula lwati ngenhloso.

### 3.5.2 Indlela yekusampula kulolucwaningo

Njengoba lolucwaningo lucilonga imibhalo yetindzaba letimfishane teSiswati nje, minyenti imibhalo yetindzaba letimfishane letikhona eSiswatini futsi letikhuluma ngetingcikitsi letinyeti letehlukene. Letinye taletingcikitsi atitsintsani nesihloko salolucwaningo. Ngaleso sizatfu, lolucwaningo alukwati kutisebentisa tonkhe leto tindzaba. Kutsetfwe kuphela leto letitsintse emasiko, imihambo kanye nemagugugu

eSiswati, lekusihloko lesicilongwako kulolucwaningo. Nguleso sizatfu lesente lolucwaningo loluchutjwako lwasebentisa indlela yekusampula ngenhloso ngoba ngayo kusampulwa kuphela loko lokufanele, lokweyamene nelucwaningo.

### **3.5.3 Sizatfu sekukhetsa indlela yekusampula ngenhloso**

Ngekubona inchazelo yetindlela tekusampula lwati lapha ngenhla, kuyacaca kutsi lolucwaningo loluchutjwako lulungelwe yindlela yekusampula ngekwenhloso (*Purposive sampling*). BoLeedy na-Omrod (2005:206) bachaza indlela yekusampula lwati ngekwenhloso njengendlela levumela kucilongwa kwemango losampuliwe walabayincosana. Loluhlobo luyithekhnikhi lesetjentiswa ngumcwaningi lapho khona atikhetsela lwati lafuna kulucilonga ngoba alubona lumumetse loko lakudzingako (Dolores bana-Tongco, 2007:147). Nakusampulwa ngekwenhloso kusuke kucondvwe kuleto tincenye temmango lokucatjwanga kutsi ticuketse lwati lolukhulumisana netinjongo telucwaningo, tiphindze tiphendvule nemibuto yelucwaningo (Bhardwaj, 2019:161). Nguleto tizatfu letente nalolucwaningo loluchutjwako kutsi lutsatse indlela yekusampula ngekwenhloso ngoba kulo kucilongwa imibhalo yetindzaba letimfishane letikhetfwe ngenhloso yekugcamisa sihloko selucwaningo, lekungemasiko, imihambo kanye nemagugu ebuve beMaswati.

### **3.5.4 Umtsamo losampulwako**

Kulommango wetindzaba letimfishane letikhona eSiswatini, lolucwaningo loluchutjwako lusampule letilishumi nakubili kuphela letigcamisa tingcikitsi temasiko, imihambo kanye nemagugu ebuve beMaswati njengekwesihloko salolucwaningo. Letindzaba letimfishane letilandzelako titonyulwe ngekwenhloso kwentela kucilongwa kulolucwaningo loluchutjwako:

- Bucitseke Bugayiwe (Mavuso, 1994, 74)
- Kunjalo ke Batukulu, M.S Mbuyane (Shongwe, 1994: 58)
- Inkhatsa Yenkhanga (Mbuyane, 1994:46)
- Umtsala (Thwala, 1994:34)
- Umtsimba WaLomtsimba (Thwala, 1994:28)
- Utsi Umnaketfu Angikulandze (Khanyile, 2004:42)

- Kwahlwa Libalele (Thwala, 2004:112)
- Chamu Longavinjelwa (Malangwane, 2004:1)
- Umjingi Udliwa Yinhlitiyo (Malangwane, 2004:23)
- Liphephandzaba (Thwala, 2004:118)
- Sijeziso (Mongwe, 1992:19)
- Ngiyawucocela Batukulu Bami (Mongwe, 1992:75)

Letindzaba titonyulwe kumagcogco lamatsatfu lakehlukene, Umcebo (2004), Magayiwe (1994) kanye neMalangabi (1992).

### 3.6 Kuhlatiywa kwedatha

Naselucokelelwe yonkhe idatha lecwaningwako, kwasampulwa nemtsamo lofanele, lokulandzelako kutsi ihlatiywe ngendlela letawusita ekutfoleni imiphumela kanye netimphendvulo temibuto yelucwaningo (Flick, 2014:3). Inkholelo lekhona kutsi lucwaningo lolubhaleke kahle ngulolo lolutawuchaza ngalokucacile nangendlela levisiseka kancono kutetsamelilwati (Huggins & Johnston, 2015:4). Ingani emkhakheni wetekucwaninga kuvetwa imicondvo lemisha, kuvunjululwe nelwati lolusha lolutawuba lusito emmangweni lotsite walabatsintsekako. Ngekwenta njalo, luyandza lwati lwetebucwepheshe naloluchaza kabanti ngetimo letehlukahlukene kanye nalolusombulula tinkinga emikhakheni lecwaningwako. Konkhe loku kuyintfo lefezeka kuphela ngekuhlatiya idatha lecokelwe elucwaningweni.

Uma kuchutjwa lucwaningo, ngendlela leyikhwalthethivu, lunyenti lwati lolucokelwako lubuye luhlatiywe ngendlela yekuhlunga loko lokuphendvula imibuto lebutwa lucwaningo. Ngekusho kwaCresswell (2014:45) utsi, pheceleti:

*Researchers make interpretations of the statistical results, or they interpret the themes or patterns that emerge from the data. In some forms of research, both quantitative and qualitative data are collected, analyzed, and interpreted.*

Bacwaningi bahumusha imiphumela yaletu tibalo, noma bahumushe tingcikitsi noma emaphethini latawuvela kudatha lecwaningwako. Kuletinye tinhlobo telucwaningo, kuba nekucokelwa kwato totimbili tinhlobo tedatha, ikhwalthethivu nekhwanthithethivu, tibe setiyahlatiywa tiphindze tihunyushwe.

Lakuvetako lomcwaningi kutsi lwati lolucokelelwe alugcini ngekuhlungwa kuphela, kepha luphindze luhlaliywe kuhunyushwe nemongo walo. Kulo kuphindze kwakhiwe tindzima letihlelekile, letiphendvula imibuto yelucwaningo ngalokubanti (Lacey & Luff, 2009:6). Lokuvunjululwako kucatsaniswa nelucwaningo lwalabanye loluchutjwe ngaphambilini kwentela kutsi kube nesisindvo kanye nekukholweka kulabalufundzako.

### **3.6.1 Indlela yekuhlaliya kulolucwaningo**

Teherdoost (2020) ubala tindlela letisitfupha letingasetjentiswa bacwaningi nabahlaliya idatha. Utsi kunaleyi-*descriptive*, *exploratory*, *inferential*, *predictive*, *explanatory*, kanye nendlela ye-*Mechanistic* (Teherdoost, 2020:2). Kuto tositfupha letindlela, lolucwaningo loluchutjwako lusebentise indlela ye-*Inferential* ngoba lendlela ihloselwe kuhlaliya umtsamo lomncane wemango locwaningwako kwentela kwakha siphetho lesitawungamela ummango wonkhana (ibid.,2). Lokusho kutsi kulomtsamo wetindzaba letifishane letisampuliwe, imiphumela letawutfolakala ngekuhlaliywa kwato itawukwati kukhanyisa ngemango wonkhe wetindzaba letimfishane teSiswati. Kantsi kuto leti letikhetsiwe kuhlaliywe umongo wetinkhulumo tebalingisi kanye netigigaba letivela kulemibhalo yetindzaba letimfishane letisampulelwe lolucwaningo.

Tindzaba letimfishane letihlaliywe kulolucwaningo tinguletibhalwe bongwceti betembhalo yeSiswati labehlukahlukene, boThwala JJ, Mbuyane MS, Malangwane BB, Khanyile BS, Mongwe TM kanye naMavuso MP. Luhlaliyo lwetfulwa ticashunwa letiphuma kulemibhalo kwentela kusekela ingcoco netetfulo telucwaningo. Lokubukwako kutsi, alondvolotiwe yini emasiko, imihambo kanye nemagugu eSiswati kulemibhalo. Kuphindze kubukwe nekutsi bantfu labafundza lemibhalo bayakwati yini kuhlomula ngemvelaphi yabo kwentela kuyilondvolota nekuyedlulisela phambili kusitukulwane ngesitukulwane kanye nangaletinye tindlela letitawunconywa lucwaningo kusehluko sesihlanu. Idatha itawuhlaliywa, ihlelwe ngalokulandzelako: emasiko, imihambo nemagugu ebuve beSiswati. Loku kubalulekile ngoba kwenta lucwaningo luhleleke lube sezingeni lelifanele (Dawadi, 63:2020).

### 3.8 Bucotfo belucwaningo

Lolucwaningo lutawusebentisa tincwadzi nalamanye emadokhumenti, ngaloko-ke kubalulekile kutsi luchutjwe ngendlela lenebucotfo. Wiles (2013:4) utsi bucotfo bungatsatfwa njengeligala letebuciko lelibuke imibuto lephatselene nekwetsembeka. Loku kufaka ekhatsi kuvikelwa kwesitfunti saloko lokucwaningwako kanye nelwati lolutawutfolwa kummango locwaningwako (Fouka & Mantzorou, 2011:3). Uma kunebantfu labatawucwaningwa, kufute kuhlonishwe imininingwane yabo, futsi konkhe lokwentiwa lucwaningo lokutsintsana nabo kufute kwentiwe ngemvumo yabo kucala. Loku kuvela enkhulumeni yaboDooly, Moore naVallejo (2001:351) nabatsi, pheceleti:

*This is, of course, directly linked to informed consent. Subjects in a study have a right to know enough about the study in order to decide whether they want to participate in the study. In the case of minors, parental permission (often through the schools) should be obtained.*

Loku kuhambisana nemvumo yekucaciseleka. Babambilichaza elucwaningweni banelilungelo lekutfola lwati lolwanele ngalolucwaningo loluchutjwako kuze batewutsatsa sincumo sekutsi bayafuna yini kuba yincenye elucwaningweni noma cha. Uma ngabe babambilichaza kubantfwana labasebancane, kutawudzingeka imvumo yemtali kucala (ivamisa loku kwenteka ngekucelelwa sikolo).

Labakuvetako labacwaningi kutsi babambilichaza elucwaningweni banelilungelo lekwati kabanti ngaloko lokuchutjwa ngelucwaningo. Nakubantfwana, kufute kutfolwe kucala nemvumo yebatali. Nakwentiwe njalo, kutawuba nesiciniseko sekutsi lucwaningo luchutje ngebucotfo, akukaphulwa imitsetfo kwalinyatwa nemalungelo ebantfu labayincenye.

Akugcini lapho, boSaravanakumar banaRadha (2022:15) batsi bacwaningi kufute baphindze bacaphele kakhulu naku lokulandzelako ekucwaningeni kwabo khona bangetuphula timiso tebucotfo belucwaningo:

- **Kutakhela idatha ubese uyetfula njengembiko welucwaningo lwakho** – batsi lesento asemukeleki kumkhakha wekucwaninga, futsi bacwaningi abakavumeleki kugucula lwati labalutfole nabacwaningako, kodvwa kufute letfulwe njengoba lunjalo.



- **Kugucula idatha yelucwaningo** – batsi nawente njalo lucwaningo alubi nabo bucotfo ngoba loko lokwetfulwako kusuke sekungesilo liciniso mbamba. Ngaleso sizatfu, lesento sephula timiso tebutotfo belucwaningo.
- **Kweba umsebenti walabanye uwente wakho** – batsi loku kusho kutsatsa umsebenti walabanye uwufake elucwaningweni lwakho ngaphandle kwekuveta umtfombo lapho uwutsetse khona kanye nebanikati bawo. Batsi lesento naso asemukeleki futsi sikhomba kutsatsela phasi umkhakha wetekucwaninga.

Lolucwaningo loluchutjwako lukucaphele konkhe loku lokwetfulwa ngulabacwaningi malungana nebutotfo belucwaningo, futsi luyihloniphe yonkhe imigomo netimiso tekucwaninga letetfulwe ligala lebutotfo belucwaningo eNyuvesi. Sicelo sekugunyata kuchutjwa kwalolucwaningo sentiwe, semukelwa. Ngako lolucwaningo luchutjwa ngekwetimiso taleso sicelo.

Ligunya lekuchutjwa kwalolucwaningo liniketwe ngaphasi kwebungoti lobuncane. Lolu lucwaningo lolungasebentisi bantfu noma tilwane njengencye yedatha. Ngaleso sizatfu, buncane bungoti lobeyanyanise nalo malungana nekwephula timiso tebutotfo bekucwaninga. Kusetjentiswe emabhuku etindzaba letimfishane teSiswati njengemtfombo lotawusetjentiselwa kutfola idatha, futsi onkhe emabhuku lasetjentsiwe atfulwe ngalokucacile kanye nebagcogceli bawo, kanjalo nebabhali baletindzaba letimfishane letitfolwe kuwo. Lonkhe lwati lwemtfombo wesibili nalo luvetiwe neminingwane yalo njengendlela yekugwema kukopa nekusebentisa imicondvo yalabanye babhali nebacwaningi njengeyami. Yonkhe imitfombo lesetjentsiwe yetfuliwe ngekhatshi etingcocweni telucwaningo, kanjalo naseluhlwini lwemitfombo lesetjentsiwe njengendlela yekwemukela emagalelo alabanye bacwaningi labalusito kulesihloko lesicwaningwako.

### **3.9 Siphetfo**

Lesehluko sendlale ngetindlela kanye nemasu ekucwaninga lasetjentsiwe kulolucwaningo. Indlela yekucwaninga lekhetsiwe ngulena yekhwalthethivu, kantsi kuyo kutsetfwe ummango wetindzaba letimfishane teSiswati lekutawusampulwa kuto ngendlela yekusampula ngenhloso kwentela kutfola leto leticondzene nesihloko selucwaningo. Indlela yekuhlathiya lebonakele ilungele lolucwaningo ngulena yekuhlathiya umongo noma inshokutsi lemumetfwe kuletindzaba letimfishane.

Lesehluko siphindze saveta nekubaluleka kwekuchuba lolucwaningo ngebucotfo lapho khona kuchazwe bungoti bebucotfo lolucwaningo lolugunyatwe ngaphansi kwabo. Kuchazwe netintfo lekufute tinakwe khona lucwaningo lungetuphula timiso tebucotfo belucwaningo.

## **SEHLUKO 4: KUHLATIYWA NEKUHUNYUSHWA KWEDATHA**

### **4.1 Singeniso**

Lesehluko sicilonga imibhalo yetindzaba letimfishane njengoba titfolakala kumagcogco eSiswati lakehlukahlukene. Emagcogco lacilongwako ngunankha lalandzelako: Umcebo (2004), Magayiwe (1994) kanye neMalangabi (1992). Kutawuhlatiywa tindzaba letimfishane ngekwetindzima letibuka emasiko, imihambo kanye nemagugu ebuve beMaswati. Ngekwenta njalo, lolucwaningo lutawukwati kubona umtsamo wekulondvoloteka kwaletinsika kulemibhalo, njalo lube seluyakwati kuphetsa ngekwetfula lokutfolakele nakusahlatiywa lemibhalo.

### **4.2 Kwetfulwa kwedatha lecwaningwako**

Kubalulekile kutsi umcwaningi abe nelwati ngedatha lakafise kuyicwaninga kanye nekuyivisisa ngalokucacile khona tetfulo takhe titewuba nguletikholekako (Babajide, 2022:2). Lapha kwetfulwa kabanti idatha letawucilongwa ngekutsatfwa kumagcogco etindzaba letimfishane teSiswati. Ngiyo ledatha letawuhlatiywa kwentela kufeza tinjongo telucwaningo.

#### **4.2.1 Idatha lecwaningwako**

Letindzaba letimfishane letilandzelako titsetfwe elugcogcweni lwaMagayiwe (Shongwe, 1994), kantsi tiyincenye yaleto letitawakha luhlatiyo elucwaningweni:

##### **4.2.1.1 Bucitseke Bugayiwe, M.P Mavuso (Shongwe, 1994:74)**

Kulendzatjana kwendlalwa ngekubaluleka kwelisiko lekulobola kubatali bemntfwana wentfombatane lelotjowako, kakhulu kuyise wayo. Lendzatjana iphindze ikhanyise nangendlela lekubukeka ngayo emmangweni lapho nawutfolela kutsi umuntfu sewuhleti sikhatsi lesidze angateki noma angatekwa. Kuyo lendzaba kuphindze kuvetwe nalomunye wemihambo leyetayelekile eSiswatini, lekubugagu beMaswati bekubongelela.

#### **4.2.1.2 Kunjalo ke Batukulu, M.S Mbuyane (Shongwe, 1994: 58-65)**

Kulendzatjana kwendlalwa ngekubaluleka kwetibongo netinanatelo teSiswati. Kuyo kuvela nebungoti bekuganana ngaphandle kwekubutana indzabuko lapho nitelwe khona. Lendzatjana ilondvolote lwati ngemisimeto yeSiswati lephatselene netinanatelo kanye nekwendza ngeSiswati.

#### **4.2.1.3 Inkhatsa Yenkhanga, M.S Mbuyane (Shongwe, 1994:46)**

Kulendzatjana kwendlalwa ngekuchumana kwemasiko eSiswati, emalobolo, umngcwabo kanye nelisiko lekuzila, lapho khona kuvela kwekutsi umfelokati akakwati kwembatsa inzilo abe angakalotjolwa. Lendzatjana iphindze ifundzise ngekutsi nasesentekile sigameko lesinjalo, ngutiphi tinyatselo lekufute titsatfwe khona kutewulungiseka simo. Kodwa kunako konkhe, lendzaba yecwayisa kakhulu ngebungoti bekungalandzeli emasiko nemihambo yeSiswati, njengekuhlala nemunfu ungakamloboli.

#### **4.2.1.4 Umtsala, J.J Thwala (Shongwe, 1994:34)**

Kulendzatjana kuvetwa kubaluleka kwelisiko lekulobola kumajaha lasakhulile langeMaswati. Kuphindze kucwayiswe ngekutsi nasewutawucala luhambo lwemalobolo, kubalulekile kutsi umati ngalokuphelele umlingani wakho kanye nalapho awakudzabuka khona ngoba bunyenti bungoti lobungakuvelela nawungakenti njalo. Lendzatjana iphindze igcamise netibongelelo tebujaha njengebugagu belisiko nemihambo yeSiswati.

#### **4.2.1.5 Umtsimba WaLomtsimba, J.J Thwala (Shongwe, 1994:28)**

Kulendzatjana kwendlalwa ngelisiko lemtsimba, lekulisiko lelandvulelwa lisiko lemalobolo eSiswatini. Kuchazwa kabanti ngemisimeto leyenteka kulomsebenti weSiswati kanye nangemhambo wekuchutjwa kwayo, lekufaka ekhatsi nemvunulo kanye nemigidvo yeSiswati. Kugcanyiswa sintfu kubuye kukhonjiswe nekubaluleka kwemmango netihlobo temndeni ekwententi lomsebenti ube yimphumelelo.

Letindzaba letimfishane letilandzelako titsetfwe elugcogcweni lweMcebo (Mkhatshwa, 2004), kantsi nato tiyincenye yaletu letitawakha luhlathiyo elucwaningweni:

#### **4.2.1.6 Utsi Umnaketfu Angikulandze, B.S Khanyile (Mkhatshwa, 2004:42)**

Kulendzatjana kuvetwe buciko bekubongela lekungumhambo lowetayeleke kakhulu esiveni seMaswati. Kuvela indlela tibongelelo tisetjentiswa ngayo eSiswatinini kanye netintfo letingabongelwa, lekungaba yimvelo, tento letihle, kutichenya kanye nemphumelelo. Lendzatjana iphindze ivete nangemihambo yeSiswati lefana nekuvuselana ngekwemongo weSiswati.

#### **4.2.1.7 Kwahlwa Libalele, J.J Thwala (Mkhatshwa, 2004:112)**

Kulendzatjana, *Kwahlwa Libalele*, kwendlalwa ngemhambo lobaluleke kakhulu futsi lohanjiswa phambili esiveni seMaswati, lekungumhambo wenhlonipho. Lendzatjana iveta indlela bantfu lekufute batiphathse ngayo emmangweni wesive seMaswati, labadzala nalabancane. Kuphindze kuvetwe naloko lokuzuzwa bantfu ngenhlonipho, kanye nesigaba labaphiwa sona ememangweni ngekutsi bahloniphe nje kuphela. Kwekugcina, lendzatjana iphindze ikhanyise ngalokufisha ngetimbangela tekulahleka kwalomhambo wenhlonipho emimangweni, lekufaka ekhatsi kuhlala ndzawonye kwetive letehlukene kanye nekukhulela etindzaweni letitsite.

#### **4.2.1.8 Chamu Longavinjelwa, B.B Malangwane (Mkhatshwa, 2004:1)**

Kulendzajana kukhulunywa ngelisiko lekulobola ngetinkhomo tekubolekwa. Kodwa lokugcama kakhulu secwayiso umbhali lafise kusedlulisa ngemhambo longanambitseki kulelisiko. Lomhambo ufaka ekhatsi kwetsembisa ngekukhokhela leto tinkhomo ngemntfwana wentfombatana uma ngabe angasakwati kugcina setsembiso loyo lobolekako. Kulendzatjana kufundziswa ngetinkinga letingaba khona nakuchutjwa lisiko lemalobo, kantsi kuphindze kuvetwe nemikhuba lengemukeleki lechutjwa ngeligama lelisiko leSiswati. Lendzatjana iphindze yetfule ngemphilo yasekhaya leSiswati.

#### **4.2.1.9 Umjingi Udliwa Yinhlitiyo, B.B Malangwane (Mkhatshwa, 2004:23)**

Kulendzatjana kugcanyiswa umhambo wenhlonipho kanye nekubaluleka kwenhlonipho, kakhulu kuhlonishwa kwemuntfu lomdzala. Kuphindze kuvetwe nelisiko lekuteka kanye nalekulindzeleke kutsi ukwente nawulijaha ngaphambi kwekuba uteke loyo losombone njengalolungele kuhlala naye.

#### **4.2.1.10 Liphephandzaba, J.J Thwala (Mkhatshwa, 2004:118)**

Kulendzatjana kwetfulwa ngaleminye yemihambo yeSiswati, umhambo wekuvusela ngeSiswati. Kuyo kuvela tindlela letehlukene tekuvuselana ngeSiswati, letikhomba kusebenta ngekwehlukana kuya ngekwehluka kwetimo. Tindlela tekubingelela bontsanga, bantfu labadzala, tikhulu nalabanye. Tibonelo talomhambo tivala ngalokucacile kulendzatjana futsi titawucashunwa tihlatiywe elucwaningweni.

Letindzaba letimfishane letilandzelako titsetfwe elugcogcweni lweMalangabi (Mongwe, 1992), nato tiyincenye yaletu letitawakha luhlatiywe elucwaningweni:

#### **4.2.1.11 Sijeziso (Mongwe, 1992:19)**

Kulendzatjana kuvetwa tincenye telisiko lekuzila ngeSiswati. Kuyo kuvetwa kubaluleka kwekuhlonishwa kwalelisko kanye nenshokutsi yalo esiveni seMaswati. Kuphindze kuvetwe nemibandzela lekukholelwa kutsi ingahle ibe khona uma ngabe bantfu bahluleka kuhlonipha lelisiko.

#### **4.2.1.12 Ngiyawucocela Batukulu Bami (Mongwe, 1992:75)**

Kulendzatjana kuvela umhambo wekuguca, lekungumhambo logcamile kummango weSive seMaswati futsi loweyanyaniswa nenhlonipho esikhatsini lesinyenti.

Kufinyetwa kwaletindzatja lapha ngenhla bekugcile kuphela kuletinsika temasiko letibukwe ngulolucwaningo. Tifinyeto letenabile taletindzaba titawetfulwa **kuSetfulo A** ngasekupheleni kwalolucwaningo. Kanjalo nemagcogco lapho titonyulwe khona atawetfulwa avetwe ngalokucacile kanye nebagcogceli bawo.

