



UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Liturgical inculturation of Tsonga widows' mourning rituals

By

Hundzukani Portia Khosa-Nkatini

28474962

Submitted in fulfilment of the requirement of the degree

Doctor of Philosophy (PhD)

In the Department of Practical Theology

Faculty of Theology & Religion

University of Pretoria

Supervisor: Prof C.J. Wepener

Co-supervisor: Prof. E.E. Meyer

August 2019

Declaration

I declare that this thesis, *Liturgical inculturation of Tsonga widows' mourning rituals*, is my own work and that all sources I have used or quoted have been indicated and acknowledged using complete references.

Signed -----

Date-----

(Hundzukani Portia Khosa-Nkatini)

Dedication

To my twin sons, **Rifumo Nkatini** and **Risima Nkatini**, who have changed my life in so many ways. I hope and pray they grow up not only to be great leaders in whatever field they choose but that they also become great family men.

Abstract

Liturgical inculturation of Tsonga widows' mourning rituals is a dissertation prepared in the department of Practical Theology. The research studied mourning rituals and ceremonies that are practised by Tsonga widows in Ka-Mhinga village in Limpopo, Republic of South Africa. The researcher limited her study to widows within that area, and all participants were members of the Evangelical Presbyterian Church in South Africa (EPCSA) at the time of the interviews. The researcher being a minister in the church has observed the exclusion of widows in the church and this exclusion was not based on any doctrine of the church but on the widows' choice to be excluded as part of respecting Tsonga traditions. The exclusion of the widow is also respected and understood by members of the church because they believe in respecting people's cultures and traditions; the majority of members of the EPCSA are Tsonga speaking.

The research starts with a brief introduction and also gives an overview of the study. The research methodology was a combination of literature review and qualitative empirical research. Christianity in sub-Saharan Africa and beliefs were investigated and how these beliefs relate to Tsonga traditional beliefs regarding ancestral worship, African religion, African hermeneutic and death and rituals in Africa. *Ubuntu* and mourning practices in the Tsonga culture were discussed; in Africa, a person does not exist without the other. African rituals and practices in Africa are known and respected by the whole community. A funeral does not belong to the deceased family but to the whole community.

The empirical chapter summarised both the focus group and individual interviews. The participants in this study are members of EPCSA who have experienced widowhood. These interviews allowed participants to share their experiences on mourning rituals that they had to undergo as Tsonga widows. Data were analysed by means of Python, a software that is used to analyse data for qualitative research. Python was used to analyse individual interviews and coding analysis was used to analyse focus group data. The researcher then combined both data by using thematic

analysis. The following was found from the analyses; for some participants, these Tsonga mourning rituals were seen as a sign of respect and a form of protection from ancestors and the spirit of their late husband. Collected data and analyses, found the following themes from all data; Patriarchy, Exclusion/Inclusion, Graduation, Clean/Unclean, Ritual Space, church and culture. Some of the participants were very proud of having mourned for their husbands for twelve months. However, there were a few who felt mourning rituals are downgrading to women and not of any benefit for women. These participants can serve as an indication for a need for a praxis theology for EPCSA.

A praxis theory was developed to create a new inculturated praxis for EPCSA by identifying some mourning rituals elements that can be embraced without downgrading widows and others that should not be embraced because they discriminate Tsonga widows. The findings of the research confirm that there is a current liturgical moratorium on liturgical rituals of mourning for widows in the EPCSA in Tsonga culture.

Keywords

Death, women, woman, wife, husband, family, rituals, liturgy, liturgical inculturation, culture, tradition, mourning, religious, widows, periods, Tsonga.

Acknowledgement

To my **parents Michael Khosa & Maria Khosa**, who would have picked a different career for me but forever remain my greatest support system, they are a true definition of unconditional love. Thank you for introducing me to the Presbyterian Church.

To sisters, **Nkateko** and **Voni** Khosa, who always believed in me, and for understanding why I always had to miss those sisters' trips, your prayers kept me going.

Khulani Mhagwane, who did a great transcription job, translating the transcripts, for that I will always be grateful. May the good Lord bless you for being a blessing to me during this study.

To the **EPCSA members, ministers**, and an especially to all the **participants** who were all very helpful during my research, to **Mid north** and **Odi Parish** for the love you have shown me all these years as your minister: your love humbles me every single day and finally to the **General Secretary of the church Rev TDY Sombhane thank you for** giving me the consent to do this study.

To Prof CJ Wepener and **Prof EE Meyer** whom without this study would not have been completed.

Most importantly to God for travelling with me as I soldier on in life, through it all he has remained faithful to me.

Table of contents

Declaration	2
Dedication	3
Abstract	4
Key words	6
Acknowledgment	7
Chapter one: Introduction	
1.1 Introduction.....	13
1.2 Background to the study	18
1.3 Problem Statement	23
1.4 Research Questions.....	23
1.4.1 Sub-questions	24
1.5 Aims and Objectives of the study.....	24
1.5.1 Objectives of the study.....	26
1.6 Research Methodology	28
1.7 Relevance of the study.....	29
1.8 Limitations of the study.....	32
1.9 Task of Practical Theology	34
1.10 Structure of the study.....	35
1.11 Conclusion.....	36
Chapter 2: Method and Theory	
2.1 Introduction.....	38
2.2 Practical Theology	39
2.3 Ritual-Liturgical Studies	48
2.4 Rites of passage.....	53
2.5 Mourning Rituals	56
2.6 Defining Widowhood.....	59

2.7 Conclusion	61
----------------------	----

Chapter 3 Research Methodology

3.1 Introduction.....	62
3.2 Background to the study	63
3.3 Quantitative versus Qualitative research.....	64
3.4 Coding and Thematic methodology.....	67
3.5 Ethnography	73
3.6 Data collection method.....	76
3.6.1 Semi-structured interview and questions.....	76
3.6.2 Individual interviews	79
3.6.3 Focus group	79
3.7 Research participants.....	80
3.8 Ethical consideration.....	81
3.9 Informed consent letter	84
3.10 Protection from harm.....	84
3.11 Withdrawal freedom.....	84
3.12 Conclusion	85

Chapter 4 Christianity in sub-Saharan Africa; conflict between Christianity and African practices.

4.1 Introduction.....	86
4.2 African hermeneutic.....	87
4.3 African religion.....	88
4.4 Ancestral worship.....	91
4.5 Women in sub-Saharan Africa.....	94
4.6 Death and rituals in Africa.....	102
4.7 Christianity in sub-Saharan Africa	105

4.8 Conclusion.....110

Chapter 5 Ubuntu and mourning practices in the Tsonga culture

5.1. Introduction112
 5.2 Widows in the Tsonga context112
 5.3 Tsonga traditions and beliefs.....117
 5.4 *Ubuntu* in the Tsonga context.....123
 5.5 Process of bereavement in the Tsonga culture.....126
 5.6 Grieving and mourning131
 5.7 Black mourning garment.....132
 5.8 Death rituals132
 5.9 Mourning rituals and practices.....134
 5.10 Unveiling of the tombstone.....137
 5.11 Inculturation of mourning rituals137
 5.12 Conclusion.....141

Chapter 6: Empirical data: Tsonga widows’ mourning rituals

6.1 Introduction.....142
 6.2 Description of participants143
 6.2.1. Participants143
 6.2.1.1 Tinyiko156
 6.2.1.2 Sarah.....151
 6.2.1.3 Nstako154
 6.2.1.4 Grace157
 6.2.1.5 Rhandzu.....160
 6.2.1.6 Nikitenko162
 6.3 Focus Group.....164
 6.4 Data Analysed.....166
 6.5 Data analysis using Python for individual interviews.....167
 6.5.1 Start calculating stats on each interview for plotting later.....168
 6.5.2 Statistics of interview: with Tinyiko.....169
 6.5.3 Statistics of interview with Sarah.....170
 6.5.4 Statistics of interview with Nstako.....171
 6.5.5 Statistics of interview with Grace.....172

6.5.6	Statistics of interview with Rhandzu.....	173
6.5.7	Statistics of interview with Nkateko.....	174
6.5.8	Aggregated statistics for all interviews.....	175
6.5.9	Most frequent words from the whole dataset.....	176
6.6	Coding Analysis for focus group interview.....	178
6.7	Thematic Analysis	181
6.8	Themes from individual interviews and the focus group	181
6.8.1	Patriarchy.....	182
6.8.2	Exclusion/Inclusion.....	186
6.8.3	Graduation.....	189
6.8.4	Clean/Unclean.....	191
6.8.5	Ritual Space	193
6.8.6	Church and culture	194
6.9	Conclusion	196

Chapter 7 Discussion, findings and recommendations

7.1	Introduction	199
7.2	Evaluation of the study.....	201
7.3	Limitations of the study.....	201
7.4	Findings of the study.....	202
7.5	Liturgical Inculturation of Tsonga widows' mourning rituals.....	205
7.5.1	Cultural education.....	206
7.5.2	Religious education.....	207
7.5.3	Decision awareness	207
7.5.4	Worship in mourning.....	208
7.5.5	Reconnecting with the church	208
7.6	Future research suggestions	214
7.7	Conclusion.....	215

Appendix A: Request to participant in research project: Xitsonga Version.....216

Appendix B: Request to participant in research project: English Version.....217

Appendix C: Informed consent form sample: Xitsonga Version.....218

Appendix D: Informed consent form sample: English Version	219
Appendix E: Structures questions.....	220
Appendix F: Individual interviews: Xitsonga Version.....	233
Appendix G: Individual interviews: English Version	254
Appendix H: Focus group interview: Xitsonga Version	317
Appendix I: Focus group interview: English Version.....	337
Bibliography	356

Chapter One: Introduction

1.1 Introduction

This thesis on liturgical inculturation of Tsonga widows' mourning rituals' focuses on Tsonga widows within the EPCSA. The study focuses on Tsonga widows residing within Ka-Mhinga village in Limpopo Province, South Africa, and its surrounding areas. The main focus will be on Tsonga widows, with special reference to Tsonga widows within the EPCSA and practices within their culture. Even though the researcher is female, this study will not specifically focus on a feminist approach concerning Tsonga widows. The researcher will focus on the Tsonga mourning rituals from a liturgical perspective rather than in the first instance a feminist perspective. The driving force behind this approach is that there are both female and male presiding ministers in the EPCSA and all presiding ministers, regardless of their gender, should be able to relate to the findings. Ministers in the EPCSA or across other similar traditional Christian institutions should be able to take part in a productive debate surrounding this study without any prejudice or connotations of being labelled as sexist or feminist. Therefore the researcher opts not to use the term in her study, the researcher followed a contextual approach.

However, the researcher does not discount that this study and its contents might provoke feminist views. To affirm this Maseno (2004:226) argues an interesting point in that while some African women theologians engage in a practice and discourse of inculturation, several women theologians are attempting a "gendering inculturation". Gendering inculturation designates and informs the understanding of women as a distinct group, thereby incorporating women's cultural experiences and including a commitment to the emancipation of women from inculturation. In the interest of religious enrichment and development of both men and woman in different societies, Magesa (1997:13) argues that we need to spell out what African religion has to say about God, humanity, and creation. This should assist African people in particular to thoroughly understand the foundational religious views of Africa, and thereby share their knowledge and understanding with other religious presentations and faith.

According to Maseno (2004:226), it is worth noting however that gender in feminist theology is argued to be a sociological construct which is designated as fitting either males or females at a given time in its history. Buqa (2017:13) argues that Practical Theology should remain relevant, within context, and it should be liberating even in a context where gender constructs are used to undermine others. The researcher hopes that this study will make a significant contribution to the EPCSA and Tsonga widows at large.

Magesa (1997:5) contends that the exchange of ideas between Western Christianity and African religion has never been a tangible conversation. Magesa (1997:5) goes on to say that the discussion between the two has historically been largely a monologue, with underlying assumptions that are detrimental against the latter, ideologically Christianity culturally has always been more vocal and more aggressive. Therefore, what has been greatly documented and spread to date are largely Christians speaking about African religions, not Africans speaking for themselves. Chapter one is an introduction, it provides a background of the study, identifies problem statements, gives the research problems and the aims and objectives of this study. This briefly discusses the research methodology, the relevance of this study, discusses the limitations of the task and also discusses what the task of Practical Theology is the chapter will also give the structure of the whole study. Chapter two will discuss the method and theory. The research methodology will be discussed in more detail in chapter three. Chapter four will discuss Christianity and beliefs in sub-Saharan Africa. Chapter five will deal with *ubuntu* and mourning practices in the Tsonga culture. The empirical chapter (chapter six) will be used for this authentic dialogue to take place. In this chapter, the focus will be on Tsonga widows' perception of and response to how Christianity has shaped mourning rituals Chapter seven will conclude the study and will develop a liturgical inculturation of Tsonga widows' mourning rituals.

The mourning rituals are also administered to members belonging to the EPCSA. It appears that the EPCSA has not yet produced a guideline on how these rituals interact with EPCSA liturgical practices. This study explores the ritual practices administered to widows during the standard twelve months' mourning period; it also aims to explore how to enable pastoral worship so that it can in the future play an influential role in the lives of families that would undergo such mourning experiences. Also, the aim is to further research opportunities of how churches can be actively involved during the mourning period with regard to inclusivity or exclusivity and with an explicit emphasis on the role of the liturgy and liturgical rituals.

This study also aims to explore ways of Practical Theology involvement during widows' mourning period and intervention through liturgical inculturation. This study will furthermore discuss *ubuntu* in an African context and how it is practised during the mourning period of Tsonga widows. It will describe what *ubuntu* means in the Tsonga culture and the roles it plays in mourning practices within the culture. Losing someone you love, such as a husband, is probably one of the worst experiences anyone can ever have to go through especially through death. It is an event one can never be fully prepared for, even if it is caused by a long-term sickness or a known disease, it appears to still leave a void in the life of those left behind. Especially if it is someone one cared deeply for, in this case, a spouse one had planned to spend their later years with. For a woman having to deal with losing a husband can be a traumatic experience and added to that challenge is dealing with the community, in-laws and cultural rituals. As stated by Kotzé (2012:742), mourning from an African perspective has traditional practices that are significant, specifically in certain societies in South Africa. These rituals are the result of African traditional practices that have been part of African culture for years. Tsonga mourning practices are also shaped by the discursive practice of traditional Tsonga culture. These practices differ for men and women, and this study primarily focuses on practices set for women. In general, the aim of the research will thus not be to do away with the current rituals. The researcher here will present an inculturated liturgical praxis theory.

Chapter six will be the heart of the study, the empirical chapter, the Tsonga rituals are often not written on a document but passed on from generation to generation. There is a great need within Practical Theology and liturgical studies for further descriptions of this kind of ritual data and also analysis of this data. The empirical data that the researcher will use will consist of fieldwork, sound recording and transcription of the fieldwork. Methodologies applied within a general Practical Theological approach will be precisely that of the empirical qualitative methodology of Osmer (2008), and, will be used to gather information for this research. The beauty of South Africa's diversity is the reason it is known to be a rainbow nation. We have different ethnic groups found in South Africa and Africa as a whole. However, there always seems to be a link between African cultures, traditions, and practices. For illustration purposes, the importance of mourning a loved one in most South African traditions is very important. According to Setsiba (2012:28) in traditional African societies, certain myths are believed to be an integral part of the family unit and society, at large. Such mythologies include, among other things, the isolation of a member of the family who has lost a family a loved one. Such bereaved families or people are regarded as contaminated or polluted by death and are not to be in contact with the community. In the Tsonga tradition, death is taken very seriously and there are certain rules that family members are tied to as soon as death within the family is announced. These rules are not just for widows, but families as a whole. However, the rules prescribed for a widow are lengthier and more stringent compared to the rules administered to any other member of the family. For illustration purposes, a widow is not permitted to indulge in sexual activities for twelve months following the passing of her husband, while the rest of the family are not permitted to indulge in sexual activities until the funeral or burial of the late person has been concluded. Burial generally happens in less than two weeks from the deceased date. These rules and application of such rules will be discussed in detail in chapter six.

Being a widow is not a permanent state; it can be compared to the fasting process. There is a paralytic injury in the body of Christ when a church begins to segregate the widows. (Kotzé, Lishje & Rajuili-Masilo 2012: 754). The researcher has noticed in her years in ministry that widows sit at the back of the church and do not come to the table of Christ to be served Holy Communion. Upon observation and research, the researcher has established that there is no written law in the EPCSA that forbids widows from going to the table of Christ and be served Holy Communion. The constitution of the EPCSA, drafted October 2015 at the annual synod conference, does not state that a widow cannot attend church services, nor is the status of widows mentioned in the constitution. The constitution is still just a draft to date. When a senior minister in the church was asked why it was so, he referred to it as one of those unwritten laws in the church.

The literature review will not be limited to Tsonga literature with regard to widows' cultures practices. The literature review will involve other African cultures and South African cultures on their practices for widows during the mourning period. This will be carried out using a comparative study. After all the literature has been viewed, the researcher will attempt to connect these rituals to the Tsonga rituals for a better understanding of cultural practices for widows. After all the data is collected and analysed, the researcher will conclude her findings on the study and then will end her study with conclusions and recommendations for a praxis theory for the EPCSA.

This is a Practical Theology study as already mentioned above. It utilises the applied theological interpretation framework of Osmer (2008) using his four tasks. The study's conclusion will use a pragmatic task and thus suggestion for changed strategies with particular emphasis on liturgy. Practical Theology should meet the praxis of pastoral care for the people, in interpreting the human needs for the people it cares for, it should serve them. Understanding and interpreting human needs point to a theological and hermeneutical study for a pastoral problem (Steyn & Masango, 2011:2). In this context, the pastoral problem, which is closely linked to the liturgical problem, is in the rituals for Tsonga widows during the twelve months' mourning problem and the absence of the EPCSA during this period. The liturgical inculturation of a more adequate repertoire of mourning rituals in the EPCSA will assist in pastoral care for widows.

1.2 Background to the study

Times might have changed for many South Africans, but traditional rituals have not changed much for most people. In the Tsonga context, when a woman's husband passes on, there are certain rituals that the widow has to perform or have these rituals administered to her. Kirwen (1979:216) states that African people's understanding is different from that of Western people on things relating to the whole philosophy around the meaning and nature of physical death. This understanding, as we have seen, makes it impossible for Africans to conceive of marital relationships continuing. At this stage, the researcher has managed to observe that very few churches support the widows during their mourning period. In the researcher's observation, she found less involvement from the church during the twelve months' mourning period for the widows, more notably within the Tsonga context.

Manala (2015: 2) shares the following experience:

I observed this with widows in these three congregations in three Pretoria townships which I served in my 35 years of ministry. In these cases, I saw widows sitting at the back pew during the worship service. They were isolated from other worshippers who were sitting some distance from them.

These are situations experienced by black widows could also be experienced by Tsonga widows. As mentioned, the mourning period for Tsonga women is one year. A year is a long period for one to be isolated by the church, isolated from partaking in church activities and practices. Being a widow should not make an individual less of a Christian. Therefore, the church needs to be actively involved in the lives of Tsonga widows during their mourning period. According to Deuteronomy 10:17-18, "For the Lord, your God is the God of gods and Lord of lords, the great, mighty and awesome God, which is not partial and takes and bribe. He executes justice for the fatherless and the widow, and loves the sojourner, giving him food and clothing" (New American Standard Bible). This text affirms that God cares deeply about widows, as reflected in the Old Testament. Erwin (2015: 4) debates that the honourable treatment of the widow is imperative God,

the extent of the injustice done to a widow is included in covenant curses. “Cursed be to anyone who perverts the justice due to the sojourner, the fatherless, and the widow. And all the people shall say Amen” (Deut. 27:19).

The mourning period is a process that involves rituals. This is observed by Matsaneng (2009:30), who mentions that the mourning process involves many rituals, which include the restriction of women (widows) on how and when to appear in public until the end of the process. Once death occurs, there are certain expectations from the widow, such as refraining from visitation and speaking loudly (shouting).

Based on the above observations by Matsaneng (2004:153), this view suggests that the church should see supporting widows as a God-given responsibility and a privilege. The Church should be truly committed to assisting widows who need it, despite the cost. Traditionally married women are expected to respect their in-laws, and that includes taking part in all rituals that are believed to be part of their in-law’s tradition. In accordance with Ramsay (2007:145), among most African societies, marriage is considered undissolved when the husband demises. It is anticipated that the widow continues to live in the yard of her late husband’s family and is subject to the custom of ‘*Ukungena*’ or ‘*Ku things*’. In the Tsonga context, this also applies. When the husband dies, the widow is expected to wear black or navy clothes for twelve months as part of her mourning and is still considered to be part of her husband’s family and still married, despite his death.

Kotzé et al. (2012: 754) point out that from their own empirical study of a study they conducted among widows, widows interviewed were of different cultural identities, but despite their different cultural differences, the women’s experiences of mourning practices and processes in their societies are similar in several ways. According to Nche, Okwuosa & Nwaoga (2016:1), it becomes difficult for some African people who converted to Christianity to maintain one way of living a Godly life. They become guilty of double standards or living ‘double lives’, as they cannot be disconnecting entirely from the primary or pristine religion of their forebears and the values it offered. Hence, they pay double allegiance, as they become Christians when the going is smooth, but when it gets tough, they resort to their traditional way of doing things. However, the opinion of the researcher differs from that of Nche, Okwuosa, & Nwaoga, (2016:2). Having

observed African cultures and practices, the researcher is of the opinion that Africans do not resort to their traditional way of doing things when the going is rough but also when the going is smooth. There are Christians who perform African rituals before they get married, after academic graduation, when a baby is born, and when a new house or car is bought, among other things. These are rituals such as those prepared in celebration of something new, or when protection is asked from the ancestors for a person.

The mourning period in the Tsonga culture is known to be a very respected and important time for the family. When a husband dies, it is important for the wife to mourn her husband accordingly. When the wife dies, there are no prescribed mourning periods or rituals for the husband besides wearing a little black cloth on his shoulders for three months and sometimes less. During these twelve months, the widow is expected to sit at the back of the church, not talk very loudly, and not eat from the same plate with anyone, among other things.

During these twelve months, the activities by the church are minimal; The church comes to conduct the funeral and twelve months later the church comes and conducts the unveiling of the tombstone. There are no other sessions, pastoral visits or engagement sessions other than the funeral conducted and unveiling ceremony. The mourning period can be a very lonely road for any woman, as a widow is believed to be unclean during this period. In African traditional societies, when a member of the family dies the family members of the deceased are regarded as unclean or polluted. The researcher knows this from personal observation.

She comes from that tradition and has insider knowledge through stories that were passed on to her whenever she visited her grandmother at Ka-Mhinga village. Matsaneng (2009:11) reiterates to us that it becomes very difficult for widows, particularly those wearing black garments (mourning clothes) to have freedom of movement, as they are limited through the traditional practices that confine as well as restrict their movement to certain public places, including the church. At this point, the church is expected to show God's love by displaying a caring spirit. The researcher has in-depth knowledge gathered from past encounters and relationships she has had with widows within her congregation, as well as from elderly women and widows who have

confided in her their personal experiences of being a Tsonga widow and the rocky journey it was.

Pembroke (2010) asserts that in places of worship where the cord of love is generally relatively strong and people in that space earnestly care for each other and entirely trust each other, there are two substantial ways where witnessing takes place. First, those who are experiencing suffering are invited to bring it before the community and are part of that community so that others can pray with them and for them. The second form is that witnessing commonly takes a form that involves the use of “joy and concerns” experiences that have brightened their lives.