### **4.3 Emasiko**

Lucwaningo lutfole tincenye temasiko kuletindzaba letimfishane letikhetsiwe. Emasiko eSiswati latfolakele kulesigaba nguleli lekuzila, lemalobolo kanye nelemtsimba. Ngito letincenye letihlatiywa lapha kulesehluko kwentela kuphendvula imibuto yelucwaningo kanye nekufeza tinjongo talo. Yebo akhona lamanye emasiko lakhona lavetwa ngulemibhalo yetindzaba letimfishane, kodwa lolucwaningo alukwati kuwabuka onkhe. Kutawukhetfwa lambalwa kuphela latawuba bufakazi bekulondvoloteka kwaletincenye temasiko eSiswati kuletindzaba letimfishane.

#### **4.3.1 Lisiko lekuzila**

Kuzila ngulelinye lemasiko eSiswati lahlonishwako futsi labalulekile emmangweni wesive seMaswati. Lapho nakuvele sifo ekhaya leSiswati, simo seabemndeni kufute sigucuke kukhombisa kutsi bagutjetelwe lifu lelimnyama. Nakuyindvodza yelikhaya leshonile, nkhosikati wayo kufute amzilele ngekuchuba imisimeto yekuzila ngeSiswati njengeluphawu lwekuhlonipha. Loku kufaka ekhatsi kwembatfwa kwenzilo lekufute kube ngesikhatsi lesitsite, lekutsi kungaphela sona kube sekuhlelwa kukhunywulwa kwayo. Fakude (2006:38) wenanela lenkhulumo utsi, pheceleti:

Bekutsi nakushone umnumzane, nasafihliwe, ngakusasa kutsatfwe emakhosikati akhe ayewusingwa, batsi bawasinga labanye babe beluka tintsambo telutindzi, batitfungwe bente sakutihlanganisa, kubuye kutfungwe nesincwati.

Lapha kulesicashunwa Fakude wendlala ngemisimeto lechutjwa ngaphansi kwelisiko lekuzila ngeSiswati. Utsi emakhosikati emufi atfunga sincwati lekusigcoko labatasitfwala enhloko, kantsi futsi kunetintsambo letitfungwako lekufuneka kutsi bativunule ngemuva njengencenye yekuhlonipha lelisiko. Nasachubeka Fakude, utsi tembatfo labatembatsako kuba tidvwaba, njalo bayawube sebakulungele kubuyela endlini leyatiwa ngekutsi lichibo, kulapho bayewufukama khona (ibid.,28).

Lemisimeto levela lapha kulenchazelo yaFakude iyakhomba kwekutsi leli lisiko lelichutjwa ngekwelwati lweMaswati. Ngijo lemisimeto leyehlukanisa kwenta kweMaswati kunaloko kwaletinye tive natichuba lisiko lekuzila.

Kubalulekile kutsi lemisimeto ichutjwe ngendlela lefanele khona itewufeza tinjongo tayo. Etikhatsini talomuhla bantfu sebanekwentela kucedza licala, bagcine benta nalokuphambana nalelisiko. Fakude utsi bantfu sebavele batfwale emasholi nematjalo bese batsi kuzila loko (ibid.,28). Nguleso sizatfu lesenta lolucwaningo lubuke kulondvoloteka kwemasiko lafana naleli lekuzila khona angetulahleka kubanikati bawo. Kulondvolotwa kwawo kuletindzaba letimfishane kuletsa litfuba lekutsi bantfu bakwati kufundza ngawo bawati, njalo bayawutsi nababukana netimo letibita kutsi bawasebentise, tiyawubakhandza banelwati lolwanele nalolufanele kutsi bangachuba imisebenti yesintfu nelisko ngendlela lengiyo.

Endzabeni lemfishane lenesihloko lesitsi *Inkhatsa Yenkhanga* eligcogweni laMagayiwe, iyavela ingcoco ngelisiko lekuzila lapho khona Jele, lomunye webalingisi, angavumi kutsi dzadzewabo ambatsiswe inzilo ngoba angakalotjolwa. Kulenzaba kuvela naku lokulandzelako:

*“Sibali, kute lokunye ngaphandle kwekugcina lisiko. Asikwati kwenta ngaleny indlela. Sidze sikhatsi LaShiba ahleti nemnaketfu Hlefe njengendvodza nemfati. Kufanele amzilele”.*

*“Amzilele? Wena ungamzilele umnyaka wonkhe umuntfu ungamati?” Sewume ngetinyawo Sishingo.*

*Inkhatsa Yenkhanga: Mbuyane (Shongwe, 1994:46)*

Lokungatsatfwa kulesicashunwa nguloku kwekutsi Siswati asivumi kutsi umfati ambatsiswe inzilo lapho angakalotjolwa khona. Kwenta njalo kuyafana nekutibitela emashwa. Emaswati akholelwa kutsi inzilo yematfwa kanye, lokusho kutsi umfati akakwati kuzila kabili. Yebo nakwentekile kutsi uhanjelwe yindvodza kwesibili utawuzila, kodvwa imisimeto yakhona ayinewufana nalena yekucala. Nguleso sizatfu-ke lesenta kutsi Sishingo angayivumi lenzilo labafuna kuyembatsisa dzadzewabo.

Lokunye lokuvelako kulenzaba kutsi lentfo lekhulunywa nguSishingo bayayati laba bakhabomufi njengeMaswati lakanelwati ngalelisiko kanye nendlela lekufute lichutjwe ngayo. Loku kuvela ngesikhatsi LoMalindzisa atsi:

*“Indzaba yonakala ekucaleni bosibali. Liphutsa letfu siyalibona. Njengoba sekunje ncono kusale kwengciswa lomsebenti. Tinkhulumo sesiyotibona emva kwalomsebenti,” kusho LoMalindzisa.*



*“Emacili siyawati sibali LoMalindzisa loku lokushoko yintfo lengeke yenteke. Nangabe liphutsa nalibona, nehluwa yini kuvele nilungise tintfo sikhatsi sisavuma? Mingakhi iminyaka lodzadze ahleti kulomuti nititsele ngalabandzako? Sitjeleni kutsi nitimisele kwenta njani ngalodzadze,” kubuta Jele.*

*Inkhatsa Yenkhanga: Mbuyane (Shongwe, 1994:46)*

Lapha kulesicashunwa LoMalindzisa wetama kudzambisa lesimo ngekutsi avete sisombululo. Kodvwa imitamo yakhe ayikhombisi kuba nemiphumela lemihle njengoba Jele angavumelani naloko lakushoko. Sizatfu lesenta Jele angavumi kungoba uyayati imibandzela yelisiko lekuzila ngeSiswati. Akakuboni kuyintfo lefanele njengoba umndeni waLoMalindzisa ungamange ulobole ngesikhatsi. Njengoba kungakabi khona kuvumelana ekhatsi kwalemindeni lemibili, boJele nemnakabo bakubone kukuhle kutsi batsatse dzadze wabo bahambe naye angakaze wembatsiswa inzilo angakalotjolwa (Shongwe, 1994:52).

Lesigameko lesetfulwe kulenzaba asigcini ngekufundzisa ngalelisiko lekuzila kuphela, kepha siphindze sifundzise nangetinkinga letihambisana nalo. Lokushona kwaHlefe angakaloboli yinkinga cishe leba khona kubantfu labanyenti labangeMaswati. Luya ngekushabalala kubantfu lwati mayelana netinyatselo lekufute titsatfwe etimeni letinjalo. Kulenzaba siyavetelwa kwekutsi yini lengentiwa kuze kulungiseke lesimo, njengoba Jele asho kwekutsi dzadze wabo utawuzila kuphela nabatambopha lucoffo (Shongwe, 1994:47). Lolu lwati lweSiswati futsi lekufanele lwatiwe ngibo bonkhe bantfu labangeMaswati. Kuyindlela yekulungisa tinkinga teSiswati lekufute yedluliselwe kusitukulwane ngesitukulwane.

Kubalulekile kuveta nekutsi lelisiko lekuzila alisilo lelentelwe besifazane kuphela, nemadvodza nawo anemisimeto yawo lechutjwako lapho nabavelelwe sifo sekushonelwa balingani babo. Dlamini naMasango (2021:3) batsi njengakubo bafati, nemadvodza kulindzeleke kutsi ahloniphe yakawo imisimeto leyeyamene nelisiko lekuzila. Batsi njengakubo bafati, sikhatsi sekuzila kwemadvodza naso singaba tinyanga letisitfupha kuye emnyakeni lemibili, kantsi luphawu lolugcamako emadvodzeni lolukhomba kutsi bazilile kuba tincotfo labatnameka emikhonweni yetembatfo tabo. Ngekwenza njalo, nabani loLiswati futsi lowatiko emasiko eSiswati utawukwati kutsi loyo muntfu umnyama, ngako ufute kuphiwa sigaba sakhe.

Lokunye lokungavetwa ngulokwekutsi kuzila lisiko lelichutjwa ngibo bonkhe bantfu labashonelwe, kodvwa imisimeto yekuchutjwa kwalo ayifani ngekwehluka kwetimo. Kuzila kwamake loshonelwe ngumntfwana ngete kwafana nekuzila kwetihlobo taloyo mntfwana kanye nabomnakabo. Kanjalo netikhatsi tekuzila nato tiyehluka, kuya ngekutsi loyo lozilile usondzelene kangakanani naloshonile.

#### **4.3.1.1 Sikhatsi senzilo**

Kuso sona lesicashunwa sendzatjana letsi *Inkhatsa Yenkhangala* kuphindze kuvele nesikhatsi sekuzila enkhulumeni yaSishingo. Lesi sikhatsi umfelokati latawembatsa inzilo ngaso kuze kufike lusuku latawukhululwa ngalo ngekutsi akhunzulwe imvunulo yetincotfo tenzilo. Njengoba asho nje Sishingo (Shongwe, 1994:46), atsi dzadze wabo akakwati kuzila umnyaka wonkhe azilele umuntfu labangamati ngekwehluka leSiswati. Lokusho kutsi iminyaka yekuzila ngeSiswati ingasuka kulowodvwa kuya kulemibili ngekusho kwaboDlamini naMasango (2021:3). Ngalesikhatsi, kunetintfo longavunyelwa kutsi utente njengoba utsatfwa njengemuntfu losagutjetelwe bumnyama. Ngako kuyawutsi kungedlula sikhatsi sekuzila, uyawube sewuyagezwa ngekwehluka yelisiko, ngukhatsi utewucala kuphila njengalabanye bantfu.

#### **4.3.1.2 Kuhlonishwa kwalabazilile**

Ngelisiko leSiswati bantfu labazilile bayahlonishwa. Lena yindlela yekukhombisa kuvelana nabo ngekulahlekelwa kwabo. Endzabeni lemfishane lenesihloko lesitsi *Sijeziso* leselugcogweni lelitsi *Emalangabi* kuvela kuhlonishwa kwemfelwa ngesikhatsi Masemula, umlingisi, ashonelwe ngumkakhe. Kutsiwa:

*Wedlulisa umsebenti waLoMasweli. Kwachinswa, bakhumula bonkhe tinchotfo labebazilile. Waphindze wavakashela umzala wakhe lomdvuna Tsandziwe.*

*Mongwe (1992:19)*

Kulesicashunwa, Tsandziwe abebuke kutsi utawuvala sikhala semzala wakhe njengoba asashonile, kube nguye lotitsatsela Masemula abe ngumyeni wakhe.

Tsandziwe abekwati kutsi tento takhe atikelungi, kodvwa noma kunjalo ukhombise kulihlonipha lisiko lenzilo ngekutsi alindze kukhunyulwe tinchotfo kucala ngukhatsi agila lemikhuba yakhe. Loku kusho kutsi Tsandziwe uyakwati kubaluleka kwalelisiko lekuzila kubantfu beMaswati, nekutsi umuntfu lofelwe uyahlonishwa ngesikhatsi asesimeni senzilo. Loko kukhombisa kuhlonipha lisiko kanye nekucaciseleka ngemihambo nemisimeto leyeyamene nalo.

Kuvela kwalelisiko lekuzila ngeSiswati kulemibhalo yetindzaba letimfishane letihunyushwe lapha ngenhla kuyintfo lebaluleke kakhulu. Kuyindlela yekulondvolotwa kanye nekufundziswa kwalo kanye nemisimeto yalo kwentela kuhlomulisa sive seMaswati ngelwati lolungilo. Ngekwenta njalo, lelisiko liyakwati kuchutjelwa phambili kusitukulwane lesitako.

#### **4.3.2 Lisiko lemalobolo**

Kulamagcogco lafundziwe etindzaba letimfishane, Umcebo (2004), Magayiwe (1994) neMalangabi (1992), lisiko lekutsatsana ngesintfu noma emalobolo yintfo levela kanyenti. Phela, eSiswatini kutekana yintfo lekhutsatwako ngoba itsatfwa njengemhambo welisiko leSiswati. Nakutsatfwana ngeSiswati, lijaha lifute livele ekhaya kabontfombatana likhokhe emalobolo kucala. Likwenta loko ngekutfumela bayeni, lekungibo labatawuhamba bayolicelela buhlobo emtini lapho selibone khona loyo longaba ngumlingani, lelingamteka limente umfati.

Endzabeni lemfishane letsi *Umtsala*, letfolakala elugcogcweni lwaMagayiwe (1994) kuyagcanyiswa kubaluleka kwemalobolo ngesikhatsi balingisi, boTibindzele naMhlupheki, baticocela njengebangani labakhulu batsi:

*“Shano-ke ntsanga kutsi uyilobola nini lentfombi?”*

*“Waba matima-ke lombuto wakho.”*

*“Kusho sikhatsi nje utsi ngeliviki lelitako nobe ngenyanga letako kumatima?”*

*“Kusho kutibopha kwendvodza ntsanga. Akusilula kutsi umane ubeke lusuku, liviki nobe inyanga ngobe kutsatsa kusho kutibopha nekwenta sifungo lowungete usihlanekele.”*

*Umtsala: Thwala (Shongwe, 1994:34)*

Lokungacashelwa kulesicashunwa kutsi emalobolo alisiko eSiswatini. Loko kubonakala ngembuto lobutwa nguMhlupheki kumngani wakhe nakatsi utawulobola nini njengoba sebanesikhatsi lesidze bevana nesingani sakhe, Lotifiso. Mhlupheki ubuta lombuto nje ngoba ngelisiko leSiswati uma lijaha noma indvodza seyitfole umuntfu letambita ngemlingani wayo, sisodwa sinyatselo lesilandzelako nalesilindzelekile, ngemalobolo. Tibindzele ukhombisa kucaciseleka ngekubaluleka kwalelisiko kanye nendzima yakhe njengendvodza yeLiswati kuloku. Utsi akusiyo intfo lemalula kutsi ungavele uyente esitfubeni ngoba nasungenile akukho kubuyela emuva. Kodwa noma kunjalo, uyakwemukela kutsi ngiyonantfo lekubukeke kutsi yenteke kantsi futsi nemngani wakhe naye uyavumelana naloko njengoba ananela atsi:

*“Ngemavi endvodza lawa lowakhulumako. Batali sebangaze bafe nje bangakaphekelwa bomakoti.” Kwenanela Mhlupheki akhombisa kweseka emavi emngani wakhe.”*

*Umtsala: Thwala (Shongwe, 1994:34)*

Phela kulobola kunelichaza lekulidlalako njengoba lelisiko liphindze ligunyate nekutalwa kwebantfwana emshadweni, bakhuliswe baphindze bafundziswe nekutiphatsa (Thwala, 2019:57). Kungaleso sizatfu lesenta boMhlupheki naTibindzele balemukele lelisiko ngoba kungiyi indlela lefanele naleyemukelako yekuteka ngekwemhambo wesintfu seSiswati.

Ngekwemtsetfo weSiswati, Indvodza letalisa bantfwana ngaphandle kwekulobola itsatfwa njengalegangile, ngako kufute ihlawuliswe. Nayihlawula, ayihlawuli bantfwana kepha isuke ihlawula umonokalo lewudale kuntfombatane. Ngaleso sizatfu, bantfwana lebatalisile abanawubitwa ngesibongo sayo ngoba ingakaloboli, kepha batawubita sibongo seyise wentfombatane ngalokufanelekile. Kunasekuchutjwe lisiko lemalobolo kuphela lapho khona bantfwana batawukwati kubita sibongo saleyo ndvodza. Noko, elucwaningweni Iwa-Hunter (2010:59) kuyavela kutsi kugucuka kwetikhatsi nesimo semnotfo lamuhla kuya ngekuya kuntjintja kusebenta kwalelisiko. Utsi njengoba bantfu sebatlisana kakhulu nje bangakashadi, inhlawulo seyaphendvuka yaba ngulegunyata indvodza emalungelo kubantfwana labatelwe. Loku kubufakazi bekulahleka kwemhambo lowemukelekako walelisiko esiveni seMaswati, kanye netizatfu tekuchutjwa kwalo. Situkulwane sakusasa asinawuba nalo lwati lolwanele ngoba leminye yemisimeto kulelisiko seyilahlekelwe tinsika letichaza ngekuchutjwa

kwalo. Ngekucaciseleka ngelisiko lemalobolo kanye nekuchutjwa kwalo, bantfu beMaswati abanawenta emaphutsa lafana nalawa ngekutsi baphambinise tinchubo. Kugcinwa kwalelisiko netinsika talo tinjengoba tinjalo kubalulekile kwentela kulilondvolotela nesitkulwane sakusasa.

Lisiko lemalobolo-ke linenchubo yalo lelichutjwa ngayo. Tintfo atentiwa nje ngoba kucedvwa licala, kepha kufute kulandzelwe tonkhe tigaba talelisiko kusuke ekucaleni ate ayewutsatfwa umlobokati. Natingakalandzelwa kahle letinchubo kungahle kudaleke tinkinga kusasa lekutsi nakubukwa emuva kutfolwe kutsi tintfo atimange tihambe ngabolonina.

#### **4.3.2.1 Inchubo yemalobolo**

Kuyo yona lendzaba lemfishane lecashunwe lapha ngenhla, *Umtsala*, labalingisi lababili, boMhlupheki naTibindzele, bachuba nenkhulumo yabo baveta naku lokulandzelako:

*“Sikhulile nasingaka ntsanga, ngako-ke sekufanele kutsi sitibophe.”*

*“Liciniso sibili lelo ntsanga. Besiatincokolela nje sonkhe lesikhatsi liciniso leliphelile nguleli: kuleliviki lelitako ngitfumela bakhongi ekhabo Lotifiso eMatsulu.”*

*“Ngemavi endvodza lawa lowakhulumako. Batali sebangaze bafe nje bangakaphekelwa bomakoti.” Kwenanela Mhlupheki akhombisa kweseka emavi emngani wakhe.”*

*Umtsala: Thwala (Shongwe, 1994:34)*

Kulesicashunwa kuvetwa Tibindzele akhombisa kutsi sewusitsetse sincumo sekutsi utayilobola lentfombi yakhe futsi utawutfumela bayeni kuyomcelela buhlobo evikini lelitako. Lesento sekutfumela bayeni-ke ngiso sinyatselo sekucala futsi lesibaluleke kakhulu ekuchutjweni kwelisiko lemalobolo ngeSiswati. Kutfunyelwa kwebayeni kwandvulela luchungechunge lwemisimeto letawulandzela yalelisiko. Nakutfunyelwa bayeni basuke bangayi kuyewukhokha emalobolo kuphela. Umsebenti wabo kuyewucela buhlobo, lekungiyonantfo ibaluleke kunato tonkhe ngoba kuyinkhomba yelubumbano nekuhlanganiswa kwalemindeneni lemibili ngeSiswati. Kuyindlela yekubikela nalabaphasi ngebudlelwano lobusha, kucelwe netinhlanhla khona



Endzabeni lemfishane letsi *Inkhatsa Yenkhanga*, elugcogcweni lwaMagayiwe (1994), kuvela nasi simo lesilandzelako:

*Ukwenta konkhe loku nje uvulele emlonyeni. Akunhlamba layichiphitako!  
Ubita umfelokati ngato tonkhe tinhlamba kusala kuphela layikhohliwe.  
... ngiyekeleni. Ngiyekeleni ngimshaye ngiphindze ngumhudvulele  
ngephandle. Angeke kwenteke kutsi sondlane nemuntfu aphindze  
angayembatsi inzilo yemnaketfu Hlefe. Akaphume manje bamtsatse bahambe  
naye.” Kubhavumula Ntokolovu alinga kuphunyu abuyele kumfelokati  
endlini. Ambambisise babekati wakhe amncenge.*

*Inkhatsa Yenkhanga: Mbuyane (Shongwe, 1994:46)*

Lesimo lesivela kulesicashunwa ngulenyeye yetingcinamba letivamile kummango wesive semaSiswati, lapho utfola bantfu lababili bahlalisene ngaphandle kwekulobola. Kuyingoti futsi akwemukeleki ngekwelisiko. NgeSiswati, kuhlala nemuntfu ungakamloboli noma ungakalotjolwa usuke utibitela emashwa ngoba konkhe lokungahle kunehlele, emacala netinkinga kutanilandzela njengoba kutikhomba nakulesicashunwa lesingenhla. Kulesicashunwa kuvela sidzandzane lesesicishe sambatsiswa inzilo sibe singakalotjolwa ngoba sishonelwe singani saso. Basekhaya kubo ntfombatana bayakwala loku ngoba batsi abanakuvumela kutsi umntfwana wabo azilele umuntfu labangamati ngekwelisiko lemalobolo. Babe basho bacinisile. Batsi:

*“Intfo lesifuna kuyati futsi yinye. Sifuna kwati kutsi nine bakaHlubi ningatsi sesi akamzilele njani umuntfu lesingamati? Usishiye nje losibali lomncane akazange wavela lena kitsi,” sekusho Sishingo. Akayingeni LoMalindzisa. Sewehla uyenyuka njengenkhukhu ifuna kubeka licandza.*

*Inkhatsa Yenkhanga: Mbuyane (Shongwe, 1994:46)*

Lokungatsatfwa kulesigameko kutsi laba bakhabo ntfombatana bafuna kulandzelwe lisiko, kulungiswe emaphutsa, ngukhatsi batawuvumela kutsi umntfwana wabo ambeswe inzilo. Kulungiswa kwemaphutsa kusho kulotjolwa kwantfombatane kucala ngukhatsi kutawuchutjekwa nemsebenti. Loku kuyinkhomba yekubaluleka kwekulobola, kakhulu uma ngabe sewuhlala naye umuntfu.

Kwesibili lokuvelako kulesicashunwa kuchumana kwemasiko eSiswati. Yebo, kuliciniso kutsi umfelokati kufute azile, kepha ngumfelokati lolotjoliwe kuphela lozilako. Loko kulenta lelisiko lenzilo libe nekuchumana tsite nalolu lwemalobolo. Nako nje kubita umuntfu longakalotjolwa ngemfelokati akusiyo intfo lenambitseka kahle ngoba ufute kuba ngumfelokati nawulotjoliwe, watsatfwa wentiwa umfati ngelisiko leSiswati, kuphela.

Emasiko eSiswati awafuni kutsi uwasebentise lapho nakavuna wena kuphela, kepha kuyintfo lekufute ungene kuyo ngalokuphelele ngoba anekuhamba achumane. Loku ukubona nasewufuna kuchuba lisiko lelitsite, ukhandze kutsi kuyala ngoba kunemihambo longayilandzelanga ngaphambilini, kufana nakuso lesigameko lesikulesicashunwa seNkhatsa Yenkhanga lapha ngenhla.

Kuvetwa kwalelisiko lekulobola kulemibhalo yetindzaba letimfishane teSiswati kubufakazi bekubaluleka kwalo kummango wesive seMaswati. Ngekufundza letindzaba, tetsameli tiyakwati kuticiphisa ngetimo letahlukahlukene letiba khona nakuchutjwa lisiko lemalobolo. Kufakwa kwalelisko kulemibhalo kusho kongeka kwemlandvo walo kanye netinsika tekuchutjwa kwalo. Lokusho kutsi nesitukulwane lesilandzelako sitawuyati imisimeto lekufute ilandzelwe nakuchutjwa lelisko ngoba kunemibhalo lelondvolote lwati lolunjalo. Akugcini lapho, leticashunwa taletindzaba letisetjentiswe lapha ngenhla tiphindze tikhanyise futsi nangetingucuko letiba khona ekuchutjweni kwalelisiko ngetizatfu tekugucuka kwetikhatsi. Loku kuyasita ngoba tetsameli titfola kukhanyiseleka ngetinchubo letifanele kanye naleto lesetentiwa nje ngoba tivunwa sikhatsi salomuhla.