Some members of the community participate in rituals that are performed to remove or cleanse impure spirits from the mourners, and it is through these rituals they believe that they are reunited with the society. According to Ngubane (1997:5), mourning the deceased is a worldwide practice which is facilitated religiously and culturally in different civilisations. Mourning usually involves the fundamental of certain beliefs and customs, spiritual practices, and also an expectation of certain conduct that symbolises mourning. This differs from culture to culture and tribe to tribe with similarities in African cultures. About this situation, the general overarching research question will be what inculturated liturgical praxis theory about Tsonga women mourning rituals will look like. Is the church involved at all, and if so, what is the quality of the liturgical and pastoral involvement? The researcher will develop an inculturated liturgical theory for praxis.

Dreyer (2012:1) says that in Practical Theology, the experience of outsiders should be taken seriously. She (2012:1) also argues that heteronormativity should be uprooted and replaced by a kind of thinking that does not regard the pair acceptable, sacred, secular, orthodox, and heterodox, inside/outside the church as mutually exclusive. Dreyer (2012:10) says that for practical theologians, pastoral models and methods for accommodating those outside the walls are needed. To affirm this, Kelcourse (2002:137) says that the church’s core task is to care for those in need, caring for all people and at all times. This raises the question of the mourning for widows in the

Tsonga culture, the role of faith communities and their leaders to offer physical, psychological, and spiritual healing to those in need. It further questions the role of pastoral counselling in the church's ministry of pastoral care. Also, and more important for this study, is the question regarding the quality of the liturgical involvement of the church. According to Kelcourse (2002:139), a successful minister of religion needs to be an effective "people person" who is a good listener and communicator; a dynamic leader, a community organiser, a volunteer coordinator and a development officer.

A good minister of religion also needs to be a good liturgist. Kelcourse (2002:139) argues that pastoral care and liturgy are closely linked even though the research problem might seem to be more that of pastoral care. The researcher agrees with Cameron-Mowat (1995:338) when he says that Christians are called to participate in the world filled with vulnerability where some people have been made powerless and vulnerable by oppression, accident, and require signs of Christ's broken body in the world. Christians seek Koinonia with these people as a way of demonstration of fellowship with Christ. According to Jaison (2010:4), "Practical Theology provides a theological foundation for ministry, stimulates theological reflection on contextual as well as the conventional situation and simultaneously reflects on theology from a ministerial perspective."

Jaison (2010:6) argues that Practical Theology calls for theological education enterprise to focus on real-life challenges by translating the knowledge into practice in order to provide solutions to the people they serve. This confirms that the discipline of Practical Theology is a field where the science should not only be informed or done from the ground, but it is a place where human spirit for caring and love is found.

According to Jaison (2010:6), Practical Theology is able to achieve the above through its interdisciplinary approach by taking a critical reflection on theology, cultural practices, sociological and psychological issues, organisational matters, and any other disciplines. Osmer (2011:5) argues that Practical Theology struggles to hold its place in secular universities, where the cultural context is more in line with churches that do not emphasise congregational involvement.

With this general introduction, the central problem statement of the study will now be discussed.

1.3 Problem statement

In developing a liturgical inculturation theory of Tsonga widows' mourning rituals, the problem statements to be researched. The focus of this research is on Tsonga widows' mourning rituals within the EPCSA.

- These rituals (refer to chapter three for these rituals in detail) and customs are humiliating, dehumanising and exclude certain individuals.
- These kinds of rituals are only expected of women and not of men in the same way, and thus it is a problem also of patriarchy and the language of power.
- This is also done to members of the EPCSA, and the EPCSA has not as yet responded in any way to this nor is it in the doctrine of the church.
- There is a current liturgical hiatus about liturgical rituals of mourning for widows in the EPCSA in Tsonga culture.

1.4 Research questions

This study addresses the mourning rituals for Tsonga widows during the twelve months' mourning period. What experiences do Tsonga widows go through during this period and how these experiences affect their lives and their Christian lives?

This study looks at the Tsonga widows in the EPCSA in the Ka-Mhinga area and their experiences as widows. What role can the church play during this period to attempt to answer some of the questions with Tsonga mourning widows in the church?

The research question can be formulated as follows:

What would an inculturated liturgical praxis theory that is aimed at assisting widows in

their mourning period look like in the EPCSA?

1.4.1 Sub-questions:

- What is going on? What are the current customs, beliefs, and rituals in Tsonga culture about the mourning period for women and men? Can this create a place for discussion with regard to the role of Tsonga culture and thus of patriarchy?
- What is going on in the EPCSA regarding pastoral and liturgical responses to this situation?
- What has been done in other churches to address this problem?
- What does the literature of pastoral care and counselling say about the mourning period and grieving?
- How can the EPCSA respond liturgically to the taboo of contamination of widows during the mourning period?

1.5 Aims and objectives

Douglas (1996:1) argues that ritual recognises the potency disorder, that “In the disorder of the mind, in dreams, fainted and frenzies, ritual expects to find powers and truths which cannot be reached by conscious effort.” This study will develop an inculturated liturgy for Tsonga widows during the twelve months’ mourning period. This would hopefully make Tsonga widows in the EPCSA feel more accommodated. According to Wepener (2002:3),

“Liturgy as a Practical Theological inquiry strives to develop the celebration or doksa of the congregation which finds expression in worship and celebration so that the gospel can be effectively communicated.” Therefore, this study also aims to argue that such worship should also acknowledge widows. This study will indicate the role that pastoral caregivers should play in supporting widows during their mourning period. The majority of the current ministers in the EPCSA do not have specialised ministerial training; they mostly have a formalised theology degree or some diplomas.

According to Khosa (2015:16), the statistics of the EPCSA were as follows in 2015:

“Membership: 70,000+

Parishes: 47

Preaching stations: 255

Pastors: 46

Specialised ministry: 1 HIV & AIDS coordinator

Evangelists: 2

Students of Theology: 6

Lay elders: 2,500.”

There was only one specialised ministry minister in the EPCSA, who retired in 2015 and her position remains vacant to date. As a result, ministers are not sufficiently equipped to provide leadership, mentorship, or appropriate support for widows and their direct family members without proper support structures being incorporated. This makes it apparent that ministers are not afforded formal structured training that would equip them to assist in caring or ministering to widows. The lack of such training makes it difficult or impossible for ministers to antagonise cultural practices or rituals applied to EPSCA members of congregations. Because these cultural practices are left unchallenged, one often finds that cultural practices still administered today border on discriminating acts against widows. This also gives birth to the difference of opinion where one finds that some other ministers might possibly not observe anything untoward with these cultural practices in their congregations.

The harrowing experience that widows possibly face due to the cultural practices they undergo trying to meet the expectation of the community might not always be visible to the caregiver (ministers). An inculturated liturgy for widows during the mourning period can be used as a formal guideline for caregivers. These cultural practices are not always limited to emotional trauma. Sometimes these practices can harm the widow physically (sexual cleansing ritual), financially harmed (expense of the funeral and unveiling of the tombstone costs). Kapuma (2001:1) argues that “ministers are not trained on how to support women who have lost their partners, nor are they shown how to confront cultural practices that discriminate against widows”, this seems to be true in the EPCSA.

1.5.1 Objectives of the study

- To explore the ceremonies that involve widows, practices administered to widows and for widows during the twelve months' mourning period.
- To listen to the voices of the Tsonga widows and get their perspectives on mourning rituals.
- To explore multiple platforms that the church could be involved in during the mourning period with regard to inclusivity or exclusivity.
- To explore ways where Practical Theology could be involved as widows navigate and journey through the mourning cycle aided by liturgical inculturation.
- To explore the existence or non-existence of *ubuntu* in the Tsonga culture during the mourning period for widows.

For Steyn and Masango (2011:2), Practical Theology must become a meeting place or central position where the practice of pastoral care is witnessed by addressing human needs. This application practice must interpret the needs of members of the congregation to facilitate a theological and hermeneutical analysis of pastoral problems. This study attempts to interpret and understand rituals designed for Tsonga widows during their twelve months' mourning period. Brown (1985:15) argues that Practical Theology should be more than methodological; it must be practical in such a way as to align Christian practices with life's concrete problems and the concerns of people. Therefore, this study falls within Practical Theology because it is a study of Christian action. It involves two-way movements between theory and practice, and it aims to connect Christian practices with the everyday problems and issues experienced by Tsonga widows.

Manyedi, Koen and Greeff (2003:78) in their research on the experience of widowhood mourning practices and beliefs. According to the Batswana people quote a widow: "the in-laws can frustrate you; they have a lot to say. According to our belief, the blacks, when the husband dies, the wife has contributed, but when the wife dies no, it's normal".

Geldhof (2015:1) argues that liturgical theology is still a field in full development, and

therefore it faces numerous challenges for the future, both within the church and academically. However, it entails a promising ecumenical potential for the people of God in the world at large. The researcher would like to add to this ongoing development of the field of the liturgy using this investigation.

1.6 Research methodology

The researcher has adopted a qualitative and ethnographic methodology making use of methods such as interviews and this fits into the approach of Osmer.

The researcher's overarching methodology approach is aligned to that of Practical Theology pertaining to Osmer's (2008:4) approach. Osmer (2008:4) explores four questions that he identified to be theological guidance on the clarification of the situation. Here are the questions that Osmer poses:

“What is going on? *The descriptive-empirical task.*

Why is this going on? *The interpretive task.*

What ought to be going on? *The normative task.*

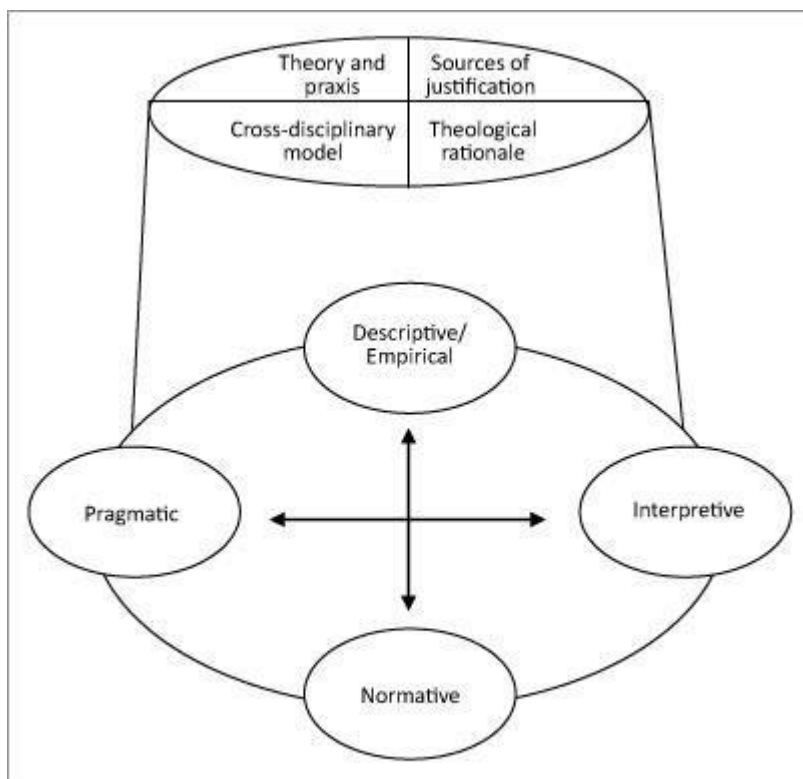
How might we respond? *The pragmatic task.* “

In an attempt to respond to these questions, the researcher used the four core tasks used by Osmer (2008:4) in Practical Theological interpretation, namely:

- “The descriptive-empirical task which seeks to gather information that helps discern patterns and dynamics in particular episodes, situations, or contexts.
- The interpretive task which draws on theories of the arts and sciences to better understand and explain why these patterns and dynamics are occurring.
- The normative task which uses theological concerns to interpret particular

episodes, situations, or contexts, constructing ethical norms to guide our responses, and learning from ‘the good practice’.

- The pragmatic task which determines strategies of action that will influence situations in ways that are desirable and entering into a reflective conversation with the ‘talk back’ emerging when they are enacted.”



Source: Osmer, R., 2005, *The teaching ministry of congregations*, Westminster/John Knox, Louisville, KY

FIGURE 1: Metatheoretical issues in practical theology.

The study of the literature review, together with the interviews, will assist in developing inculturated liturgical praxis theory for Tsonga widows during the mourning periods. Interviews will be conducted with members of the public. Old women and widows from the Tsonga tradition were consulted and interviewed regarding rituals and ceremonies done to widows and for widows within Tsonga context.

These interviews were carried out in the Limpopo (South Africa) in the Ka-Mhingana area and surrounding areas and also among Tsonga members of the EPCSA.

Qualitative data collection will be done using the following method:

- Engage individuals by interviewing them

This will consist of unstructured in-depth interviews; this will allow the discussion to be open and free. The researcher's questions will be based on the interviewed person's response to the research topic.

- Focus group (6-10 people)

This involved open-ended questions, questions will be based on the research topic. The interviewed group or respondents can be asked to elaborate, or a follow-up question can be asked. The researcher will ask the same questions to all the focus groups; a questionnaire will also be used.

- Observation of widows

Tsonga widows are easily identified in the Ka-Mhinga area by the black clothes they wear; the researcher will observe widows and their lifestyle in the community and the church, how they relate with others and how they relate to "the church".

Heyns and Pieterse, as cited in Chimfwembe (2013:55), state that Practical Theology should be a mirror of life in the congregation. What do people's religious acts in church and in society look like? Therefore, this study falls within Practical Theological concerns as it is concerned with the well-being of Tsonga widows, especially within the EPCSA.

1.7 Relevance and importance of the research

Manala (2015:1) argues that the challenges experienced by widows such as neglect, and maltreatment have not yet received sufficient attention. According to Manala, (2015:1), contemporary scholarship seems to be a reluctant reflection on African widowhood rights and their consequences.

Mourning rituals have been part of the African culture throughout history, but where did it all start and what is the sound of the emotions that these widows go through with

these historical rituals? African culture poses its own perspective when it comes to the mourning of a beloved partner; the aim of this research is not to Westernise mourning practices for Tsonga widows but to allow for caring practices for these widows during their mourning period, to ensure they are included in worship, in the church, in their inculturated communities. This study explores the exclusion of Tsonga widows during the twelve months' mourning period. There is a lack of active participation by religious bodies to develop projects, rituals or programmes that will incorporate widows during their mourning period.

According to Okorie (1995:82), a widow is required to mourn her late husband for at least one year. This is correct for most African widows from different traditional societies, and this ceremony legitimately ends with some ritual cleansing in which the widow takes off the mourning garments. However, Okorie (1995:82) argues that a period of one year becomes a lengthy period for a person or woman to be mourning their beloved partner, considering the pain and trauma attached to the process. At the end of the mourning period, a man is identified; this man can either be related to the mourning family or be a close family friend. This identified man would then be asked to head up or perform the cleansing ritual; his role would be to have sexual intercourse with the widow, cleansing her from evil spirits and isolation from society. Generally, people would have avoided the widow after the funeral (Okorie 1995:83). This sexual cleansing practice is believed to be practised within the Tsonga context, and the sexual act is administered to the widow and for the widow. This is also true in Tsonga culture, as will be seen in the empirical chapter.

Nkhensani Makamu, who is married to Reverend Makamu in the EPCSA, provides the following information. For example, in Ekurhuleni (Limpopo, South Africa), immediately the death of a husband is confirmed, the wife is expected to sit on a mattress in their bedroom with her head covered, she is permitted to speak to people that might come into the room to support her but she needs to be soft in her speech. Also, part of the mourning ritual is that when a husband dies, the wife wears black or navy blue clothes for a year, and during this year she is not allowed to share a plate of food with anyone as she is considered to be unclean until the mourning period is over.

In some villages in Limpopo (South Africa), when a husband passes on, the day after the funeral, the elders from both families take the wife into the river early morning where they perform some of their rituals and from that day for a period of twelve months the wife should mourn for her husband. During this period, the wife must abstain from sexual relations until the process is completed because it is believed any man that will have sex with this woman during the twelve months of mourning will get sick and eventually die. After the mourning period has been concluded, the widow is expected to remarry into the same family; the marriage must be to one of her brothers-in-law. This is still practised by some Tsonga people today.

According to Nhlapo (1991:137), African values towards women and family are closely linked and/or tied up with the African view on marriage. According to Rosenblatt and Nkosi (2007:78), in South Africa, widows are expected to give way to other pedestrians when they walk on the road and added to that, people avoid crossing widows wearing black clothes, so the widows are subjected to sitting on the back seat when using public transport. This so that they do not expose other travellers, as people fear being contaminated. The widows wearing black must sit at the back as others believe there is a possibility of a “bad omen or bad luck” that might be transmitted from them. *Zamani* is the death of a person, the period when a person’s spirit departs to another.

There seems to be limited religious involvement during the twelve months mourning period for Tsonga women. Most research has been accomplished on African rituals during the mourning period, but little has been done on how religious bodies can be involved in the exclusion of widows during that period. Some literature is available on what mourning for a husband entails, but little is available on liturgy for widows in the Tsonga context. According to Brown in Cilliers (2013:4), liturgy hinges on paradoxes to create and sustain unconventional and destabilising pairing of the opposite. Cilliers (2013:5) claims that worship service fails to understand the realities of our broken experience (and consequently cry) is not and cannot truly understand what the celebration of our hope of fulfilment entails.

Smith (2012:12) expresses: “As a pastoral caregiver and care seeker, I have known the need to create rituals for moments of loss and transition but lacked the necessary

resources to address it.” Manala (2015:1) reasons that traditional Africans teach *ubuntu* principles of commonality, which is linked to mutual respect and caring for others, however they fail to practice such on the treatment of widows. These widows are identified by the black clothes they wear and often feel oppressed by their own families and community. The researcher as a minister has also noticed how widows always sit at the back of the church and do not even take part in Holy Communion. This research is essential and relevant for Tsonga women, who are widows and those who are going to be widows someday. It is crucial that in pastoral care, we care for widows not by just helping bury their husbands but being thereafter laying their husbands to rest. This is not the only important outcome, but a way for the researcher to actively give back to her fellow Tsonga women. With all that widows will be expected to do, they will have a place of comfort, a sense of belonging, a sense of love. It is vital to develop an inculturated liturgy for widows. The EPCSA in this study should not be absent during their mourning period because some members might cut them out. If the church is absent or has no governed practice on how to engage widows, widows would then feel that the church has isolated them its ministry while mourning.

1.8 Limitations of the study

There has been a lot of work carried out on African rituals and practices, but very little research has been done on Tsonga people, especially on Tsonga widows within the South African context. The literature review will focus mainly on rituals for widows in Africa. This study will attempt to close the research gap by focusing on the experience by Tsonga widows in Ka-Mhinga village, Limpopo. Liturgy is seen in pragmatic terms of how it can stimulate numerical growth or provide a sense of psychological well-being (cf. Hardiman 2013). Those who see liturgy in such terms will no doubt have a difficult time making a close connection between liturgical inculturation and pastoral care, In this study, there is an excellent link between liturgy and pastoral care.

The study will respond liturgically to what seems to be a pastoral care need for Tsonga widows. According to Sossou (2002:202), in developing countries widows also withstand cruel and institutionalised social shunning generated by traditional and cultural practices

associated with mourning and funeral rites. They also face discrimination and oppression for the sake of tradition. In the Tsonga tradition, a woman is expected to mourn for her husband for one year, which is a cultural belief, and so are the rituals involved during this period. Thesnaar (2010:272) argues that in terms of spiritual calling, pastoral care and counselling needs a clear identity, which should consist of creating space for healing within the congregation as the body of Christ. The EPCSA, therefore, needs to create a therapeutic space for Tsonga widows within its ministry.

Capuchin (2010:31) defines pastoral care as the process by the church to respond to personal needs, relational needs and the spiritual needs of persons in the local communities adjacent to the church. Capuchin (2010:32) posits that the liturgy assembly and leaders should be empowered with skills and desire to hear the stories of the other rather than hurl disjunctive bits of history or law at each other. Capuchin (2010:33) states further that caring for each other and engaging in liturgy may result in an act of pastoral care and source of common ground. For McFadden and Donohue (2005:12), “like all liturgies, the funeral liturgy is an opportunity for us to encounter Christ in silence, word, symbol, and gesture.” According to Van Ommen (2015:2), the term “pastoral liturgy” refers to liturgy or rituals around major life events, and/or the rites of passage that include, among others, birth, marriage, and death.

He further (2015:4) argues that pastoral care shares the same sentiments for the people about God; in both actions, the pastor is doing the same thing. According to Maboe in Baloyi (2015:247), one of the most challenging tasks faced by pastoral caregivers in the African traditional setting is having to deal with death, which is feared and considered humanity’s most significant enemy, particularly when it is the death of a breadwinner.

Anthony (2012:236) defines inculturation as an incarnation found in Christian message particularly in the cultural context. This definition does not only find elements of expression to a specific culture but becomes a principle which sought to unify the church and repositioning it to bring a new creation.

For Anthony (2012:237) inculturation is a new further defines vision or approach to a solution to a problem that has always been in the church.

According to Letsosa and Semanya (2011:70) with reference to the book of Leviticus in the Old Testament, to be ceremonially unclean and an unclean was not allowed to enter the temple, it was a place where God dwelt amongst his people. This law was meant to teach people about contamination, about corruption, diseases and death. All of these were, physical and, therefore, incompatible with the Christian spiritual life. According to Croft and Walker (2015:15), mourning, weeping, a sense of desolation, disillusionment, bitterness, loneliness, and helplessness were often qualities experienced by widows even during the ancient periods following the death of their husbands. This is arguably similar even in modern days.

1.9 The task of Practical Theology

This is a Practical Theology study, that, as has already been mentioned, will use Osmer (2008), and thus the conclusion will be using a pragmatic task and thus recommend a change in strategy with special emphasis on an inculturated liturgical theory for praxis. In this context, the pastoral problem is in the rituals for Tsonga widows during the twelve months' mourning problem and the absence of the EPCSA during this period. Pieterse cited Steyn and Masango (2011:2) who is of the view that a Practical Theology study should be the action of Christianity, this study of action should be a 'two-way movement between theory and practices.

Therefore, this study falls within Practical Theology because it is a study of Christian action. It involves two-way movements between theory and practice, and it aims to illuminate Christian approaches to the everyday problems and issues experienced by Tsonga widows. This study is concerned with the well-being of Tsonga widows, especially within the EPCSA and widows within different societies For the church, according to Klaasen (2014:3), Practical Theology's tasks comprise of a ministry that goes beyond the church building to the world at large. . Klaasen (2014:1) argues that Practical Theology is significant because it is relevant and imperative in interpreting the "increasing gap between modernity and post-modernity and also the gap between universalism and particularity".

For one to minister to the people, understanding the context is very important for the ministry to become relevant. According to Klaasen (2014:5), there should be a critically

engaged reasoned approach in Practical Theology that deals with the social environment by scrutinising specific current experiences and making sense of these through tools like reason and experience. Practical reasoning is critical when engaging with a community's particular experiences and traditions.

1.10 Structure of the study

This study consists of seven chapters.

Chapter 1. This chapter will be an introduction to the study and will provide a background to the study: A brief introduction to Tsonga widows and their mourning practices. This chapter will discuss the methodology that will be used to collect data for this study; it will outline the objectives, the aims, the research problem, the research question and the relevance of this study.

Chapter 2 Method and Theory: This chapter will then deal with the literature review, where all the core concepts are unpacked.

Chapter 3 Research Methodology: In this chapter, the research methodology used in the study will be discussed. This chapter will consider the qualitative approach, which is the main approach for this study. Potential risks, ethical considerations, and benefits of the study will also be identified in this chapter.