#### **4.3.3 Lisiko lemtsimba**

Nasekuchutjwe umsebenti wemalobolo ngemphumelelo, kuyawube sekulandzela emalungiselelo ekugidvwa kwemtsimba, lekungulelinye lisiko leSiswati lelihambisana nalolu lwemalobolo. Umtsimba ngumgidvo lomkhulu losho kwemukelwa kwamakoti emendvweni, ashiye likhaya lakubo ayewuhlala ekhakhakhe (Schalkwyk, 2006:195). Kulisiko leSiswati futsi kubalulekile kutsi nasekwemukelwe emalobolo kube sekufinyelelwa kulesigaba njengoba siyinkhomba yekutinikela emendvweni, lekusinyatseko sekucala sekwakha umndeni lotsi wena (Dlamini, 1995:161).



Endzabeni lemfishane letsi *Umtsimba WaLomtsimba* letsetfwe elugcogcweni lwaMagayiwe (1994) kubikwa ngemtsimba waLomtsimba. Enkhulumeni yaLomtsimba nakacocisana nemngani wakhe Khulumile endzabeni kuyavela kutsi umsebenti wemalobolo nawo besewuchutjwe ngemphumelelo. Loku kuyinkhomba yekutsi lihlonishiwe lisiko, tintfo tentiwe ngeSiswati. Konkhe loku kuvela ngesikhatsi loMtsimba akhulumisana nemngani wakhe Khulumile endzabeni:

*“Kuyevakala, Khulumile. Ngiyetsemba kutsi naye angeke angisole ngoba sesicedze iminyaka lesihlanu sitsandzana, kodvwa akamange ayiphatse yemtsimba. Dvumi lijaha sibili, ngoba wafumela bakhongi ngekushesha; loku sesibukene nemtsimba.”*

*Umtsimba WaLomtsimba: Thwala (Shongwe, 1994:28)*

Lesicashunwa sibufakazi bekutsi njengoba sekutawugidvwa umtsimba nje, sigaba sekucala kube ngemalobolo ngekwelisiko leSiswati. Dvumi, lekusingani saLomtsimba, abetfumele bayeni noma bakhongi kuyewucela Lomtsimba, lokusho kutsi netingege temukelwa njengoba naku sekutawugidvwa umtsimba ngalokuphele. Lesicashunwa sibuyisa ingcoco lana ekutsini, luhlelo lwekwenta tintfo ngalokufanele kucelwa kwebuhlobo kucala ngelisiko lemalobolo, kube sekulandzela umtsimba. Dlamini (2009:1) utsi yomibili lemisebenti, umtsimba nemalobolo, ibalulekile futsi kufute yentiwe. Kodvwa-ke nanoma kunjalo, esikhatsini salomuhla sekuba sekukhulumisaneni kwemindeni kutsi ngukuphi lokutawucaliswa phambili, kuya ngesimo semnotfo saloyo lotekako kutsi sime njani. Ekugcineni, lokubalulekile kutsi kufute yentiwe yomibili imisebenti kwentela kuhlonipha lisiko nemihambo yeSiswati. Ingani phela nalabangenato tinkhomo abancatjelwa kuteka ngeSiswati, kepha bayakwati kwendlala tihlantsi, kuvunyelwane ngekutsi tinkhomo titawukhishwa ngesinye noma ngalenywe indlela lekutawuvunyelwana ngayo etingcogcweni (Lubisi, 2014:1). Loku lokushiwo nguLubisi kulisiko esiSwatini futsi kuyemukeleka. Kuyintfo Emaswati lekufute ayati kwentela kusombulula timo letinjena letingahle tibe sihibe lapho umuntfu nakafise kuteka umfati.

Lubisi (2014) utsi lokubalulekile kutsi lokungenani akube khona insulamnyembeti letawuvuna kuhlalisana kwalaba labatsatsanako, agcotjiswe nelibovu lona lotekwako njengenkhomba nesibopho sekutsatfwa kwakhe (ibid.,1).

Insulamnyembeti yona yinkhomo lekukhaliswa ngayo unina wentfombi letekwako. Lenkhomo iluphawu lekwamukela nekubonga imisebenti nebumatima unina wentfombatane labukene nabo ekukhuliseni ntfombatana (Thwala, 2019:57). Kwemukelwa kwalenkhomo kugunyata kuhlangukiswa kwalaba labatekanako, kodvwa kufute kwatiwe kutsi emabheka noma tinkhomo temalobolo nato kuyawufuna ticedzelwe ngayinye yetindlela lekutawuncunywa ngato etingcocweni temalobolo kwentela kuphetfwa kanye nekuhlonishwa kwelisiko.

#### **4.3.3.1 Inchubo yemtsimba**

Umtsimba ngumsebenti lohanjelwa bantfu labanyenti labangefika ngisho kulabangemashumi lasihlanu (Dlamini, 1995:162). Ngabo labantfu labatawupheketela umlobokati aye ekhaya lakhe lelisha, futsi ngabo labatawufaka sandla kumalungiselelo elusuku lwemtsimba. Lenkhulumo yaDlamini iyinkhomba yekubambisana kwesive, lekuyintfo leyetayeke kakhulu esiveni semmango weMaswati. Enkhulumeni yaMsibi (2003:140) kuvela kutsi lesinye sizatfu sekumenywa kwebantfu labanyenti kutsi kufute babe bofakazi bakusasa. Phela, Siswati ngumhambo wenzabuko ngako bonkhe bufakazi babugcinwa enhloko ngoba tatingekho tinsita tekucopha lokwentekile. Yonkhe intfo yayitsatfwa ngemehlo, igcinwe yingcondvo bese yedluliswa ngemlomo kusitukulwane ngesitukulwane. Schlakwyk (2006:197) utsi, pheceleti:

*A Swazi wedding ceremony is a communal activity. The families invite not only members of the family council (lusendvo), but also neighbours who join the bridal party.*

Umshado weSiswati kuba yintfo yemphakatsi. Akumenywa emalunga emndeni kuphela, kodvwa kubitwa nabomakhelwane labatawubuya babe yincenye yalomtsimba.

Lenkhulumo ya-Schalkwyk nayo ihambisana nalena yaDlamini kwekutsi akusiwo emalunga emndeni kuphela lamenyelwa kulelidzili lemtsimba, kepha kubitwa wonkhe umuntfu longakwati kuvela atewusingatsa. Ingani kusuke kukunyenti lokwentiwako, ngako netandla tiyadzingeka kutewuchuba emalungiselelo.

Ngekusho kwalabacwaningi, bantfu lababa khona kulawo malungiselelo kuba bomakhelwane kanye netihlobo letidzabuka etindzaweni letahlukahlukene, edvute nasekudzeni. Kuba ngibo labatawucinisekisa kutsi yonkhe intfo ime ngemumo, bonkhe labahambele umtsimba baphatseke kahle, nelusuku luba yimphumelelo (Dlamini, 1995:162). Loku kuyavela nakuyo indzatjana yeMtsimba waLomtsimba umteki nakatsi:

*Besekugcwele kuwo onkhe emabala emuti wakaBhembhe. Tihlobo betichamuka khashane tite emtsimbeni. Tihlobo letinyenti betitsi lusuku lwemtsimba kumele lufike kukadze tafika, ngoba tifuna kusita ekwenteni emalungiselelo lafanele. Bewungafunga utsi sengilo lusuku lwemtsimba, kantsi ngulolwendvulelako.*

*“Siwentile emalungiselelo lanele, Lomtsimba. Buka-ke, ngoba kutawube kunetihlobo letichamuka eGezankulu, kaNgwane, kaZulu naseQwaqwa. Bantfu bayawubona labangazange bakubone.”*

*Umtsimba WaLomtsimba: Thwala (Shongwe, 1994:28)*

Kuwo lomsebenti wemtsimba kuphindze kube nalabatawunandzisa batfokomalise tihambeli tawo kujatjulwe kanye, kuhalaliselwe titsandzani telusuku. Nako loku kuyavela endzabeni ngesikhatsi boLomtsimba bacocisana ngetinhlelo talolusuku banesingani sakhe. Lomtsimba utsi:

*“Lokuyewudvonsa bantfu kutsi bete ngebunyenti yibhendi letawube ishaya. Kwehlukana kwawo tincenye letimbili, yeSintfu neyeSilungu kutawudvonsa emehlo ebantfu labanyenti.”*

*Umtsimba WaLomtsimba: Thwala (Shongwe, 1994:28)*

Lokugcama kulesicashunwa tinhlobo tebhendi lekutsiwa titawuba khona titewunandzisa. Umgidvo waloluhlobo angete wabukeka ngaphandle kwetinandzisi tesintfu. Phela, kungumhambo wema-Afrika jikelele kugidza nekucula njengoba loku lokubili kubugagu sive lesitigcabha ngabo futsi lobugcamisa emasiko aso esintfu. Kunjalo-ke nasesiveni seMaswati, tingoma nemigidvo tisetjentiswa njengendlela yekukhombisa nekuvakalisa imiva (Nhlabathi, 2020:17). Imigidvo lefana nemtsimba kuba khona tinandzisi letitawunandzisa tigcamise simo senjabulo nekuhalalisa.

Lenkhulumo lelapha ngenhla iyafakazeleka naku-Elliewick (2017) nakendlala ngalakubonile ngesikhatsi ahambele umtsimba weSiswati, utsi, pheceleti:

*At the umtsimba I attended, we sang and danced our way onto the groom's homestead and first headed to the kraal. There was a "fight" to enter the kraal where we all danced to symbolize our arrival. Then for a few hours, we performed for the wedding guests. There were traditional umtsimba, ummiso (female dance), and sibhaca (male dance) dances.*

Kulomtsimba lengiwuhambele, sahlabela, sabuye sagiya silibangise ekhaya kubomyeni, saya sayewufikela esibayeni kucala. Kwaba "nemphi" yekungena esibayeni lapho sagiya khona sitjengisa kutsi sesifikile. Sabe sesigiyela tivakashi emahora lambalwa. Kwakugidvwa imigidvo leyehlukene yebesifazane, lekungumtsimba nemmiso, kubuye kugiywe neyalabadvuna, lekusibhaca.

Elliewick wendlala ngekutsi lomsebenti wemtsimba ugcamise kakhulu simo sekujabula njengoba esikhatsini lesiningi kusuke kuhlatjelelwa, kugidvwa kujatjuliwe, lekusimo lesigcamile nakuwo emalungiselelo emtsimba waLomtsimba. Lakuvetako kwekutsi sonkhe sigaba salomsebenti sihambisana nekuhlabelela njengoba asho nekutsi licembu labo lemtsimba nalo lalihlabelela, ligiya indlela yonkhe kuyewungena kubomkhwenyane. Utsi nekuyewungena esibayeni kwangenwa ngengoma kantsi futsi bebangemacembu lakehlukene, bafana netintfombi, kushaywa ingoma kugiywa. Kunemigidvo leyehlukene lehambisana nalomsebenti, kantsi lovamile nalokhetsekile ngulona lobitwa ngesigiyo, lapho khona umlobokati agiya kanye nabomnakabo nabodzadzewabo (Schlakwyk, 2006:199).

Leticashunwa talenzaba yemtsimba waLomtsimba tingatsatfwa njengesikhumbuto kwekutsi lelisiko lemtsimba angete lahlukani nalo lwemalobolo njengoba yomibili lemihambo inelichasa ekuhlanganiseni bantfu labatsatsana ngeSiswati. Kulenzaba lemfishane, umtsimba ukhonjiswa njengendlela lekwetfulwa ngayo kulabaphasi kuhlanganiswa kwalaba labatsatsanako, kantsi futsi kubuye kube yindlela lekhombisa kutinikela emendvweni kubesifazane. Tindzaba letimfishane tikhanyisa ngalokubanti kubaluleka kwalamasiko eSiswati kubantfu labangeMaswati, lekungemasiko lakhonjiswa njengalakhutsata lubumbano, inhlonipho kanye nelutsandvo kubantfu labatsatsanako kanye nemindeni yabo.

#### 4.4 Imihambo

Imihambo ingatsatfwa njengencenye yemasiko ngoba nayo ichaza tintfo bantfu lesebatayele kutenta. Kuyindlela yekuphila leyemukelwa ngaphasi kwelisiko lesive lesitsite, lekungafaka ekhatsi indlela yekutiphatsa kanye nimikhuba letsite leyetayelekile kuleso sive. Rangel (2022:1) utsi, pheceleti:

*A custom is a widely accepted, traditional way of behaving or doing something that is unique to a specific society, location or time. Each society, religion, and community has its own set of customs. Customs are an important aspects of culture.*

Imihambo yindlela leyetayelekile naleyemukelekako yekutiphatsa noma yekwenta tintfo. lindlela yenyanyaniswa nemmango wesive lesitsite, indzawo, noma sikhatsi. Ummango ngamunye, kungaba ngummango wetenkholo noma lomunye, uba nemihambo yawo leyehlukile. Imihambo iyincenye lebalulekile yemasiko.

Lakushoko lomcwaningi kutsi bantfu ngekwebuve lobehlukene bachuba imihambo lengefani. Indlela leyemukelekile yekutiphatsa nawusendzaweni noma emmangweni wesive sangakini kusanekwenteka ingemukeleki kuletinye tive. Ngisho noma ngabe umhambo lochutjwako uhlose kufeza injongo lefanako, indlela lochutjwa ngayo kuvamisile kutsi ungefani. Sibonelo saloku kungaba ngumhambo wekubingelelana. Letinye tive tidingelelana ngekuchawulana, kantsi kuletinye ngekukhotsamisa inhloko nje kuphela uyawube sewubingelele. Ngako ke, njengoba sekuvelile kwekutsi imihambo iyehluka ngekwehlukana kwetive, lolucwaningo lona lubuke kuvetwa kwemihambo yeSiswati kumibhalo yetindzaba letimfishane teSiswati. Kubukwa leyo mihambo leyetayelekile, lechaza kuphila kweMaswati. Lekumihambo lefute kulondvolotwa ngoba ingumgogodla wekuphila kweMaswati. Kulapho Emaswati atfolakhona kwehluka kanye nekutinta ngekwenkholo nenhlalakahle.

Emaswati anemihambo lechaza kuphila kwawo. leminyenti yaleyo mihambo isebenta njengeluphawu lwenhlonipho. Lemihambo iba yindlela yekuphila lekufute ilandzelwe ngiwo onkhe Emaswati njengemtsetfo wekuphila kwawo. Longalandzeli yona utsatfwa njengalosalahlekelwe yinhlonipho kanye nesimilo. Imihambo ikhutsata kutiphatsa ngebucotfo, kuhlonipha, kutehlisa noma kutitfoba, lulumbano kanye nemfundziso ngeBuswati. Ngaleso sizatfu kufanele kutsi Emaswati ayati imihambo yawo futsi ayiphile.

#### 4.4.1 Kubingelela nekuvuselana

Kubingelela ngumhambo lokhona etiveni ngekwehlukana kwato mhlaba wonkhe. Lena yindlela lekhombisa kwamukelana kubantfu kanye nekuhloniphana. Lomhambo ubalulekile ngoba ungulosejentsiswa malanga onkhe, futsi ngiyona ndlela leyandvulela ingcoco kubantfu labasandza kuhlangu (Wójtowicz, 2021, 172). Kubingelelana kuba sendlalelo seludzaba lolutawudzingidwa ngaleso sikhatsi, kantsi kulesinye sikhatsi kuba kubingelelana nje ngoba naku kubonenwe futsi kuvuselwana, hhayi ngoba kukhona lekutawucocwa ngako.

Emaswati sive lesikhatsalelanako. NgeSiswati bantfu nabahlangana bacale babutane imphilo kucala, lekusento lesihambisana nekuchawulana, kubanjwane tandla. Lelo liphawu lekwemukelana nekukhatsalelana. Umuntfu longakwati kubingelela utsatfwa njengalongakakhuliseki kahle futsi lonesimilo lesibi, kangangokuba angaze amangalwe abutwe nekutsi wakabani futsi uwekudzabuka kuphi lapho kungatiwa khona kubingelela. Ngaleso sizatfu, lomhambo ungulomunye waleyo lekufute ingalahleki kubantfu beMaswati ngoba uchaza kuphila kwabo nemvelaphi yabo.

Endzabeni lemfishane lenesihloko lesitsi *Liphephandzaba* elugcogweni lweMcebo kuvela indlela leyetayelekile yekuvuselana ngeSiswati, lapho kuvela khona Bhembe ayewuvusela Gatjeni umngani wakhe. Isengakacali ingcoco yabo, bacale ngekuvuselana babutana imphilo ngalendlela lelandzelako:

*“Sanibonani kaGatjeni.”*

*“Yebo, sawubona Bhembe”*

*“Ninjani kaGatjeni”*

*“Sikhona tsine, sibuta kini.”*

*“Hhayi, natsi siphilile bakaGatjeni.”*

*“Kuhle, kuyajabulisa kuva lawo mavi. Siphila kulesinye sikhatsi nyalo. Umuntfu nehlukana naye nyalo, ngemuva kwemizuzu lengemashumi lamitsatfu uve kutsiwa sibanibani sewuthulile.”*

*Liphephandzaba: Thwala (Mkhatshwa, 2004:121)*

Kulesicashunwa lesilapha ngenhla kuvela sibonelo sendlela Emaswati labingelelana ngayo. Lokungatsatfwa kuso kutsi, kubingela akusiyo intfo leyentiwa nje ngoba kuyinjwayelo, kepha kungumhambo loncike kumasiko eSiswati. Nawutsi *sawubona* usuke wemukela kubona loyo muntfu lombingelelako. Nakavuma atsi *yebo*, uyawube sewumbuta imphilo ke ngekutsi utsi *unjani*. Loku awukwenti ngoba ucedza licala, kepha usuke ufise kwati imphilo nesimo salona lokhuluma naye. Njalo utawutsi ungatfola imphendvulo ube sewuyakwati kutsi ingcoco emkhatsini wakho naye itawutsatsa siphilimo. Ngekubutana imphilo niphana litfuba lekutsi nakukhona lohlupheke emoyeni akwati kubhodla. Njalo niyawube seniyakwati kuncedzakala njengoba Emaswati abantfu labanekovelana kanye nebuntfu. Ngiyo injongo lenkhulu yekuvuselana leyo esiveni seMaswati.

Kuso sona lesicashunwa salendzatjana lenesihloko lesitsi *Liphephandza* kuvela Gatjeni nabamvusela utsi *“Sikhona tsine, sibuta kini”* lokusho kutsi akukho lokubi. Ngekuva lamavi, Bhembe, njengalovuselako, uyakwati kutfola simo saGatjeni kutsi singulesinjani. Njalo uyawube sewuyakwati kukhuluma naye ngendlela lekhombisa kwamukela simo sakhe. Loku kuyinkhomba yekutsi Emaswati abantfu labatiko kutsi emalanga awafani, ngako kubalulekile kutsi kubutwe imphilo. Uyakusho loku naye Gatjeni endzabeni nabasachubeka nenkhulumo, utsi:

*“Kuhle, kuyajabulisa kuva lawo mavi. Siphila kulesinye sikhatsi nyalo. Umuntfu nehlukana naye nyalo, ngemuva kwemizuzu lengemashumi lamatsatfu uve kutsiwa sibanibani sewuthulile.”*

*Liphephandzaba: Thwala (Mkhatshwa, 2004:121)*

Lesicashunwa singatsatfwa njengeluphawu lolukhomba kubaluleka kwekuvuselana nekutsi kushoni eSiswatini. Kuyavela kwekutsi tinyenti tintfo letingenteka nasehlukana, ngako kuvuselana kuhlolwe imphilo yintfo lefanele ngawo onkhe emalanga noma nakutfolwe litfuba kwabonwana.

#### 4.4.1.1 Inhlonipho nakubingelelwa

Ngekusho kwemculu webe-Peace Corps Swaziland (2018:17), batsi nawubingelela ngeSiswati kubalulekile kutsi usebentise libito lebulili noma sibongo saloyo lombingelelako uma ngabe umati. Utawucala ngekutsi *sawubona* ube sewusho libito lakhe. Loku kuluphawu lwenhlonipho ngeSiswati. Kuso sona lesicashunwa saboBhembe naGatjeni kulendzatjana letsi *Liphephandzaba* elugcogcweni lweMcebo kuyavela loku ngesikhatsi Bhembe avusela Gatjeni:

*“Sanibonani kaGatjeni.”*

*“Yebo, sawubona Bhembe”*

*Liphephandzaba: Thwala (Mkhatshwa, 2004:121)*

Lapha Bhembe akakatsi *“sawubona”* kwaba kuphela, kepha utsite angasho njalo wase ubita nesibongo semngani wakhe kukhombisa kutsi uyamati. Loku kungumhambo wekubingelela lokhombisa inhlonipho nekwemukelana. Ingani ngisho nanawubingelela umuntfu longamati awukwati kutsi sawubona kube kuphela. Lokungenani ungamane usebentise emabito ebulili njengenkomba yekuhlonipha nekwemukela kutsi uyambona lona lombingelelako. Loku kuyavela endzabeni lemfishane lenesihloko lesitsi *Utsi Umnaketfu Angikulandze* elugcogcweni lweMcebo (2004), ngesikhatsi Zama avula umnyango kutewubingelela umuntfu wesifazane labengamati. Utsite angambona kutsi webulili besifazane, wase umbingelela ngekusebentisa bulili bakhe:

*“Sawubona Dzado”*

*“Sanibonani endlini, ninjani?”*

*“Sikhona tsine, unjani wena?”*

*“Silandzela lababhakutako tsine*

*Sitawutsi ungubani wena?”*

*“NginguBekile Zwane eLukwatini”*

*Utsi Umnaketfu angikulandze: Khanyile (Mkhatshwa:2004:42)*



Kulesicashunwa Zama ubingelela utsi “*Sawubona dzadze*” nje ngoba angamati lomuntfu lambingelelako, kodvwa ngoba umhambo wekubingelela eSiswatini utsi umuntfu ubingelelwa ngelibito, kanjalo naZama usebentise “*dzadze*” kukhombisa kutsi uyambona futsi uyamemukela lona lambingelelako. Dzadze-ke ligama lelivame kusetjentiswa nawubita umuntfu wesifazane lotelwe naye ngeSiswati, kodvwa liphindze lisebente nawukhuluma nemuntfu wesifazane lotsi nawumbuka umlinganisele esigabeni lesisemkhatsini wekuba yintfombi nekuba ngumake (Peace Corps Swaziland, 2018:17). Leticashunwa letivele lapha ngenhla tibufakazi bemhambo wekubingelela ngenhlonipho emimangweni yesive seMaswati losewaphendvuka waba lisiko lekufanele latiwe ngiwo onkhe Emaswati futsi alichube ngendlela lefanele kwentela kuzuzisa nesitukulwane sakusasa.

Kwengeta kuloku, eSiswatini inhlonipho iphindze ivele nanawutawubingelela umuntfu loyedvwa kodvwa usebentise bunyenti ekubingeleleni kwakho. Kuvamisile-ke kutsi uve bantfu batsi nawenta njalo usuke uhlonipha nemadloti aloyo lombingelelako. Loku kubangwa yinkholelo yesintfu letsi umuntfu akahambi yedvwa kodvwa ubhekwa ngulabaphasi bakubo ngaso sonkhe sikhatsi. Ngaleso sizatfu kubalulekile kutsi nawubingelela usebentise bunyenti, kakhulu uma ngabe ungena ekhaya laloyo lombingelelako. Kuyo lendzatjana letsi *Liphephandzaba* kuyavela loku ngesikhatsi Bhembe umlingisi abingelela Gatjeni ekhaya lakhe:

*“Sanibonani kaGatjeni.”*

*“Yebo, sawubona Bhembe”*

*“Ninjani kaGatjeni”*

*“Sikhona tsine, sibuta kini.”*

*“Hhayi, natsi siphilile bakaGatjeni.”*

*Liphephandzaba: Thwala (Mkhatshwa, 2004:121)*

Kulesicashunwa Bhembe ubingelela Gatjeni ngekusebentisa bunyenti. Utsi “*sanibonani*” esikhundleni sekutsi *sawubona* ngisho nanoma amtfole ayedvwa lapha ekhaya kakhe. Loku kuluphawu lolukhombisa inhlonipho kanye nebuntfu ngeSiswati. Lendlela yekubingelela Emaswati ayisebentisa kakhulu nakukhulekelwa ekhaya leSiswati noma nakubingelelwa bantfu labadzala netikhulu.

Letindzaba letimfishane titsandza kuwukhombisa ngalokucacile lomhambo wekubingelelana, futsi tiwuveta ngendlela lochutjwa ngayo esiveni seMaswati. Loku kuyinkhomba yekutsi letindzaba tibhalwa ngeMaswati latsi nakabhala akhombise Buswati bawo kulobuciko. Nguleso sizatfu lesenta kutsi lemibhalo yetindzaba letimfishane ibaluleke kumimango yesive seMaswati ngoba kuyo kulondvolotwe tinsika nelwati ngemihambo lefana nalena yekubingelelana nekuvuselana, imihambo lekufute iphile unomphela kubantfu labangeMaswati.

#### **4.4.2 Inhlonipho**

Sive seMaswati singulesatiwa ngekuhlonipha. Umhambo wawo Emaswati utsi hlonipha lomncane uhloniphe nalomdzala. Bantfwana beMaswati bakhula bati kutsi nawuhloniphako usuke utandzisela lokuhle netinsuku eveni. Ngako inhlonipho kuba yintfo labakhulula ngayo, timfundziso tasebuncaneni batigcine nasebudzaleni babo.

Lolucwaningo lubona inhlonipho njengemhambo welisiko leSiswati ngoba indlela yekuhlonipha eSiswatini ihamba ibe nekwehluka nayicatsaniswa nakuletinye tive. Lokuyinhlonipho ngeSiswati kusanekwenteka kungatsatfwa ngaleyo ndlela kuletinye tive. Kunemihambo eSiswatini lekhombisa inhlonipho, letsi uma uyichuba kummango waletinye tive bangavisisi kutsi wentani noma ikhombise indzelelo noma lesinye simo nenshokutsi. Lowo mehluko ngiwo lowenta lomhambo wehluka ngekwehluka kwetive. Ngaleso sizatfu, kulemibhalo yetindzaba letimfishane kuhlatiwa inhlonipho ngekwemongo weSiswati.

##### **4.4.2.1 Inhlonipho etindzabeni letimfishane teSiswati**

Kulemibhalo yetindzaba letimfishane leticilongiwe, inhlonipho yintfo legcamile, kukhombisa kutsi nato tibhalwe ngeMaswati. Lokugcama kakhulu futsi lokunakiwe nakusachutjwa lolucwaningo kutsi inhlonipho ivela cishe kuto tonkhe tindzaba letimfishane letikulamagcogco lafundziwe, ngisho nasetindzabeni letingesiyoyincenye kulolucwaningo. Loku kuyinkhomba yekutsi kuhlonipha kuyimphilo eSiswatini futsi kuyintfo lebaluleke kakhulu Emaswati lakholelwa kiyo.

Endzabeni lemfishane letsi *Umjingi Udliwa Yinhlitiyo*, letfolakala elugcogweni Umcebo, kuvela simo sekuhlonipha engcogcweni ya-Peter, umlingisi, kanye nelikhehla lakaMaseko kunasi sicashunwa lesilandzelako:

*“Uyababona labantfwana labaphambikwakho?” kubuta likhehla lakaMaseko libhekisa kuPeter Lebani lebesatimisele kutsi asale sekaba ngumkhwenyane wakalo ngalokuphelele. Phela Peter lona abesafuna kuutsi ashade Tengetile labenguyena nina walabantfwana lababemiswe phambi kwaPeter.*

*“Yebo ngiyababona babe,” sekusho peter ngaleliphansi angakhombisi nakancane kwecwaya.*

*Umjingi Udliwa Yinhlitiyo: Malangwane (Mkhatshwa, 2004:23)*

Kulesicashunwa salendzatjana kuvela Peter lote ngekutifoba ekhaya kaMaseko ngoba asatsetse sincumo sekuteka intfombi yakhona. Uvela Peter utsi *“babe”* kuMaseko abe angamtali. NgeSiswati-ke umuntfu lomdzala kuwe losesigabeni sekutsi angakutala awumbiti ngeligama kepha utsi babe, noma make nakungumuntfu wesifazane. Lena ngulenyeye yetindlela tekukhombisa inhlonipho nekukhuliseka kahle. Batali bakho akusibo labo labakutalako kuphela, kodvwa nguye wonkhe umuntfu lomdzala kuwe losesigabeni sekutsi angakutala. Kunjalo-ke nakulesicashunwa, Peter ubona Maseko njengeyise wakhe, hhayi ngoba amtala kepha ngoba amhlonipha njengemuntfu lomdzaka kuye. Akukhatsalekile kutsi sewumdzala kangakanani, ngisho noma sewunebakho bantfwana, umuntfu lomdzala kuwe awumbiti ngeligama kepha umbita njengemuntfu lokutalako.

Nakalandzisa umbhali endzabeni utsi Peter abekhuluma ngelivi leliphasi futsi angakhombisi kwecwaya kuloku abetjelwa kona ngisho noma kungesiyo intfo lemelula kuyemukela (Mkhatshwa, 2004:23). Lesento saPeter siyinkhomba yekufundziseka ngekuhlonishwa kwebantfu labadzala. Akaphikisanga lutfo futsi ukhombise kulalelisisa konkhe loku babemtjela kona, wase ukhuluma lapho nasaniketwe litfuba lekutsi aphawule ngako. Nemphendvulo yakhe ikhombise kuhlonipha ngisho noma aweva emavi alelikhehla lelinguMaseko kutsi abenekuhlaba.

#### 4.4.2.2 Inhlonipho emkhatsini webantfu labadzala nebantfwana

Endzabeni lemfishane letsi *Kwahlwa Libalele* letfolakala elugcogcweni lweMcebo kuvela kuhlonishwa kwebantfu labadzala kunasi sicashunwa lesilandzelako:

*“Kunjani yeMandlenkhosi?” kubuta Sikhulumi Silimo.*

*“Hhayi, ngikhona babe Silimo” kuphendvula Mandlenkhosi.*

*“Wangibita ngababe, ngabe wafelwa ngubabe wakho yini sewutikhetsela mine njengababe wakho?”*

*“Hhayi, akusinjalo. Kimi ungubabe. Iminyaka yakho ayilingani neyami. Liciniso leliphelile nje kutsi wena ungubabe wami, futsi ungumkhulu webantfwabami. Anginamahloni ekusho kutsi iminyaka yababe wami mincane kuneyakho.”*

*Kwahlwa Libalele: Thwala (Mkhatshwa, 2004:112)*

Mandlenkhosi kulesicashunwa uvela angumuntfu lonenhlonipho futsi lofundzisekile. Ngisho noma Silimo akhombisa kungayemukeli inhlonipho yaMandlenkhosi, kodwa akumgudlukisanga emfundzisweni yakhe. Ubelesele njalo akhombisa kutitfoba ngekwati nekuvisisa kutsi lomuntfu lakhuluma naye akasiye ntsanga yakhe ngako kufute amuphe sigaba sakhe sebudzala. Enkhulumeni yakhe Mandlenkhosi uze uveta nekutsi ngisho nebantfwana bakhe imbala batawutsi Mkhulu lapha kuSilimo ngoba angumutfu lomdzala (Mkhatshwa, 2004:112). Loku kusho intfo yinye, kwekutsi inhlonipho yintfo laphila ngayo Mandlenkhosi futsi layedlulisela nakubantfwabakhe. Kutsite noma asatjeliwe Mandlenkhosi kutsi angatsi babe kuSilimo kepha atsi Bra Pat, kwamala loko ngoba kungahlali kahle kuye kubita umuntfu lomdzala ngeligama:

*“Ngicela ungivumele ngikubite Mnumzane Silimo, hhayi Bra Pat” kucela Mandlenkhosi.*

*“Sewukhombisile kutsi awusuye umuntfu lophumelela kuntjintja, ngako-ke ngibite ngalelogama lolibona lilihle kuwe.”*

*“Mine ngitawutsi Mnumzane Silimo ngoba leli lelinye liyalumela kimi.”*

*Kwahlwa Libalele: Thwala (Mkhatshwa, 2004:112)*

Lokugcamako kulesicashunwa kutsi ube uloku utitfobe njalo Mandlenkhosi kubabe Silimo ute uyamcela kutsi amvumele kumhlonipha ngoba ambona kumfanele njengemuntfu lomdzala. Noko, kugcine kumcacela uMnumzane Silimo kutsi nembala lomuntfu kuhlonipha yintfo lakhuliswe ngayo ngoba naku akagudluki kulomcondvo wakhe.

Lokunye lokuvelako kulendzatjana kutsiwa umnumzane Silimo lona abengumuntfu lophila elokishini, lolahlekelwe similo futsi longafuni kwemukela kukhula (Mkhatshwa, 2004:113). Mandlenkhosi yena kutsiwa abengumuntfu lophuma emakhaya, indlela latiphatsa ngayo kanye nenhlonipho lanayo kuyatisho (ibid.,113). Kwehluka kwetindzawo talapho labantfu badzabuka khona kukhonjwa kungcubutana emkhatsini wemihambo netinkholelo tabo bobabili. Bantfu labakhulele emakhaya lapho imphucuko isengakekefiki khona basadla ngaloludzala kantsi nenhlonipho isahamba phambili. Emalokokishini khona tintfo titsandza kuchelelana nemihambo yendzabuko ngoba sekwangena imphucuko, kungako Silimo anguloku langiko.

Nanoma Silimo abengumuntfu lolahlekelwe similo futsi longabahloniphi bantfu, kuhlanguka kwakhe naMandlenkhosi kuye kwamenta wacabanga kabili ngalemphilo layiphilako. Phela buhlakani yintfo longete wayitiba, naSilimo naye watibonela kutsi lokuphuma emlonyenti waMandlenkhosi ngemavi emuntfu lokhuliseke kahle futsi lonekuhlonipha. Nabasachuba nenkhulumo yabo boMandlenkhosi naSilimo, kuvela naku lokulandzelako:

*“Yekela kugucula inhlitiyo yakho ibe litje Mnumzane Silimo. Liciniso lemukele linjengoba linjalo. Bani nebangani lababontsanga yakho, ngoba nitawukhuluma nivane. Loko kutawusigucula similo sakho. Kutawukwenta imphilo yakho uyibuke ngalelinye liso,” kusho Mandlenkhosi emavi akhe ahlaba ephukela kuSilimo.*

*“Kusho kutsi kunyenti lewungiphatsela kona lesingakucoxa sihleti phasi kahle, sigcine sivumelene. Kuyawufuneka sitinikete litfuba sihlale phasi. Phela umuntfu ufundza aze afe. Akufuneki kutsi ngedzelele teluleko takho, ngoba umncane kunami. Funa lokutewucondze kungitjela kona kutawugucula imphilo yami. Ngibe sibani selive. Ngibe yinkhanyeti lengacishi. Ngente umsebenti lobukekako esiveni.”*

*Kwahlwa Libalele: Thwala (Mkhatshwa, 2004:112)*

Kulesicashunwa kuvela Silimo atsandza kudzambisa inhlitiyo yakhe ngekubona kutsi emavi laphuma emlonyenyeni waMandlenkhosi anebuhlakani. Ubonakala angumuntfu losavuleke emehlo ngetintfo letibalulekile emphilweni. Kutitfoba kwaMandlenkhosi kanye nenhlonipho yakhe kwente kwaba malula kutsi angene enhlitiyweni yaSimilo akwati kukhuluma buhlakani kuye. Ngaphandle kwenhlonipho, abengeke akwati kukwenta loku Mandlenkhosi. Kutitfoba kwakhe kuyikhangile indlebe yaSilimo, kungako nje asatsi kunyenti langakufundza kuMandlenkhosi. Ingani phela

vele Emaswati ahlonipha nje ngoba akwati kubaluleka kwenhlonipho. Nawuhlonipha labanye, kuye kube malula kutsi bakuhloniphe nawe, kungako kubalulekile kugcinwa kwemihambo lenjalo kwentela live leliphilako nalelinekuthula.

#### **4.4.3 Kugucela labadzala**

Kuguca nguleminye yemihambo leyetyeleke kakhulu emmangweni wesive seMaswati. Lomhambo usebenta kutjengisa inhlonipho nebusotsa. Kanyenti kugucelwa bantfu labakhulu kanye nalabadzala njengendlela yekubahlonipha, kanjalo kuphindze kugucwe nanakuchutjwa imisimeto letsite yeSiswati lefana nekuphahla, noma-ke nawucela shwele lapho wone khona. Kuyindlela yekutehlisa ngekwemoya futsi lekhombisa buntfu, similo nebusotsa.

Kulemibhalo yetindzaba letimfishane teSiswati letibukwe kulolucwaningo, lomhambo wekuguca uyavela nakhona. Lokuvetwa kwalomhambo kuyinkhomba yekuphila nekubaluleka kwawo kummango wesive seMaswati. Bafundzi balemibhalo bakwati kutfolo lwati baphindze bacaciseleke ngetindlela tekuchutjwa kwalomhambo, njalo bayakwati kuvuselela ngekhati kibo loko lokuchaza imvelaphi yabo, futsi lokubenta bakwati kukhaceka ngekhati emphilweni yeBuswati.

Endzabeni lemfishane lenesihloko lesitsi *Ngiyawucocela Batukulu Bami* elugcogcweni lweMalangabi kuvela lomhambo ngesikhatsi Jabulile, umlingisi, asekhaya ahleli kanye namkhulu wakhe:

*Ekuseni ngetinkhukhu tesibili ngavuka ngatsanyela libala, ngeva livi lelihoshotako esangweni litsi: "Jabulile!" Ngabeka umtsanyelo phasi nganikela lapho livi livakala khona. BekunguMkhulu longibitako, ngefika ngaguca phasi ngalindzela inkhulumo yakhe.*

*Ngiyawucocela Batukulu Bami: Mongwe (1992:75)*

Lekungatsatfwa kulesicashunwa sento saJabulile sekufike aguce lapho Mkhulu wakhe abembitela khona. Lesento siyinkhomba yekufundziseka kwemntfwana loLiswati futsi lokhuliswe ngemihambo yeSiswati. Lesicashunwa sistjela kutsi Jabulile uyakwati kutsi bantfu labadzala abamelwa ngetinyawo ngeSiswati. Ngisho noma ngabe ubaletsela kudla noma lokutsite locelwe kona. Lena ngulenyeye yetinchubo letisikhumbuto sekutinikela kweMaswati kumihambo yawo, futsi letsi nayichutjwa njalo, situkulwane nesitukulwane sikwati kuyitsatsa siyichubele phambili. Kungumhambo lochumanisa eMaswati nenkholelo yawo kanye nalabaphasi. Ngaleso sizatfu, kuchutjwa nekwedluliselwa kwalomhambo phambili kuyintfo lebalulekile. Kuvetwa kwawo kuletindzaba letimfishane kubufakazi bekuphila kwawo emimangweni yesive seMaswati njengoba letindzaba titeSiswati futsi tibhalwe ngeMaswati labhalela sive sawo.

#### **4.5 Emagugu**

Emagugu angatsatfwa njengesikhumbuto semihambo nemasiko esive lesitsite. Kuba tintfo letiphathsekako kanye naletingaphatseki, letitsi natibukwa noma tisetjentiswa kube nemlandvo wesive lesitsite loweyanyaniswa nato. Tintfo letinjalo kungaba takhiwo, tintsaba, buciko bemlomo, lulwimi, imidlalo, kudla nalokunye lokunyenti (Loulanski, 2006:209). Leti tintfo letetfula ngemphilo yayitolo lekhombisa buhlakani besive sendzabuko, kantsi kulondvolotwa kwato kuyintfo lebaluleke kakhulu njengoba tiyinkhomba yendzabuko nemphilo yabokhokho nebuhlakani babo, futsi tingumhlahandlela wemphilo yakusasa esiveni sendzabuko.

##### **4.5.1 Tibongelelo**

Tibongelelo buciko lobetayelekile esiveni seMaswati. Tiyindlela yekubonga, kudvumisa, kuncoma kanye nekugcamisa imiva kubantfu. Kutembhalo, tibongelelo tingena ngaphasi kweluhlobo lwemibhalo yemdzabu ngoba tibugagu beMaswati lobucanjwa ngemlomo (Mdluli, 2018:1). Kukhunjulwe phela kutsi kubhala yintfo yalomuhla. Kadzeni Emaswati abesebentisa livi lemlomo kwedlulisa buhlakani nelwati kutitukulwane ngetitukulwane (Mdluli, 2018:41).

#### 4.5.1.1 Kucambeka kwetibongelelo

Ngetibongelelo kuhlonishwa emachawe, tihlabani, kubongelelwe emajaha, imvelo ngisho netilwane imbala (Nhlabathi, 2019:7). Umuntfu naye angaticambela takakhe tibongelelo noma ticanjwe bontsanga yakhe babe sebayamhasha (Ncongwane & Ncongwane, 1992:125). Injongo yato kutsi tichaze loyo lohashwako noma lotihashako atiwe kancono nangetidvumo takhe (Gunner, 1984:67).

Endzabeni lemfishane letsi *Bucitseke Bugayiwe*, letfolakala elugcogweni lwaMagayiwe (1994), kuvela indlela yekucambeka kwetibongelelo lapho khona Tsabetse, umlingisi endzabeni, etsiwa ligama ngentfo laketayelwe ngayo endzaweni. Kutsiwa:

*“... Akaphici umuntfu futsi ubonakala aseta le ekudzeni ngesafari yakhe lebovu lengasuki emtimbeni seloku yabuya esitolo. Labanye bebambita ngaJamludi lobovu basho umbala longasuki ngatsi yinkhomo leyembatsa lugogo lwembala munye ilanyulelwe kuhlatjwa.”*

*Bucitseke Bugayiwe: Mavuso (Shongwe, 1994:74)*

Kulesicashunwa salendzatjana kuvetwa umlingisi, Tsabetse, lobesekatiwa ngesafari yakhe lebovu leyayingesuki emtimbeni. Lesento saTsabetse sesenta bantfu bametsa ngesimo sakhe, bambita ngaJamludi lobovu, lekuligama lelivamisa kuniketwa tinkhomo tona letingantjintji tembatfo tato.

Nanoma nje lesicashunwa singesiso sibongelelo lesenabile, kepha siyinkhomba yendlela Emaswati lacamba ngayo tibongelelo tebantfukatana. Empeleni, lokufakazeleka lapha liphuzu lekutsi kucanjwa kwetibongelelo kungaba nganoma ngabe yini letawuchaza loyo lobongelelwako, itsatfwe yentiwe incenye yetibongelelo takhe. Kanjalo nakuTsabetse, kuyacaca kutsi tibongelelo takhe naticanjwe ngulabanye angete taphelela ngaphandle kwaleligama laJamludi lobovu ngoba lingulelinye lemagama lamchaza kanconywa.



#### 4.5.1.2 Kubongelelwa kwebantfu

Umuntfu naye angaticambela takakhe tibongelelo, atibonge ngesento lesihle laphumelele kusifeza noma nakukhona latichenya ngako. Kuyo yona lendzatjana lenesihloko lesitsi *Bucitseke Bugayiwe*, kuvela Tsabetse uyatihasha, utidvumisa ngaletibongo letilandzelako:

*Washa khekhe kimi kaSihlasi,  
Mkholo lonsundvu netinyawo takhe,  
Mavundla wansele  
Matsanga lamahle lanjengewentfombatane  
Natiya ebandla tiyakhetsana  
Mvalo kawuvalwa uvalwa ngetinhloko  
Wenamsongansimbi uyiyekel'enhloko  
Khon' emagwal' atawubaleka  
Hha! nginguTsabetse mine!  
Tinyangalunga ngitatigeza tinhlitiyo!*

*Bucitseke Bugayiwe: Mavuso (Shongwe, 1994:74)*

Lesibongelelo lesikulesicashunwa sihashwa nguTsabetse ngoba atichenya ngekubona intfombi yakakhe seyilotjolwa, ingani phela beyigane emcubeni. Lokwenta Tsabetse ahashe letibongelelo kangaka, njengoba avakala asatsi "*tinyangalunga ngitatigeza tinhlitiyo*", kungoba intfombi yakakhe yayingafunwa kahle kulelikhaya leyayigane kulo. Ngekutsandzana-ke, singani sayo lentfombi asimange sibalalele batali baso njengoba nesaga sisho kutsi umjingi udliwa yinhlitiyo. Lokube sekwenta Tsabetse atfokote kakhulu kuhle kwawonkhe umtali lofisela umntfwanakhe lokuhle.

Lokunye lokungatsatfwa kuletibongelelo kuvela kwemiva yaTsabese ngalesigameko sekutekwa kwemntfwanakhe. Phela Tsabetse abeluphuya, ngako bantfu babengamhloniphi kahle endzaweni. Lapho uma bantfu bakunyasa emmangweni kuye kube buhlungu, kepha nawuphuma esimeni lesinjalo uye ufise kuveta imiva lebewunayo ngesikhatsi kusematima. Kungumsebenti wetibongelelo teSiswati kuveta imiva yetimo letinjalo.

Gunner (1985: 66) usekela loku utsi, pheceleti:

*... to articulate strong emotions in izibongo is not only to publicise them but also to formalise them and therefore in a way control the anger, pain and so on that one may feel. In some situations, this is also a method of trying to remove the cause of the pain.*

... nakuphinyiswa imiva etibongweni kusuke kungagcanyiswa tona nje kuphela, kodvwa kubuye kube yindlela yekutipha kutinta, njalo tiyawube setiyakwati kwehlisa lulaka nebuhlungu lobukhona. Kulesinye sikhatsi, lena kuphindze kube yindlela yekuzama kususa lobo buhlungu.

Lokuvetwa ngulomcwangingi kutsi tibongelelo tiphindze tisetjentiswe njengelikhambi lekwelapha tinhlitiyo letephukile. Lomunye utihasa ate ahlengetele tinyembeti kukhombisa buhlungu labuve asebumatimeni kanye nenjabulo leletfwa kuphuma kuleso simo. Kukhunjulwe phela kutsi Emaswati sive sendzabuko, ngako abengenato tinsita tema-*therapy* njengasetikhatsini lekuphilwa kito lomuhla. Tibongelelo bekugulenyeye yetindlela teSiswati yekukhulula umoya nenhlitiyo, kanjalo nekugonyuluka uvete loko lokungekhatsi kuwe, uphole emoyeni. Konkhe loku kuchaza lesimo lesivetwa ngulesigameko ngaTsabetse kulenzaba lemfishane.

Lokunye lokugcamako futsi kuletibongelelo taTsabetse kuvela kwemigca yesinanatelo sakaTsabetse, sibongo sakhe. Njengoba kushiwo kutsi tibongelelo tifaka ekhatsi tintfo letichaza loyo lobongelelwako, kanjalo nakuletibongelelo taTsabetse iyavela imigcane yesinanatelo sakhe. Nakasivula sibongelelo sakhe waTsabetse utsi "*Washa khekhe kimi Sihlase, Mkholo lonsundvu netinyawo takhe*". *Sihlase* ligama lelingenisa sinanatelo sakaTsabetse, kantsi nasekunanatelwa kubuye kutsiwe "*Mkholo lonsundvu netinyawo takhe*". Kufakwa kwalemigca yetinanatelo kuyasinotsisa sibongelelo kusente sibe nekujula, kantsi-ke vele tibongelelo kanye netinanatelo kucishe kwente umsebenti lofanako eSiswatini, wekulandzisa ngemlandvo netici tebanikati bako.