Chapter 4 Christianity in sub-Saharan Africa: conflict between christainty and African practices' In this chapter, different views on what African Christianity is will be shared. The contribution of the African Independent Churches (AICs) to African religion will also be described. The beliefs and traditions of the Tsonga people will also be shared as this study looks at the rituals of Tsonga women residing at Ka-Mhinga. These practices are influenced by the beliefs and traditions of the Tsonga tribe.

Chapter 5 *Ubuntu* and mourning practices in the Tsonga culture: This chapter will define *ubuntu* in general, and then define it within the Tsonga context.

This chapter will further discuss the mourning process of bereavement in the Tsonga culture, discussing the grieving and mourning of a Tsonga widow. This chapter will look

at death rituals, black mourning garments, mourning rituals, and practices and conclude by discussing the unveiling of the tombstone and what it means for the Tsonga people.

Chapter 6 Empirical data: Tsonga widows' mourning rituals: This chapter will deal with collected data, describe and analyse it, and interpret the experiences of Tsonga widows in Ka-Mhingga village (Limpopo, South Africa). This chapter will present the results of the interviews, which will be based on the experiences shared by Tsonga widows.

Chapter 7 – Discussion, findings and recommendations: This chapter will discuss the data collected and analyses the interviews. This will be done through a combination of ritual criticism, and the possible liturgical inculturation of Tsonga widows' mourning rituals will be considered. This chapter will also conclude on the study as a whole. The researcher here will present an inculturated liturgical theory for praxis. It will deal with issues for consideration for possible future studies arising out of this study. The researcher will also conclude the study with suggestions for future research.

1.11 Conclusion

This chapter dealt with the introduction of the study. It introduced the study and provided a background to the study and its relevance. This chapter also discussed the objectives and research question as identified by the researcher. The task of Practical Theology was also discussed. Some of the rituals identified in this chapter were that in the Tsonga tradition, the moment a married man is pronounced dead, the wife is declared a widow and is expected to follow the prescribed mourning rituals. She is expected to stay indoors until after the bereavement. She must speak softly, and her head must always be covered. The isolation and stigmatisation of widows are results of cultural beliefs and widowhood rituals. If a widow refuses to submit to cultural practices, in some black South African cultures, she would be accused of being responsible for her husband's death.

Baloyi (2017:4) contends that even though the aspects of culture relating to widows' mourning rituals have been part of most African traditions and have long been perceived as an 'integral' part of the lives of most African women, it does not mean that they have dominance over the lives of every person; it is not an incontrovertible gift from God. Losing someone close to you can be very painful, and it is during such a time that the church or pastoral caregivers should play an active role in the healing process. After the literature review, data collection and findings collected, the study will develop an inculturated liturgical theory for praxis that can be used by the EPCSA to the advantage of these widows. Chapter two will discuss the method and theory. This chapter will define terms such as Practical Theology, mourning rituals, widowhood and grieving, which are relevant for this study and will be used throughout the study.

Chapter Two: Method and theory

2.1 Introduction

This chapter discusses the current knowledge on the topic researched, further more this chapter will aim at summarising the knowledge the researcher has of the study, generate and refine her ideas and then provide a critical review of these ideas. The inculturation of mourning rituals will also be discussed and examined. Widowhood within the Tsonga culture and the possible influence it might have on the way men and women are expected to mourn their spouse within the same ethnic group are discussed. The analysis is presented on the possible exclusion of widows in the worship services and society at large. In accordance with Bonhoeffer (2001:17), theory and practice inform or influence one another. In the manner that all practices include theory, theory can only be determined through practice. This chapter is relevant for this study because it attempts to discuss the two-way process within the context of Tsonga mourning rituals. More definitions of Practical Theology will be given in the next section, which deals with applied theology.

According to Bonhoeffer (2001:48), praxis is more than just a mere application of truth or theory. Praxis must be put into practice; it is a method where Christians can apply a skill or theory. The researcher agrees with Bonhoeffer's view, Praxis that will be developed in thi in this research should be able to be put into practice. Ministers in the EPCSA should be apply to apply skills and theory to di for the spiritual benefit of Tsonga windows during their mourning period For Bonhoeffer (2001:48), praxis helps theology to connect with people on the ground and thereby inform Practical Theology as a discipline relevant to challenges faced in our daily lives. On the basis of this, the actions taken are of a theological nature. Trokan (1997:144) argues that human life is characterised by a paradigmatic change in all of life such as social, psychological, systemic, economic, sexual and theological nature.

According to Jankowitz (1995:128-129), a literature review is aimed at the following:

- To provide current knowledge;
- To generate and refine one's ideas; and

- To provide a critical review which demonstrates:
- Awareness of the current state of knowledge in the subject
- A synthesis of the resource showing the strength and limitation, mission and bias.”

The researcher had limited knowledge about Tsonga women’s mourning rituals, this chapter has helped her to generate her different views on mourning rituals. This has also helped her to provide her own critical review which demonstrates and created a awareness of Tsonga women’s mourning rituals

2.2 Practical Theology

This study applied Osmer’s (2008) categories and draws a conclusion using a pragmatic task and provides suggestions for changes and strategies with special emphasis on liturgy. Different theologians define Practical Theology differently based on their research, study or even observation. The researcher gives different definitions of practical theology and then selects one that is the best fit for her study. In this context, the pastoral problem is in the rituals for Tsonga widows during the twelve months’ mourning period and the absence of the EPCSA during this period.

When Ganzevoort and Roeland (2014:94) define praxis in Practical Theology as the object of the study, they refer to the everyday practices of people in all religious beliefs. The argument advanced is that praxis focuses more than practice. Praxis should rather be considered a field of practice with aims and a variety of actors. Care, for instance, is such a field of practice. According to Ganzevoort and Roeland (2014:97), there has always been a history of Practical Theology as pastoral theology, where theologians had different views on Practical Theology and *theologia speculativa*. The clerical life is rooted in the concept of Practical Theology and focuses on the improvement of the praxis of ordained ministry.

According to Ganzevoort and Roeland (2014:95), there are various forms of theological focus within the context of Practical Theology which includes liberation theology, feminist theology, and other theological thinking with a critical stance towards societal praxis

which seeks to provide possible contributions from the religious tradition.

As already stated in chapter one, this study will not use feminist or liberation theology as an approach. This study explores the lives of Tsonga widows. Gansevoort and Roeland (2014:93) argue that Practical Theology studies the praxis of lived religion, whether this is elaborated in terms of pastoral, empirical or public theology. Therefore, a practical theologian is almost by necessity concerned with engaging the scholar. According to Human and Müller (2015:1), Practical Theology is a theology of real, everyday life. Mourning rituals and practices are real to some Tsonga widows and a reality that the EPCSA cannot ignore as it is everyday life for widows within the church.

According to Maddox (1991:160), the subject matter of Practical Theology is identified as a general Christian (or human) praxis due to the theological need to create a space for caring for different people in the church. The task of Practical Theology was to formulate norms for this praxis, which could be referred to as moral theology. This identification changed throughout the past nineteen centuries. Kant's analysis of practical reasons (unintended) has a restrictive effect on Practical Theology by merely "applying" to the praxis theories that are developed by systematic theology. Maddox (1991:161) argues that in Practical Theology paradigms, caring dominated both Protestant and Roman Catholic theology through the middle of the twentieth century. Maddox (1991:161) argues that for 25 years there has been an active renewed and growing debate within the field over nature and goals. This debate is most active in the German and Anglo-American theological settings.

According to Steyn and Masango (2011:2), defining only research conducted in the field as practical research, as many theologians do, is impractical and only leads to more questions than can be answered. Steyn and Masango (2011:2) experienced more questions that they could answer if operating only within parameters of the above definition. The researcher concurs with Steyn and Masango (2011) that Practical Theology should meet the praxis of pastoral care by seeking ways to serve the people in need. This study seeks to serve Tsonga widows in the EPCSA during their twelve months' mourning period.

Steyn and Masango (2011:7), posit that Practical Theology cannot be freed from its praxis. They argue that although Practical Theology is motivated through theological convictions and its phenomenon, Practical Theology cannot be separated from its practical ongoing working of the faith it professes. Similarly, practical theologians must not separate themselves from those in need. The researcher, therefore, cannot separate herself from Tsonga widows during their mourning periods. For her to be there for them, she needs to understand their practices and beliefs about mourning their husbands.

According to Gerkin (1986:60), Practical Theology should take place in praxis and premised by the situation of “being in the midst”. Therefore, Practical Theology is always busy. For Browning (1983:20), for Practical Theology to be practical, it must study the present situation and be able to describe the current situation and then provide critical theory about that specific set of circumstances. When the understanding has taken place, processes should take place, spiritual forces should be active, and technologies should be present in getting from the current to the future ideal. The empirical chapter presented, presents a description of the situation for Tsonga widows and in the concluding chapter, the researcher will provide her findings with praxis theory.

According to Müller (2003:296), Practical Theology becomes conceivable within a contextual theology that for it to function well within local, concrete and specific contexts. When the goal of Practical Theology is explored and stipulated it brings another dimension, which is the truth, in the attempt to define the nature of the discipline. For Dakin (1996:205) Practical Theology seeks to answer critical questions such as: ‘where?’, ‘where?’ and ‘why?’ of human experiences and it also reflects as being theologised descriptions. The researcher attempts to find the “why”, “when” and “where” these mourning rituals came to be. Why do Tsonga women have to mourn in the manner they do, when did this practice start and where?

Osmer (2011:5) argues that Practical Theology continues to face challenges of grounding its own identity and purpose in the mission of the church, without sacrificing it. This should be a commitment to scholars and researchers to continue making contributions not only to the church but also for the common good. The researcher is

aware that this study is a very sensitive one and it might offend some who might not believe in the cultural practices or rituals being questioned, especially by a young black scholar who has not practised them. This challenge is not universal, it takes different forms in different parts of the world.

According to Osmer (2011:15), in universities that are culturally contextualised, Practical Theology struggles to hold its place, in which congregational vitality is minimal. For Miller (2015:279), “theology involves investigation and reasoning within traditions that admit or privilege interpretations of experience that go beyond the natural world to a transmit realm.” According to Miller (2015:281), Practical Theologians should seek understanding and influence as practised in daily lives in specific social settings.

For Cahalan (2005:66), the Practical Theology discipline should develop from church theology and then reflect its practice towards being a critical theological discipline. Not only Christians or ordained ministers’ practice Practical Theology; it must build a dialogical debate and relations with other theological disciplines. According to Anderson (2001:22), Practical Theology is flexible and forever changing in its reflective processes. It creates a practical view for the church in the world and of God’s plan for humanity in terms of scripture, traditional and critical dialogue and other sources of knowledge. Practical Theology bridges the gap that exists between the interaction of theory and praxis to achieve divine will in society (Ikenye, 2016:34). According to Schoeman (2015:66), the study of congregations and ecclesiology is situated within Practical Theology. Hence this is a Practical Theology study as it studies the EPCSA congregation with regard to Tsonga widows, but with a special emphasis on rituals and liturgy.

According to Heyns and Pieterse (1990:57), Practical Theological ecclesiology is concerned with the interaction of the congregation. Tucker (2011:5) posits that Practical Theology should play an active role in formulating a deeper understanding of congregations within the church’s context. It would be wrong for the researcher to assume she knows everything about the Tsonga culture or Tsonga mourning rituals. This research will help the researcher reach a deeper understanding of the rituals and practices that are done by and done to Tsonga widows during their mourning period.

According to Schoeman (2015:67), for Practical Theology to be strategic, there should be a congregational study. The participants contributed to the congregational studies of widows in this study, which contribute to caring for widows in congregations within the EPCSA.

Schoeman (2015:80) argues that two aspects are essential when considering the study of congregations, namely, ecclesiology and analytical framework. These two aspects should be in critical interaction with each other. According to Viau (1999:xiii), there is more than one definition of theology, but whatever definition is used, it speaks about the work of God and how it relates to humanity. For Viau (1999:xiii), the most famous definition is without a doubt that of Anselm of Canterbury: *Fides Quaerens Intellectum*, faith seeking and understanding. According to Miller (2015:287), what distinguishes Practical Theology from other secular research is that theologically its premises shape the researcher's hermeneutic. The ontological and ethical obligations brought by the researcher to the research determine theology's influence on the subject matter.

Practical Theology prides itself on taking and studying human stories and experience both in the church and society seriously. The phenomenon understands experience as a place where the gospel is grounded on love towards one another and love is lived out. The religious actions occurring in societies have created a concern for the discipline of practical theology. (Heyns and Pieterse 1990:10, 21) the theological branch of science to scientifically analyse praxis to determine the effectiveness of praxis and the theories on which it is based and its effectiveness is known as Practical Theology. Besides verifying of theory, Practical Theology should also shape and determine practice. Stadelmann (1998:220,221) argues that Christian life practices are based on a relationship with God and with other people, which is what theology is about. This makes the practice of theology to be about relationships.

The context of this research is the theology of relational transactions of the kingdom and church of God in an individual, group or corporate context. The gospel of love should be seen in the widows who seem to have been neglected by their different communities of faith. This reminds the researcher of Pieterse (1990:223) who understands Practical Theology as "the critical theory of gospel-oriented communicative acts", which has the specific aim of "bringing about and maintaining a reciprocal relationship between God

and human beings through the ministry.” In essence, this theology should and must critically reflect on the current practices of the church. For Ackermann and Bons-Storm (1998:16) Practical Theology is essential because it has to do with living, communicating and practising of their faith life.

The goal of this theology should remain clear, it is to restore the lives of people faithfully within the community at large. Swinton and Mowat (2007:09) state that “Practical Theology should locate itself within the diversity of human experience, making its home there, in the complex web of relationships and experiences that form the fabric for all”.

According to Anderson (2001:14), “the centre of the discussion of the nature of Practical Theology is the issue of the relation of theory to praxis. If theory precedes and determines practice, then practice tends to be concerned primarily with methods, techniques, and strategies for ministry, lacking theological substance.” According to Anderson (2001:14), practice takes priority over theory, ministry tends to be based on pragmatic results rather than prophetic revelation. “Some argue that good practices must include theory while others claim that theory without good practice is an invalid theory. Behind the massive work of Karl Barth lays the dynamic interrelation between theory and praxis. The task of theology as Barth constructed it is to clarify the presuppositions of church praxis. Praxis that comes first precisely because God is “non-fifth wheel “on the wagon but the wheel that drives all wheels.” According to Anderson (2001:22), Practical Theology has in itself a dynamic process of reflective, critical inquiry into the praxis of the church in the world. It further gives humanity God’s purposes for creation and how the rest of humanity should carry out his task in the light of Christian scripture and tradition, and critical dialogue with another source of knowledge.

As a theological discipline, its primary purpose is to ensure that the church’s public proclamations and praxis in the world faithfully reflect the nature and purpose of God’s continuing mission to the world and in so doing authentically addresses the contemporary context into which the church seeks to minister.

According to Anderson (2001:37), Practical Theology is essentially a hermeneutical

theology, which gives life and meaning to different situations, cultures and places. That is to say, a theological reflection that begins in the context and crisis of the ministry seeks to read the texts of scripture in light of the texts of lives that manifest the work of Christ through the Holy Spirit as the truth and will of God. Therefore, the work of Christ must continue even when one is mourning the death of her husband. The work of Christ does not go away when one is in pain or mourning. The church of Christ must allow the work of Christ to manifest throughout all seasons of life for all.

According to John Swinton (2016:9), methods found in Practical Theology and qualitative research can be summarised into the following steps:

“Stage 1: The situation

A pre-reflection description of current praxis around a practice or situation that require critical challenges: initial observations about what appears to be going on.

Stage 2: Cultural/contextual

Analysis enters into dialogue with another source of knowledge to discover what is going on.

Stage 3: Theological reflection

The intention of theological reflection that weighs God’s intentions against the significance of what was discovered in stages 1 and 2.

Stage 4: Formulating revised form of practice.”

Participants use conversation to “draw together cultural/contextual analysis and theological reflection” in producing a “new and challenging form of practice”. According to Poppleton (2017:2), in the exploration of dynamic relations, Practical Theology must recognise in the tales of an ever-more faithful form of the original praxis a new praxis altogether. According to Poppleton (2017:1), the Practical Theology discipline must rest on the symbiotic relationship between theory and practice. People do not come to

theological reflection with no knowledge at all; they do not emerge as absorbing humans with theories, and later put theory into practice. Rather, theological reflection always starts with existing praxis – a theory-laden practice then travels through critical reflection towards a faithful form of praxis.

The rituals designed for Tsonga widows are something that already existed even before the researcher was born. A critical reflection is needed for understanding by the researcher on these rituals for Tsonga widows. To affirm this, Van Wyk (1995:85) argues that the facts and theory do not exist independently; they interact and modify each other. Van Wyk (1995: 85) argues that Practical Theology must be a critical theory of religion if it influences praxis in society. To affirm this, Wepener (2014:6) argues that in sub-Saharan Africa there is a need for a specific understanding of liturgical inculturation. This need can be fulfilled with understanding that it needs to be relevant to the context in the sense of when addressing African cultural realities and a distinct African worldview as well as the socio-political demanding liberation issues. Van Wyk (1995:92) further argues that traditionally, the other disciplines formulate theological theories, while Practical Theology's task is that of applying or actualising those theories in practice. Van Wyk (1995:96) refers to Petersen's view on the theological subject and according to Pieterse, every theological subject has its field of study and its methodology access to that field. Van Wyk (1995:96) argues that the exegetical approach studies the Bible, they make use of sciences as linguistics and literary theory; church history studies using the historical method, and systematic theology studies.

According to Parratt (1995:13), in South Africa, the black consciousness movement, which sought to assert the dignity of African personhood within a context of white exploitation and oppression, was a crucial factor in the rise of black theology. The term "African theology" was in no sense a definition, it was merely a label. It was a label that rose out of deep dissatisfaction with and even protects against the Westernised theology as currently accepted by the African church.

Parratt (1995:25) argues that "black" theology in South Africa by contrast usually refers to the response of South African blacks to the need to reinterpret the gospel in the light of their political and social deprivation under the apartheid government of the Republic of South Africa. It, therefore, represents a "political" theology as opposed to the cultural-

Biblical theology found in sub-Saharan Africa. This study will also look at how Tsongas (blacks) interpret the gospel in light of their social deprivation. These widows are Christians yet cultural (African), they understand both the gospel and cultural practices, and they are members of the EPCSA.

African traditional culture should not be taken in isolation from its modern counterpart of present-day secularism. Parratt (1995:206) argues that both “African” and “black” theology stress, though in different ways at different degrees, the importance of African culture for certain theology – culture that is, in its widest sense, not merely of the African pre-colonial past, but as a present reality that responds to all demands and challenges of the contemporary situation. This view remains a great debate among ministers in the EPCSA and some mainline churches.

Ganzevoort and Roeland (2014:93) argue that Practical Theology is widely acknowledged to have “praxis” as its object of study and reflection. According to Ganzevoort and Roeland (2014:93), the notions of praxis and lived religion focus on what people do rather than an “official” religion, its institutes and its doctrine. There are similarities between Practical Theology disciplines and other disciplines such as anthropology, sociology and media studies, Practical Theology is known as the practical turn: the turn away from institutes and culture texts to the everyday social and cultural practices of everyday ordinary lives people. Pobee (1979:25) argues that first religion is one aspect of human existence, standing alongside the other areas like politics, economics, and society. If a man is to have a balanced view of life and be able to live a full life, he must make provision for the study of each of the constituent aspects of human existence. Theology is concerned with the religious aspects of these items. The research argues that even though theology is concerned with the religious aspects, it cannot ignore other aspects that involve a person’s beliefs and practices, in this context, cultural ritual practices. Therefore, Practical Theology is aimed at helping understand human experiences to care for the individuals. These points are in the direction of a need for a contextual approach in Practical Theology.

2.3 Liturgical studies

Barnard, Cilliers and Wepener et al. (2014:39) argue that liturgical rituals be investigated in terms of their radical a-centre means and their dual-cultural and anthropological context.. According to Barnard, Cilliers and Wepener (2014:39), culture is direct and wider contexts in which liturgical rituals are performed, on the one hand, and people, that is the participants or performers of that ritual, on the other hand, condition the performance, its shape, its look and sound.

According to Rouwhorst, Van Tongeren and Shcheer (2001:7), to an increasing degree, people have become conscious of the complexity of the object of liturgical studies, of Christian ritual as a verbal and non-verbal phenomenon. The realisation has grown that rituals, including Christian rituals, can have a wider range of meanings and functions than people previously had generally assumed. Schoeman (2015:75) argues that worship and liturgy are centred on congregational life. The most important event during a Sunday service is worship. Worship is an invitation from God to the congregation and believer to worship him privately. It is also through worship where the congregation meets. It is not limited to a Sunday church service but it should also be present during a church council or committee meeting. The liturgy is more than just a mere reading of scripture and prayer. The pastoral service rendered to widows should be more than reading from scripture and prayer. According to Goula (2014:12), the Christian liturgy of the world has remained closely linked to the Jewish scriptural liturgy from the beginning. Jesus himself and Saint Paul after him followed this liturgical model when participating in synagogue worship (Lk 4:16-19; Acts 13:15ff). Goula (2014:52) claims that the best operative form of worship should stir the minds and hearts of individuals and engage with them to be actively involved in liturgical action. Therefore worship in the EPCSA should stir the minds and hearts of individual members of the church regardless if they are widows or not.

Goula (2014) argues that “Worship becomes most attractive when it is performed with faith and characterized by simplicity, beauty, clarity, directness, solemnity, and joyful dignity. In good liturgies, authenticity and commitment are melded into one reality”

The researcher agrees with Goula (2014:52) when he argues that it is through worship experiences that people encounter God, worship should therefore not exclude widows from worship nor from Holy communion.

Justin (2012:240) argues that Christian faith is not only attuned within acceptable norms and noble in Hellenistic and Roman cultures; different cultures were inspired by God and should be appropriated in their diversity. Tsongas believe that they are made by God, hence their conflict between Christianity and culture will remain a huge study for a very long time or forever remain a debate among scholars and individuals, Christian or not.

Cilliers (2013:10) has identified the following dynamics in the Lutheran World Federation's Nairobi statement on the relationship between worship and culture:

- "Worship is transcultural which means that it depicts certain dynamics beyond culture.
- Worship is contextual which reflects local patterns of speech, dress, and other cultural characteristics.
- Worship is countercultural. It resists the idolatries of a given culture.
- Worship is cross-cultural by showing that the body of Christ transcends time and space."

According to Goula (2014:24), the liturgical celebration is considered to be one of the most essential experiences of faith. Its presences are felt in religious communities and it is a symbolic form of expressing its faith through worship. Christian liturgy is celebrated within a specific context and it draws attention to dynamics found between liturgy and culture. Moreover, the relationship between liturgy and local cultures. This relationship also includes the church's relationship to the world. According to Van Ommen (2015: 268), liturgical pastoral care brings the stories of individuals and the community before this liberating God so that He will liberate them. Van Ommen (2015:8) further adds that this invests the pastor somehow with a certain power or rituals and pastoral authority from the liturgical community. Willison (2015:9) argues that worship should be informed by a theological, historical, and pastoral norm.

Tripp (1992:565) identifies several issues which he considers to be the liturgy and the companion theological disciplines. The research will name a few:

- *“Without the practice of worship, there would be no theology at all*
- *Without the liturgy assembly, there would be no scripture.*
- *Since liturgy is the only corporate activity in which all Christians join, its events are there that no honest church history or historical theology can ignore, whether they're welcome or not.*
- *Worship is the only corporate activity in which all Christians profess verbally or otherwise what they claim to believe in.*
- *The moral affirmations made in worship, though probably unavoidable, are theologically perilous.*
- *Liturgy as an action of the body of Christ calls for theological evolution as to how God acts in it.*
- *As for a repertoire of extreme potent acts, liturgy calls for continuing sociological, psychological, moral, philosophical and theological critique, without it is intolerable.*
- *Education in the liturgy is needed by the whole church, and by the ministers who serve it.”*

The theological norm has to do with the question of what we worship and whether we let our worship be informed by God. When worship is informed by God, individuals should not be excluded from worship with consideration of theological, historical and pastoral norms. The pastor should in worship not exclude anyone from the worship due to temporal status based on cultural practices and beliefs. Grimes (2010:12) argues that it is in ritual studies that we try to understand the metaphors based on which people act, especially those they repeatedly act out or elevate to the status of gesture.