Atigcini ngekubonga, kuhalalisela nekutichenya ngentfo letsite tibongelelo, boNcongwane naNcongwane (1992:125) batsi nemajaha nakusonywa tintfombi emitfonjeni yemanti bewuva sekatihasha. Batsi belihasha lijaha, ligiye lece embikwentfombi ize itsatseke ibone nayo kutsi ikhulunyiswa silomo lucobo. Phela vele yayingadzabuli intfombi lapho kuhangene khona emajaha, kakhulu uma ngabe kukhona lijaha lelitsatsekile, uva selitihasha lifuna kunakwa (Jadezweni, 1999:3).

Ngisho noma seliganiwe lijaha, liyatihasha tibongelelo tentfombi yalo likhombise kutichenya ngayo kubontsanga balo. Ingani vele nasahlangene emajaha acoca tebjaha akufuni utitfole sewusigwadzi.

Endzabeni lemfishane letsi *Umtsala* elugcogcweni lwaMagayiwe kuvela nati tibongelelo ngesikhatsi Tibindzele, umlingisi, atekela umngani wakhe ngesingani sakhe lafise kumatisa sona. Utsi:

Lesihlanu loyo utawufika sewumbonile Lotifiso wami, Imbali yami.

*Utambona Lakhabako wami:  
Yimbali yetimbali  
Lukhalo lwamanyovu,  
Buso beluswane,  
Emashiya boya,  
Imphumulo yeliphumalimi  
Ematinyo sitfwatfwa*

*Umtsala: Thwala (Shongwe, 1994:34)*

Kulesicashunwa, Tibindzele ubongelela intfombi yakhe lakhomba kutichenya ngayo nebhule bayo. Utsi "*utambona Lakhabako wami*", kantsi *Khabako* ligama lelingenisa sinanatelo sakaMhlanga, njalo umuntfu loLiswati sewuyati kwekutsi yakabani sibongo lentfombi yaTibindzele ngisho noma angakasho yena. Loku kufakazela lesekuvele kutfolwe lapha ngenhla kwekutsi tibongelelo tibuye tibhince netinanatelo ekhatsi kuto ngendlela yekutinotsitsa. Kubongelela kubuciko, ngako kufute kube yintfo lemmandzi letawutfokotelwa lapho nayihashwa.

#### **4.5.1.3 Imifanekisomcondvo etibongelelweni**

Kuletibongelelo letivetwe lapha ngenhla endzabeni ye*Mtsala*, Tibindzele utama kwakhela umngani wakhe sitfombe salentfombi yakhe ngekusebentisa imifanekisomcondvo lakholwa kwekutsi itamchaza kancono. Phela, angete kwaba tibongelelo teSiswati ngaphandle kwenkhulumo lenongiwe. Kungumtsetfo weMaswati kunonga inkhulumo, ngiyo indlela lachaza ngayo tintfo kutsi tivisiseke kancono kubantfu ngekwakha sitfombe saloko lekukhulunywa ngako. Thwala (2006:116) utsi kunongwa kwenkhulumo likhono lelidzala lelacalwa bokhokho kusukela kadzeni lapho khona kukhetfwa emagama lafanele ekuchazeni intfo letsite. Kanjalo nakuletibongelelo letihashwa nguTibindzele kugcame sinongo sesingatsekiso noma

sifaniso ngco nakagcizelela loko lakushoko ngalentfombi yakhe. Nakachaza Sifaniso ngco Thwala (2006:119) utsi siyinkhulumo lefanisa ngekutsi kusetjentiswe ligama lelinye kubita intfo lefaniswako. Kuletibongelelo taTibindzele kuyavela loku cishe kuyo yonkhe imigca, sib. *“Buso beluswane”* lokusho kutsi lentfombi yakhe Tibindzele yayiyinhle kangangokuba buso babubusheleleti kuhle kwalobo beluswane.

Kulesinye sikhatsi kufanekiswa kwemicondvo kungaba ngendlela yeluphawu, lapho khona sibongelelo sonkhe sitawukhuluma ngemcondvo lotsite kepha umongo kube ngumcondvo lowehlukile. Mdluli (2018:11) uchaza luphawu njengendlela yekufanisa ngekwakha sitfombe kumbhalo wonkhe, hhayi ngemusho munye kuphela. Utsi lesitfombe sivama kwengama wonkhe umbhalo sona sibe simele lomunye umcondvo kepha umbhali angaveti kutsi lowo mcondvo ngumuphi, ashiyele setsameli kutsi sititfolele. Lobu buciko Emaswati abenotsisa ngabo lulwimi, futsi kungumhambo lowetayelekile eSiswatini.

Endzabeni lemfishane letsi *Utsi Umnaketfu Angikulandze*, elugcogcweni lweMcebo, kuvela nati tibongelelo ngesikhatsi Zama, umlingisi, abongelela sitsandvwa sakhe, Matheku. Utsi:

“Nx! Kuncono ngisuke lapha ekhishini ngiyocambalala ekamelweni. Ngingasolo ngiphiikisana nawe ngiyekele kubuka titfombe taMatheku,

*Theku lemagagasi,  
Theku lematsantsala,  
Agubhatela elusentseni,  
Kubhakute sifuba sami,  
Atsi naphoseka emadvwaleni,  
Kucacambe inhlitiyo yami,  
Lapho-ke kutsi angizule.*

Luleka, sitawubonana Kusile.”

*Utsi Umnaketfu Angikulandze: Khanyile (Mkhatshwa, 2004:42)*

Kulesicashunwa salesibongelelo kuvela kungatsi Zama, umlingisi, abebongelela imvelo. Ngelokusebaleni, lesibongelelo simayelana nebuhle beliTheku, lekuyindzawo leyatiwa ngebuhle belwandle netihlabatsi talo letifutfumele. Umlingisi, kuvakala kungatsi ubabata buhle belwandle kanye nemagagasi alo. Utsi nakakubuka kutfokota umoya wakhe, kodwa nasekufakwa tibuko tebucwepheshe, Zama ukhuma ngesitsandvwa sakhe, Matheku, lesijabulisa inhlitiyo yakhe. Ufanisa injabulo lanayo ngaMatheku njengaleyo layiva nakabona buhle belwandle nesihlabatsi salo. Lolu ngulolunye luhlobo lolusetjentiswa ngeMaswati kuveta imiva ngendlela letawakha sitfombe saloko lakuvako ngekhatsi kuwo.

Nanoma nje lesibongelelo saZama sibhekiswe kumuntfu tsite, kuso kuphindze kubonakale kubongelelwa kwemvelo. Kusukela kadzeni, imphucuko isengakefiki, eMaswati abephila ngemvelo. Ngekwati kwekutsi imvelo ngiyo lebapha kudla lokumila emhlabatsini, emanti emvula kanye netitselo temvelo nalokunye, kubongelelwa kwemvelo kuba yintfo leyetayelekile esiveni seMaswati. Ngisho noma live lomisile, bokhokho babeyikhulumisa imvelo kucelwe imvula. Kanjalo noma ichakata imvelo, iyabongelelwa kudvunywisa buhle kanye netimangaliso tayo. Kulesibongelelo sa-Zama, ngaphandle kwemongo wenzaba yonkhana kuyavela kubongelelwa kwemvelo ngoba nguwona mcondvo losebaleni kuso. Lesibongelelo senaba ngebuhle belwandle kanye nemiva leletfwa kuhlokoma kwalo kanye nemanti alo. Loku kusibonelo lesimalyelana nekubongelelwa kwemvelo.

Kuko konkhe loku lokuvela kuleticashunwa letilapha ngenhla, kuyacaca kutsi tibongelelo tingemagugu esiveni seMaswati. Tibuciko lobabucanjwa bokhokho futsi lobuchaza indzabuko yeMaswati nekuphila kwawo. Tichaza tintfo letibalulekile eSiswatini kanye nendlela leyemukelekile yekwenta tintfo ngeSiswati. Lobuciko kufute buphile, busetjentiswe nasitukulwane lesitako.

#### **4.5.2 Tinanatelo netibongo**

Kubonga nekunanatela ngumhambo weMaswati. Nawuhleti neMaswati sikhatsi lesidze utawati kutsi kuyimvamisa kuva bantfu bananatelana ngemabito abokhokho babo. Nawubonga intfo letsite, ngeSiswati kuye kwehle kamnanjana kuloyo lobongwako nawutawuhle umbita nangemabito abokhokho bakhe. Ngekwenta njalo utawube umhloniphe ucedzile. Ngisho nemuntfu lokhombisa ludlame afuna kukulwisa,

kodvwa wate wamnanatela, iyaphela, umcedza emandla (Ncongwane banaNcongwane, 1992:129). Loku kuyavela nakuNhlabathi (2019:15) ngesikhatsi afanisa tinanatelo njengemculo lomnandzi endlebeni yalonanatelwako, utsi:

Umuntfu lonanatelwako, noma atfukutsele tiyasetjentiswa tinanatelo kwehlisa lulaka. Nangabe umnumzane welikhaya atfukutsele agane lunwabu, tinanatelo tiyalwehlisa luphukuphuku ngoba phela naseva emabito abokhokho bakhe, umoya wakhe ufanele kwehla, ahloniphe, ehlise lulaka.

Lesicashunwa saNhlabathi sibufakazi bekutsi kusetjentiswa kwetibongo netinanatelo kunesisindvo, futsi kunemlayeto tsite lokuwutfumelako kuloyo lonanatelwako, lekungumlayeto lohambisana nenhlonipho. Tinanatelo ticuketse umalandvo webantfu, kuhlobana kwetibongo, emachawe kanye netitilo tesibongo lesinanatelwako (Matfunjwa, SADiLaR). Konkhe loko kutintfo letiligugu kubanikati baleso sibongo, futsi kufute kutsi kuhlonishwe. Emachawe latfolakala kuletinanatelo kuba ngulawo latsatfwa njengalabalulekile futsi lahlonishwako emlandvweni wesibongo lesinanatelwako.

#### **4.5.2.1 Ekhaya leSiswati**

Likhaya leSiswati latiwa ngesibongo nesinanatelo sakhona. Akusiko malula kuva baniyo belikhaya badzalulwa ngemabito abo ekutalwa. Ngisho noma utfunye khona kutsiwa *hamba kabani*, kubitwe sibongo noma libito lelandvulela sinanatelo semnumzane welikhaya, hhayi libito lakhe ngco. Nanawuyewungena unyatsele emabaleni emuti wemnumzane, ukhulekela nchanti ngesinanatelo sakhona usengakangeni emagcekeni. Loko kuluphawu lwekuhlonipha umuti webantfu. Ngisho umnumzane welikhaya banemkakhe imbala ababitani ngemabito abo ekhaya, kakhulu embikwebantfwana nebantfu. Babitana ngetibongo, tinanatelo noma lokungenani batsi babe/make noma mkami/myeni wami. Loku kuluphawu lwenhlonipho nekuhloniphana futsi kuletsa sitfunti ekhaya (Bongela, 2001:45). Kuyimfundziso Emaswati lekufute akhule nayo ngekuyibona yenteka ekhaya leSiswati.

Endzabeni lemfishane letsi *Chamu Longavinjelwa* letfolakala elugcogcweni Umcebo siyatomuleka sibonelo sekusebenta kwetibongo netinanatelo ekhaya ngendlela lekhomba inhlonipho. Loku kutfolakala engcogcweni yaboMahlasela, umlingisi, kanye nemkakhe LaHlophe nakutsiwa:

*“Naku kudla babe mane uvuse insika,” asho asondzela akubeka embikwakhe.*

*“Nibuyile phela Nhlane ingabe nihambe njani emhlanganweni?”*

*Cha, sihambe kahle Hlophe mane ngilo lilanga lelicishe lasibulala.*

*Chamu Longavinjelwa: Malangwane (Mkhatshwa, 2004:1)*

Kulesicashunwa kuvela Mahlasela, umlingisi, ucoca nemkakhe LaHlophe kodwa akukho lapho labalingisi lababili babitana khona ngemaga abo ekutalwa endzabeni yonkhe. Nabangakabitani ngetibongo kuba ngemabito etinanatelo, njengoba kuvela LaHlophe ave atsi Nhlane nakakhuluma naye umyeni wakhe, Nhlane lekulibito lelandvulela sinanatelo sakaMasuku.

Loku lokucashelwa kulesicashunwa kungumhambo weSiswati umbhali lakhombise kucaciseleka ngawo njengeLiswati. Ngekusebentisa tinanatelo nje kuphela, umbhali watile kwekutsi bafundzi bendzaba yakhe batawukwati kutfolala similo sebalilingisi kanye nesibekandzaba sesimo lesengamele sigameko lesetfulwa endzabeni ngaleso sikhatsi. Lokwekutsi LaHlophe abite umyeni wakhe ngesinanatelo, engcondvweni yemfundzi loLiswati kuyambikela kutsi LaHlophe ngumfati lonesimilo, uzotsile futsi uyamhlonipha umyeni wakhe. Loko kukhombisa umsebenti tinanatelo letinawo eSiswatini. Kunelwati lesikwati kulitfolala ngekuva nje bantfu bananatelana kuphela. Atisiwo emagama nje, kepha titsintsa ngekhatsi kuloyo lonanatelwako.

Indlela boLaHlophe nemyeni wakhe babitana ngayo kulesicashunwa salendzaba lemfishane iphindze itjele umfundzi ngebudlelwane lobukhona emkhatsini walabalingisi lababili endzabeni, kanye nesimo umbhali lafise kusetfulela bafundzi bendzaba. Bantfu nababitana ngetinanatelo bakhombisa kwemukelana nekuhloniphana.

Esiswatini, ngisho noma uhlanguana nemuntfu loLiswati angakwati, kakhulu bantfu labadzala, umbuto wekucala lovamisile utawufuna kwati sibongo sakho. Utawutsi nawucedza nje kumtjela umuve asakubita ngelelinye lemabito lonanatelwa ngawo. Leyo yindlela yekuphila yeMaswati, kungemagugu lafute kulondvolotwa.

#### 4.5.2.2 Bungoti bekunganaki tinanatelo

ESiswatini tinanatelo tibuye tikhombise nebhulobho. Ngekuva nje sinanatelo semuntfu, Emaswati ayakwati kutfolo lusendvo lapho uwekudzabuka khona. Loku kubaluleke kakhulu esiveni semmango weMaswati ngoba ngiyo indlela lesetjentiselwa kubona kutsi sibongo lesitsite sihlobene natiphi letinye tibongo. Ngekwenta njalo, Emaswati ayakwati kugwema tiga letifana nekutekana kwebantfu labahlobene, lekuyintfo lengemukeleki ngeSiswati. Lwati lolunjena kuyafundziswa ngalo lapha kulemibhalo yetindzaba letimfishane letikhetselwe lolucwaningo.

Endzabeni lenesihloko lesitsi *Kunjalo-ke Batukulu* elugcogcweni lwaMagayiwe kuvela naku lokulandzelako:

*“Lisiko kubuta intfombi ungakayisomi. Uyabuta ufuna kwati kutsi iboniwe yini nome cha. Nakubutwana akudlalwa. Kwentelwa kutsi umuntfu angasomi intfombi lesezigane kubo nome lenesibongo lesifana nesakhe. Kubaluleke kakhulu ngoba kulesinye sikhatsi bantfu bangatetfuka sebganene kantsi batihlobo tengati njengoba sekwentekile nje.”*

*Kunjalo ke Batukulu: Mbuyane (Shongwe, 1997:58)*

Lesicashunwa sikhomba kubaluleka kwetinanatelo kanye nekutsi kungani bantfu labangeMaswati kufute bangalahlekelwa lwati kanye nemhambo lotsintsa tinanatelo. Etinanatelweni kuvela luchungechunge lwetibongo lohlobena nato. Nawubuka sinanatelo semuntfu uyakwati kubona kwekutsi utalwa ngubani lotalwa ngubani; ngaleyo ndlela uyakwati kutfolo umlandvo welusendvo lwakhe (Nhlabathi, 2019: 13). Ngekucaphela loku lokushiwo nguNhlabathi, umuntfu loLiswati utawukwati kugwema senteko lesifana nalesi lesetfulwe ngulesicashunwa sendzaba lemfishane sekuteka umuntfu lohlobene naye, lekuyintfo lenyanyekiswako eSiswatini.



Patricks (2002:8) utsi, pheceleti:

*It is a very important law of the Swazi that a man should not marry a woman of the same surname or likewise obtain children from a woman of his clan. In addition, there is often one or more other clans which he must not marry into. The guiding principle is to compare the tinanatelo of the two different surnames; if they contain the same word or phrase, marriage is not allowed.*

Kungumtsetfo lobaluleke kakhulu weMaswati kwekutsi indvodza ayisiteki sibongo lesifana nesayo, noma italise bantfwana kumfati lonesinanatelo lesifana nesayo. Kwengeta kuloku, kuvamise kuba neligama noma emagama esinanatelo lekufute ungateki kuso. Umkhombandlela kuloku kuba kucatsanisa tinanatelo tetibongo tenu nobabili, kuhlolwe kutsi akhona yini lawo magama, nakakhona, umshado awuvunyelwa.

Lokuvetwa nguPatricks kulesicashunwa kutsi, ngeSiswati, bantfu labahlobene abatsatsani. Utsi lobuhlobo abusibo lobo bekufana kwetibongo nje kuphela, kepha nekufana kwemabito lavela nakunanatelwana nawo akhomba kudzabuka ndzawonye emlandweni welusendvo. Lawo mabito ngiwo laletsa buhlobo futsi lagwema kutsi nitsatsane nakwentekile avela lapho nakunanatelwa tibongo tebantfu labatsatsanako. Ekugwemeni simo lesinjena, Bongela (2001:46) utsi kubalulekile kutsi intfombi yatise batali bayo naseyitfole lijaha lebheke kutsi itawuyewukwendza kabo. Itsi ngekwenta njalo iyawube seyipha batali bayo litfuba lekuphenya kabanti ngemvelaphi yalelo jaha, babuke sinanatelo salo kwentela kucinisekisa kutsi intfombi yabo iyendzi kumuntfu losihlobo ekhaya. Kanjalo nelijaha nalo kubalulekile kutsi libute sibongo sentfombi njengoba kushiwo kulesicashunwa.

#### **4.5.3 Taga teSiswati**

Taga tibuciko belulwimi lobuphile tikhatsi esiveni seMaswati. boNcongwane naNgcongwane (1992: 17) batsi tiba ngumusho lophelele, kodvwa lomfishane futsi lobumbekile. Batsi tiyinkhulumo leluciniso letfolwe ngekutsi kubukisiswe imikhuba nekwenta kwemvelo, tilwane kanye nebantfu nendlela yabo yekuphila. Lobu buciko bendlomo lobabucanjwa ngeMaswati ngetinjongo tekufundzisa, kwedlulisa buhlakani kanye nekunonga lulwimi lweSiswati khona inkhulumo itewuba ngulemnandzi. Lobuciko bungatsatfwa njengencenye yemagugu emmango wesive seMaswati futsi lobuyinkhomba yekunotsa kwelulwimi (Thwala, 2006:1).

Kulenkhumulo yakhe Thwala uphindze avete kutsi ngetaga bantfu bayakhona kuhloniphisa nenkhumulo njengoba tingagaguli ngalokusebaleni. Thwala (2018:37) utsi, pheceleti:

*Proverbs are condensed, and standardized statements intended to comment on different situations, which are commonly accepted values of the society. They form a significant part of oral tradition in Swazi culture because they reflect intelligence and descent of ancestors.*

Taga titatimende letimfishane, letatiwako. Tihlelelwe kubeka imibono ngetimo letehlukene, tetfule nangetintfo letibalulekile tasemmangweni. Tiyincenye lebalulekile yelulwimi lwemdzabu kulisiko leSiswati ngobe tikhomba buhlakani nekuhlonipheka kwabokhokhomkhulu.

Kulenkhumulo, Thwala uveta kutsi lobuciko buyinkhomba yebuhlakani babokhokho, ngaleso sizatfu bufanele kuba yincenye yemagugu esive seMaswati.

Endzabeni lemfishane lenesihloko lesitsi *Ekhatsi Nebusuku* elugcogcweni lweMcebo kuvela kusetjentiswa kwesaga enkhumeleni yaMcinase kanye naMtfombeni, logadza wakhabo Macinase:

*“Utsini ngeludvomo lwami lolungaka, njengoba ukhuluma emavi labuhlungu kangaka?”*

*“Ludvomo lwakho ngiyalwati. Lubangelwa kutsi nawe uyatikhulumela. Umlomo lishoba lekutiphungela”.*

*“Kusho kutsi lomsebenti wami lomkhulu kangaka lengiwentako awuwuboni wena”*

*Umcebo: Thwala (Mkhatshwa, 1993:101)*

Kulesicashunwa kuvela Macinane usebentisa lesaga lesitsi *“umlomo lishoba lekutiphungela”*. Lishoba boya lobutfolakala ekugcineni kwemsila wesilwane lesitsi nasihlalwa tilwanyana sisebentise lona kwentela kuphunga nekutivikela. Kanjalo nebantfu nabo, kuvamisile kutsi basenetise umlomo kwentela kudvumisa tento tabo noma batihlenge lapho nababukene netinkinga ngekutsi bakhulume loko lokungekhatsi kubo. Lokusho kutsi umlomo ufaniswa noma ulinganiswa nelishoba. Nalapha kulendzatjana kuvela mavimbela utama kutivikela acitse konkhe loku lokubi lokushiwo nguMacinase ngaye. Ukwenta loku ngekutsi achaze kutsi yini lementa abe ngulogadza lofunwa kucahswa ngibo bonkhe bantfu njengoba Macinase akhombisa kumkhobosa.

Lokunye lokuvelako lapha kulesicashunwa kutsi lesaga lesitsi *“umlomo lishoba lekutivikela”* siphindze sifundzise ngetilwane. Lesaga sifundzisa ngemsebenti welishoba etilwaneni. Tilwane tisebentisa lishoba njengelihawu noma sihlangu sekutivikela kutilwanyana letifana netimphungane natiloku tigcwala emhlane. Ngako lesaga asigcini nje ngekwedlulisa umlayeto kuphela, kodvwa sibuye sinonge inkhulumo siphindze sedlulise nesifundvo tsite ngelwati lwemvelo. Siphindze sikhombise netici tetilwane letingafaniswa nekwenta kwebantfu kwentela tibonelo letitawukhanyisa ngetimo letitsite emphilweni yebantfu.

Babhali baye baphindze basebentise emakhono abo ekucamba ngekutsi bacambe sihloko sendzaba ngekusebentisa saga lesitsite. Ngekwenta njalo, tetsameli tendzaba tiyawube setiyakwati kubona kutsi indzaba labatayifundza imayelana nani. Esikhatsini lesinyenti sihloko lesinjalo singaphinze sikhanyise kancane nangengcikitsi lecuketfwe kuleyo ndzaba.

Kuligcogco letindzaba letimfishane lelinesihloko lesitsi *Umcebo* kuyavela kucanjwa kwetindzaba ngetaga endzabeni lenesihloko lesitsi *Umjingi Udliwa Yinhlitiyo*. Lesi saga seSiswati lesichaza kutsi umuntfu ulandzela loko lokufunwa yinhlitiyo yakhe. Njengoba besekushiwo, kulesinye sikhatsi taga ticambeka ngekubona indlela yekuphila kwebantfu kanye nekutiphatsa kwabo. Kanjalo nalesaga sitama kukhanyisa kutsi emphilweni bantfu abayi ndzawonye bangesiwo emanti, ngako angeke batsandze tintfo letifanako. Ngaleso sizatfu, akunawuba malula kutsi ubagudlukise kuloko labakukhontile, ngisho noma ngabe tikhona tonkhe tizatfu letifakazela bubi bako. Kulendzatjana lenesihloko lesitsi *Umjingi Udliwa Yinhlitiyo* elugcogcweni lwaMagayiwe kuvela naku lokulandzelako:

*“Uyababona labantfwana labaphambi kwakho?” kubuta likhehla lakaMaseko libhekise kuPeter Lebani labesatimisele kutsi asale sekaba ngumkhwenyane wakalo ngalokuphelele. Phela Peter lona abesafuna kutsi ashade Tengetile ngalokuphelele labenguyena nina walabantfwana lababemiswe phambi kwaPeter.*

*“Bonkhe labantfwana njengoba ubabona nje basitfupha, baso lesingani sakho lotsi wena sewutimisele kushada naso”*

*Cha babe, angivele ngisho nje kutsi umntfwanakho wakhombisa kwetsembeka lokumangalisako kimi. Kutsi unebantfwana labangaka yintfo lakangitjela kucala nangicala kumkhulumisa nje.”*

*Umjingi Udliwa Yinhlitiyo: Malangwane (Mkhatshwa, 2004:23)*

Lapha kulesicashunwa lokucashelwako kutsi Peter, umlingisi, utimisele kuteka umuntfu lonebantfwana labanyenti. Yakhe inhlitiyo ibuke lutsandvo lanalo, lokunye akanawo umsebenti nako. Tingcinamba letita nekuteka umfati lonebantfwana labanyenti akaticabangi ngaleleso sikhatsi, kodvwa utibukele kuteka Tengetile wakhe amenete umfati ngalokuphelele. Kuboniswa kwakhe Peter ngalentfo lasatimisele kuyenta akugcinanga ngababe wesingani sakhe kuphela, kepha ngisho nebemndeni wakhe imbala baye basimangala lesincumo lasitsatsako njengoba kuvela nje kulesicashunwa lesilandzelako:

*Talukati tangena endlini tadzindza sililo lesesabekako. “Kodvwa Peter abenani nje kuvele atsatse mine aze amose imali lengaka alandze ntsanga yetfu.” Sekusho lesinye salukati lesingulomunye wabomakhelwane bakaLebani.*

*Umjingi Udliwa Yinhlitiyo: Malangwane (Mkhatshwa, 2004:23)*

Kulesicashunwa kuyacaca kutsi banyenti bantfu bebangeneme ngesincumo saPeter, kodvwa kuto tonkhe tinkhulumo letibe khona, ayikho nayinye leyantjintja umcondvo wakhe ngalesingani sakhe. Esikhundleni sako konkhe, kutsiwa wakubona kukuhle kutsi akuncono basuke nesingani sakhe bayewuhlala ekudzeni lapho bangetubeleselwa khona ngaleliphusa labacabanga kutsi ulentile (Mkhatshwa, 2004:26). Yena nje, abetifunela kuhlala nesingani sakhe latikhetsese sona, ngekuthula.

Ngalendzatjana, umbhali abehlose kuveta kutsi emphilweni bantfu batsatsa tincumo letikholisa tinhlitiyo tabo, futsi akukho lutfo lesingakwenta ngaloko. Loku ukuvete ngalesaga lesitsi “*umnjingi udliwa yinhlitiyo*”. Yebo bantfu bangaba nako kwehlulela, kodvwa liciniso litsi angete watati tizatfu talomunye umuntfu nakenta intfo letsite. Labanye bantiswa miva yabo, labanye kuba kulandzelela injabulo kanye naletinye tizatfu.

Nguleso sizatfu lesente umbhalo wacamba indzaba yakhe ngalesihloko lesitsi *Umjingi Udliwa Yinhlitiyo* ngoba abefuna kutsi bafundzi balendzatjana bakwati kutsi kushoni loko, futsi baticaphele timo letinjena. Kantsi-ke, njengoba besekushiwo, lona ngiwo umlandvo wekuhlakanipha kweMaswati, ngekucamba taga ngetigameko temphilo, lekuyinkhomba yekutsi bacacelwe ngetimo letahlukahlukene temphilo. Kubuciko beSiswati lesebungemagugu futsi lobufute kulondvolotwa khona kutewatiwa nasitukulwane sakusasa.

#### **4.6 Lokucashelwako**

Nakusachutjwa luhlathiyo kulesehluko kuphindze kwanakwa nekuvela kwemasiko langatsatfwa ngekutsi awasalungi esikhatsini salomuhla ngoba anakucindzetela emalungelo ebantfu noma kungcundzana nawo. Yebo, injongo yalolucwaningo kubuka kulondvolotwa kwemasiko, imihambo kanye nemagugu ebuve bebuSiswati emibhalweni yetindzaba letimfishane teSiswati, kodvwa kubalulekile kuveta kutsi akusiko konkhe lokubukeke kutsi kungalondvolotwa noma kutsatfwe kusetjentiswe, kakhulu nakutawucindzetela emalungelo ebantfu. Emasiko lafana naleli lekutfwala njengoba livela endzabeni letsi *Chamu Longavinjelwa* kulesinye sikhatsi awachutjwa ngendlela lenambitsekako futsi awanabo buntfu nekukhatsalelana.

Kulenzaba kuvela Mahlasela nemkakhe LaHlophe bahleti bacakekile ngoba naku babukene nenhlekelele yekutsatselwa umntfwana wabo lolitinyo. Ingani phela Mahlasela walobola LaHlophe ngetinkhomo tekubolekwa. Sivumelwano kwaba kutsi nakahlulekile Mahlasela kubuyisa letinkhomo, Magemfe, indvodza lemboleke letinkhomo, utawuteka umntfwana wakhe Mahlasela. Nembala kwaba njalo, Mahlasela wehluleka kubhadala tinkhomo leto, Magemfe wahamba wayewutfwala umntfwana waboMahlasela naLaHlophe.

*“Khipha lomntfwana ngitohamba. Phela lapha uyati nje nawe kutsi ngilandze intfo yinye vo, tinkhomo noma umfati wami.”*

*... wabe angena amcukula, ambeka ecebeni aphuma naye.*

*Unina wadwabuka wakhala kakhulu nakabona umntfwanakhe lokuphela kwakhe ahamba nemfokati langati nekutsi lapho aya khona utawufike amententi.*

*Chamu Longavinjelwa: Malangwane (Mkhatshwa, 2004:4)*

Lokuvelako kulenzaba ngumhambo longemukeleki njengoba unekuphambana nemalungelo ebantfwana. Ngako kubalulekile kuveta kutsi nakukhulunywa ngekulondvolotwa kwemasiko, imihambo kanye nemagugu ebuve kulolucwaningo kusuke kungashiwo emasiko nemihambo lefana nalena, kodvwa kusuke kushiwo emasiko kanye nemihambo leyakhakho nalegcugcutela bantfu njengoba ihlatiwe yahunyushwa kuso lesehluko. Emasiko lakhombisa kuba neludlame kanye nekuhlukunyetwa kwemalungelo ebulili nalamanye, akusiyo intfo lekhutsatekako. Ngaleso sizatfu, lolucwaningo lukhutsata kutsi bafundzi baletindzaba letimfishane baticaphelise tigateko letinjalo futsi bangatitsatseli enhloko nabahlangabetana nato ekufundzeni kwabo. Leti tigateko letihlose kuvula emehlo tatise ngetintfo letentekako khona bantfu batewukwati kutihlaba nabahlangabetana nato emphilweni. Kukhunjulwe phela kutsi bantfu banemalungelo ngekwemtsetfosisekelo weNingizimu Afrika, ngako kufute kutsi ahlonishwe.

#### **4.7 Siphetfo**

Lesehluko singenise ngekwetfula idatha letawucwaningwa, lekuyidatha yetindzaba letimfishane teSiswati letikhetsiwe. Kubuye kwetfulwa ngato tonkhe tindzaba letikhetsiwe, tafinyetwa kwentela kwetfula ngemongo locuketfwe kito ngekwemasiko, imihambo kanye nemagugu ebuve. Tindzaba letifundziwe tibese tahlatiwe, tahunyushwa ngekusebentisa ticashunwa letiphuma kito. Ngaphasi kwemasiko eSiswati kuhlatiwe lisiko lemalobolo, umtsimba kanye nelisiko lekuzila. Kumihambo yeSiswati khona kubuke imihambo yeSiswati leyetayelekile, kubingelela, kuhlonipha kanye nemphilo yelikhaya leSiswati. Kwekugcina, kubukwe emagugu eSiswati, lekube tibongelelo, taga, tibongo kanye netinanatelo. Konkhe loku lokubukiwe kutsatfwa njengaletinye tetinsika letitsandza kushabalala emmangweni wesive seMaswati, kakhulu leyo leseveni laseNingizimu Afrika. Ngaleso sizatfu kubalulekile kutsi eMaswati akhunjutwe ngaloku ngekuveta imitfombo lelondvolote lwati lolunjalo kwentela kuwahlomulisa kanye nesitukulwane sakusasa.

## SEHLUKO 5: IMIPHUMELA YELUCWANINGO NETIPHAKAMISO

### 5.1 Singeniso

Lesehluko sisonga ngekufinyeta lolucwaningo ngekulondvolotwa kwemasiko, imihambo kanye nemagugu ebuve lokutfolakala etindzabeni letimfishane teSiswati. Kuso kwetfulwa ngalokutfolakele ngalesihloko. Imibuto yelucwaningo kulindzeleke kutsi iphendvuleke, kuphindze kufezeke netinjongo talo. Imibuto letawuphendvulwa kulolucwaningo ngulena lemalungana nekubaluleka kwemibhalo yetindzaba letimfishane teSiswati emimangweni yesive seMaswati; ligalelo lemibhalo yetindzaba letimfishane teSiswati emmangweni wesive seMaswati; kanye neligalelo lebabhali eculondvoloteni emasiko, imihambo kanye nemagugu ebuve beMaswati emibhalweni yabo yetindzaba letimfishane. Kutawuphindze kwetfulwe netiphakamiso ngalokutfolakele elucwaningweni kwentela kwenetisa umongo nekufeza tidzingo telucwaningo. Loku kutawufeza injongo yekutfufukisa tindlela tekulondvolota imisimeto yebuve beMaswati esiveni salomuhla kanye nasemphilweni yakusasa, kakhulu eveni laseNingizimu Afrika.

### 5.2 Sibuyeketo selucwaningo

Lolucwaningo lwakhiwe ngetehluko letisihlanu, tonkhe tihlelwe ngenjongo yekukhanyisa ngekulondvolotwa kwemasiko, imihambo kanye nemagugu ebuve lokuvula etindzabeni letimfishane teSiswati letikhetsiwe. Tonkhe tehluko tihleleke ngendlela lenekutselelana emanti futsi tigalela ngalokulinganako ekwetfuleni tinjongo talolucwaningo ngemphumelelo. Tehluko telucwaningo tihleleke ngalendlela lelandzelako:

**Sehluko sekucala** singenise ngekwetfula sendlalelo selucwaningo, umongo walo, inkinga, tinjongo kanye nemibuto. Kuso kuchazwe ngesisusa salolucwaningo, kwavetwa inkinga yekulahleka kwemasiko, imihambo kanye nemagugu ebuve esiveni seMaswati laphila eveni laseNingizimu Afrika. Injongo bekukuhlola kulondvotwa kwaletinsika teSiswati njengendlela yekudzambisa inkinga lebukwe lucwaningo, kanjalo nekuphendvula imibuto yalo.

**Sehluko sesibili** sibuyekete ngelucwaningo lolusondzelene nalolu loluchutjwako, imiphumela, kanye nako konkhe lesekuke kwavunjululwa ngaphambilini lokweyamene nemasiko, imihambo kanye nemagugu ebuve beBuswati kanye naletinye tive. Lena bekuyindlela yekugwema kuphindza lucwaningo leseluke lwentiwa ngulabanye bacwaningi ngaphambilini kumkhakha wetemasiko, nekuveta sikhala lesikhona elucwaningweni lwetemasiko, imihambo nemagugu eBuswati. Lesehluko siphindze sendlala ngetiyori lesetjentiswe kulolucwaningo, i-*Afrocentricity*, lekuyitiyori lekhetfwe ngoba itsintsa kubaluleka kwemihambo ye-Afrika, futsi ichaza kabanti ngetimo letiphatselene nekulandzelwa kwemphilo yebu-Afrika, lekufaka ekhatsi nawo emasiko, imihambo nemagugu ebuve.

**Sehluko sesitsatfu** sibuke tindlela kanye nemasu ekucwaninga. Kococwe kabanti ngendlela yekhwalthethivu, lekuyindlela lesetjentiswe kulolucwaningo nakucokelelwa lwati nekuhlaliywa kwalo. Kuchazwe nangendlela yekusampula ummango losetjentisiwe, lekuyindlela yekusampula ngenhloso lapho kusampulwe khona tindzaba letimfishane letibhalwe babhali labehlukene ngenhloso yekutfole lwati mayelana nekuvetwa kwemasiko, imihambo nemagugu eSiswati kuleto tindzaba.

**Sehluko sesine** setfule ngedatha letawuhlaliywa, lekutindzaba letimfishane teSiswati letikhetsiwe. Kufundvwe tonkhe tindzaba letitonyuliwe, kepha akuhlaliywanga indzaba yonkhe, kutsetfwe ticashunwa letivete loko lokubukwe lucwaningo, emasiko, imihambo kanye nemagugu eBuswati. Kubukwe lisiko lemalobolo, umtsimba kanye nekuzila ngeSiswati. Imihambo lebuqiwe nguletsintsa kubingelela ngeSiswati inhlonipho kanye nemhambo wekuguca ngeSiswati. Emagugu labuqiwe kube ngulawo ebuciko bemlomo, tibongelelo teSiswati, tibongo netinanatelo, kanye netaga teSiswati. Lesehluko siphindze sabuka nekusetjentiswa kweligama lemasiko nemihambo yeSiswati ngendlela lengesiyo nalehlukubeta emalungelo ebuntfu.

**Sehluko sesihlanu** sona setfula ngalokutfolwe lucwaningo noma imiphumela yalo, kuphindze kwentiwe tiphakamiso letitawugalela ekudzambiseni inkinga yelucwaningo.



### 5.3 Lokutfolakele elucwaningweni

Sehluko sesine salolucwaningo sikhombise kutsi imibhalo yetindzaba letimfishane teSiswati ingulenotsile ngelwati lwemasiko, imihambo kanye nemagugu ebuve beMaswati. Loku kushiwo ngoba kulesehluko kunetinsika temasiko eSiswati letitfolakele nakuhlatiywa letindzaba letimfishane. Ngaleso sizatfu, lolucwaningo lutitfolakele letindzaba tinguletibalulekile njengesilululwati seBuswati.

#### 5.3.1 Emasiko eSiswati

Kumasiko eSiswati kuvelile kubaluleka kwelisiko lekuzila ngeSiswati etindzabeni letehlukene njengoba tihlatiywe tahunyushwa kusehluko **4.3.1** kulolucwaningo. Kulapho kuvela khona inshokutsi yalelisiko kanye nemibandzela lehambisana nekungahlonishwa kwalo. Lokutfoliwe kwekutsi bantfu ngeSiswati bayazila lapho nabashonelwe. Abakwenti loko ngoba bahlonipha lisiko kuphela, kepha kuphindze kube yindlela yekukwetfula simo lokiso eveni. Lokunye lokugcamile kwekutsi lelisiko lekuzila ngeSiswati liphindze lichumane nalamanye emasiko eSiswati lafana naleli lemalobolo. Loku kubonakele endzabeni letsi **Inkhatsa Yenkhanga** nakuvela kutsi wesifazane akakwati kuzilela indvodza lengakaloboli. Leti tintfo letibalulekile lekufute tatiwe ngeMaswati. Kuvela kwato kwenta kutsi letindzaba letimfishane tibe nguletibalulekile ngoba tilondvolote lwati lolutsintsa imphilo yeMaswati.

Lisiko lekulobola likhombise kugcama kulemibhalo yetindzaba letimfishane leticwaningiwe. Loku kubonakele nakuhlatiywa kusehluko **4.3.2** kulolucwaningo. Letindzaba tikhombise kabanti ngenshokutsi yekulobola kubantfu labangeMaswati. Loku kuvela endzabeni letsi **Umtsala** ngesikhatsi kuvela emajaha lamabili acoca ngekubaluleka kwalelisiko. Kulapho kwendlalwa khona kwekutsi lijaha leSiswati leselikhulile kufute litsatse umfati, limlobole. Ngekwenta njalo liyawube seliyakwati kotalisa bantfwana, licabe nemuti. Kulesehluko **4.3.2** kuphindze kundlalwe kabanti ngenchubo yemalobolo eSiswati. Kulapho kuvela khona indzima yebayeni kanye nelichungechunge lwemisimeto letilindzelekile kulomsebenti weSiswati.

Kuvela kwetigameko letifundzisa ngemalobolo kuletindzaba letimfishane kufakazela kubaluleka kwato njengemfombo lolondvolote tincenye temasiko labalulekile esiveni seMaswati.

Lisiko lemzimba weSiswati, njengelisiko leleyamene naleli lemlobolo, nalo litfoliwe kulemibhalo yetindzaba letimfishane letihlatiwe kusehluko **4.3.3**. Lokutfoliwe kwekutsi letindzaba tifundzisa kabanti ngekubaluleka kwalomsebenzi weSiswati kanye nenshokutsi yawo kummango wesive seMaswati. Endzabeni lenesihloko lesitsi **Umtsimba waloMtsimba** kwendlalwe kabanti ngenchubo yemzimba kanye nekubaluleka kwebantfu labatewusingatsa lomsebenzi. Kuchazwa ngemigidvo leba khona kanye netinchubo tekuphekeletelwa kwemfati ayewungena emendvweni. Letindzaba tiphindze tendlale ngekuchumana kwalamasiko lamabili, umzimba kanye nemalobolo, lekulwati lolufanele kwatiwa nguye wonkhe umuntfu loLiswati.

### **5.3.2 Imihambo yeSiswati**

Kuletindzaba letimfishane letikhetsiwe titfoliwe tincenye temihambo leyetayelekile esiveni seMaswati. Kuhlatiwa nekuhunyushwa kwemihambo yeSiswati kwetfulwe kusehluko **4.4** salolucwaningo. Imihambo lehunyushiwe ngulena yekubingelela ngeSiswati, inhlonipho kanye nemhambo wekuguca ngeSiswati.

Lolucwaningo lutfole kutsi Emaswati anendlela yawo yekubingelela futsi leyehlukile kuletinye tive. Kutfolwe kutsi tehlukeno tindlela tekubingela ngeSiswati, kuya ngekutsi ubingelala bani, nini futsi nekutsi ukuphi. Tonkhe letindlela tihlatiwe kabanti ngekusebentisa tichashunwa tetindzaba letimfishane letihunyushwe kusehluko **4.4.1** salolucwaningo.

Endzabeni lemfishane letsi **Liphephandzaba** kusehluko **4.4.1** kuvela kutsi kubingelelwa kwebantfu labadzala noma labakhulu kuyehluka nanawubingelela ntsanga wakho. Kutfolwe kutsi Emaswati anakusebentisa bunyenti lapho nakubingelelwa umuntfu lomdzala. Loko kuluphawu lwenhlonipho. Kulesigaba kuphindze kwatfolwa nekutsi indlela yekubingelela ngeSiswati ingulekhutsata kusitana. Nakutsiwa **unjani?**, usuke uphiwa litfuba lekugonyuluka khona utewuncedzakala uma ngabe kukhona lokukuhluphako emoyeni.

Ngako kubalulekile kutsi lomhambo watiwe uphindze uphile kulesive seMaswati kwentela kuhlaliseka kwaso eveni kanye nenhlalakahle yaso.

Kulesehluko **4.4** kuphindze kwatfolwa nenhlonipho njengemhambo lophilako eSiswatinini. Letindzaba tivete kuhlonishwa kwebantfu labadzala kanye nenshokutsi yekuhlonipha ebantfwaneni labangeMaswati. Endzabeni letsi ***Kwahlwa Libalele*** kusehluko **4.4.2** kutfolwe Mandlenkhosi ahlonipha Silimo lobenganendzaba naye. Kuhlonipha kwaMandlenkhosi kwawugucula umcondvo waSilimo, kwamenta naye wacala kuhlonipha Mandlenkhosi. Lokutfolwako lapha kwekutsi nawuhlonipha labanye, nawe utawutfola kuhlonishwa, lekusizatfu lesenta inhlonipho iphile futsi ikhutsatwe esiveni seMaswati. Letindzaba tiphindze taveta netindlela tekuhlonipha ngeSiswati. Loku kufaka ekhatsi kutsi awumphazamisi umuntfu lomdzala nakakhuluma, futsi simo sakho semtimba kufute sikhombise kutifoba nawulele inkhulumo yemuntfu lomdzala njengoba kuvela endzabeni letsi ***Umjingi Udliwa Yinhlitiyo*** lehunyushwe kusehluko **4.4.2**. Loku kungumhambo weMaswati futsi kuletsa similo lesihle kubantfwana beMaswati kanye nesive sawo jikelele.

Umhambo wekuguca ngeSiswati nguleminywe yemihambo letfolwe nakuhunyushwa tindzaba letihlatiywe kulolucwaningo. Kusehluko **4.4.3** kuhlatiywe sicashunwa sendzaba lenesihloko lesitsi ***Ngiyawucocela Batukulu Bami***. Kulendzaba kutfolwe umhambo wekugucela bantfu labadzala lapho khona kuvela kutsi ngeSiswati umuntfu lomdzala akamelwa. Loku kuvela ngesikhatsi Jabulile, umlingisi endzabeni, afike aguca phasi ngesikhatsi abitwa ngumkhulu wakhe kutewuva kutsi umbitela ini. Loku kuyinkhomba yekuhlonipha bantfu labadzala ngeSiswati kantsi futsi kuluphawu lwesimilo lesihle kubantfwana.

### **5.3.3 Emagugu eSiswati**

Kuletindzaba letimfishane letikhetselwe kucilongwa kulolucwaningo kunetincenye temagugu eSiswati letitfoliwe. Leto tincenye tihlatiywe tahunyushwa ngaphasi kwesehluko **4.5** kulolucwaningo. Lekucasheliwe kwekutsi kanyenti emagugu lagcamile kulemibhalo ngulankha ebuciko bemlomo, lekufaka ekhatsi buciko betibongelelo, tinanatelo kanye netaga teSiswati. Ngiwo emagugu lahunyushwe ngulolucwaningo ngekwemongo weSiswati. Lolucwaningo lutfole buciko betibongelelo njengalelinye lemagugu eBuswati leligcamile kulemibhalo lefundziwe. Kusehluko

**4.5.1** salolucwaningo kuvele tibonelo tetibongelelo teSiswati endzabeni letsi **Bucitseke Bugayiwe** lapho khona kwendlalwa ngendlela eMaswati lacamba ngayo tibongelelo. Kulapho kutfolwe khona kwekutsi tibongelelo tibalulekile ngobe tiyasebenta nanakuvetwa imiva. Emaswati asebantisa tona njengendlela yekwetfula imiva yawo esiveni, kanye nekudzambisa tinhlitiyo letephukile. Atigcini lapho. Endzabeni letsi **Umtsala** kusehluko **4.5.1**, kuphindze kuvele kutsi tibongelelo tingasetjentiselwa kugcamisa buhle nekukhombisa kutigcabha ngentfo letsite. Kuvela kutsi kunetibongelelo tebujaha letihashwa uma ngabe lijaha likhombisa kutichenya ngentfombi yalo noma uma lishela. Kuphindze kubongwe nemvelo njengoba kuhunyushwe kusehluko **4.5.1** endzabeni letsi **Utsi Umnaketfu Angukulandze**. Kulapho kutfolaka khona kutsi Emaswati ayayihlonipha imvelo futsi ayayibongelela ngetento tayo letihle tekuletsa imphilo esiveni. Kuletindzaba kuphindze kuvele nebuciko beMaswati bekucamba, njengekusebantisa imifanekisomcondvo kuletibongelelo njengendlela yekutinonga kwentela kunotsisa lulwimi. Loku kukhombisa kubaluleka kwalemibhalo yetindzaba letimfishane teSiswati njengemtfombo lolondvolote lwati lwemagugu eSiswati leselutsandza kushabalala esiveni.