Cilliers (2013:5) argues that worship that does not understand the realities of our fragmented experience of its people (and therefore lament) can also not truly understand what the celebration of its people's hope for fullness entails. The worship needs to understand the reality of the people who are part of that worship. The EPCSA needs to understand the reality of its widows. Ignoring widows sitting at the back of the church in black clothes in the name of respecting "culture" and "traditions" does not make theological sense.

According to Gelineau (1978:17) church is identified by its liturgy, this is a typical example of, the Catholic Church. It is through the liturgy that a church can reveal its identity, that it is neither Jewish nor Greek, neither Western nor Latin only etc., liturgy reflects its church.

In his article titled "Liturgy on the edge of tradition" Wepener (2008:1) argues that:

The delicate relationship that exists between liturgy and tradition can also go wrong. This happens when the fine and delicate balance which should exist between liturgy and tradition gets skewed for one to dominate the other. These potential dangers for domination of either the role of the liturgy or role of the tradition often arise when the edge of our existence is encountered. On these edges, firstly, the liturgy is challenged by the context in terms of, for example, its relevance for today and the celebrating people, and then questions regarding renewal will surface. Secondly, these edges challenge the role of tradition or rather the voice of tradition, which often calls us back to our roots when engaging with the renewal processes. And challenges to either tradition or liturgy are also challenging direction towards identity (Wepener, 2008:1).

According to Barnard, Cilliers and Wepener (2014:41), liturgy can be typified as play. The player comes in contact with something outside of himself, with 'another'. This communication with 'outside, 'with the other' is conducted according to certain rules. The play is what we call culture, but it is also cult, liturgy. Barnard, Cilliers and Wepener (2014:4) argue that liturgical research results in description and analysis in which

theology, culture and anthropology cannot be 'logically' distinguished because research in liturgy is a complex and a phenomenon.

“The religion flows in the bed of culture but the sand of the bed also flows along in the stream and the water penetrates the surface of the bed. “

Senn (2016:91) argues that humans engage in the process of ritualisation. They act out both values and their belief in the ritual act. The rituals design for a certain tribe or culture are influenced by that group's beliefs and values and might not always make sense to those outside that group. Sometimes these rituals are practices not based on the participant's beliefs and values but that of their family or passed on from generation to generation. Senn (2016:92) suggests that researchers have shown that any type of ritual, whether religious or not, result in a state of pleasure and from a sense of disengagement from the ordinary aspects of life. Ritual activity is defined as behaviour or sequences of behaviours that are 'structures or patterned'. That is, rituals are “repeated actions” that humans draw from in a particular situation.

According to Barnard et al. (2014:139), in Christian liturgical rituals, the elevation of the bread and the way the gesture is executed is an important and convincing – or unconvincing as the retelling of the institution narrative. This is in tune with the research; however, this liturgy should incorporate the African aspect for caring for the widows. Barnard, Cilliers, and Wepener (2014:51) further say that in our liturgical ritual ethnographic research, we use participant observation to gain information on the performed ritual of the church's worship. Participant observation is a basic method of ethnography, and it exists in various forms, whereas participatory action research could also be selected as a method. According to Barnard, Cilliers and Wepener (2014:65) liturgical ritual in our time and world is captured in a process of transformation – the renewal of liturgical ritual has a go-between character: it moves between the established church and their traditional liturgical forms. In every case, the liturgical ritual is comically related to its culture and anthropology.

According to Senn (2016:93), rituals are both biological and theological. Biologically, the brain and body have a similar reaction to meditation and prayer, regardless of the practised ritual. The term ritual is not limited to African practices, but to any form of practice. There are even Christian rituals, for example, funeral rites. For Senn (2016:94), rituals are repetitive actions, and because they are repeated, they are formative. They form us into the values of the community that performs the rituals. Senn (2016:96) further argues that a ritual that evokes no connection with any tradition is apt to be.

2.4 Rites of passage

Some ministers in the EPCSA argue that more and more Africans are becoming Westernised, which suggests they are becoming more modern than they are African. Even for those who believe in the church, some Christians hold on to cultural beliefs and practices. These instigators do not regard one's individual rights, as long as it pleases those (instigators) in the name of culture. In the Tsonga context, when a woman's husband passes on, there are situational rituals that the widow has to perform or have them performed on her. Some of these rituals involve "washing" off bad luck at the river; the widow takes a bath at a nearby river. There is also the purification of the widow by means of having sex with a male-identified by her in-laws, among other rituals that will be discussed later in the study. Having been in ministry for almost five years now and thus actively involved in communities at a grassroots level, I have observed that very few churches support the widows in this regard. The researcher's observation is that during this period, there is little involvement of the church during the twelve months' mourning period of a widow, especially within the Tsonga context. Manala (2015:2) shares the following experience:

On the evening of the burial, the corpse would be brought back from the mortuary into the house for an overnight vigil called "moletelo" (Bopape & Letsosa in Tsesiba 2012)

The above is not the narrative of the researcher nor is it the findings of the researcher but a reference of the findings by Manala (2015), who did similar research on widows. The above quotation is a clear indication of the isolation of widows in some churches and what Luke has to say about caring for widows as Christians as Christ did. Campbell (2004:153) argues from a Biblical perspective that the church regards the support of widows as a responsibility given to God's people by God and that responsibility must be nurtured in terms of pastoral care models. The church should be committed to be genuinely giving assistance to widows in their time of need. According to Grimes (2010:6), ritual criticism is a crucial phase in the study of ritual.

The practice of ritual criticism depends on the basic human premise that rites, though they may be revealed by the gods, are also constructed by human beings and therefore imperfect and subject to political manipulation. However, sacred rites are noted beyond the ken of mortals. Therefore, they are subject to ongoing assessment. Rituals designed for Tsonga widows are human-made and therefore open to criticism.

Community members participate in ceremonies as part of removing contaminated spirits from the mourners, so that they can be reunited to society (Setsiba (2012:20). Mourning the loss of a loved one is a universal practice which is mediated by religious and cultural practices in different societies. According to (Maloka 1998) this involves the core beliefs and customs norms, spiritual practices, and certain behavioural expectations that will be symbolic of mourning. According to Grimes (2010:13), ritual criticism is not limited to the religious – to laity, clergy, or theologians. One also finds it among social scientists, even though anthropology has eschewed the evaluation task.

Kelcourse (2002:137) mentions that the church is called to give support to people in need. This raises the question about the mourning period for widows in the Tsonga culture, namely, what do faith communities, churches and their leaders have to offer to those who are in need whether it is physical, psychological, or spiritual healing. What then is the role of pastoral counselling in the church's ministry of pastoral care? Is it of significance for this study the question regarding the quality of the liturgical involvement of the church. According to Kelcourse (2002:139), in order for a pastor to be successful with regard to assisting the needy, he/she should be a people's person, a pastor needs to know his/her people and their needs.

A pastor needs to be a good listener, dynamic in his/her leadership style, be able for administration work and be a community organiser, a volunteer coordinator, and a development officer. A good pastor also needs to be a good liturgist. Pastoral care and liturgy are closely linked even though the research problem might seem to be more of pastoral care. The researcher agrees with Cameron-Mowat (2005:338) that Christians are called to participate positively in life of others. Particularly among those who have been made powerless and vulnerable by oppression, and accidents. They will want signs of Christ's broken body in the world, and therefore Christians should seek Koinonia with them as a way of being in fellowship with Christ. With this general introduction, the researcher will now discuss the central problem statement of the study.

Turner (1969:94) looks at liminality in terms of rites of passage such as marriage or betrothal. According to Turner (1969:94), "during a Rite of passage, a person is in a state of transition, which they are moving from one clearly defined phase of life to another clearly defined one."

Van Gennep (1960) identifies three common features in the varied phenomena that he labels as rites of passage: he speaks of separation, transition (liminality) and incorporation. Van Gennep (1960) describes the common features as followed by separation. By separation, he refers to the change from the normal routine of daily life. The transition period he refers to as the period in which there will be a great deal of uncertainty and mystery that causes much anxiety. The incorporation period he refers to as the period in which rituals are performed to deal with the emotional experiences of the later stage (Van Gennep:1960). According to Lukken (2005:35), the term ritual in its contemporary significance as a designation for a general phenomenon is rather recent. The word 'ritual' is to be found in the Encyclopaedia Britannica only around the middle of the 18th century (first edition 1771). There it is designated as the prescribed order of performing a religious service, or the book containing such services. Here ritual was no longer defined as a book that laid down the rules of liturgy but as the designation for a type of symbolic behaviour that one encounters in all religions, and even outside religions.

Lukken (2005:127) affirms that the rites of passage involve rites that are related to the transition from one phase of life to another: the birth of a child, the beginning of a course of study, first love, engagement, marriage, the novitiate, entering a religious order, ordination, beginning of a major journey, farewell, old age or burial.

2.5 Mourning rituals

When widows are been isolated in the church, there is paralytic damage to the body of Christ (Matsaneng, 2009:57). The researcher agrees with Matsaneng that there are not enough reasons for widows not to be taking part in the body of Christ because even during their mourning period they still form a part of his body. According to Grimes (2010:7), ritual does not “exist” even though it is what we must try to define; for Grimes (2010:7) ritual is an idea, one would refer to “a” ritual or to “rituals”.

For Grimes (2010:7), “ritualisation does not refer to activities that are not culturally framed as a ritual but are often observed by others and, interpreted as if they were potential rituals.”

Manala (20015:1) argues that the challenges faced by widows do not receive sufficient attention, as contemporary scholarship seems reluctant when reflecting on African widowhood rites and the consequences attached to them. Mourning rituals have been part of African culture throughout history. But where did it all start and what is the sound of the emotions that these widows go through, participating in these historical rituals? Cultures have their perspectives on the mourning of loves ones.

Okorie (1995:82) explains that a week after the mourning process has started, the widow is still requested to mourn her late husband for one year, and such ceremonies officially end with some cleansing rituals where she is freed from her mourning garments. At the end of the mourning period a man – it can be a relative of the family or a close male family friend – is identified to perform the sexual cleansing ritual. His role is to have sexual intercourse with the widow, cleansing her from evil spirits and isolation from society.

This cleansing is carried out without the use of a condom (Okorie, 1995) there seems to be limited religious involvement during the twelve months' mourning period for Tsonga women. Most research has been carried out on African rituals during the mourning period, but little research has been done on how religious bodies can be involved in the exclusion of widows during that period. There is available literature on what mourning for a husband involves. Little literature is available on the liturgy for widows in the Tsonga context.

The aims and objectives of the research were previously mentioned. These rituals are only expected of women and not of men in the same way, and thus it is a problem also of patriarchy. This is also performed with members of the EPCSA and the church has not as yet responded in any way to this. There is a current liturgical hiatus about liturgical rituals of mourning for widows in the EPCSA in Tsonga culture.

According to Nhlapo (1991:137), there is a close link between how Africa values women and how Africans view marriage. A woman is expected to mourn when her husband dies but the husband is not expected to mourn in the same manner. In cases where the wife cheats, it would mean the end of the marriage; when a man cheats, it is culturally accepted and a woman must make peace with it. When a widow enters a bus or taxi, in order not to expose other travellers to the widow's evil spirits because they fear being contaminated, she must sit at the back.

When a man dies, not only does his wife take the status of a widow, she is considered to be contaminated from contact with the dead. That might be the reason for "purification" at the end of the mourning period. This involves the widow being washed in a nearby river or having sex with a male-identified by her in-laws. However, there are risks involved in such purification: STDs, HIV/AIDS, and unwanted pregnancy.

According to Wepener (2002:3), liturgy, as a Practical Theology inquiry which strives for the development and celebration of the congregation and its expression. Therefore, the study also aims to argue that such worship should also acknowledge for widows. Ministers in the EPCSA do not have specialised ministerial degrees; rather, they have theology degrees.

Ministers within the EPCSA are not given special training on how to be pastoral caregivers, marriage officers, and trauma counsellors. They are sent to school to get a university degree in theology and are expected to be caregivers, marriage officers, and trauma counsellors, and so forth as part of their role as ministers, without any formal training. This means that they are not necessarily trained to care for widows. This makes it rather difficult for them to confront cultural practices which might sometimes discriminate against widows. Some ministers within the church might not even see anything wrong with it. The traumatic experience that widows might face in their cultural practices and the expectation of the community might not always be visible to the caregiver. An inculturated liturgy for widows during the mourning period can be a guideline for caregivers. These cultural practices are not always limited to emotional trauma. Sometimes these practices can harm the widow physically (sexual cleansing ritual), cause her financial harm (expense of the funeral and costs of the unveiling of the tombstone).

Kapuma's (2001:1) observation is that most ministers are not trained in how to support and pastorally care for women who have lost their partners. She argues that some do not even know how and where to begin to confront cultural practices such as mourning rituals that are discriminating against widows.

According to Magudu (2004), a widow will not be allowed to participate nor contribute anything to any social activities or public gatherings such as weddings, funerals, parties and church services, as they are believed to be contaminated. The researcher has always noticed in her congregation and other parishes within the EPCSA that widows sit at the back of the church. They do not even sing, greet anyone or even come forward to receive Holy Communion. It is easy to identify widows in the Tsonga culture because of the black garment.

Manyedi, Koen & Greeff (2003:78), in their research on the experience of widowhood of the Batswana people, quote a widow: "The in-laws can frustrate you; they have a lot to say according to our belief the blacks, when the husband dies the wife has contributed, but when the wife dies no, it's normal." One of the objectives of this empirical study is to empathise with the participants who are Tsonga widows and be able to

respond pastorally.

Geldhof (2015:1) argues that because liturgical theology is still a field in full development, it faces many challenges for the future – both within the church and academy – but at the same time entails a promising ecumenical potential.

George (2012:192) argues even though widowhood practices are cultural, obnoxious widowhood rites that are traumatic and devalue women emotionally and psychologically should be excluded. Ewelukwa (2002:440) says that studying the position of widows in Africa very potently highlights the tensions and contradictions in the newly emerging state in the continent. Tensions exist between tradition and modernity, between the individual's autonomy and group solidarity; and between an individual's rights and duties. Ewelukwa (2002:440) argues that a widow's life is therefore invariably dependent on the decisions of others, particularly the decisions of men. These views create tension between Christianity and Africanism. One of the challenges in this is giving a critical view without saying one is better than the other or deciding for individuals between what is right and what is wrong based on a researcher's view or belief.

According to Matsaneng (2009:11), women who are wearing mourning garments are constrained on the bases of traditional laws that confine them in public places, the church included. In fact, in some churches, they are denied access to communion or even occupying the front seats.

2.6 Defining widowhood

A widow can be defined as a woman who has lost her husband and was married traditionally or civilly. According to Olukayode (2015:68), the travails of a widow begins immediately when her husband is declared dead, she is immediately made to go through various traditional rites, disregarding her pain and process of grieving. Some of these

processes are arguably wicked and dehumanise the very essence of their womanhood. The same definition is applicable to Tsonga widows as well. These widowhood practices vary from one place to another, from country to country, tribe to tribe, race to race, and so forth. For some women, during this period, her cell phone is immediately given to a

close relative who will answer her cell phone on her behalf, so a widow is isolated from the outside world.

According to Durojaye (2013: 6), widowhood practices are not only for her protection, but the burial rituals are also performed to ensure that the link between the dead and the living remain intact. Thus, the period of mourning is accompanied by a series of life events and activities as a sign of respect for the soul of the departed husband. In certain African cultures, there is a belief that the dead still lives among them. The relationship between the dead and the living cannot be ended. Durojaye (2013:8) argues that these practices are observed to determine the innocence of a woman about the death of her husband and these burial rites are considered a necessity to prevent of the spirits of the deceased from intruding. In the African context, whenever a husband dies first, the first suspect of the death is the wife. Even if the death is caused by illness, accident, disease, and so forth, the wife is still considered to be a suspect. The motive might be her husband's wealth. According to Fazoranti and Aruna (2014:53), widowhood is the result of the death of a husband followed by grieving. Fazoranti and Aruna (2014:53) defines grief as a complex emotional reaction that arises from losing a spouse, and the attendant difficulties and distress that comes with the loss

According to Rosenblatt and Nkosi (2007:78), while practising *Ukuzila* (mourning), a widow is not allowed to attend weddings and during her mourning period, she never gets invites to any weddings or parties. She might be suspected of practising witchcraft, which makes people uncomfortable around her, so people always avoid her. For the widow in '*inzila*' (mourning), because she is always a suspect, should a child die in the community, she might be blamed. If something bad happens to the neighbour, they are accused of it because they are believed to be surrounded by bad luck until the mourning period is officially over and all rituals are done and correctly so. Some deaths in Zulu culture are considered not to be natural but rather the result of witchcraft, such beliefs might lead to anger and a desire for vengeance. The widow is always the first suspect when her husband dies regardless of the cause of his death. She is often accused of witchcraft, and that may cause a gap in a relationship with her in-laws and her sense of safety becomes questionable. She might also be feared by her community as someone who practices witchcraft, and that makes it harder for her to receive support from her in-laws and her own community.

According to Brown (2004:136), there is an assumption that witchcraft derives from a particular misfortune, from the intent of someone known to cause suffering and misfortune to the next person. Olukayode (2015: 67) argues that when a spouse dies, the surviving partner is given a new status if a woman loses her husband, she takes the status of a widow and if she dies her husband becomes a widower. The loss is a traumatic experience for most people losing a partner is an experience better imagined than lived. It is downgrading when widows are subjected to untold hardship and maltreated by their in-laws and by society in general. The situation can be quite awful, by the way, they are mistreated by the people who are supposed to care for them. Liturgy and pastoral care can play an active role during this painful life-changing experience of losing a loved one.

2.7 Conclusion

According to Cilliers (2013:3), developments in the field of rituals and liturgical studies are similar to other academic developments disciplines, including Practical Theology. He (2013:12) argues that “liturgical inculturation is at the same time both liberation and inculturation, and the concept should be reclaimed as such.” This is the attempt of this study on Tsonga widows and their mourning rites and rituals and the silence of the EPCSA during the twelve months’ mourning period. In chapter three of *Paul’s idea of community* by Banks (1980:33-42), subtitled “Church as household gathering’, Paul’s idea of the church as a community is stated. It is the view of Paul that one can only begin to understand the true definition of community and the influence the community has on the church or gospel because the two cannot be separated.” This chapter discussed method and theory and gave a different definition of Practical Theology. The chapter also discussed rites of passage, widowhood in the Tsonga context, grieving and mourning, and concluded by discussing the inculturation of mourning rituals.

Chapter Three: Research Methodology

3.1 Introduction

This chapter discusses the research methodology used to collect data in this study. The methodology further provides an analysis of the data collected in this study. The researcher outlines and discusses the steps taken towards the fieldwork of questions and participants interviewed. The chapter also deals with methodology and approaches used for data collections from Tsonga widows. This study was conducted with Tsonga widows who are Tsonga therefore there was no language barrier in gathering research information from these widows because the researcher is also a Tsonga speaking woman and very familiar with the area and surroundings where this research was conducted (Ka-Mhinga, Limpopo, RSA). The researcher's choice of the geographical research area is influenced by the fact that the researcher was born there, and for many years it is home for many of her family members. Having conducted a high number of funerals in her ministry, the researcher had to deal with many widows who were easily identifiable because of the black clothes they wore. Barnard, Cilliers & Wepener (2014:51) classify empirical data as information collected to aid research studies and say that empirical data could consist of field notes, sound recordings, video clips and pictures of worship services, as well as a sound recording of the interviews with performers, visitors, participants, churchgoers, ministers, and so forth.

According to Oliver (2010:109), gender differences between the researcher and participants have the potential to create boundaries and disadvantage the research process. Special consideration during the data collection process is therefore necessary. The nature of the research was sensitive, so the researcher chose not to do video recordings or take pictures but opted to collect the data by doing a voice recording of the interviews in agreement with the participants. According to Oliver (2010:46), the first thing to be said about a tape recording is that the informed consent of the participant should be obtained. The researcher should explain to participants the reason for wishing to tape the recorded interview, how recordings will be used, how tapes will be stored and the procedures of the destruction of the tapes when all the data had been transcribed.

Participants should also be informed of how they will be identified on the tape. The researcher explained this to the participants and provided further details regarding the process. According to Van Wyk (1995:90), theology is a social science that involves analysis of field notes and emerging from the context within a specific reality. In non-scientific experience or what others would call non-intellectual factors, the reality of the existence is treated as being itself integral and total. This study means that the research analysis given or collected data within its context, the Tsonga widows' context. The primary methodology adopted is that of qualitative research in Practical Theology was guided by the principles of Osmer (2008:4) as outlined in Osmer's (2008:4) Practical Theology literature.

3.2 Background to the study

As already mentioned in the abstract, the participants are Tsonga widows from Ka-Mhinga (Limpopo, RSA). Some of these have been widows for decades while others recently lost their life partners and have only recently become widows. In addition to the logical reasoning for the researcher to select Ka-Mhinga as the place to conduct the research, this is where the researcher was first introduced to EPCSA by her parents, who are active members of EPCSA. This area is predominantly inhabited by Tsonga people, and historically it has been an area of residence of VaTsonga people. According to an American heritage English dictionary (2017), a widow refers to a woman whose husband has died and she did not remarry again. The participants selected for this study fit the definition of the widowhood, as they all lost their husbands and have not remarried. Having provided a brief but thorough background of the study will now shift to the core methodology of this study.

3.3 Quantitative versus Qualitative research

The researcher finds it important to differentiate between quantitative and qualitative research methods and motivate reasons for choosing one over the other. Quantitative research requires the researcher to formulate the hypotheses and test those hypotheses before they conduct their research processes. On the other hand, the qualitative research methodology requires the researcher to capture and discover the meaning after collecting the data.

Quantitative research theory is largely casual, and it is deductive. Qualitative research theory can be causal or non-causal and is often inductive. Quantitative research analysis proceeds by means of statistics, tables or charts and then it discussed how results relate to the hypothesis. Qualitative research analysis processes by extracting themes from the data and organising data to present a coherent, consistent picture.

Quantitative research determines the outcome, whereas qualitative research understands the phenomenon. Quantitative research determines a priori by a power calculation. Qualitative research determines whether or data saturation was achieved, through data collection and data analysis. The quantitative research analysis is statistical, numeric; qualitative research is interpretive, narrative. Participant selection in qualitative research should ensure that it represents the essential elements of the research question.

Strauss and Corbin (1998:34) indicate that qualitative and quantitative research plays a critical role in conducting research because it exposed the researcher to a different view of the study. The question that researchers should ask themselves is the extent of how to use both methodologies to complement each other to advance the objectives of the research. According to Golafshani (2003:597), quantitative research allows the researchers to familiarise themselves with the problem or concept to be studied and perhaps allows for general hypotheses to be tested. Golafshani (2003:600) further says that qualitative research uses a naturalistic approach that seeks to understand the phenomenon in context-specific settings, such as “real-world setting [where] the researcher does not attempt to manipulate the phenomena of interest” According to Golafshani (2003:600), qualitative analysis results in a different type of knowledge than that of quantitative inquiry.