Nakusahlatiywa kulesehluko sesine kuphindze kwahunyushwa nelwati lolutfolakele ngetinanatelo kanye nenshokutsi yato eSiswatini. Kutfolwe kutsi tinanatelo atisiwo emagugu nje eSiswatini, kepha tiphindze tikhombise inhlonipho. Endzabeni letsi **Chamu Longavinjelwa** kusehluko **4.5.2** kuvele indlela tinanatelo tiletsa ngayo sitfunti ekhaya leSiswati. Kulapho kuchazwa khona kwekutsi kungani emakhaya eSiswati abitwa ngesibongo noma ngesinanatelo semnumzane welikhaya. Kungobe nakwentive njalo likhaya liyakwati kuba nesitfunti lihlonipheke. Kulesehluko **4.5.2** kuphindze kwatfolwa nekutsi tinanatelo teSiswati tiphindze tikhombise buhlobo emindenini yetibongo letehlukene. Kulapho kuchazwa khona ngekubaluleka kwekwati sinanatelo semuntfu lofise kumteka. Kuvele kutsi bantfu bangaba netibongo letingefani kodvwa babe tihlobo ngekwemabito lafanako latfolakala nakunanatelwa tibongo tabo. Loku kuvele endzabeni letsi **Kunjalo ke Batukulu** kusehluko **4.5.2** lehunyushwe kulolucwaningo.

Ngalolwati, bantfu labangeMaswati labafundza letindzaba letimfishane bayakwati kucishiswa ngendzabuko yabo khona bangetuwenta emaphutsa lakenyanyekiswako ngekwenchubo yeSiswati.

Taga teSiswati tikhombise kuba yincenye kulemibhalo yetindzaba letimfishane letihunyushwe kuloluhlatiyo kusehluko **4.5**. Lokutfolwe ngulolucwaningo kutsi babhali banekusebentisa taga ngetindlela letehlukene njengendlela yekunotsisa lulwimi etindzabeni tabo. Kutfolwe kutsi taga bayatisebentisa nabacamba tihloko tetindzaba njengakulenzaba letsi **Umjingi Udliwa Yinhlitiyo** kusehluko **4.5.3**. Lena yindlela lekukhangwa ngayo bafundzi bendzaba khona batawuba nenshisekelo yekuyifundza. Taga tiphindze tisetjentiswe nangekhatsi endzabeni. Lapho ukhandza kutsi umbhali usebentisa umlingisi ekuveteni lobuciko, njengakulenzaba letsi **Ekhatsi Nebusuku**, kusehluko **4.5.3** salolucwaningo. Kulenzaba kuvela saga lesitsi **umlomo lishoba lekutiphungela**. Ngekufundza lendzaba unake nemongo wayo umuntfu loLiswati uyakwati kubona indlela langasebentisa ngayo lesaga, afundze kunotsisa inkhulumo yakhe. Loku kubugagu beMaswati bekunotsisa lulwimi ngendlela lekhanga. Kulondvoloteka kwalobugagu kulemibhalo yetindzaba letimfishane kuyenta lemibhalo ibe silululwati Emaswati langaphephela kuso kwentela kuticiphisa ngendzabuko yawo. Nguleso sizatfu lesiyenta lemibhalo ibaluleke kummango wesive seMaswati.

#### **5.3.4 Lokucashelwako**

Luhlathiyo kulesehluko sesine luphindze lwatfola kutsi kunetinsika temasiko letitsite lesetitsandza kwedlulelwa sikhatsi. Endzabeni lemfishane letsi **Chamu longavinjelwa** kusehluko **4.6** kulolucwaningo kuvela sento lesitsatfwa njengelisiko kepha sibe sinekucindzetela emalungelo ebantfu. Kulenzaba kuvela kutfwalwa kwemntfwana ayewukwendziswa ngenkhani, ngaphandle kwemvumo yakhe nebatali bakhe. Leti tintfo letingemukeleki futsi letiphambene nemalungelo eluntfu kakhulu eveni laseNingizimu Afrika lapho lolucwaningo lugcile khona. Titintfo lekufute Emaswati aticapele ngobe kulemibhalo tivetwa nje ngobe kuyindlela yekufundzisa ngekungalungi kwato. Ngako-ke kubalulekile kutsi umuntfu nakafundza letindzaba akwati kwehlukana lokungiko kulokungesiko.

Ngekubona konkhe loku lokutfolwe ngekuhlatiya lemibhalo yetindzaba letimfishane, kuyatisho kutsi nangembala tikhona tinsika temasiko, imihambo kanye nemagugu eBuswati lokulondvolotwe kulemibhalo. Tinjongo telucwaningo tiyafezeka, lokuchaza kutsi imibuto yelucwaningo iphendvuleka ngalokwenetisako.

#### **5.4 Kufezeka kwetinjongo telucwaningo**

Nakucalwa lolucwaningo kwetfulwe tinkinga telucwaningo, tinjongo kanye nemibuto yalo. Ngako-ke, inchubo yekucwaninga lefanele itsi akuphetfwe ngekubuka kutsi lucwaningo luphumelele yini kufeza tinjongo talo, lekutawube kusho kuphendvuleka kwemibuto yelucwaningo. Loku kwentelwa khona kutewubonwa kutsi lucwaningo luseme lapho kuleto tinjongo, akukho kunhlanhlatsa lokube khona.

##### **5.4.1 Kubaluleka kwemibhalo yetindzaba letimfishane teSiswati njengemfombo welwati lwemasiko, imihambo kanye nemagugu ebuve beMaswati.**

Sehluko sesine salolucwaningo sikhombise kutsi imibhalo yetindzaba letimfishane teSiswati ingulenotsile ngelwati lwemasiko, imihambo kanye nemagugu ebuve beMaswati. Loku kushiwo ngoba kulesehluko tiffolakele tinsika temasiko nemihambo yeBuswati nakuhlaliywa letindzaba letimfishane letikhetselwe lolucwaningo. Loku lokutfolwe ngaphasi kwesehluko 5.3 salolucwaningo kuyenta lemibhalo yetindzaba letimfishane teSiswati ibe ngulebaluleke kakhulu kummango wesive seMaswati. kuyinkhomba yekulondvoloteka kwemisimeto lechaza imphilo yeSiswati. Lokusho kutsi Emaswati lafundza letondzaba ayakwati kuticiphisa ngebuve bawo.

Kulolucwaningo kubonakele ngalokucacile kutsi letinkinga letetfuliwe mayelana nekushabalala kwemasiko, imihambo kanye nemagugu ebuve, kakhulu esiveni seMaswati laseveni laseNingizimu Afrika, titinkinga letikhombisa kuswelakala kwelwati. Hhayi ngoba lwati lungekho, kodvwa ngoba lungatiwa kutsi lukuphi. Nguleso sizatfu lesenta lemibhalo yetindzaba letimfishane ibaluleke ngoba iyincenye yemitfombo yeSiswati lelondvolote letinsika lekukhatsatekwe ngato. Lokusho kutsi letindzaba letimfishane tinelifutse kumiklamo yekutfufukisa nekulondvolotwa kweBuswati. Ngako-ke, lemibhalo yetindzaba letimfishane teSiswati ifute kuphatfwa ngebonono kwentela kutsi kusitakale nesitukulwane sakusasa.

#### **5.4.2 Ligalelo lemibhalo yetindzaba letimfishane teSiswati ekulondvoloteni emasiko, imihambo kanye nemagugu ebuve beMaswati**

Lemibhalo yetindzaba letimfishane teSiswati ibonakala ingulene ligalelo ekulondvoloteni emasiko, imihambo nemagugu ebuve beMaswati. Loku kushiwo ngekubona kunotsa kwaletindzaba ngelwati lwaletinsika temasiko njengoba kutfolwe kusigaba 5.3 salolucwaningo. Lolucwaningo lutitfolwa letindzaba tingumtfombo Emaswati langasima kuwo tikhatsi ngetikhatsi njengesilulu sekutikhumbuta ngemvelaphi yawo. Tingumtfombo loligugu futsi lofute kulondvolotwa kwawona khona ungetushabalala kulesive. Emaswati kufute atifundze letindzaba, atikhumbute ngendzabuko yawo nemphilo lechaza wona. Ngekwenta njalo, lolwati lolukulemibhalo lutawukwati kuchubekela phambili kusitukulwane sakusasa ngobe kutawube kulwati leseluphilwa nasemimangweni yesibve seMaswati.

#### **5.4.3 Impumelelo yebabhali betindzaba letimfishane teSiswati ekuveteni nasekufundziseni emasiko, imihambo kanye nemagugu ebuve beMaswati**

Lolucwaningo luphumelele kuveta ligalelo lebabhali beSiswati ekukhangiseni nasekufundziseni ngemasiko, imihambo kanye nemagugu eSiswati emibhalweni yabo. Lokutfolwe lucwaningo kutsi nanoma nje kulesinye sikhatsi tingcikitsi tingesito letitsintsa emasiko, imihambo kanye nemagugu ebuve, letinye tetigameko kuletindzaba tihamba tibuvete Buswati kanye nekwenta kweMaswati njengobe kuvela kusigaba 5.3 salolucwaningo. Lokuvetwa kwaletinsika kuletindzaba letimfishane kubufakazi bekutsi letindzaba tibhalwa bantfu labaphila emimangweni yesive seMaswati futsi labakwatiko kuphila kweMaswati kanye nekwenta kwawo. Kulolucwaningo kubonakele kutsi Emaswati lafundza letindzaba letimfishane atawukwati kuteyamanisa netigameko letetfulwako ngoba kusuke kuyimphilo yeBuswati.

Luhlathiyo lwalolucwaningo luphumelele kuveta lwati lolwenetisa tinjongo luphindze luphendvule nemibuto yelucwaningo. Lucwaningo ludzalule imibhalo yetindzaba letimfishane teSiswati njengalecuketse lwati lolunotsile kutemasiko, imihambo kanye nemagugu eBuswati. Loku kusho kutsi lemibhalo kufute iphatfwe ngebunono, ilondvolotwe ngekutsi ifundziswe etikolweni ngendlela letawuvumela kutsi nesitukulwane sakusasa sikwati kuyitfolwa. Babhali bakukhombisile kucaciseleka

ngemasiko nemihambo yeSiswati etindzabeni tabo, lokwenta kutsi lofundzako, loLiswati, akwati kutfola lwati afundziseke ngemvelaphi kanye nendzabuko yakhe. Njalo indzabuko kanye nemlandvo, lokuchaza emasiko, imihambo kanye nemagugu ebuve beBuswati, kuyakwati kutsi kuchubekele phambili kwatiwe futsi kuphile ngeMaswati.

## **5.5 Tiphakamiso**

Setfulo senkinga yalolucwaningo kanye nelucwaningo leselubuyeketiwe kukhombise kutsi simo sebuhlanga, tilwimi, inhlalakahle, imfundvo kanye nentfutuko eveni laseNingizimu Afrika kunemtselela lonekubulala emasiko, imihambo kanye nemagugu esive seBuswati kulelive. Ngaleso sizatfu, tibalulekile tiphakamiso letibuke kulondvolota kuhamba nekwenta kweMaswati kwentela kuhlaliseka kwalesive nemisimeto yaso, kanjalo nekulondvoloteka kwaso kwentela situkulwane sakusasa.

### **5.5.1 Litiko Letemfundvo**

Lolucwaningo luphakamisa kugcizelelwa kweLitiko Letemfundvo Lesisekelo eNingizimu Afrika kutsi libuyekete indlela lekwetfulwa ngayo kufundvwa kwetindzaba letimfishane teSiswati etikolweni. Kufundvwa kwaletindzaba kufute kuphindze kwentiwe nangendlela lebuca emasiko, imihambo kanye nemagugu eSiswati. Loku kuphakanyiswa ngoba lolucwaningo lutifola tindzaba letimfishane tinotsile ngelwati loluphatselene nemasiko, imihambo kanye nemagugu eSiswati. Ngekwenta njalo, lelitiko litawube ligalele ngalokufanele ekubuyiseni nasekufundziseni sive seMaswati ngemihambo yaso kwentela kuyilondvolotela nesitukulwane sakusasa.

Bantfwana etikolweni kufute bafundze tindzaba letimfishane bakwati kweyamanisa tigateko tato kanye nemphilo yabo yeBuswati. Imfundvo yasetikolweni kufute ibe ngendlela lebuyisa bantfu kumasiko abo njengoba Umtsetfosisekelo welive leNingizimu Afrika ukukhutsata futsi ukubona kubalulekile loko kwentela kulungisa umonakalo lowadalwa ngumbuso welubandlululo kulelive. Kulondvoloteka kwemasiko, imihambo kanye nemagugu eBuswati akunawenteka kuphela ngekucokelelwa ndzawonye kwelwati lolunjalo lugcinwe luphephile, kepha kufute Emaswati afundzisane aphindze aphile ngekwemisimeto yawo futsi atigcabhe ngayo.



### **5.5.2 Babhali beSiswati**

Lolucwaningo luphakamisa kutsi Litiko Letemasiko Nebuciko lusungule tihlelo tekusingatsa babhali beSiswati labatawugcila kumibhalo yebuciko lelondvolota emasiko, imihambo nemagugu eBuswati. Yebo lolucwaningo luyayemukela imiklamo lekhona, lesingatsa buciko, kodvwa kanyenti ingulevulekele tingcikitsi letinyenti. Kudzingeke imiklamo letawunaka inkinga yekulahleka kwemasiko eSiswati, kubese kusingatfwa babhali labatawucamba imibhalo lenotse ngalolwati lwenzabuko yeMaswati. Ngekwenta njalo, Emaswati atawukwati kwandzisa silululwati sawo lesiphatselene nenzabuko yawo kanye nemphilo yeBuswati lefute kulondvolotwa. Loko kutawubuyisa lesive kumihambo yaso, kusente sitinte kiyo.

### **5.5.3 Kushicilelwa kwetindzaba letimfishane teSiswati**

Lolucwaningo luphindze luphakamise nekushicilelwa kabusha kwetindzaba letimfishane teSiswati ngetindlela takalokusho. Loku kutawuvumela kufundwa nekwamukelwa kwaletindzaba ngetindlela letikhontwe bantfu besimanje, kakhulu lusha. Ngekwenta njalo, kuyawuba malula kutsi bantfu balomuhla bakwati kufinyelela kuto batemukele. Lolucwaningo lubona lesiphakamiso silungele kwetfweswa Litiko Letemasiko Nebuciko esifundzeni seMpumalanga kutsi kube ngilo lelicinisekisa kusungulwa kwetinkhundla takalokusho letilondvolota imihambo, emasiko kanye nemagugu eBuswati. Tinkhundla letinjalo kufute tibe nguletikhangiswa kubantfu ngendlela letawuvumela netingcoco letikhutsata kuhlanyela kwebantfu bakwati kubona kubaluleka kwenzabuko yabo.

Lesiphakamiso sivele ngekunaka kwandza kwemkhuba wekungavani nekufundza etikhatsini talomuhla lapho khona bantfu sebakhungatfwe kutfutfuka kwethekhnoloji naletinye tindlela tekutfole lwati. Ngelishwa, luncane lwati lweSiswati lolushicilelwe kuletinkhundla takalokusho, ngako lolucwaningo lukubona kulitfuba leli lekutsatsa sinyatselo sekucala sekushicilela lwati lolunjalo kuletinkhundla.

#### **5.5.4 Baholi bendzabuko**

Nanoma nje lesiphakamiso singakhulumi ngetindzaba letimfishane, lolucwaningo luphakamisa kutsi baholi bendzabuko emimangweni yesive seMaswati kufute bakhutsate kugujwa kwetinsuku temasiko nemagugu eBuswati. Tinsuku letinjena akufuni tigujuwe ngoba kubukwa liholide lavelonkhe lekugujwa kwato, kepha kufute kube tinsuku letikhuluma nemlandvo wesive letitawugujwa njalo ngemnyaka. Imicimbi lefana nemimemo kufute itsatselwe etulu ngoba iyakwati kuhlenganisa sive ndzawonye kukhulunywe ngelivi linye leBuswati. Litiko Letemasiko Nebuciko kanye Nebuholi Bendzabuko kufute kusingatse imicimbi lenjena ngekuyikhangisa kwentela kufinyelela nasetindzaweni lapho emakhosi endzabuko angete akwati kufinyelela khona.

#### **5.6 Ligalelo lwalolucwaningo kusilululwati setebucwepheshe**

Lolucwaningo lutawusita labanye bacwaningi kutsi babe nesicalo malungana nalesihloko, bakwati kwakhela lucwaningo lwabo kulolu. Lokutfolwe ngulolucwaningo kusengangetwa, kutfolwe lokusha ngekubuka leminye imitfombo lelondvolote letinsika temasiko kutembhalo. Kulo kutawuncedzakala litiko letemfundvo ekwakhe tifundvo letitsintsa imphilo yeBuswati. Kutawuhlomula tishayamtsetfo tetiwlimi, tikwati kumisa imitsetfo levumela kuhlonishwa kwemasiko esintfu. Kutawuphindze kuhlomule nemimango yesive seMaswati ngekukhanyisa ngekubaluleka kwemasiko, imihambo kanye nemagugu lokuchaza bona njengeMaswati.

Kukhanyisa kwalo ngekulahleka kwaletinsika temasiko esiveni seMaswati kuvusa emehlo ngekubaluleka kwekulondvolotwa kwato njengoba kuyintfo lebalulekile kwentela kuchutjelwa phambili kwaletinsika kusitukulwane sakusasa. Kuyindlela yekonga imvelaphi yeMaswati. Ngekuhlatiya lemibhalo yetindzaba letimfishane teSiswati lolucwaningo luba nelugalelo lekugcogcela ndzawonye letinsika teBuswati kanye nekufundziswa kwato. Njalo luyandza lwati lwetebucwepheshe malungana nalesihloko, kakhulu kumongo wesive seMaswati.

Imibhalo yetindzaba letimfishane iphindze ibe nelugalelo ekulondvoloteni lulwimi lweSiswati. Kukhunjulwe phela kutsi lulwimi luyincenye yemasiko. Ngekuhlathiya lemibhalo lolucwaningo lukwatile kukhanyisa ngetinsika telulwimi leticuketfwe kulo, lokufana nekusebenta kwetaga nemifanekisomcondvo. Loku kuyasita ekutsini Emaswati akwati kwemukela lulwimi lwawo futsi atichenye ngalo njengencenye yemasiko awo.

## **5.7 Siphetfo**

Lesehluko siphetse ngekwendlala ngalokutfolwe lucwaningo mayelana nekulondvolotwa kwemasiko, imihambo nemagugu eBuswati emibhalweni yetindzaba letimfishane teSiswati letikhetsiwe. Kuso kufezwe tinjongo telucwaningo, kwase kwentiwa netiphakamiso letitawusita ekudzambiseni inkinga lebukwe lucwaningo. Ngekubona konkhe loku lokwetfulwe kulesehluko, kukhanyile kutsi imibhalo yetindzaba letimfishane teSiswati ingatsenjwa njengesilululwati Emaswati langaphephela kuso kwentela kutizuzisa ngelwati lwenzabuko yawo. Loku kushiwo ngekubona kunotsa kwalemibhalo ngelwati lwemasiko, imihambo kanye nemagugu eBuswati lokutfolakele kuyo.

Lolucwaningo lukhombise ngalokusebaleni kutsi lunyenti lwati lwemasiko, imihambo kanye nemagugu lolutfolakala kulemibhalo yetindzaba letimfishane teSiswati leticilongiwe. Kodwa noma kunjalo, lusadzingeka lolunye lucwaningo lolutawunaba ngalesihloko. Temibhalo titodvwa tingacwaningwa ngalokwenabile, kubukwe tonkhe tinhlobo temibhalo, kufaka ekhatsi tinkondlo, emanoveli nemidlalo, kwentela kulondvolota lonkhe lwati lwemasiko lolubalulekile lolungatfolwa kulemibhalo. Labanye bacwaningi bangacondza ngco kumimango yesive seMaswati kwentela kuyewusenga lwati lolusaphila kuleyo mimango khona nalo lutewungena emibhalweni, lushicilelwe kwentela kulondvoloteka kwalo. Kubalulekile kutfolala lolwati nasemimangweni ngoba kunebantfu labadzala labasenalo lolwati, kantsi akufuni kutsi baze bedlule lungakatfolwa lwalondvolotwa.

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## SETFULO A: TIFINYETO TETINDZABA LETIMFISHANE

### Indzatjana 1: Umtsimba WaLomtsimba, JJ Thwala (Shongwe, 1997:28-33)

Lendzatjana, *Umtsimba WaLomtsimba*, ikhuluma ngemalungiselelo ekugidvwa kweMtsimba weLithishelakati, Lomtsimba, lekunguye umlingisi lomkhulu endzabeni. Lomtsimba abetawutsatfwa ngeSiswati singani sakhe, Dvumi, yena lekutsiwa abengusomabhizinisi lotalelwe emcubeni. Lokusho kutsi ekhaya kubo babenjingile. Kuvetwa Lomtsimba nesiingani sakhe benamile impela, bakhuluma ngemalungiselelo elusuku lwabo lolukhulu, benta siciniseko sekutsi tonkhe tintfo time ngemumo. Bahlela ngelinani letivakashi, tinandzisi kanye nato tonkhe timfanelo.

Lomtsimba unemngani, Khulumile. Njengekusho kweligama lakhe, Khulumile uvetwa angumuntfu longahlali nenkinga, uyakukhuluma lokungekhatsi kuye. Kutsite kusachutjwa ngemalungiselelo emtsimba, Khulumile wase ubuta umngani wakhe Lomtsimba kutsi sewusalile yini lesi lesinye singani sakhe njengoba asatawutsatfwa ngulomunye nje? Khulumile abekusho loku ngoba atsi Lomtsimba utawungcolisa ligama labo njengemantfombatane endzaweni, kantsi futsi wentiwa nalutsandvo lanalo njengemngani. Ngaleso sizatfu abengeke amyekele Lomtsimba ente liphutsa lelifana naleli. Akawutsandzanga lombuto Lomtsimba ngoba ati kahle kutsi akakwentanga loko. Utsite nje lona lomunye atawuva ngemvabetsi. Lomtsimba abenetingani letimbili, boSakhayedvwa naDvumi. Sakhayedvwa singani sakhe lesidzala, kutsiwa besebaneminyaka lesihlanu batsandzana, kodvwa atimange titekwe tekutsatsana kubo bobabili. Nguleso sizatfu lesente Lomtsimba wamukela sicelo saDvumi ngoba yena akamange acitse sikhatsi kepha watfumela bayeni kutsi bayomcelela khona atomteka amente umfati.

Khulumile uye wakwati kukhutsata Lomtsimba kutsi agcine ayile ayewuncamula lutsandvo lwakhe naSakhayedvwa asengakawugidzi lomtsimba naDvumi. Loko kumveta angumngeneleli Khulumile kulendzatjana. Nembala wahamba Lomtsimba ngelilanga lelandvulela lwemtsimba, kodvwa amange abuye ekhaya. Liphephandzaba labika kutsi yena nesiingani sakhe Sakhayedvwa bashone engotini yemoto. Lendzatjana ikhetfwe kulolucwaningo kwentela kucilonga lisiko lemalobolo kanye nalolu lwemtsimba.

## **Indzatjana 2: Umtsala, JJ Thwala (Shongwe, 1997:34-38)**

Kulendzatjana kunebalingisi lababili, boTibindzele naMhlupheki, lababengematse nelulwimi. Labalingisi bavetwa bangemajaha labesakhulile futsi lasasebentako. Tibindzele uvakala angumuntfu losafuna kuteka singani sakhe, Lotifiso, asente umfati ngoba atsi sesidze sikhatsi batsandzana. Tibindzele abesitsandza singani sakhe kangangokube abeze anetibongo takhe latihasha ngaso. Mhlupheki abengumuntfu loyinanelako inkhulumo yaTibindzele ngoba atsi vele sebakhulile kantsi futsi asikho sizatfu lesimvimbela ekwenteni njalo. Bobabili boTibindzele naMhlupheki babonakala bavumelana kulenkhumo lokukhombisa kutsi babantfu labawatiko emasiko esintfu nendlela lefanele yekwenta tintfo njengemajaha langeMaswati.

Endzabeni kutsiwa Mhlupheki naye abenesingani, kantsi futsi abetimisele kusetfula kuTibindzele, amatise sona njengoba babangani labakhulu. Natibindzele naye abetimisele ngekwetfula lesi sakakhe singani kuMhlupheki khona batawukwati kwatana babonkhe. Lebebangakwati kutsi bobabili batsi banetintfombi nje basho umuntfu loyedvwa. Bakutfo loku ngesikhatsi Tibindzele angakwati kufinyelela esinganini sakhe kantsi naku sewutasitfo kaMhlupheki nakatsi uyewukumbikela ngalenkinga lasabukene nayo. Lendzatjana ikhetfwe kulolucwaningo kwentela kucilonga lisiko lemalobolo ngeSiswati kanye netibongelelo njengebuciko lobungemagugu eSiswati.