According to Golafshani (2003:601), the difference in the purpose of evaluating the quality of studies in quantitative and qualitative research is one of the reasons concepts of reliability is irrelevant and misleading in qualitative research.

According to Sergeant (2012:1), quantitative research should require the standardisation of procedures, a random selection of participants to remove the potential influence of external variables and ensures the generalisability of results.

Sergeant (2012:1) further mentions that quantitative research requires some prior statistical calculation of the sample size is important, this ensures sufficient power to confirm that the outcome can indeed be attributed to the intervention. In qualitative research, the sample size however is not always generally predetermined.

The researcher used the qualitative approach, in line with Blaxter in Yama (2010:44), who states that “qualitative research is concerned with collecting and analysing information in many forms, chiefly non-numeric, as possible, as it tends to focus on exploring in as much detail as possible, smaller numbers of instance or example which are seen as being interesting or illumination, and aims to achieve “depth” rather than breadth” (Yama, 2010:44). The nature of a qualitative study should involve creating a small amount of psychological discomfort, participants should be informed this ahead of the actual interview. Debriefing and counselling should take place immediately after their participation (Leedy & Ormrod 2005:54). Sergeant (2012:1) mentions that qualitative analysis aims to interpret the data and resulting in themes in order to facilitate understanding of the phenomenon being studied. The researcher did not use a questionnaire that renders the analysis non-numeric. Dworin (2002:1319) argues that the sample size used in qualitative research is smaller compared to that used in quantitative research methods. Qualitative research methods are concerned with garnering an in-depth understanding of a phenomenon and focus on the meaning, which is centred on the how and why of a particular situation or study. The quantitative research method processes the situation, subculture, scene or set of social interaction.

According to Denzin and Lincoln, qualitative research implies an emphasis on processes and meanings that are not often rigorously examined or measured (if measured at all). Qualitative research stresses the socially constructed nature of reality in terms of quality, intensity, and frequency. There is an intimate relationship between the researchers, what he/she studies and the situational constraints that shaped that inquiry. This qualitative research stressed the socially constructed nature of the reality that Tsonga widows face in their widowhood and rituals that they are exposed during their twelve months' mourning period. The study seeks answers that stress how social experience is created and given meaning. The researcher used some of Scott's (2009:189) methodologies to strengthen the contents of the study. Below are the listed methodologies and the approach the researcher adopted per methodology:

- **Mass observation:** The researcher will observe church services within the EPCSA for multiple parishes to outline commonalities across congregations.
- **Evaluating documentary and evidence:** The researcher will conduct a thorough study and analysis of all data collected.
- **Participant observation:** The researcher will observe participants within the EPCSA; this observation will not be conducted from the pulpit as a minister but from the view of congregants of EPCSA.
- **In-depth interview:** The researcher will also conduct unbiased interviews and document detailed responses from all participants.

According to McLaughlin (2010:39), the tasks of qualitative methods are as follows:

- *“Focus on seeking out and interpreting the meanings that people ascribe to their actions.*
- *See actions as contextualised, holistic and part of social process.*
- *Seek to encounter social phenomenal as they naturally occur.*
- *Work with smaller samples looking for depth and details of meaning with a less general and abstracted level explanation.*
- *Use inductive as opposed to deductive logic allowing ideas to emerge as they explore the data.”*

3.4 Coding and Thematic methodology

According to Theron (2015:7), the first step in trying to code data is that the researcher must read the data to familiarise themselves with the content of the data. During this process, researchers can use the option to list data on a note, do minor editing of data and organise voluminous data. The researcher has read the transcripts over and over again; she also listened to the recordings over and over again to pick up patterns or similarities in the participants' stories and experiences. According to Bazeley (2013:1), analysis is laid on the foundation of our understanding of how the world works, what it is conchology, and how we as human beings can understand and learn about that world, especially about the world of people. Bazeley (2013:4) argues that engaging in a qualitative study focuses on observing, describing data, interpreting data, and analysing the way that people experience, act on, or think about themselves and the world around them. The researcher observed the widows and interpret their experiences as a way to understand their experience.

According to Bazeley (2013:145), "interview transcripts are typically complex in terms of the number of cross-cutting contexts, ideas, and concepts present in any passage." Bazeley (2013:145) argues that people express and respond to whatever thoughts are prompts by the interviewer's questions and comments. The researcher is not a widow, nor has she experienced widowhood within her immediate family. Therefore, her questions will be influenced by her objectives of the study rather than her limited knowledge of widowhood, so she had no thoughts or expressions that could influence her participants. According to Bazeley (2013:145), consequent coding of these multifaceted to capture descriptive context and experience as well as interpreted rationales and responses, and memo writing associated with coding are likely to extensively focus on both cases and concepts.

According to Richards (2005:86), “qualitative researchers code data to move it past just being recorded data into a category, to a segment about a category.” Richards (2005:86) argues that coding aggregates the data giving it a new perspective. The researcher also used her coding method to get past the recorded data to better analyse the data in her data analysis. Making a report for a project is aimed at doing mere description of texts into categories. That report should give the results of the analysis deriving partly from one’s coded data. Richards (2005:8) describes three sorts of coding: descriptive, topical and analytical coding:

- *“Descriptive coding is the sort of coding occurring in quantitative studies-storage of information that describes a case.*
- *Topic coding is his term for coding that merely allocates passages to topics. It usually involves little interpretation. Here the researcher is putting the data where they belong, a sort of data disposal.*
- *Analytical coding rapidly becomes a very smooth and exciting process of identifying text to be coded, creating categories or finding the category already created and coding of them.”*

The researcher used analytical coding in chapter six for her focus group data. According to Seale (1998:146), coding involves placing like with like, sorting out data within grouping so that patterns can be found. Coding, therefore, is the first step towards data analysis and if followed correctly, it becomes productive in terms of the results. He argues that the choice at this stage of the research project has significant consequences because it influences the findings of the collected data (1998:146). The value of a coding structure influences the ultimate quality of data analysis, and it is in coding schemes that a researcher becomes committed to particular ways of categorising the world. According to Smith and Davies (2010:155), coding data does not constitute a totality of data analysis. A coding data method was used to organise that data so that underlying messages portrayed by the data becomes clearer to the researcher. The researcher will use the coding methodology to summarise the data however the full transcripts will be made available as an appendix in this study.

For Charmaz (2006:46), coding of data is a pivotal link between data collection and finding the meaning of the data. According to Charmaz (2006:46) code is a descriptive construct designed by the researcher to capture the primary content and the relevance of the data. She (2006:46) further argues that coding is an interpretive activity and therefore, it will not be the same for all researchers, this means it is possible that two researchers will attribute two different codes to the same collection or given data (2006:46). The researcher is well aware that other researchers might have used a different method to code or interpret her data. According to Saldaña (2013:22-23), the number of codes depends is determined by the context, the nature of the data and to what degree of finesses the researcher wants to examine the details. Saldaña (2013:23) argues that data can be “lumped” together with a single code or it can be “split” into many smaller parts, each bearing its code.

Saldaña (2013:51) outlines six coding techniques of grounded theory:

- *“In vivo coding: This method of coding is useful for beginner qualitative researchers, as the exact words of the phrase of the participants serve as a code.*
- *Process (action) coding: A process code is a word or a phrase that captures the action. It is done by using gerunds (-in words) as part of the code.*
- *Initial (open) coding: is to the initial coding refers to the process of breaking the qualitative data down into distinct parts and coding these by using in vivo coding, process coding, and other coding methods.*
- *Focused coding: The researchers embark on focusing on coding by identifying the most frequent or significant codes to develop prominent categories.*
- *Axial coding: The goal of axial coding is the strategic reassembling of data that has been split during initial coding. In the process of crossing out synonyms and redundant codes, the dement codes will become apparent.*
- *Theoretical (selective) coding: It is the process of the select the theoretical code or core category that functions like an umbrella that*

covers all codes and categories.”

The researcher also used the thematic coding for this study for her focus group data; she will do this manually, not an existing computer data analysis. She used the Python programme for individual interviews. This programme will be explained in detail in chapter six. According to Alhojailian (2012:39), “some researchers utilize programming for preparing and instructing the data, while others prefer to use traditional manual methods. In some instances, it may be better to not always use manual analysis rather than a computer-based method.” The researcher used both methods to analysis her data, according to Marks and Yardley (2004:138). The thematic method moves beyond counting explicating words or phrases; it focuses on identifying and describing both or linked to raw data, and make a summary of the data for later analysis.

This can include comparing relative frequencies of themes or topic within a data set, looking for code co-occurrences graphs displaying code relationships or links. Braun and Clarke (2006:8) argue that there is a similarity between grounded theory and thematic in terms of their procedures for coding themes or coding data. According to Charmaz (2012:40), thematic analysis is considered to be the most appropriate for any study that seeks to discover a certain outcome by the meaning of interpretation. It provides a systematic element to data analysis, which allows the researcher to associate analysis of the frequency of a theme within contents. The researcher agrees with Charmaz; hence she will use both the coding and thematic method for her data analysis. According to Charmaz (2012:40), good qualitative research should be able to draw interpretations and it should also be consistent with collected. Considering the sensitivity of the study, the data collected would need to be well analysed without being offensive to the participants or the culture of Tsonga people. Charmaz (2012:40) argues thematic analysis is able to identify factors or variables that influence any issue generated from the participants.

According to Charmaz (2012:41), thematic analysis is appropriate when the aim of the study is to understand the current practices of any individual. Charmaz (2012:41) furthers states that thematic analysis can be used as an opportunity to code and categorise data into themes, referring to how issues influence the perceptions of participants.

According to Agar (1996:53), when the material is categorised, one can apply the next analytical device scissors and then cut up a copy of the transcripts according to the new topic-oriented code.

Richards (2005:33) argues that creating qualitative data is extremely easy. The challenge is not about collecting lots of data but rather creating useful, valuable data. The researcher, therefore, will try to collect useful data within her research topic even though she is well aware that often participants tend to share more or less, especially when it comes to their personal experiences. The research topic is not only a personal experience for the participants but also a very sensitive topic to the Tsonga widows, as well as a sensitive topic for the Tsonga culture and most parts of Africa.

According to Richards (2005:85), qualitative research is sorting out of data and redacting it into an information store and giving a description of the attributes of an interview. According to Richards (2005:86), the goal of qualitative coding is learning from the data and to keep revisiting it until one has found its patterns and explanations.

According to Richards (2005:86), coding aggregates researchers, so they can work with codes, this enables them to gain new cuts on the data. Coding in this research will help the researcher summarise her data and pick patterns among the participants with regard to Tsonga mourning rituals. Topic coding helps in listing what is expected to be the main topics and coding the relevant data. According to Maguire (2017:3352), thematic analysis is a process of qualitative data by identifying patterns and themes. Braun and Clarke (2006:78) argue that it is the first qualitative method that should be learned is conducting a different kind of analysis because it can be used for different data. According to Maguire (2017:3353), thematic analysis's main goal is to identify the theme. The patterns found during analyses can be used as themes and these themes can be used to address the research issues. This is merely summarising the data; a good thematic analysis should interpret and makes sense of data.

According to Charmaz (2006:45), “grounded theory coding generates the bones of the analysed data. Theoretical integration assembles these bones into a working skeleton which leads to findings of the data. Thus, coding shapes an analytic frame from which you build the analysis. Through coding, the researcher defines what is happening in the data and begin to grapple with what it means.” According to Charmaz (2006:46), grounded theory coding consists of at least two phases: “1. An initial phase involving naming each word, line or segment of data, followed by 2: A focused, selective phrase that uses the most significant or frequent initial codes to sort, synthesise, integrate and organise a large amount of data.” Language plays a critical role in how one codes the data and which part of the data one codes. Most fundamentally, the empirical world is not appealing to people in some natural state of apathy from human experience. Rather it is through language that the empirical world is known to people and the actions are taken toward it. The language used for this research is Xitsonga, a day-to-day spoken language that would make it easy for anyone to be able to read the data, especially widows in the rural areas who cannot read or write English but have had similar experiences with the participants.

According to Charmaz (2006:47), data grounded theorists conduct initial coding and remain open to exploring whatever theoretical possibilities. Charmaz (2006:67) argues that “throughout grounded theory literature, researchers are enjoined, this is to avoid forcing data into preconceived codes and categories by being enjoined, foremost among these are extant theories.” We also must guard against forcing our preconceptions on the data we code. Charmaz (2006:69) further argues that for coding to be done right it relies on solid data. Increasing qualitative research draws on in-depth and focuses group interviews. A few qualitative researchers advocate coding from notes rather than a transcribed interview. According to Charmaz (2006:96), theoretical sampling means seeking to premeditate data to develop your emerging theory. Therefore, theoretical sampling’s main purpose is elaborating and refining categories constituting into theory. This is done by conducting theoretical sampling aimed at developing properties of categories until no new properties emerge.

According to Charmaz (2006:110), theoretical sampling keeps the researcher from moving away from the target data collection and analytic memo writing. “Grounded theory sorting gives you logic for organising your analysis and a way of creating and refining theoretical links that prompts you to make comparisons between categories” (Charmaz, 2006:115). Charmaz (2006:187), points out that the analytic step in the grounded theory consists of selecting codes, overriding significance, or abstracting common themes and patterns in several codes into an analytic concept. As the researcher categorises their data, they raise the concept level of the analysis from description to a more detailed abstract theoretical level. Quantitative researchers apply preconceived categories or codes to the data, but a grounded theorist creates qualitative codes by defining what is seeing in the data. Therefore, the researcher will not code her data as a qualitative researcher would in terms of using numbers or statistics to code her data. According to Charmaz (2006:188), in qualitative research, grounded theory method, focus on creating a conceptual framework, or theories through building inductive analysis from the data. Charmaz (2001:188) argues “that this method favours analysis over description, there are fresh categories over preconceived ideas and extant theories, and systematically focuses sequential data collection over large initial samples.” According to Agar (1996:153), as the researcher goes through the transcripts, they begin to notice some recurrent topics. These recurrent topics can be used for categories to code the information in the transcripts.

3.5 Ethnography

According to Bazeley (2013:1), there are a variety of ways to learn about the social world. This variety has grown up over the past century of scholarship and research as people have developed a mythology that works considered its foundations and grading codified it to the point where it has become known as a particular methodology. Bazeley (2013:4) argues that our interpretation is coloured by our previous and current personal, social and cultural experiences. The shaping of our interpretive skills in everyday life is important because, as human beings, we act and influence others, on the basis of our interpretation of what they are and what they say. Personal experiences played a huge role in the researcher’s choice of study.

She has never experienced widowhood, but she has dealt with widows as a minister in the EPCSA. According to Bazeley (2013:4), this is common among researchers: we act and influence others, based on our interpretations of what we observe, hear and read. According to Matthew (2015:17), when researchers use the method of auto-ethnography, it is of critical importance that part of the process facilitates an understanding of the target culture for both insiders and outsiders to the culture.

According to Richards (2005:38), all humans are participants observers in all situations of their life. Turning everyday life observation into qualitative data requires one to record those observations. The researcher has observed Tsonga widows as a minister but also as a member of the community surrounded by her own Tsonga people. Richards (2005:38) argues that there is no particular way in which a researcher can provide records of research observation, that there is range from jotting down such as memory jogger on the back of a supermarket receipt and the verbal and non-verbal communication observed. In ethnography. The analysis comes after data collection, therefore, the researcher can analyse the activities and behaviour, objectives, events, strategies, assumptions, settings and the researcher's reflection.

According to Matthew (2015:16), when doing the process of auto-ethnography, one usually writes about past experiences. These experiences are usually not lived through to be published in a document. These experiences usually exist in the form of epiphanies. The researcher will also write some beliefs or practices by the Tsonga widows based on her experiences that might not have been her own personal experiences, but experiences shared by members of her community and elders in her family. According to Ellis (2011:8), when researchers do auto-ethnography, they retrospectively select what to write about. Epiphanies probably stem from or are made possible by being part of a culture or by possessing a particular cultural identity.

Different scholars can differently define the term ethnography, Ward (2012:186) argues that although the word "ethnography" suggests a written account of a group having readily discernible distinguishing characteristics, some ethnographers have noticed how difficult, even personally disturbing, it can be to describe a congregation's character or identity. Agar (1996:53) defines ethnography as a representation of a process and a product. And also, as a product, ethnography book.

According to Agar (1996), people are not attracted to cultural anthropology for the same reasons. For other ecological systems might intellectually stimulate the attraction, or they might like the aesthetic of structural analysis, or they might enjoy the relevance of alternative technologies. For Agar (1996:91), ethnography is an arrogant enterprise. Agar (1996:91) argues that within a short period, an ethnographer can move in among a group of strangers to conduct a study and describe their beliefs, document their social life, write about their subsistence strategies, and generally explore the territory, right down to their receipts for an everyday meal.

According to Agar (1996:93), the importance of the ethnographer's background is significant because it also emphasises the discussions of ethnographers working among their people. According to Agar (1996:102), in traditional ethnography, there is a period of travelling and adjusting of the field setting, followed by a long period in residence. The researcher works in her society and among her people and going back to collect data will be like reliving among her own and listening to their story and also relating to some of the family stories that were told to her by her elders.

According to Agar (1996:120), ethnographic relationships are long-term and diffuse. Even at the end of this research, the researcher will still visit her people and the study will continue even if it is not in the form of data recording. Ethnographic research associates with people over an extensive period. Further, she associates with people over an extensive period. In addition, religious ceremonies recreational activities, and so on. It is always good to have letters of support available from people connected with the group you intend to work with. The researcher had a consent letter from the general secretary of the EPCSA.

3.6 Data collection method

The methods by which data will be collected will be as follows:

3.6.1 Semi-structured interview and questions

- In-depth interviews

According to Stewart and Chadwick (2008:291), semi-structured interviews must consist of several key questions which can help in defining the areas that need to be explored. This will allow the researcher or participants to diverge to pursue more detailed ideas or responses. This method is a one-on-one method of collecting data. Mason (2002:3) suggests that “qualitative or semi-structured interviewing has its own character despite some quite large variations in style and tradition. The interaction exchange of dialogue in qualitative interviews may sometimes involve one-to-one interaction, large group interviews or focus groups, which may either take place face to face or telephonically.”

According to McMillian and Schumacher (1984:35), an in-depth interview in a study concern using certain techniques to collect data from people in their natural settings. Some of these interviews took place over the phone but most interviews took place in person at Ka-Mhinga village. In-depth interviews dealt with one participant at a time, one story at a time because even though this study dealt with Tsonga widows, their experiences differ and so did some of the ritual practices they had to go through. This allowed widows to tell their stories freely. Some widows were happy to do an in-depth interview but were not comfortable taking part in the group focus interviews. The reason given was that widowhood practices were private and should not be discussed openly in a group.

Although there were formally structured questions written down, follow-up questions were asked for clarification purpose. Additional comments and answers were welcomed by the respondents during these interviews. The researcher had also observed the body language of the widows and the tone at which they responded to the questions. The questions were not structured in a true/false or yes/no format, as this

would have limited the widows in their response and limited data that could be very helpful for this study. Those questions were developed to serve the study's central question and then also state that question here again. According to Yama (2010:50), an interview schedule should consist of a list of written and prepared answers within a given period, the researcher wrote down a list of questions to help the interview keep the focus of the interaction and professional. The scheduled interview consists of a list of candidates that were to be interviewed and comprehensive written questions that were used as a guideline for data collection. The participants were informed in advance of the date, time and place of the interview as some of those interviewed had other duties that they had to carry out as single mothers and daughters-in-law. Vhymeister (2014:41) argues that for an interview to afford the best information possible, the interviewer should record the conversation. However, an audio recording can only be made with the express permission of the person interviewed. The interviewer should explain clearly what information is needed and why. Ethical behaviour demands that the interviewer obtain permission to use material from the interview in the research report. Oliver (2010:100) mentions that language is an important research element, it is through language that data is provided and then analysed (structured questions: Appendix E).

All these questions were used in an attempt to question in Practical Theology with regards to Osmer's approach (2008:4): “

- What is going on?
- Why is this going on?
- What ought to be going on?
- How might we respond?”

In an attempt to respond to these questions, the researcher used the four core Practical Theology tasks, namely:

- “The *descriptive-empirical task*: Gathering information that helps us discern patterns and dynamics in particular episodes, situations, or contexts.
- The *interpretive task*: Drawing on theories of the arts and sciences to better understand and explain why these patterns and dynamics are occurring.

- The *normative task*: Using theological concerns to interpret particular episodes, situations, or contexts, constructing ethical norms to guide our responses, and learning from ‘the good practice’.
- The *pragmatic task*: Determining strategies of action that will influence situations in ways that are desirable” (Osmer: 2008:4).

This is necessary because there is a current liturgical hiatus about liturgical rituals of mourning for widows in the EPCSA in Tsonga culture. In chapter one of this study, the problem statement attempted to connect Osmer’s approach (2008:4) when he explored the four questions. These four questions are the main approach of the research; therefore, the researcher made the questions relevant to this study in the problem statement in this manner in chapter one:

- What is going on? What are the current customs, beliefs, and rituals in Tsonga culture about the mourning period for women and men? Also, there is an understanding and also a discussion of the place and role of men and women in Tsonga culture and thus of patriarchy.
- What is going on in the EPCSA regarding pastoral and liturgical responses to this situation?
- What has been done in other churches to address this problem?
- What does the literature say about the mourning period and grieving?
- How can the EPCSA respond liturgically to the taboo of contamination of widows during that mourning period?

This study is based on Tsonga widows within the EPCSA. This might in some way help other churches in response to widows in their churches and communities. It might also help individual widows who are not Tsonga but can relate to the stories of other widows even though of a different tribe.

For Oliver (2010:78), one of the principal advantages of anonymity in the dissemination of research is that it encourages objectivity throughout the research processes.

The researcher defines research using two authors. According to Vhymeister (2014:1), “research can be defined as a method of study that through careful investigation of evidence bearing on a definable problem arrives at a solution. To research, a topic is to collect, organize, evaluate and present data.”

Oliver (2010:3) defines research as a process concerned with collecting data from people. Almost inevitably, this raises questions about how people who provide data should be treated by researchers, and such questions are often ethical. This research involved collecting data and analysing it. Primary data was collected from Tsonga widows. There were, however, steps and ethical considerations that had to take place before the data could be collected. The researcher discusses the methodology and ethics considered before collecting data from participants using interviews.

3.6.2 Individual interviews

Individual interviews consist of unstructured in-depth interviews meant to allow the discussion to be open and free. The researcher’s follow-up questions were based on the interviewed person’s response in line with the research question and research topic. The interview structure allowed narratives by the widows because they were free to engage openly and about what they felt would be helpful to the study with regard to widowhood practices. The written questions served as a guideline and to aid participants on where they could start narrating their journey as Tsonga widows and as members of the EPCSA. Some widows seemed a bit uncomfortable as they kept on asking the researcher if their names would not appear on paper or any newspapers as they would be judged by other widows who believed such practices should not be shared with anyone who is not a widow.

3.6.3 Focus group (6-10 people)

According to Williamson and Prosser (2002:293), focus groups are used for generating information on collective views, focus groups also bring different meaning that lays behind those views. In this study, it involved open-ended questions based on the research topic of the study. The interviewed group/respondents were asked to

elaborate, and follow-up questions were asked and permitted to be asked. The group members were informed of the importance of ethics with regard to not repeating other members' stories with members of the communities in the form of gossip as it might be harmful to members of the group emotionally and psychologically. The researcher had similar experiences relating to this topic based on their tenure as a minister in the EPCSA.

The researcher also spent some time observing widows during the time of performing empirical work.

3.7 Research participants

Research participants were widows between the ages of 25 to 70, who live in Ka-Mhinga village and members of the EPCSA and belong to the Tsonga tribe either by marriage or birth. The researcher chose this specific age group because it was convenient to the participants and to the purpose of the research. This provided the researcher with leverage in getting different views from different age groups. The researcher did not interview beyond this age group as they anticipated complexity in explaining the research concept to widows older than 70 whom might be deeply rooted in beliefs that sharing widowhood life and mourning rituals with a young woman who is not even a widow would be taboo and against Tsonga practices. Six members were interviewed individually, and one focus groups consist of seven members per group. The participants are introduced in chapter six together with the interviews and interpretation of the data Oliver (2010:48). It is arguably part of the principles of freedom and authority inherent in taking part in research that the participants should feel free to withdraw at any time even when participants give their informed consent. They cannot necessarily be expected to anticipate their feelings about participation, as they cannot anticipate whether they found the experience enjoyable or stressful. According to Oliver (2010: 45), there should not, of course, be penalties for not continuing and participants should not be brought under any procedures to continue. The participants were not forced to continue with the interview, they were free to withdraw anytime during the interview.

3.8 Ethical considerations

Ethical considerations were at all times acknowledged and practised. Respondents were well informed of what the study was about, and all participants were ensured anonymity. This was provided at the beginning of the interviews and again at the end of the interviews. Participants were informed of their rights, and all aspects of the research purposes were explained to them and also of their anonymity. Williamson and Prosser (2002:89) mention that “traditionally, ethics in research relies on considerations such as not doing harm, not breaching confidentiality, not distorting data, informed consent, honesty and the right to withdraw” (Williamson & Prosser (2002:89). Widowhood rituals are considered to be sensitive and secret. Widows are also informed not to tell anyone what kind of rituals they had to go through as widows during the mourning period because only widows need to know about it. How then do liturgy and Practical Theology respond to the sensitive nature of Tsonga widowhood? Through worship and dealing with the exclusivity of widows in worship and the community with special consideration of the culture of the Tsonga people. Even though the researcher was born into a Tsonga family, both parents were Tsonga and raised by strong Tsonga-rooted values and beliefs, some of the rituals discovered in the research will forever remain a great shock to her. Therefore, before any counselling or response to these rituals, a critical study of the Tsonga people is needed.

Miller (2008:2) indicates that ethical questions in research relationship and the use and the interpretation of data, analytical process have all become more significant as the landscape of qualitative research continues to change and researchers now face new issues when using new tools to produce knowledge. Miller (2008:20) points out that there are ethical dilemmas around how to disclose information to whom and in which contexts, the blurring boundaries of privacy, access to and sharing of information. According to Miller (2008:5), one’s personal and research experiences reveal how ethical concerns are increasing in our everyday lives and arise at all stages of the research process and how our responses to them may not, on reflection, have always been ethical. The researcher is Tsonga but is not a widow and therefore does not share any common experience with any of the participants. This allowed her to be objective in her analysis. Another issue about the use of anonymity is that it should not be used as a

shield for making unfair or unjustifiable comments about people or organisations.

According to Miller (2008:14), human morality conduct is concerned about social research, this refers to the moral deliberation, choice and accountability from the researchers' side and the research processes taken by the researcher. According to Miller (2008:18), ethical decisions arise throughout the entire research process, from conceptualisation and design, data gathering and analysis, and report and literature on the topic reflected. Oliver (2010:80) argues that another advantage of anonymity is that it protects an individual who may be mentioned by research respondents. It would be unfair if individuals unconnected to the original research project were identified simply because they are included in the discussion by respondents. If the researcher considered that there was any risk of their being identified, it might be necessary to edit the data in such a way as to ensure anonymity.

According to Oliver (2010:820), confidentiality should be part of the informed consent process. It is important that researchers are explicit about all the elements of the promise of confidentiality. Oliver (2010:99-100) argues that ethnicity is related not only to religious customs but also to a moral belief system, and political beliefs. It is also linked to the economic experiences of a group of people. Research participants have a right to privacy; this means the participants have a right to anonymity and only the researcher knows their identity. Leedy and Ormrod (2005:102) suggest that the researcher give each participant a code name and label all documents with that code name instead of referring to them as by their names. The names used in this study are not the true identity of the participants; they were given common names to protect their identity and in respect of confidentiality and anonymity of research ethics. The name of the church is the true identity of the church, as this study aims to assist EPCSA with regard to Tsonga widows in the church. As already stated in chapter one, the aim of the study is to address the following problem statements:

- These rituals and customs are humiliating and dehumanising, exclude individuals, and so forth.
- That these kinds of rituals are only expected of women and not of men in the same way and thus it is a problem also of patriarchy.

- That this is also done to members of the EPCSA and that the church has not as yet responded in any way to this.
- That there is a current liturgical hiatus about liturgical rituals of mourning for widows in the EPCSA in Tsonga culture.

The Tsonga widows belong to Tsonga traditions that prescribe certain rituals that they have to go through. Kanyoro (1997:178) argues that “they tell African women to be African, meaning to be silent and submissive in the face of injustice and oppression”. Some people use the Bible to emphasise the importance of ‘submission’. How then do we respond liturgically to the oppression and exclusion of Tsonga widows in the Tsonga church? This has become not just a liturgical study but deals with gender, patriarchy and Tsonga culture mourning rituals. Liturgy used refers a communication with God within a worship context (Kurgat, 2009:4). During the research, the researcher often came across two terms whose depth cannot be fully conveyed in English: ‘*Ku Khuma*’ and ‘*Yila*’. When these terms are mentioned among Tsonga people, everything comes to a standstill; they are related to death and sometimes it is not just the death of an individual but of many in a short space of time when culture and traditions are not respected.

The widows interviewed are members of the EPCSA; the consent letter from the church was also presented to them to put them at ease. The EPCSA is a church of order and its members have high respect for the church and do not want to participate in anything that might damage the reputation of the church, and therefore it was very important to show its members the consent letter for this study. The biggest challenge for the researcher in the study was getting widows who were elders to open up about practices relating to “cleansing rites”, as this is a sexual practice and in African cultures it is not easy and often generally not permitted for elders to speak to someone younger about anything related to sex. Cleansing rites is a practice where a man is identified by her late husband’s family, to have sex with the widow at the end of her twelve months’ mourning period. It is said this is done to purify the widow.

The reason for this practice is still not clear, and often not spoken about as it might be seen as disrespecting the cultural practices and be an embarrassment to the widow and the man involved. Due to such findings, ethical considerations prevent the researcher

from making experiments which may be harmful to the participants.

3.9 Informed consent

Some of the participants could not write or read, so the consent letter was well explained to them in their mother tongue. It was explained that the researcher would not benefit from any funds for this study and that they too would not be compensated financially for taking part in the study. (Refer to Appendix D)

3.10 Protection from harm

The researcher considered the treatment of the research participants. John and Christensen (2004:111) debate that research has to be restricted so that it does not expose research participants to any mental and physical harm. Where the nature of a study can cause psychological distress, participants should know this prior to the study, and the necessary debriefing or counselling follows right after their participation. The challenge of why immediate counselling might not be a solution to Tsonga widows was stated above. However, widows that were comfortable with receiving pastoral counselling were offered consolation in their mother tongue of Xitsonga and none of the conversations that took place during the counselling were used for purposes of this study. This was to protect the widows from being labelled as disrespectful for sharing family practices with an outsider. According to Oliver (2010:78), one of the principal advantages of anonymity in the dissemination of research is that it encourages objectivity throughout the research processes.

3.11 Freedom to withdraw

Oliver (2010:164) mentions that researchers may have all kinds of reasons for participating in research. They may be following an educational programme in which research is an important component. They may regard research as a high-status activity that can have a positive impact on their career prospects. They may have a passionate interest in some element of their subjects and wish to explore it further and add to the total knowledge in that area.

They may wish to benefit humanity through new scientific discoveries or a better understanding of the social process. Researchers may be motivated by a combination of these and other factors. Participants were free to withdraw anytime, and no explanation for doing so would be expected from them unless they wanted to give one. Participants were also informed that signing the consent letter did not obligate them to complete the interview; should they feel no longer wanted to be used for the study at any time they could withdraw. Participants were also asked at the end of the interviews if their data could be used for the study.

This question was asked at the beginning of the interviews and again at the end of the interview. This meant that the participants had the right to withdraw their interviews even at the end of the interview process. The reason for discussing the methods used here is that the ethical consideration had to be discussed first and clarified. Stewart & Chadwick (2008:293) it is imperative for the researcher to ask questions that are likely to yield as much information about the study as possible.

3.12 Conclusion

As mentioned above, the qualitative methodology was used for this study and the interviewed participants were recorded using a laptop and the recordings were later burnt onto a compact disc. Oliver (2010:36) indicates that when an interview tape is being transcribed, the researcher performs an interpretative work on the recording. The researcher listens not only to the actual words spoken, but also to matters of emphasis, pronunciation, pause, and tone. Researchers usually encode these issues into the written transcripts, as they may become significant in some types of analysis. Participants were well aware of the study topic. The ethical consideration was considered in this empirical study. Informed consent, protection from harm and anonymity were applied. The participants were told of the right to withdraw at any stage if they ever felt uneasy to carry on. Chapter six presents the data collected, transcribes it and discusses the findings thereof. The findings of the study and the inculturation praxis will be discussed in the final chapter in an attempt to provide analyses of the liturgical inculturation of Tsonga widows' mourning rituals.

Chapter Four: Christianity in sub-Saharan Africa: Conflict in Christianity and African practices

4.1 Introduction

The previous chapter identified and discussed the methodology for this study. The methodology identified in chapter three will be put into practice in chapter six, which is the empirical chapter. This chapter discusses gives a brief view of Christianity in sub-Saharan Africa, the next chapter: *Ubuntu* and mourning practices in the Tsonga culture, will focus on just the Tsonga mourning practices. This discussion is important for this research because it is research on Tsonga people who are Africans and also Christians. This chapter aimed at understanding and gaining a better understanding of Christianity in Sub-Saharan Africa especially with relation to African widow ritual practices. Christianity in sub-Saharan Africa remains an exciting study among scholars, with some arguing that the missionaries failed Africans when they brought the gospel to them because they failed to learn Africanism.

This chapter is necessary for this study for better understanding of Christianity in Sub-Saharan Africa because through it the researcher has found conflict between Christianity and African practices to be very common among Africans. This chapter also gives a better grasp of the concept of culture and inculturation as a need for the church in Africa. Inculturation remains a debate even among African scholars, this also remains a debate among EPCSA members. Some feel that when one takes up the decision to be a Christian, that person can no longer talk of ancestors or talk to ancestors, it is a sin, while others say there is nothing wrong with going to church and still practising your African beliefs and rites. African religion believes in ancestors and Christianity believes in God; however, African religion believes that God exists but still feels the need to get protection from their ancestors. Some argue that there is nothing wrong when people practice their African beliefs provided it is not harmful to them or the next person. They believe that there is nothing wrong when people wear black clothes to honour their departed loved ones in remembrance of them. The challenge with these rituals is that they apply more to women, hence feminist theology views these rituals as a burden to African women.

Also, these clothes are associated with “evil forces”, so these clothes end up symbolising official oppression of women, coated under respect for the departed.

Wearing these clothes might make one look like a victim; honour and glory are never associated with these clothes, hence men never wear such clothes.

4.2 African hermeneutic

Du Toit (1998: 374) argues that to produce a real African theology, African inculturation hermeneutic should include traditional African culture and religion as a resource for its theology. He argues that the majority of African theologians who engage in liberation issues should also have the urge to find out what is African theology. There needs to be an attempt and also an interest to find what being an African means to Africans. One should ask questions such as what it means to be an African, whether it is based on race or rituals, or based on tradition. For the Tsonga people, it means to respect your elders; that sometimes implies trusting or doing what the elders expect of you as a Tsonga widow. African culture respect patriarchy more than females, they take men as head of the family, as results they do not have to go through some of the rituals. Actually, after three months, men are encouraged to get married, because they are lonely. For a Western person, it might be seen as some form of abuse, but for a Tsonga widow, this is done to protect her and the dignity of her late husband. Du Toit (1998:289-290) also argues for theology to be called African it should consider the following:

- *It must be understood that the text that is analyzed by African hermeneutic is much wider than the biblical text. The African world as a text should be taken seriously*
- *African hermeneutic would be sterile if it is not hermeneutics of protests. African theology should be hermeneutics of socio-critical theory*
- *The close relationship between the biblical world and that of traditional African (such as demon passion, healing, and miracle) should be appropriated in a more structural manner*
- *African theology should aid proper education, a culture of learning and work ethics*

- *African hermeneutics should realize that African theology although studies by a minister of religion or a theologian, actually belong to the community*
- *African hermeneutics, if it wants to produce an African Christianity theology, should be biblical. Christianity does not believe in the bible, but the God of the bible*

Among the Tsonga, culture practices have not been written down, but have been passed down from one generation to another. As a child, the researcher would always look forward to visiting her grandmother in the rural area just to listen to the stories she told every time she visited. Whether these stories were true or not was a question, because as an African child, you are taught elders do not lie and you do not question your elders, as it might be seen as a sign of disrespect. Africans are told that even if your mother told you to close your eyes and she fed you something, you eat it without asking questions, as mothers know what is best for their children and would never harm them in any way. This contributed to many Tsonga women never questioning these cultural rituals because of the trust they had for the elders from a very young age. Some of the Tsonga terms used in this research will be defined by the researcher's understanding of language. Some of the terms are not found in the Tsonga dictionary. This might be influenced by the fact that there is little literature about the Tsonga culture, practices and rites by the Tsonga people.

4.3 African religion

According to Wesley and Kurewa (2000:24), in their own study what has interested them is the observing of how other people who have had an interest in writing about African religion have had difficulties in trying to figure out what to make of African beliefs. In the beginning, the assumption was that Africans did not have any religion at all. Later, as John Mbiti, a renowned scholar in African religion, points out, in 1886 E.B. Taylor wrote an article in a book entitled *Primitive Culture*, in which he coined and used the term animism, referring to African religion and practices.

Liberation theology attempts to prove that Africans do have a religion; some argue that Africa had religion long before the missionaries brought Christianity to Africans. Some pastors find this a difficult conversation. The researcher has seen widows in her church who just sat at the back and never came forward for Holy Communion because it is their culture; that is what they are taught. As a pastor, you cannot force someone to take part in the Holy Communion when they do not want to; you cannot force someone to come and sit in the front when their culture says they must sit at the back and remain silent.

The researcher had the view that widow cleansing was always done against the widows' will, the term force is commonly known as being made to do something against your will, but some of the widows that she had interviewed were willing and proud that they passed all the rituals. African religion is not an evil religion that focuses on evil alone; it also focuses on good things and well wishes for an individual or community. Mwakabana (2002:16) argues that faith in the African religion (AR) is never a personal and communal thing but that it is the basis of African hope. There is always an expectation of the "good" from the spirit world which encourages offerings, sacrifices and other religious rituals. This promotes a communal spirit and a striving towards the common good. It is faith in the inherent goodness of African humanity. There is an African proverb that promotes such humanity: "the right hand washes the left hand and the left hand washed the right hand". This means Africans need each other and one is never complete without the other.

Mpedi (2008:106) argues that African religion does not view ancestors as gods, but because the ancestors play a vital part in bringing about either good or ill fortune. This means that maintaining good relations with them is vital because they have to be regularly appeased by a variety of ritual offerings. Van Eck (2006:682) argues that not everything that is done in the African culture is right but not everything in the African culture is evil or immoral. According to Mwakabana (2002:17), AR has its advantages such as ensuring and maintain the integrity of communities, and also of individuals. Mwakabana (2002:17) points out some of the taboos that are found in the AR, such as practices that subjects' individuals to be disrespected in the name of culture and also downgrading others. The researcher agrees with

Mwakabana (2002:17) when he argues that such religious and cultural demands call for further investigation, critical assessment and appropriate.

Mwakabana (2002:22) argues that Africa is experiencing severe social crises and that it is the result of Africans losing a human-centred and communal orientation, which has always been the centre to their religious beliefs. In consequence, According to Mwakana (2002:22), these are marked by injustice, oppression, exploitation, violation of human rights, ethnic divisions and conflict, resulting in Africans killing each other, civil wars and political intolerance, which creates floods of refugees. In an attempt to answer what is happening in South Africa, with a number of black women killed by their partners and number of black girls missing, a minister in the researcher's church said that it is because we have turned our backs on God, while another said it is because we have forgotten who we are as Africans and the gods are angry.

According to Bassis, Celles and Levine (2012:20), culture is passed one from one generation to other. This is done through stories that are told to children, through games children played, through poems told by elders, through practised religious rituals, jokes, and other learning activities. "The content of different cultures varies, but the basic structure of culture is universal in every culture, as it comprises of elements such as beliefs, values, norms, symbols, and language." (Celles and Levine 2012:20) Africans do read the bible and believe in the God of the bible, but they also believe in ancestors whose practices are not written somewhere for them to read or prove the power of their beliefs. According to Van Eck (2006:682), in African religion the Bible puts a strong emphasis on fixing the negative image of African, this kind of mindset has led to many attempts to fixing Africa, and some of these attempts meant certain traditional readings of specific bible texts which were out of context for Africa. According to Van Eck (2006:688), African theology has emerged for a new African hermeneutic. This new African hermeneutic involves answering questions that are relevant for Africans and addresses African situations in the light of the Gospel. Many Africans still cannot afford to feed their families daily, they live at a survival level, and therefore most of their concern is on providing for their families and their actions are motivated by the will to survive. According to Mwakabana (2002:47), death brings together the three dimensions of time: the past, the present, and the future.

For Mwakaba (2002:47), burial is a theatre, where ancient rituals and ceremonies are enacted by the living to appease the dead to ensure future blessings. This section on African religion is relevant to this study because African religious beliefs also include practices of the Tsonga people and these contribute to how they might respond to the death of a loved one, including the rituals they might perform in this regard.

4.4 Ancestral worship

According to McVeigh (1974:109), Africans do not go to God directly, because they consider him to be far away and remote. This belief and conception influence how they worship. Africans do not go directly to God, but they communicate with him through their ancestors. They go to the ancestors, and the ancestors take their messages or wishes to God. According to McVeigh (1974:115), the belief in the ancestors as mediators between God and man represents, in reality, a common conception in Africa.

According to McVeigh (1974:29) the ancestors are subject to the same emotions as the living members of the community, and their moods are no more constant. Since they may be jealous or fickle, the living must be careful not to offend them. If the ancestors are neglected, they most assuredly will be angry and will seek to demonstrate their feelings by some vindictive action. In such a case, offerings are made to placate the one offended.

According to Brown (2004:136), the belief of some form of mystic and witchcraft, it is very common in most traditional cultural and this belief continues to manifest itself in much of modern African society. Brown (2004:158) contends that central to traditional African thought is the belief that the intentions of ancestral spirits are unknown. Given those perspectives, ancestral spirits are individuals that were once alive but are nonetheless still capable of agency. Brown (2004:160) further argues that traditionally, African culture purportedly lacks the grounding that Western culture is claimed to have. Brown (2004:160) argues that it is often difficult for one to appreciate or to understand the commitments of culture unless one is intimately familiar with the ontological comments of a culture.

According to McVeigh (1974:34-35), the ancestors are extremely important in the daily lives of Africans; they determine the fate of their family members. The clan and tribal divinities are remote and are therefore uninterested in the mundane problems of man's daily existence. Africans believe that their ancestors must be kept happy at all times so that they bless family members that are still alive. For Beyers (2010:6), ancestral belief is central in traditional African thought and is an essential pillar of religion. African religion argues that the natural relationship between the ancestors and the earthly descendants can be compared to that of parents and offspring. In African religion, children consider parents and grandparents as direct ancestors. There is also a belief in the supernatural or sacred status; therefore, ancestors automatically acquire some kind of supernatural power. This belief is inflicted by the dynamic and animistic worldview in Africa and also by the belief that ancestors have a personal relationship with their descendants.

Hierarchical position means that though superior to human beings, ancestors are inferior to God. This means that they act as mediators between God and human beings. It is important for Africans to communicate with their ancestors so that they do not forget them. Through sacred communication, the ancestors remain in contact with descendants for quite some time. It is believed that ancestors are still part of the family and therefore are still part of the daily routine of the family. Ancestors are acknowledged for up to four or five generations; after that, they are considered to be truly dead. There is also exemplarity, as ancestors are believed to be good models for human behaviour. Their acts of virtue are considered to be good examples of a proper life, and their ways of life educate the living on proper and good social behaviour.

The ancestors usually appear in dreams, but sometimes they manifest themselves as spirits. Some spirits or ancestors are believed to be where ancient chiefs were buried. Passing over of the spirit into a new world is an important stage in the life of Tsonga people. The members of that particular family perform a welcoming ceremony to help ease the passage of the dead person into that spirit world. When there is a death in the family, members within that family are considered to be unclean and have to go through ritual cleansing ceremonies.

In the Tsonga culture, there are strong beliefs in the existence of magic. This magic can be used for evil purposes (*Vuloyi*) practised by evil servants (*Valoyi*) to hurt a particular individual or community. When a member is sick, a traditional header has to find the cure through divination. Traditional healers, known as *inanga*, will then consult the ancestral spirit by “throwing” the bones (*tinholo*), shell or other artefacts and are thus able to determine the cause or bad luck and suggested ways in which to get rid of the cause. According to Kgatla (2014:81), the practice of ritual practices is transformed from the beliefs of ordinary people participating in belonging. Kgatla (2014:82) explains that for the Northern Sotho people, it is important for them to bury their loved ones where their ancestors were buried. The practise continues to date, even though many migrant workers have relocated in the urban areas far from their place of birth are prepared to incur high expenses in order to arrange the funeral of a loved one in a place associated with their ancestors rather than where the person has died. A decent funeral for Africans means been buried with your ancestors. It also includes death rituals performed by the family’s traditional doctor in the vicinity of their departed one.

This study is based on Tsonga widows’ mourning; mourning rituals cannot take place without death. According to Kgatla (2014:84), people visit the grief-stricken family as soon they are aware of the death, because failure to show this kind of support may lead to the suspicion that they might be responsible for the death. According to Kgatla (2014:84), the whole clan goes into a mourning period immediately after the announcement of the death. The widow is then separated from the rest of the community, to protect her from the community and also to protect the community from her. Often in this study, the researcher has referred to death and significant death to Tsonga people in an attempt to understand the ritual that follows before and after burial. The spouse of the deceased is considered contaminated by the death of their husband. In some rural areas in South Africa, African people dig the graves to bury their dead themselves they do not hire people to do it, unlike in the urban areas where bulldozers are used to dig graves. Africans in rural areas take honour and privilege in digging a grave for the dead.