## **Indzatjana 3: Inkhatsa Yenkhanga, MS Mbuyane (Shongwe, 1997:46-52)**

Lendzatjana ilandzisa ngesigameko lapho khona kube nekuhlalisana kwetitsandzani letimbili ngaphandle kwekulobola. Ngelishwa, indvodza leyo ibese seyiyashona, kwabe sekubita kutsi singani sayo beyihlala naso siyizilele ngekusho kwemndeni wakhabo ndvodza. Bakhabo ntfombatane baye bakugwema loko ngoba batsi abanawuvumela intfombi yakabo izilele umuntfu labangamati. Batsi uma ngabe bafuna kutsi ntfombatane azile, kuyawufuna kutsi kukhishwe emalobolo kucala, alotjolwe ntfombatane, kungukhatsi kutawuchubeka umsebenti. Laba bakhabo lendvodza abakuvumanga loko, kodvwa labo belitsi kufanele azile ngoba abehlana nendvodzana yabo futsi imondla. Kwaba nguloko kuphikisana kodvwa kubete lofuna kugoba kulemindeni lemibili.



Endzabeni kulandziswa ngekutsi dzadze wemufi utfukutsele ugane lunwabu, utsi abanawukondla umuntfu bese kutsi lapho nasekuvele sifo ale kuzilela umyeni wakhe. Laba bakhabo ntfombatane bayakucitsa loko ngoba batsi lisiko alilandzelwanga ekucaleni, ngako angete lacala kulandzelwa sekuvele umonakalo. Batsi akulungiswe umonakalo wasemuva kucala ngukhatsi kutewuchutjekwa ngendlela lefanele. Kwehluleka kwalemindeni lemibili kufinyelela esivumelwaneni kube sekwenta kutsi bomnakabo ntfombatane batsatse dzadze wabo bashaye bacitsa naye. Lendzatjana ikhetfwe kulolucwaningo kwentela kucilonga lisiko lemalobolo kanye nekuzila ngeSiswati.

#### **Indzatjana 4: Bucitseke Bugayiwe, MP Mavuso (Shongwe, 1997:74-78)**

Kulendzatjana kulandziswa ngemnumzane Mavimbela losalahlekelwe sitfunti emmangweni ngoba aluphuya. Njengoba aluphuya nje, kutsiwa abesaphendvuke inhlekisa yasenzaweni, kantsi naye vele abesatinikele ebhodleleni njengemuntfu losaphose lithawula emphilweni. Kutsiwa Mavimbela abenemntfwana wentfombatane losakhulile kantsi besekukhona lijaha leselibuke kumteka limente umfati. Nanoma nje bakhabo lelijaha babengavumelani nekutsi umntfwanabo atsatse emndenini wemaphuya, alimange libalalele, kepha lachubeka latichuba kuyewulobola umntfwana waMavimbela. Endzabeni kubikwa kutsi kwamtfokotisa kakhulu loko Mavimbela kubona umntfwanakhe asayolotjolwa. Wajabula kangangokuba ate atihasha ngetibongelelo takhe kukhombisa kutsi loko lokwenteka emndenini wakhe kumtfokotisa kanganani. Lokwakumjabulisa kakhulu ngulokwekutsi umntfwanakhe sewutawucosha likati etiko ngoba abegane emcubeni, kantsi netimfamona lebetingamboni alutfo emmangweni nato setijutjwe umlomo. Ngelishwa-ke, tintfo atihambanga ngeluhlelo. Intfombi yaMavimbela yagila tiga ngelusuku lolukhulu lokwase kubanga kutsi ucitfwe umshado. Lendzatjana ikhetfwe kulolucwaningo kwentela kucilonga tibongelelo njengebuciko lobungemagugu eSiswati.

#### **Indzatjana 5: Umjingi Udliwa Yinhlitiyo, Malangwane (Mkhatshwa, 2004:23-28)**

Kulendzatjana kutekwa ngelijaha lakaLebani, Peter, lelaliphuma eLesotho lifundza endzaweni yeSwatini lapho khona laseliphotfula imfundvo lephakeme. Kutsiwa ekuphotfuleni kwakhe Peter abesatfole intfombi labekafuna kuyitsatsa ayente umfati, ngako wakubona kukuhle kutsi ayewutibika ekhaya kubontfombatane abatise

ngenhloso yakhe ngemntfwana wabo. Maseko, uyise wentfombatana, wasemukela sicelo saPeter kepha ukwenta loko ucala ngekuchaza kuye kutsi intfombi yakakhe seyitele bantfwana labanyenti, ngako kufute abe ngumuntfu lotimisele nalotawukwati kubeketelela lesimo. Peter ubonakala angumuntfu lonenhlonipho futsi loyatiko inchubo yeMaswati njengoba asahleti nawo sikhatsi lesidze afundza khona kaNgwane, ngako wakhombisa buhlakani nekuvisisa kulomuntfu lomdzala. Wakwemukela konkhe latjelwa kona ngaphandle kwenkinga ngoba vele abesetitsetse sincumo sakhe. Endzabeni bagcina batsetsene boPeter nentfombi yaMaseko kodvwa ngetizatfu tekungamukeleki kahle kwalentfombi ekhyaya kubo Peter, lutsandvo lwabo lwase luphela kabuhlungwana. Lendzatjana ikhetfwe kulolucwaningo kwentela kucilonga umhambo wenhlonipho ngekwemongo welisiko leSiswati.

#### **Indzatjana 6: Chamu Longavinjelwa, Malangwane (Mkhatshwa, 2004:1-5)**

Lendzatjana ilandzisa ngemndeni wakaMahlasela lobukene nenkinga lenkhulu. Kutsiwa endzabeni unnumzane Mahlasela abelobole ngetinkhomo tekubolekwa, labetitsatse kulenye indvodza lekutsiwa nguMagemfe, ngako kwasekufike sikhatsi sekutsi tibuyiselwe emuva leto tinkhomo. Sivumelwano saboMahlasela naMagemfe bekukutsi nakwentekile Mahlasela wehluleka kukhokha letikhombo batawubhadalana ngekutsi Magemfe ateke umntfwana waMahlasela amente umfati lapho nasayawucedza sikolo. Mahlasela abengenato tinkhomo tekukhokhela Magemfe, ngako lwafika lolo suku, Magemfe wahamba wayewutfwala umntfwana waMahlasela, wamtsatsa wayewumenta umfati. Ukwenta loko nje, Mhlasela nemkakhe bakhona bayabukela, ubesabisile. Indzaba yaboMahlasela naMagemfe kuvela kutsi yaseyijike nasetimvuneni kuyewutanywa kutsi icatululwe, kepha Magemfe abesaphelelwe sineke afuna lokungekwakhe. Akukho labakwenta boMahlalela nemkakhe ngoba bamesaba Magemfe lobechazwe njengemuntfu lonelunya kabi endzabeni. Lendzatjana ikhetfwe kulolucwaningo kwentela kucilonga imphilo yasekhaya leSiswati nemihambo yakhona. Kuyo kuphindze kucilongwe kuchutjwa kwemisimeto nemihambo yelisiko leSiswati ngendlela lengcundzana nemalungelo ebantfu ngekwemongo welive laseNingizimu Afrika nesishayamtsetfo sakhona.

### **Indzatjana 7: Kwahlwa Libalele, JJ Thwala (Mkhatshwa, 2004:112-117)**

Lena yindzaba lemfishane ligcile ekuhloniphaneni kwebantfu kanye nekubaluleka kwenhlonipho. Endzabeni kulandziswa ngebalingisi lababili boSilimo lobekangubabe losakhulile kepha aphilisa kwemuntfu losemusha, kanye naMandlenkhosi lobekalijaha lelisakhula lelivetwa lingulelifundzisekile nalelihloniphako. Umnumzane Silimo kutsiwa abengumuntfu lophila nelusha futsi anesimo sekuba ngutsotsi wasendzaweni. Abefuna kutsi bantfu bambite nga-Bra Pat kwentela kutsi kuvakale kungatsi usengumshangacembe. Nayisachubeka indzaba Mandlenkosi uvetwa angumuntfu lengamjabulisi kahle indlela laphila ngayo umnumzane Silimo ngoba atsi kufute abe sibonelo emmangweni ngako kufute atame kutiphatsa ngendlela leyemukelelako. Ukusho konkhe loku ngenhlonipho nangekutitfoba kungako kwaba melula kwekutsi umnumzane Silimo atsiye indlebe. Silimo abengumuntfu longesiye malula, kodwa ngekubona inhlonipho yaMandlenkosi kwaba malula kutsi alalele, wakubona kubalulekile nekugucula imphilo yakhe aphilise kwemuntfu losakhulile.

Lokunye lokuvelako lapha kulendzatjana kutsi kungcundzana kwemibono yaboSilimo naMandlenkhosi kwakubangwa tindzawo labakhulele kito. Silimo uvetwa angumlingisi lokhulele elokishini futsi losayatiko nemphucuko, kantsi Mandlenkhosi yena uvetwa angumfana wasemakhaya lapho khona isengakefiki kahle imphucuko. Similo saMandlenkhosi sichaza kabanti ngendzawo lapho adzabuka khona, kanjalo naleso saSilimo. Lokungasho kutsi tindzawo tasemakhaya tisachuba ngesintfu kunaletu tasemadolobheni noma emalokishini.

Lendzatjana yetfula kabanti ngemhambo wenhonipho ngekwemongo welisiko leSiswati. Mandlenkhosi lapha utiphatsa ngendlela leyemukelekile futsi lekhutsatwako eSiswatini. Similo sakhe sikhonjiswa yindlela lakhuluma ngayo naSilimo njengemuntfu lomdzala, kanye nekuncaba kwakhe kubita Silimo ngeligama. Ngekwenta njalo, abefuna kukhombisa Silimo kutsi sewukhulile manje futsi kunendlela lekulindzeleke kutsi atiphatsa ngayo njengemuntfu lomdzala loLiswati, hhayi lena layiphilako. Lendzatjana ikhetfwe kulolucwaningo kwentela kucilonga umhambo wenhlonipho ngekwemongo welisiko leSiswati.

### **Indzatjana 8: Utsi Umnaketfu Angikulandze, Khanyile (Mkhatshwa, 2004:42-46)**

Kulendzatjana kunaZama, umlingisi, lobekajatjuliswa lutsandvo lakhonjiswa lona singani sakhe, Matheku. Zama uvetwa endzabeni ubabata indlela laphatfwa kahle ngayo uze ubongelela sitsandvwa sakhe Matheku usifanisa nemagagasi elwandle. Utse noma bamkhuta kutsi abocaphela, akamane afune kuvisisa ngoba atsenjiswe lizulu nemhlaba ngulesingani sakhe lesisha. Ingani phela sasimtsengela bonkhe bucwebe netintfo takalokusho letitsandvwa nguwonkhe muntfu. Kungaleso sizatfu lesenta wavaleka emehlo, wngasoli lutfo.

Labengakwati Zama kwekutsi lesingani latishaya sifuba ngase kwakungumuntfu loshadile, lonemuti wakhe nemkakhe. Endzabeni kutsiwa nkhosikati waMatheku waya kuZama atibita ngadzadze waMatheku. Kutsiwa watsatsa Zama wahamba naye atsi utfunywe nguMatheku, kodvwa batsi nabefika endlini wamcula ngensilane amtjela kutsi yena ungunkhosikati waMatheku futsi konkhe loku labatsembisene kona kulite. Wangena Matheku kulowo mzuzu wakhandza zama asetinhlungwini, wavuka amabokoboko. Lendzatjana ikhetfwe kulolucwaningo kwentela kucilonga buciko betibongelelo njengebugagu lobungemagugu eSiswati, kanye nemhambo wekuvuselana ngeSiswati.

### **Indzatjana 9: Liphephandzaba, Thwala (Mkhatshwa, 2004:118)**

Liphephandzaba yindzatjana lekhuluma ngebucili. Kunemlingisi, Mabhengeta, lokhohlisa bantfu ngekutsi umgummeli kwentela kudla timali tabo. Mabhengeta abesatiwa endzaweni futsi anetidvumo letihle. Bonkhe bantfu labanetinkinga nalabadzinga teluleko babephephela kulelijaha. Gatjeni, lomunye webalingisi edzabeni abemkhontile Mabhengeta ngoba akholwa kutsi ungumuntfu locotfo futsi utamsulela onkhe emathikithi akhe eticupho lawatfo nakagijimisa incola yakhe endleleni. Akazange asasole lutfo ngisho noma seabamcwayisa ngekwetsemba umuntfu langamati. Kodvwa ke, njengawo onkhe emacili, namaBhengeta naye bucili bakhe bamphelela. Kwatsi kusahlelwe umcimbi lomkhulu wekwemukela Mabhengeta nekumbonga ngemisebenti yakhe lemihle emmangweni, kwaphuma liphephandzaba lelalibika ngebucili bakhe, nekutsi emaphoyisa ayamfuna njengoba angumkhohlisi lolutsa bantfu. Phela nasebasho batsi akacedzanga ngisho sikolo Mabhengeta ndzina

njengoba atibita ngemmeli nje. Bantfu endzaweni basala badvumele, babodvwa bebakhala ngetimali tabo labatibhadale kulommeli mbumbulu.

Nanoma lendzatjana yetfula ngengcikitsi yebucili nje, ekhatsi kuyo kunetigameko temhambo weSiswati. Tigameko letingahlangani nalengcikits kodvwa letikhombisa kwenta lokwemukelile esiveni seMaswati. Nguletigameko leto letente kutsi lendzatjana ikhetfwe njengencye letawucilongwa kulolucwaningo. Umhambo lovetwe lapha kuletigameko ngulona wekuvuselana ngeSiswati, njengoba kuto kuvetwa tindlela letehlukene tekuvuselana letisetjentiswa ngeMaswati. Kubingelana kwabontsanga, tikhulu, kukhulekela ekhaya leSiswati njll. Ngito letigamelo letente kwatsatfwa ticashunwa kulendzatjana kwentela kwetfula ngemihambo lenjalo njengendlela letawufeza tinjongo telucwaningo iphindze iphendvule nemibuto lebutwa kulo.

#### **Indzatjana 10: Sijeziso (Mongwe, 1992:19)**

Sijeziso yindzatjana leyetfula ngemibandzela yekwenta lokubi. Kulendzatjana kunaTsandziwe, umlingisi lekutsiwa abehlala nenina wakhe, badla imbuya ngelutsi. Tsandziwe kutsiwa abenekuvakashela umzala wakhe Lomaweseli, kuyomsita ngemisebenti yasekhaya khona atewukwati kutfola kwekudla nemadlana yekutiphilisa. Lomaweseli yena kutsiwa abeshade kahle, atihlalele ngekuthula nemyeni wakhe, Masemula. Ngekubona loko, Tsandziwe wefikelwa sikhwele lesamenta wahawukela umendvo waLomaweseli, lokwamenta watsatsa sincumo sekugudlukisa Lomaweseli endleleni khona atewungena kube nguye nkhosikati waMasemula. Tsandziwe, ngelusito lwenina wakhe, bahamba bayewutfola inyanga leyabasita kutsi babulale Lomaweseli. Bakwenta loko ngekutsatsa timphahla takhe batimikisa kulenyanga khona titewusetjentwa. Akumange kube lukhuni kukwenta loko ngoba Tsenjiwe abesitsenjwa lapha kamaSemula, kantsi vele abebasita nangewashini. Akuphelanga emalanga mangakhi, safezeka sifiso saTsandziwe, washona Lomaweseli. Kwatsi sekudlule yonkhe imisebenti, sekukhunyulwe nenzilo, Tsandziwe wabe asacala kuyewutincengela lutsandvo kuMasemola. Nembala tafezeka tonkhe tifiso takhe, wavuma Masemula ngekubona situnge nekudzinga umuntfu lotamsita ekhaya. Kuko konkhe loku, wawumunye vo umkhuleko waMasemula, abefise kungatsi lona lobulele umkahe aasanganelwe yingcondvo.

Nembala waphendvuleka lowo mkhuleko ngoba Tsandziwe wacala kumemeta atsi nguye lowabulala loMaweseli afuna kwendza kumaSemula.

Kulendzatjana kwetfulwe nangetincenye telisiko lekuzila netincenye temisimeto lechutjwa nakuvele sifo ekhaya leSiswati. Ngito letincenye letente lendzaba yaba yincenye yaletu leticilongwa kulolucwaningo.

### **Indzatjana 11: Ngiyawucocela Batukulu Bami (Mongwe, 1992:75)**

Lendzatjana iteka ngentfombi lenguJabulile leyayihlala naMkhulu wayo bobabili. Jabulile uvetwa njengentfombi lebahloniphako bantfu labadzala kangangokube aze aguce ngemadvolo lapho nasabela kubo. Kutsiwa Jabulile wahamba umlibe ngalelinye lilanga atfunywe ngumkhulu wakhe. Mkhulu umtfuma nje sewumcasukele ngoba aphute kusabela ngalesikhatsi ambita. Wahamba Jabulile wacondza lapho atfunywe khona, kepha amange abuye ekhaya. Kunyamalala kwakhe kwaletsa kukhatsateka lokukhulu kumkhulu wakhe. Abesatisola phela atsi mhlawumbe ucasulwe yindlela labehlukene ngayo ngesikhatsi amtfuma. Kwatsi sekuhambe emalanga anyamalele Jabulile, wabuya ekhaya sebacala nekukholwa batsi akanuphindza abuye. Intfo lakayichaza lapho ayimange ikholwe ngumuntfu. Utsi wafika watunywa butfongo eceleni nemfula, lapho efike wadojwa khona ngulukwamdobha, watitfolu asahamba emave langawati. Kodvwa ekugcineni wabuya ekhaya wacala wachubeka nemphilo njengenjwayelo.

Lendzaba inesigamelo lesendlala ngencenye yemihambo yemphilo yasekhaya leSiswati. Kulesigameko kuvela umhambo wekuguca, lekungumhambo logcamile kummango weSive seMaswati futsi loweyanyaniswa nenhlonipho esikhatsini lesinyenti. Lendzatjana ikhetfwe kulolucwaningo kwentela kucilonga imphilo yasekhaya lesiSwati kanye nalokulindzeleke kumalunga emndeni welikhaya leSiswati ngekwehlukana kwawo.

### **Indzatjana 12: Kunjalo ke Batukulu, Mbuyane (Shongwe, 1994: 58-65)**

Lendzatjana yetfula ngekubaluleka kwetibongo netinanatelo teSiswati. Kuyo kunemlingisi, Solani, lekutsiwa abetefwele kepha abesengakababikeli ekhaya kubo. Solani utetfwele nje abecedza kuphotfula eKolishi, eMpumalanga lapho abefundzela khona. Watsi kubatjela ekhaya kutsi utetfwele, unina wakhe akamange akwemukele kahle loko. Kantsi nagogo, Chamkile, labahlala naye lapha ekhaya ukhombise

kukhatsateka ngekuva sibongo sakaLwandle salelijaha lelidale lomonakalo. Nasachaza gogo Chamkile, utsi ukhatsatwa kutsi nenina wakhe Solani abegane bantfu bakaLwandle, ngako uyamangala kutsi yini lena lebakhangela kubo. Ngekubona loku, gogo Chamukile wakubona kukuhle kucela Solani kutsi ameme umkhwenyane wakhe ete atewukumbona. Loku abekwati kahle kamhlophe kutsi akuhambisani nemasiko eSiswati, kodvwa kwakufanele khona atewuba nesiciniseko ngalelijaha lelone umntfwanemntfwanakhe.

Lwafika lusuku, wefika umkhwenyane kutewubona gogo njengoba acelile. Gogo Chamkile wacoca naye umkhwenyane, wase umphosa ngemibito atama kutfolalulendvo lapho awekudzabuka khona. Ekucceni kwabo kwavela kutsi umkhwenyane lo ungubabe lomncane waSolani, singani sakhe. Kutsiwa uyise waSolani wanela kukhulelisa LaHlubi, unina waSolani, wase uyaphuma etimphilweni tabo, lokwabe sekubita kutsi Solani atsatse sibongo senina. Gogo Chamkile wakudzalula konkhe loku kuye umkhwenyane kanye nemtukulu wakhe wase uyabatjela kutsi ngelisiko leSiswati kuyawufuna kuphahlwe, kwentiwe nemicimbi lefanele kukhulunyiswe labaphasi khona kutewulungiswa lomonakalo. Khona lapho wachubeka gogo Chamkile wabafundzisa ngekubaluleka kwekubutana tibongo netinanatelo lapho nanihlanguana nemuntfu lenitawutekana naye. Lendzatjana ikhetfwe kulolucwaningo kwentela kucilonga tibongo kanye netinanatelo njengemagugu kulisiko leSiswati.

COLLEGE OF HUMAN SCIENCES RESEARCH ETHICS REVIEW COMMITTEE

24 January 2024

Dear Mr Mawethu Consolation Nhlabathi

NHREC Registration # :  
Rec-240816-052  
CREC Reference # :  
59550074\_CREC\_CHS\_2024

**Decision:**  
**Ethics Approval from 24 January 2024  
to 24 January 2025**

**Researcher(s) Name: Mr. M. C. Nhlabathi**  
**Contact details: [nhlabmc@unisa.ac.za](mailto:nhlabmc@unisa.ac.za)**  
**Researcher(s) Name: Dr. S. R Mdluli**  
**Contact details: [mdlulsr@unisa.ac.za](mailto:mdlulsr@unisa.ac.za)**

**Title: Kulondvolotwa Kwemasiko, Imihambo, Nemagugu Ebuve Lokutfolakala  
Etindzabeni Letimfishane TeSiswati Letikhetsiwe**

**Degree Purpose: Masters**

Thank you for the application for research ethics clearance by the Unisa College of Human Science Ethics Committee. Ethics approval is granted for one year.

The *negligible risk application* was reviewed by College of Human Sciences Research Ethics Committee, in compliance with the Unisa Policy on Research Ethics and the Standard Operating Procedure on Research Ethics Risk Assessment.

The proposed research may now commence with the provisions that:

1. The researcher(s) will ensure that the research project adheres to the values and principles expressed in the UNISA Policy on Research Ethics.
2. Any adverse circumstance arising in the undertaking of the research project that is relevant to the ethicality of the study should be communicated in writing to the College Ethics Review Committee.
3. The researcher(s) will conduct the study according to the methods and procedures set out in the approved application.
4. Any changes that can affect the study-related risks for the research participants, particularly in terms of assurances made with regards to the protection of participants' privacy and the





confidentiality of the data, should be reported to the Committee in writing, accompanied by a progress report.

5. The researcher will ensure that the research project adheres to any applicable national legislation, professional codes of conduct, institutional guidelines and scientific standards relevant to the specific field of study. Adherence to the following South African legislation is important, if applicable: Protection of Personal Information Act, no 4 of 2013; Children's act no 38 of 2005 and the National Health Act, no 61 of 2003.
6. Only de-identified research data may be used for secondary research purposes in future on condition that the research objectives are similar to those of the original research. Secondary use of identifiable human research data require additional ethics clearance.
7. No fieldwork activities may continue after the expiry date **(24 January 2025)**. Submission of a completed research ethics progress report will constitute an application for renewal of Ethics Research Committee approval.

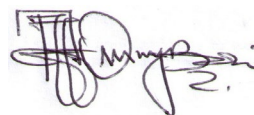
*Note:*

*The reference number **59550074\_CREC\_CHS\_2023** should be clearly indicated on all forms of communication with the intended research participants, as well as with the Committee.*

Yours sincerely,

Signature: 

Prof. KB Khan  
CHS Research Ethics Committee Chairperson  
Email: khankb@unisa.ac.za  
Tel: (012) 429 8210



Signature: PP

Prof ZZ Nkosi  
Exécutive Dean: CHS  
E-mail: nkosizz@unisa.ac.za  
Tel: 012 429 6758