4.5 Women in sub-Saharan Africa

In Tsonga culture, women's role is to not to question what they are told. A well-known Tsonga artist Dr Thomas Chauke sings about the hardship's women go through. He is married to five wives who are also artists and also sing with him. One of his wives sang a song that was a hit among the Tsonga people in Limpopo:

Mhan Flo Shinyori – Tiyisela

1. Avukatini va kanda hi mbilu tiyisela n'wananga maxangu ya ta hela (x2)

Vanhu vo tala hinkwaku vo tiyisela, tshama n'wananga maxangu ya ta hela (x2)

Hayi vukati bya tika n'wananga (x2)

Hayi wo mita ribye n'wananga (x2)

*Loko u swi vona **niyo** kandza ni ku mbaa, a swi vava nho tiyisela (x2)*

*Loko u swi vona **niyo** tshama n'wananga, a swi vava nho tiyisela (x2)*

Loko u swi vona ni base na nhloko leyi, a swi tika nho kondzelela (x2)

2. Hayi, u nga vuyi n'wananga (x2)

Mina a ni biwa ni ku beburile n'wananga (x1)

Mina a ni biwa ni ku beburile n'wananga, kambe ndzi tshamile (x1)

3. Unga siyi vana va wena n'wananga u vuya la, vukatini tshama u ta va na ndhuti (x2)

Unga siyi nuna wa wena n'wananga u vuya la, vukatini tshama u ta va na ndhuti (x2)

Unga siyi muti wa wena n'wananga u vuya la, vukatini tshama u ta va na ndhuti (x1)

Hayi, vukati bya tika n'wananga (x2)

Hayi, wo mita ribye n'wananga (x2)

4. Loko u twa munhu aku mhe ni nga tsutsuma, kaneta xa yena wa kalakala (x1)

Loko u twa munhu aku mhe ni nga divhoza, kaneta na yena wo tiyisela (x2)

Loko u twa munhu aku mhe ni nga divhoza, i vunwa na yena wo tiyisela (x2)

5. Mina a ni biwa ni ku beburile n'wananga, ku za ni kanda laka muti lowu (x1)

Mina a ni biwa ni ku beburile n'wananga, ku za ni kanda laka ndyangu lowu (x1)

6. Swihlungwana leswi swi tumbete swo tala ngopfu, vanhu a va vuli swa vona ku tiyisela (x3)

The Song in the English Version:

1. In marriage, you use your heart,
you must remain strong my child,
one day all the troubling things
shall pass (X2)

All people just suck it in and remain
strong, stay in your marriage my child,
one day All the troubling things shall pass
(X2)

Don't be fooled, marriage is not for the
faint-hearted my child (x2)

You just need to swallow a rock my child
(x2) *Tsonga Idiom 'meaning be strong'*

When you see me like this, I remain
committed in my marriage, it was not
easy, it was painful but I remain strong
(x2)

When you see me like this, I stayed in my
marriage, it was not easy, it was painful
but I remain strong (x2)

When you see me, even my entire head
is grey, it was difficult but I persevered
(x2)

2. Don't return home my child, stay
in your marriage (x2)

I used to be beaten, while I carried you on
my back my child

I was beaten while carrying you on my
back, but I remained in my marriage (did
not give up)

3. Don't leave your children my child,

and return home, stay in your
marriage so people 'would have a
shade' (*Tsonga idiom meaning
you can be respected by others*)
(x2)

Don't leave your husband my child, and
return home, stay in your marriage so
people 'would have a shade' (*Tsonga
idiom meaning you can be respected by
others*) (x2)

Don't leave your family my child, and
return home, stay in your marriage so
people 'would have a shade' (*Tsonga
idiom meaning you can be respected by
others*) (x2)

4. Don't be fooled, marriage is not for the faint-hearted my child (x2), You just need to swallow a rock my child (x2) *Tsonga Idiom 'meaning be strong'*

When you hear a person say I would run away, dispute that, that person it's just making noise

When you hear a person says I would divorce, dispute that, that person will remain strong (x2)

When you hear a person says I would divorce, it's a lie, that person is just

being strong (x2)

5. I used to be beaten, while I was carrying you on my back, my child, for me to remain in this marriage on this household

I used to be beaten, while I was carrying you on my back, my child, for me to remain in this marriage with this family

6. All these roofs are hiding a lot, people don't talk about their challenges and they just remain strong (x3)

This song encourages women to stay throughout all types of hardships in their marriages even when they are abused, as it is a hardship all women go through. It is a song where a mother advises her daughter not to leave her husband because leaving her husband would be a disgrace not only to her but both families. She says that no woman divorces her husband based on abuse; those that advise you to do so, do not listen to them. These kinds of African songs sometimes promote the oppression of women. It promotes beliefs about positioning women in African societies; this has been passed on from generation to generation, and it has become acceptable in many societies.

Chukwu-Okoronkwo (2015:71) argues that cultural prejudices and prejudices against women are deep-rooted. He refers to the prejudices among widowhood practices that have consistently impinged on the dignity and rights of women in different cultures in Africa. Even though throughout the year's scholars have viewed African mourning rituals as dehumanising, there are some Africans who do not share the same views, as argued more in the last chapter of this study. In the Western tradition, someone who lost her husband is seen as a widow; in the African tradition, she is seen as a woman that needs protection while she mourns for her husband. To affirm this, Daber (2003:30) says that widows are regarded as tainted and having bad luck, and all patterns of avoidance are done to protect others from being 'touched' by death. In Ghana, the ritual cleansing of widows may entail sexual intercourse with designated individuals, which could be a stranger met on the road. This is done to keep the sexual organs of the widow or widower from being impaired. When a man loses his wife, he does not go through the cleansing of having strong women identified to have sex with him to purify him. According to Daber (2003:31), in most cultures, widowhood is associated more with women, and there is hardly any attempt to view men as being affected by the rites of widowhood. These rituals are determined by tribal beliefs and mostly supported by chiefs of these tribes because if they were believed to be harmful, the chiefs would rule them out. Even that would not stop others from practising such rituals, because even in churches that do not believe in such rituals, their members perform their rituals in their own private space. This might be because chiefs and members of their families are also expected to perform certain rituals and practices when they die.

According to Kgatla (2014:84), when it is a chief or someone from royal blood, the actual burial may take place a few days before the ceremonial burial. In that case, the funeral is performed at night and in secret where only certain members of that royal family may attend, accompanied by the chief's counsellors, and the chief subject participates only in the mock (ceremonial) funeral. Daber (2003:48) argues that the interrelatedness of mourning and grief is contained in the experience of the moment and unfolds across the months that follow death. For Daber (2003; 48), "An outburst of weeping at death affirms the bonds between society members and marital social solidity universally, but the underlying reasons for variant culture practices of such rites since mourning is rooted in tribal beliefs."

Women must cover their heads as a sign of respect, and they are not allowed to wear trousers or short dresses at the graveyard; if they do they will be chased away. According to Baloyi (2017:2), in some African societies, when a man is infertile, his wife would have to go through sexual exploitation by having sexual intercourse with their husband's relatives to conceive a child without her husband's knowledge.

According to Asuquo (2001:1), Africans are influenced by their traditional religion. Asuquo (2011:1) argues that this has a pervasive role on the whole being of a person, and this is also wrapped up in religion. According to Opoku in Asuquo (2001:1), in the African religious culture, a person does not need any special instruction in religion. It is something a person picks up as they grow up and begins to participate in communal rituals and ceremonies. An African child is not given a manual from a young age to learn African beliefs, but they pick it up as they grow up from African stories and beliefs taught by the elders. Mwakabana (2002:11) argues that the African religion (AR) is an indigenous system of beliefs and practices integrated into the culture and worldview of the African people. Although diverse in its local manifestation, it has common elements that testify to its unity regionally and at the continental level. One of the central beliefs of the AR is the knowledge, awareness and affirmation of one God, whom they acknowledge as the creator and sustainer of life, and of all things. AR also recognises the reality of the invisible world; they believe that there is life beyond the grave. Mwakabana (2002:16) argues that Africans are no different from all people, that their expression of fear is generated by the unknown and the human inability to predict and control the future. Many AR people live close to nature, and this contributes to their awareness of the multiple dangers inherent in human interaction with nature, other individuals around them and the spirit world far from them.

According to Maleche and Day (2011:30), a cleansing ritual is a sexual act which is believed to purify the recipient through the semen entering the woman's body. This practise is very common and stems from the belief that a widow becomes unclean after the burial ceremonies of her late husband. This practice has been mentioned a few times in this study because it is a practice for most widows in Africa and many scholars have often brought it up when researching African women, African beliefs, African theology, and cultural beliefs among other practices in Africa.

This practice comes not only with emotional risks but also comes with health risks, as it exposes both the identified man and the widow to HIV infection and re-infection. Culturally a condom cannot be used doing this sexual act because it is strongly believed that a condom will not be effective for the cleansing of a person because it is semen that does the cleansing. This practice is documented in several African countries such as Kenya, Malawi, and Zambia.

According to Becker (2009:86), “For most African women living in patrilineal societies where a marriage constitutes an alliance between two persons as well as two lineages, experiencing one’s husband passing away does not end the marriage and a family member may enter a relationship with the widow and be responsible for her, the children and the material property.” Such a practice of another relative replacing the husband is termed widow inheritance. Some widows are free to marry whom they want to marry at the end of their mourning rituals. According to Mwakabana (2002:64), the husband is not expected to perform such rituals should his wife die; this is only done in the case where the husband dies. African women theologians together with feminist theologians condemn this double standard of African cultural praises, which are sometimes accepted in the church without question. In some parts of Africa, women are treated as minors who are not able to think for themselves, and sometimes they are treated as second-class citizens that are only to be seen as objects and not heard as humans. For Durojaye (2013:2), across the world, gender inequality remains an issue of discussion and he (2013:2) further argues that women will continue to encounter discriminatory practices in the name of religion and culture. These practices are performed to protect women, according to African cultures, but STDs remain a risk factor for African women who practice such rituals. Tasie (2013:155) shares three clearly defined stereotype studies in widowhood. First, there are the scholars whose primary concern is to catalogue the perceived woes of widows in a woman’s life. The second category of scholars, however, seem to be more preoccupied with the search for the possible factors that give rise to widow practices and the subjugation of women in general. The third category is that scholar who holds vehemently that widowhood rites are barbarous, cruel and uncivilised, and need Christianity to purge the culture of these impurities. Studies in this category often stigmatise African widowhood practices as inferior to those.

Mathabane (1994: 292) in his research shares Florah's experience. Florah is a Tsonga woman who believes in witchcraft. Florah shares how people protect themselves against witchcraft in various ways.

My daughter Angeline and I tie strings treated with *muti* around our waists, which we never remove. Other people wear similarly treated armbands. Some people, before moving into a new house that others might covet, hire a Sangoma to come to treat it with *muti* so no evil can enter through the door or windows. Even football (soccer) teams, boxers, and other professional athletes consult Sangoma for *muti*, so as one to be one up on the competition. These beliefs contribute to rituals that are done to protect themselves from evil spirits.

According to Florah's contribution to Mathabane's (1994:291) research, there are several methods of working with someone, one way is through direct poisoning, or *sejeso*, where you mix deadly *muti* with food or drink intended for the person you mean to kill. A second method is to obtain the intended victim's belongings – such as underwear, a hat or favourite piece of clothing and voodoo the objects. Some powerful wizards can even voodoo someone using only the person's footprint or shadow. A third method is to conjure up a person's image so it appears on a white sheet or a bowl of water and then stabs it with a knife or needles. The instant you do that, the person feels a sharp pain and dies.

Mathabane (1994:209) also shares the story of Granny, a woman who went to *khomba*, (African initiation for girls) without knowing what to expect, but she had to go through it to become a full woman. He quotes Granny:

But I want to go home now,' I insisted. 'If you leave now, you will go crazy,' she said ominously. 'No-one leaves a *khomba* house before it ends, but if you want to leave, there's the door,' she pointed. 'But remember, you'll go, stark raving mad if you do.' I was curious, so I stayed.

This is classical rites of passage and liminality with the concomitant taboo. Women are taught by women about men and what it means to be a woman, about the importance of respect, and the crucial role women must play in family life. Most of these lessons boil down to women knowing how to be obedient to men, how to be subservient, compliancy and man-pleasing. According to Granny, the room where they were holed up was bare; there was no furniture. They wore nothing but a burlap thong wrapped around their pelvises like diapers. Their naked legs, arms, breasts, and stomachs were exposed to the raw cold. They spent the day huddled in a corner in the same posture, their legs folded with our backs turned away from their teachers.

Tsonga boys also went through a similar practice, but there they went as boys and returned as men. Boys sometimes return from African initiation school circumcised and as sexual tyrants. They are taught to dominate and command women, including their own mothers. In the institution schools for girls, girls are taught to satisfy, to please and serve men, and that insubordination, sauciness, or 'cheek' should be lashed out of them. This contributes to the discrimination among women in African societies.

4.6 Death and rituals in Africa

According to Mwakabana (2002:58), in African culture, it is very important for a person to be buried in the proper way. All funeral rituals must be performed for a proper transfer into the spiritual world. The immediate and extended family plays a significant role in ensuring that the deceased "passes" from one phase of life to another phase of life. When a person dies, the person is believed that they have joined other relatives who have passed on before them. The joining is not just spiritual; it is also where the grave is. It is important for people to be buried next to their ancestors. In Zulu culture, after a traditional burial, depending on the financial status of the family, an ox or a goat is slaughtered to 'cleansing the hands' of those who had helped with the burial and to clear of contamination. According to Ntuli (2012), neighbours and friends are very supportive during the period of bereavement. They open their houses to friends and relatives who have travelled from far to come to pay their last respects. In most instances, a cordial relationship exists between people in the vicinity of the bereaved family.

Neighbours spend days with the bereaved, helping them with some duties such as looking after those who came to attend the funeral, they assist with cooking and welcoming mourners (Ntuli and Masuka 2008). Again, in Zulu culture, according to Hutchings (2007:196), death is considered a highly intensified form of contamination that originates from the corpse itself and perceives dangers, precautions, and burial rites. Relatives of the dead are thought to be not only in a position of danger themselves and in need for unification but can also be a source of contamination to other people.

Although widows are told to never share these experiences with anyone who is not a widow, this practice has become general knowledge even among international scholars. The practice is known as widow or widower remarriage, or inheritance or simply levirate marriage (*Kunjillia mung'anda*).

According to Malungo (2001:374), educated people are more likely to have more information about the risk factor that comes with sexual cleansing, and therefore they avoid the practice. Mulunga (2001:376) quotes a member of the protestant clergy: "We, as a church, do not allow any member of our church to be sexually cleansed. We fellowship (excommunicate) such and strike them off our church membership. Also, we bar them from taking part in Holy Communion, leading Bible studies or preaching". Some educated widows still respect their traditions, they still wear black clothes for a year and practice all other rituals expected of them as Tsonga widows. There is a saying that "you can take a person out of the village, but you cannot take the village out of the person"; this remains true for some Africans.

According to Lomba (2014:34), the widow cleansing ritual does not only affect the widow physically and mentally, but other factors in a widow's life are affected by it. Religion should play a critical role in the redefinition of this phenomenon, as believers negotiate between customary laws and religious commandments. This phenomenon should lead religious synchronisation into new world beliefs and religious African practices. Even though there are many risk factors involved, as stated by Geubbel and Bowie in Hutchings (2007:195) refers to Psalm 51, which represents the basic human need for purification or forgiveness for one to survive and to continue with one's life calling.

This refers to “David’s need to be cleansed from the state of sin after adultery with Bathsheba so that he would be saved, not only from death but also to the exile to build the walls of Jerusalem.” When a person dies, often the father would like to know the cause of death. Even though people are told at the hospital what caused the death, Africans often like to get a confirmation on the causes of death. This depends on a person’s beliefs; if a person believes in traditional healers, they would invite a traditional healer to establish the cause of death. They determine whether foul play was involved or not, and if witchcraft was indeed involved, then protection rituals would need to be performed to protect the family of the deceased from any further harm. After the traditional healer has identified the person responsible for the death, the traditional healer will then ask the family if they would like to send back the death curse to the person responsible so that that person or someone close to them will die.

Kgatla (2014:87) identifies the following as the primary effects of rituals of death:

- Rituals of death have a transforming character and the function to integrate beliefs around a singular.
- Such rituals simplify complex and anomalous conditions into simplified and straightforward habituation.
- These rituals stabilize the situation during the period of stress.
- These rituals protect the norms and ideals of a secret at a time that is trying for all concerned.
- The rituals facilitate and enable the management of emotions during a time of transition.
- Rituals explain the persistence of religious traditions in the face of the destructive forces and distortion due to outside influences.

Several rituals follow after death, of which the reasons behind some remain unknown. According to Manala (2015:2), a widow is expected to shave her head as a sign of mourning; this is a rite in which the widow participates with other family members shaving their heads as well. The practise of shaving is common in other parts of Africa, for instance, the Igbo of Nigeria, the Zulus of South Africa, the Bapedi of Phokwane and many other villages.

4.7 Christianity in sub-Saharan Africa

According to Wesley and Kurewa (2000:24), where in the Bible in the Old Testament God is referred to as “God of the patriarchs”, in Africa God is referred to as “God of the ancestors”. Students of African religion do confirm that throughout Africa, North Africa, West Africa, Central Africa, and Southern Africa among the Bantu people, those who fall under the same Sudanic civilisation all believed and still believe in the one Supreme Being. This belief is explained better in the section above on the Tsonga’s beliefs and tradition. According to Mwambazambi (2011:3), the AICs believe a positive transformation of the African people and doing so without the Catholic and Protestant ritual liturgy and the use of African hymns in their worship services. The AICs proclaimed their autonomy from the old mission and affirmed their African identity. There is also great stress on beautiful uniforms and hours of chanting, marching and other African rituals. The beliefs of the AICs are still strange to some members of the EPCSA; this is contributed to by the fact that sometimes the mainline churches think they are the only true church or a true reflection of Christ, while the AICs might think the mainline churches are too Westernised and therefore cannot care about the full spiritual needs of an African person. Adoma (2011:6) argues that the AICs’ African spiritual identity is strongly anchored in the ministry of miraculous healing, spiritual combat against evil spirits, forces of sorcery and fetishism.

According to Luseba and Van der Merwe (2006:115), traditional medicine is used in many rural areas in South Africa; this might also be influenced by prohibitively expensive modern healthcare for the management of both human beings and animal health care. Medical aid is expensive and only accessible by the working class; some Africans also do not believe in Western medicine. According to Adhlakun (2011:28), Mbiti’s conception of salvation in African Christianity is of salvation for wholeness. Mbiti (2011:28) argues that man is created two parts; as a physical and spiritual being. By that, he implies that a man needs to be saved both physically and spiritually.

According to Adhlakun (2011:33), Africans see Jesus' healing as a way to save his people, and they believe that it is part of his salvation work. AICs also contribute to Africans not believing in Western medicine because they believe in the power of prayer and that it can heal you from any disease if you believe. To affirm this, Bowers (2002:109) defines the term African theology by saying that it "commonly refers to the lively conversation within the African Christian community beginning early in the 1960s and increasing unabated to the present, seeks to address the intellectual and theological issues which concern that community."

According to Le Roux et al. (2005:37), patriarchy can be defined as a social system where power rests in the hands of men. This contributes to men dominating both the private and public spheres of life. According to Edwin Smith in McVeigh (1974:9), behind African beliefs and actions lie a fundamental experience, a feeling of the existence of something or somebody beyond themselves, a mysterious power which cannot be seen and is not fully understood but which is at work in the world. This affirms the beliefs of AICs and African traditions and beliefs. According to McVeigh (1974:103), Africans live in a spiritual world; they are conscious of being surrounded by a great cloud of witnesses. For Africans, both the world of the seen and unseen are realities, and the living seeks a contract with that which is invisible. According to McVeigh (1974:103), this reality inspires Africans with reverence and impels them to enter into communion with the unknown. Africans are deeply religious, and their religious sentiments express themselves in a form of worship. McVeigh (1974:103) also says that African attention is centred on the ancestors, who are looked up to as the guardians of individuals, families and the community as a whole. Those in the flesh constantly seek communion with the departed.

For McVeigh (1974:104), African worship is a varied and complex affair. As to form, two main elements are involved: prayer and offerings. Although most prayers are expressed in words, some Africans use gestures to communicate with the unseen. Tobacco, beer, grain, cloth, and shoes are all useful and more regularly presented. Water is a common offering and is usually given by filling the mouth and spitting it on the ground. Some believe in using something that can be seen to worship the unseen; words alone are not enough, hence there is beer, grain, and cloth are used among other things.

Lukken (2005:133) says that when rituals are not performed, experiences of reality are lost, and this loss is all the more radical because it involves the impoverishment of an experience of reality that touches human existence. Rituals, after all, involve precisely the mystery of human reality: our person, our relations with others and with the world. They touch that reality that is not to be grasped and which cannot be authenticated, the transcendent reality where the religious also finds its point of contact. As mentioned above, the fact that rituals are not performed is believed to be the cause of the many problems that African today.

According to Lukken (2005:133), for some people in African society, the words 'rites' and 'ritual' retain a negative connotation. Lukken (2005:133) is of the view that some people resist rituals or are offended by them because by definition rituals have to do with the purely formulaic and stereotypical. "They cover up and conceal. They lead to dishonest and hypocritical behaviour. Rituals deal with the unreal world or they are directed at maintaining power." According to Ela (2001:2), it is only in Africa that Christians are still questioning the 'salvation' of black people to discover if the Bible contains good news for the welfare of Africans. It is, therefore, necessary to reread the Bible either through the eyes of the oppressors and keep African religiosity as an 'oppressed theology' or through the eyes of the Africans themselves and read from the context of their experiences. The Bible should be read in context but its true reflection should not be changed. According to Manila (2013:1), the president of the Republic of South Africa at the time, Jacob Zuma, has been cited, speaking at the launch of a road safety and crime awareness campaign in the Kwazulu-Natal province saying: "As Africans, long before the arrival of religion and (the) gospel we had our ways of doing things. Those were times that the religious people refer to as dark days, but we know that during those times, there were no orphanages or old-age homes." Christianity has brought along those things. This is an argument for many liberation theology scholars and Africans who argue that they had an identity and part of religion before missionaries tried to westernise them.

Manala (2015:1) argues that “although Christianity, couched as it was in Western civilization, brought some relief to Africa in freeing its woes, there are certain areas in which the religion did serious harm to the African way of life.” The missionaries claimed that they were concerned about protecting indigenous peoples and their interests; however, their claims were not true for all missionaries. There were some missionaries who sought to advance the interests and culture of their colonial masters. Crafford (1993:165) shares similar views to that of Manala (2015) that,

Christianity was brought to Africa by Western missionaries who most of the time had a very negative approach to African culture. In many cases, they did not only reject elements of culture that contradicted biblical principles alone but African culture in totality. In practice, it meant that when Africans became Christians, they had to adhere to Western culture as well.

To affirm this, Crafford (1993:65) argues that many black theologians have now started to reflect on the relationship between Christian faith and cultural faith. The “indecent” black churches that centralise inculturation have increased its membership dramatically. According to Crafford (1993:166), for most African theologians, a church can only be regarded as truly incarnated in Africa if it has practices, doctrines, and symbols that are comprehensible. To make Christianity culturally relevant for African Christians is as much a challenge as holding fast to its ever-abiding message. For Kato (a reference by Crafford), this means that African culture must be tried, judged and purified by religious scripture and that the unique Lordship of Christ as presented in Scriptures of the bible should never be denied.

Crafford (1993:166) argues that many Western Protestant theologians continue to put emphasises on a discontinuity between traditional religion and the gospel. For Western Protestant theologians, for the gospel to be accepted, it must fully break away from traditional religion and therefore also with traditional cultural practices. According to Crafford (1993:171),

Western missionaries ignored Africa's daily problems such as witchcraft, sorcery and ancestor worship. This deficiency led to the rise of independent churches by Africans in attempt to worship within their own context. The independent churches must teach African theology how to critically confront traditional religion. African theology, on the other hand, must help independent churches to avoid syncretism. African Independent Churches can no longer be regarded as bridges back to traditional religion. They must rather be seen as churches in making bridges to the future for a truly indigenised Christianity in Africa.

According to Gifford (2008:20) the African has been hurt and humiliated in what constitutes their world and system of values, especially their symbolic structure. This had led to psychological and social alienation expressed in all forms of self-denial by Africans as they express and live out hatred for what is African because this is perceived as primitive and backward. This is one of the worst aspects of poverty because it attacks the African and what it means to be an African, this can be defined as anthropological poverty.

According to Gifford (2008:21), for Africans to now reverse their situation, they must rediscover their culture and stand tall as Africans for what they believe in. African Christians need to make their contribution to the world system from which they have been so marginalised so that African Christians can contribute to global Christianity. According to Adamo (2011:1), missionaries' version of Christianity accepted by Africans is hypocritical because for many African Christians it still patronises the African Instituted Church (AIR), especially in times of emergency. Even today, many who convert to Christianity still patronise aspects of AIR. There are different views when it comes to African religion and African rituals and beliefs. Mbiti in Adamo (2011:1) testifies to this fact when he stated that "many millions of Africans are followers of more than one religion even if they may register or be counted in the census as adherents of one religion."

According to Adamo (2011:1), African Initiated Churches (AIC) as practised even during apartheid. The practice was however done in secret, by the 19th century the missionaries, whether they were Congregational, Methodist, Anglican, Lutheran or Catholic, were aggressively opposed to traditional African practices, which they considered barbaric and based on superstition. Therefore, having members of mainline churches who still hold on to their African rituals is nothing new; some are open about it. Within the EPCSA, we have members of the church who are traditional healers because they believe they are called by their ancestors to be traditional healers. For Adamo (2011:3), AIR is the unborn and aboriginal religion of Africans which is embraced by their ancestors of the present generations. It can be described as the religion that emerged from the sustaining faith of the ancestors of the present generation of Africans passed from generation to generation in Africa.

In defining what ancestors are, Adamo (2011:4) states that ancestors are people who have passed on and been buried, have now made it to the spirit realm and are honoured by their descendants. They are considered to still live on and are part of the lineages of the families, with enhanced powers to protect those they left behind, to bless them or to even punish them. They are summoned to share at gatherings, ceremonies, and ritual communions and are seen as a symbol of peace, unity, and prosperity in the family. As mentioned by Adamo (2011:6), African spiritual beliefs are apparitional entities that belong to different categories of being than the divinities. Spirits are anthropomorphically conceived as they are abstracts beings. AIR believes that everything is spiritual, and these spirits also have categories. There are ghost spirits, born-to-die spirits, and spirits of witches, the guardian spirits, and divine spirits. There is also a reality of the awareness of evil. Evil is generally interpreted as the work of evil spirits and is often associated with the following; witches, sorcerers or the evil eye, broken taboos, oaths or even deities or ancestors. Death is not the only requirement for achieving salvation or attaining the position of ancestors, one must have lived very well according to the accepted standard of the group.

4.8 Conclusion

This liturgy study would be impossible without a liturgical perspective. According to Mwandayi (2011: 78), from a liturgical standpoint, integration means that the way prayer formulas are encompassed and proclaimed will be influenced by culture. Ritual actions are performed and proclaimed in art forms. Integration entails as well that the local symbols, rites, and festivals, after due evaluation and Christian will, therefore, reinterpret part of the liturgical worship of the church. For Mwandayi (2011:81), for genuine inculturation to happen, no part should claim superiority over the other. Their dialogue should be a mutual one of sharing between the church and culture, therefore encouraging an experience of bonding leading to a 'new creation'. The church's message will have to be converted to be more accessible to the culture and expressible in the language patterns of the given culture. This chapter discussed Christianity and beliefs in sub-Saharan Africa. This serves as an attempt to explain Christianity in the African context while it is relevant for this study, as there are similarities in African Christianity and beliefs. This also includes Tsonga people, who are the main subject of this study. The next chapter will discuss the Tsonga culture in detail, *ubuntu* and mourning practices. After discussing Christianity in sub-Saharan Africa, the researcher will then in the next chapter take a closer look at the Tsonga culture, their mourning practices and *ubuntu* among the Tsonga people. This chapter is essential because for one to do a study on people, one needs to know the people part of the study has been achieved before dealing with the actual study and objectives.

Chapter Five: *Ubuntu* and mourning practices in the Tsonga culture

5.1. Introduction

The previous chapter focus on Christianity in sub-Saharan African with focus on conflict between Christianity and African practices. There is also conflict in EPCSA, not only among congregants, but also among ministers regarding Christianity and Tsonga mourning rituals. The researcher in this chapter focuses on *ubuntu* and mourning rituals in the Tsonga culture. Most Tsonga people live in Limpopo (Sou born and bred in Gauteng townships. Ka-Mhinga was named after the royal great leader, Hosi Xilungwa Mhinga. This study does not aim to take a critical look at everything that is wrong with Tsonga culture with regard to widows. The researcher is doing ritual criticism and shining a light through the practices to better understand and improve it if there is a need or room for improvement. Even with all these rituals designed for widows, humanity among the Tsonga people cannot be ignored. This chapter will discuss *ubuntu* in the Tsonga context, the process of bereavement in the Tsonga culture, grieving and mourning, mourning garments, death rituals, mourning practices, and the unveiling of a tombstone. This chapter on *ubuntu* is relevant for this study because the funeral in the Tsonga culture is where people practice *ubuntu*. The loss of a neighbour in the Tsonga culture is also your loss. The researcher is Tsonga and was born at Ka-Mhinga village where the study was conducted. She will in this chapter also use ethnography to share some of the Tsonga cultural beliefs and practices as already mentioned in chapter three on research methodology chapter.

5.2 Widows in the Tsonga context

In the Tsonga context, a widow is a married woman who has lost to death her husband who had paid her bridal price. If a woman decides to leave her marital home for whatever reason, her husband dies, and the bridal price has not been returned, she is expected to go back to her in-laws and mourn her husband rightfully. According to Senn (2016:238), marriage has meant different things in different cultures.

In the Tsonga tradition, even if she has been separated from her husband or legally divorced from her husband, if neither of them remarried, she is expected to go back to his family and mourn her ex-husband if the bridal price was never returned by her family to her ex-husband's family. During this period, a widow is not allowed to get married again or to have any sexually intimate relationship with any man. She is expected to sit on a mattress until after the funeral and at the end of the funeral wear black clothes for twelve months as part of the mourning rites. However, if the wife dies, the ex-husband is not expected to be involved in any mourning rituals, as no lobola was paid for him. This cultural practice does not consider maybe the current boyfriend of the ex-wife, or girlfriend of the ex-husband, how this would impact on the ex-wife's current relationship or how the current partner would feel about these mourning rites. In the Tsonga tradition, a boyfriend or girlfriend is not taken into consideration and can never be part of the family unless a bridal price has been paid for the woman. It is also believed that when two people are known to have had sexual relations with the same person during the same period, they cannot both attend the funeral of that person, because one of the two lovers would die.

During these twelve months, the church is little involved. The only church involvement is when the church comes to conduct the funeral and twelve months later the church comes and conducts the unveiling of the tombstone at the end of the mourning period. The mourning period can be a very lonely road for a woman as a widow because it is believed she is unclean during this period.

According to Stevenson-Moessner (2000:254), women who become widowed experience a significant life transition that requires adjustment and adaptation. Although the loss of the relationship might be the most significant, widowhood might bring a loss of one's accustomed social role as a wife. Besides, many widows might experience a reduction or loss of income following their husband's death. It is especially widows who have no source of income who suffer the most. There was once a woman named Sophie in Giyani who had lost her husband. He was the only breadwinner in the house. She said while she sat on the mattress mourning for her husband as expected, relatives, friends, and neighbours were stealing her belongings. They even stole her spoons and clothing, the worst part for her was that they had brought in a relative to live with her after the funeral.

They did not ask how she felt about it; she was just informed that that relative would be staying with her from that moment on. She was told that if she thought of bringing her boyfriend into their brother's house, she must be dreaming. She said several times she had thought of returning home to her parents' home, but her parents told her it would not be possible since she was still in black clothes and needed to mourn for her husband in her marital home. Even though her husband did not have a will, she knew she was entitled to everything he owned because she was legally married to him in community of property. She did not want to disrespect tradition or her in-laws or bring any shame to her parents. So, she became a prisoner in her own house. Her in-laws came as they pleased and took her husband's car without her permission. She went through such experiences during the twelve months' mourning period and had performed all the rites and rituals as expected of a Tsonga widow. After the mourning period, there were still some in-laws who wanted to control her, but she made it clear it was her home, her property, her car and everything her husband had now belonged to her. Having said that, she has lost any relationship she had with her in-laws and they have cursed her by saying she will suffer for killing their brother. Her children are also cut off from their own family because Sophie is seen as disrespectful and responsible for their brother's death. Sophie's story might be another woman's story, or it might be a story another woman will face someday. Sophie is related to the researcher, but Sophie is not her real name and she gave consent for her story to be used in this study. The church should not be silent in this regard. She did not find comfort in the church and going back home to her parents' house was never an option because of cultural beliefs. The task of the church (EPCSA) is not just to bury the dead but to also care for those that are left behind. In this study, the stories of widows such as Sophie's will be heard too, and an attempt to respond to these voices will be a liturgical response. The widow's expectation of the future must change as the prospect of growing old with her spouse is no longer a reality.

According to Lomba (2014:34) (2005), in Malawi, widow cleansing is considered to be harmless cultured rites that protect the women from societal danger. According to Nytimes.com (2005) Widow cleansing, also known as sexual cleansing or *kupita kufa*, is internationally preserved as a practise where a widow is forced into having unprotected sex with a male relative with a view to exorcising the ghost of her late husband out of her.

According to Nyanzi, Emodu-walakira & Wilberforce (2009:27) challenges the view by international scholars that define widow cleansing as an act of victimising women and violating their human rights, for Nyanzi, Emodu-walakira & Wilberforce (2009:28) international scholars view widow cleansing as the sexualisation of a “holy levirate relationship”, arguing that custodians of culture do not care about the widows’ feelings, rights and dignity apart from instigating and advocating for their culture. The local perception is that women from the hardship of widowhood, which includes fighting off sexual advances and challenging claims over the inheritance of property have difficulty fending for their dependents and experience neglect and isolation. According to Letsosa and Semenya (2011:5), in the Pedi tradition, widows or widowers are not allowed to cook in any public ceremonies, they cannot go to church or even take a walk unless a visit is necessary and is a matter of life and death.

The reasons why widows cannot come to church differs from tradition to tradition, but the common reason in South African black cultures is that widows are considered unclean and therefore are not welcome in the house of the Lord. One might then agree who the church is then meant for if it is not meant for unclean people. Reverend Moloto, who is a minister in the EPCSA, says that even though the church (EPCSA) has not responded to widows not coming to church during their mourning period, it is a traditional practice that the church needs to respect and that the church and Western theology and tradition needs to accept this. Reverend Chauke, who is also a minister in the EPCSA, argues that the church cannot and should not be silent in the suffering of its members. He says that ministers need to visit widows and invite them to church services or take the church service to them. He says ministers need to invite those widows who sit at the back during the church service to sit in the front with other church members and to actively partake and worship with fellow members. He challenges pastors to serve widows with Holy Communion to fight norms that say widows should not come anywhere near the body of Christ, as well as norms that say widows should sit at the back of the church during church services and during this period when they are not even allowed to sing along during the service.

This is also happening in the EPCSA with Tsonga widows; there are ministers in the EPCSA who have served widows with Holy Communion. The result was they were called to an urgent meeting by the church council to remind such ministers that traditionally it is not allowed for Tsonga widows to take part in Holy Communion during their twelve months mourning period. Rev Baloyi, an EPCSA minister, says that he has personally gone to the back where the widow was sitting in church and offered her Holy Communion and reminded his congregation that the table of Christ belonged to all. He says that this upset some members in the congregation and that some members refused to part take in Holy Communion that Sunday. These rituals and rites are designed for widows by cultural beliefs yet are expected and respected in the church. The challenge is not just responding liturgically to the mourning rites of Tsonga widows but also to members in the church who support such rituals as part of who they are as Tsonga people in the EPCSA.

Mourning rituals have been part of African culture throughout history, but where did it all start and what are some of the emotions that these widows go through, participating in these historical rituals? There is a lack of effective participation by religious bodies to develop projects, rituals or programmes that will be involved with widows during their mourning period. Studies that have been accomplished include the Matsaneng 2009 study on “The traumatic experience, causes women wearing black garments to be excluded from the body of Christ: A Challenge to pastoral care”; S.K. Bonsu and DeBerry-Spence’s 2008 “Consuming the dead: Identity and community building practices in death rituals”; Campbell (2004): “The role of the Christian church in South African society: With a spiritual focus on the care of widows and orphans” and THS Setsiba (2012): “Mourning and practices in contemporary South Africa townships: A phenomenological study”. There is available literature on what mourning for a husband involves. Little literature has been produced on the liturgy for widows in the Tsonga context. According to Brown (1980:4), liturgy hinges on paradox; liturgy’s intrinsic intention to create and sustain paradoxes in holding together the unconventional and destabilising pairings of the opposite. Cilliers (2013:5) argues that worship that does not understand realities of our fragmented experience (and therefore lament) can also not truly understand what the celebration of our hope for fullness entails.

5.3 Tsonga traditions and beliefs

According to Olukayode (2015:68), in Nigeria, a widow is expected to wear black mourning clothes as an expression of her grief. She is also expected to cry and often faint into the ready hands of people surrounding her to prevent her from getting injured. In the Tsonga culture, the same is expected of a widow. If a widow does not wear black clothes for a year, it might be seen as a sign of disrespect to her late husband, her in-laws, or the community. Sometimes she will be labelled as loose and even suspected of having boyfriends when her husband is barely cold in his grave. Wearing black clothes as part of mourning is very common in the EPCSA, as the EPCSA consists mainly of Tsonga speaking people and congregations are mostly in the rural areas of the Tsonga people. The widows take the back seat in church, and widows can easily be identified by the black mourning clothes that they wear. Most widows who were active in the church choose to withdraw from church activities during the twelve months' mourning period. For example, if the widow was on the preaching plan, she would withdraw from preaching until her mourning period is over. If a widow was a member of the church choir, she would withdraw from the choir until her mourning period is over. This is done as a sign of grief and respect for her husband and her in-laws. The researcher once had a conversation with a fellow minister on why the church is okay with widows withdrawing from church activities including receiving Holy Communion during their mourning period. The minister replied: "Young minister, that is culture, you don't want to interfere with culture unless you want to go mad." Believing that a person would go insane if they disowned cultural beliefs is prevalent among the Tsonga people and perhaps also in the EPCSA.

These rituals for the Tsonga were not designed to harm widows or women, but rather to protect them. These practices are typical in most African cultures. To affirm this, Arenicola & Age cite Olukayode (2015:69), who writes that when widowhood practices are observed among the Yoruba (Nigeria), the ritual is done to protect widows from being harmed by the spirit of the husband. When a widow mourns in the correct manner, it proves her innocence in her husband's death. The researcher has heard stories of ghosts; for the researcher this might just be a myth, but some Tsonga people believe that if rituals are not fully performed, the deceased might come back in the form of a dream

to relatives or as a ghost that moves around the house at night until the right rituals are performed so that he can rest in peace.

According to Olukayode (2015:72),

there is the widespread belief in African societies including Nigeria that without all these rites and practices, the spirit of the dead man will not have rest; instead, his soul will be wandering around, and in some cases the dead man's spirit will be destroying things and hurting people in the community, so the wife has to go through all these widowhood practices to appease the dead.

This is also true in the Tsonga culture; it is believed that if things are not done right, bad luck will follow the family. Certain rituals are done differently when a person did not die a natural death. For example, when a person dies in a car accident, the corpse is collected on Friday afternoon from the mortuary (the day before the funeral). It is not brought into the yard to stay in the bedroom like those who died a natural death. The corpse is kept at the gate of the house overnight; it is believed that if he stays in the room or house, the family is inviting death into the family, and members close to the deceased will die one after another. Such beliefs are not documented but are passed on verbally between generations.

Kurgat (2009:91) argues that evangelisation processes should address individuals who belong to a defined social grouping and who are profoundly linked to a cultural tradition. The gospel cannot be transmitted to or from people independently of their culture. One of the mistakes in research in African studies is the scholars' attempt to find answers for African cultures without an attempt to find out if there is a problem. This is nothing new for African people, as it is the same mistake that missionaries made when they brought Christianity to Africans. Wesley and Kurewa (2000:22) argue that when the colonialists and missionaries arrived in Africa in the fifteenth century, the colonialists believed that Africans were a group of people who lacked not only a history and civilisation of their own but also a culture or religion of their own. Missionaries who worked with the African people failed to get close enough to them to discover their traditional religious phenomenon. In this study, when looking at Tsonga mourning rituals, the research

attempts to look at these rituals not as taboo but as something real for the Tsonga people and respond to it without saying Western culture is the best solution for Tsonga widows. Wesley and Kurewa (2000:23) also argue that maybe the time is already overdue for the African Christians to be proud, and not ashamed of our culture, including the inherent religion, namely, the African religion.

For a long time, we have been made to think and believe that the African religion and anything else related to it, was heathenism or the work of the devil. Consequently, we have vigorously campaigned against our own culture and religion through preaching to the churches. Ultimately, as Christians, we find ourselves completely alienated, not only from our culture but even more so from our people as a whole. It would appear that African Christians, especially those of us in the mainline churches, have placed ourselves in a position where we are cut off from the many sources that would have enabled us to gain knowledge about our own culture, or we have built walls in the name of Christianity that is against our own culture that deprives us of access to the riches of our heritage. Truth is not all we find in culture is good, or is everything that we find in culture is bad. (Adom 2011:3)

For African culture, rituals are a very sensitive issue, as it is part of who they are, part of their pride as African people. Instead of saying to African people, this is wrong, this is right, one might have seriously considered how to bring the message across without offending someone's cultural beliefs and practices. There is a stereotype that Tsonga people are loud and love bright colours. Some Tsonga, when being told this, can laugh about it, while others might feel offended. If such comments about colours can upset some, what about comments on cultural practices that have been adhered to for years and passed down from one generation to another. According to Khosa (2009:1), death indicates the end of life here on earth and acquiring eternal life. This is perceived as a way of one joining the family ancestry. Ancestors play a fundamental part in the lives of VA Tsonga people. For Tsonga people, when a person's life ends here on earth, it is believed that rituals must be performed so the ancestors can welcome a new member to the ancestral tribe. Failure to do so will cause the spirit of that person to float around the house, and there will be no peace in the family.

When a man dies, the family of his wife waits for the family of her husband to come and formally inform them that their son-in-law has passed on. Even if the family has heard the news from elsewhere, they cannot go and support their daughter until they are formally informed of the death. If they are not formally informed, some families might not even attend the funeral because they might feel maybe the family did not want them there. A group of people are sent with a certain amount of money to go and formally inform the in-laws that their son-in-law has passed away. To affirm this, Khosa (2009:2) states that in a situation where the deceased is the daughter-in-law, her in-laws would identify a group of women to go and formally inform her family of her death.

Over Easter, people in Ka-Mhinga village visit the graves of their family members. Some visit to clean the graves and put fresh flowers on them, which is believed to be Western. Some visit to perform some rituals to thank the ancestors for looking after them and ask the ancestors to continue looking after them. Ancestors are significant to the Tsonga people and are worshipped. Such ceremonies are to be taken seriously, as some members travel over 500 km to attend these ceremonies. According to Khosa (2009:18), when ancestors are worshipped, an animal is used to represent all the wealth of that particular family.

This animal is given the name of one of the ancestors and is used to symbolise the ancestral family. These rituals are sometimes performed to notify the ancestors of something new in the family. When you buy a car, you take it to the grave and introduce the car to your ancestors and ask them to protect you on the road and from jealous people who might bewitch you for buying a new car. Tsonga people believe that it is evil and magic and that if certain rituals are not done to ask for protection from the ancestors, your enemies might kill you. According to Khosa (2009:56), in the Va Tsonga culture, it is believed that the ancestors must be notified first of anything that is done in a family so that they are part of the occasion and can also bless it.

When a child is born, the ancestors are informed of the birth of a child into the family. When a child cries endlessly, it is believed that that child is crying for a name. In this case, '*inyanga*' has to be performed. In a case where the parents are not married, and the child is living with its mother when the child cries non-stop, it is believed that the child is crying to go 'home', referring to the family of its father, as a child is believed to belong to the father's family. The family then pays damages for the mother, and a ritual is

performed by the father's family to formally introduce the child to its ancestors and they are given the father's last name. In the Tsonga culture, it is believed that if a child does not carry its father's last name, it might bring bad luck to the child and the child might not succeed in life because the ancestors do not know the child and therefore cannot protect it or open blessings for the child.

Divorce is not supported in the Tsonga culture unless a woman falls pregnant with another man's child or commits adultery. When a man has children outside his marriage or commits adultery, the woman is expected to forgive her husband, humble herself and make peace with it. In the Tsonga ritual areas traditionally, a village is composed of a few houses surrounded by fields and grazing areas. A man can marry more than one woman and have many children. This is not seen as adultery; it is tradition. Men in African cultural dominate; this might also contribute to only women being considered unclean when their husbands die, and a man is not when his wife dies. A woman is also considered unclean for three months after giving birth to a child. During those three months, she is not allowed to have sexual intercourse with her husband, and preferably they should not even share a bed.

This is not only done in rural areas; in the researcher's years of ministry, many women shared these stories with her. After giving birth, the researcher also experienced the three months' exclusion, and this also meant not going out of the house for three months, so she was also not allowed to go to church. The same thing applies to a woman who had a miscarriage; she is considered unclean for three months and cannot have sex with her husband during that period.

In Tsonga culture, a supreme being is acknowledged. The power of the ancestors is significant for Tsonga people. Ancestors have a considerable effect on the lives of their descendants. The ancestors are appeased by prayers and offerings. This differs from family to family, ranging from beer to animals used as sacrifices to the ancestors. Sometimes Sangoma's are asked to do the sacrifice on behalf of the public in times of trouble, cases of illness and on special events.

When the ancestors are not pleased they become restless and can cause trouble for the family. According to the Tsonga people, there exists a strong relationship between creation (*ntumbuloko*) and a supernatural power called *tilo*. *Tilo* refers to a vaguely described superior being, and sometimes the term is used to refer to “heaven”. Lukken (2005:170) argues that culture does not involve only the rational, the intellectual, but every human practice from the practice of language, through the preparation of food, construction of houses, agricultural practices, the establishment of temples, prayer to divinity or divinities, and so forth.

Culture extends beyond what we generally term the arts. To some Tsonga people in the EPCSA, practising *farina* rituals does not make you less of an African, it is part of who you are. Some argue that the word of God says come as you are, and they are Africans, they are Tsonga who practise Tsonga traditions. Lukken (2005:174-175) says that rituals are closely tied up with the community, the place and time from which they arose and in which they function. They are interconnected with certain social-cultural areas. They reflect their era and are even subject to wear as time goes by. Even though they may deal with the same universal events such as birth, marriage, death, greetings and saying farewell, rituals are seldom universal. One cannot simply transport African rituals to Europe, or vice versa.

To affirm this Lukken (2005) argues the following about culture:

- Cultural is not the opposite of nature; one does not have the natural man first and then the cultural man.
- Human beings create culture, but the opposite is also true: human beings are created as humans by culture.
- No one culture has absolute value and every culture is only relative.
Symbols play a decisive role in culture.
- Every culture is exposed to the danger of becoming manipulative, this danger is related to the question of how power is distributed.

Lukken (2005:175) argues that because rituals are strongly socio-culturally determined, they are also extremely characteristic of a certain community at a particular time. This is also an argument for some African scholars and some Africans in general.

5.4 *Ubuntu* in the Tsonga context

The term *ubuntu* means 'you'. It is an act of humanity; it is believed that a community is a family within small families. According to Broodryk in Matsaneng (2009:20), *ubuntu* can thus be defined as an all-inclusive African ancient worldview on the basis of values of extreme humanness and related values. This ensures a happy and qualitative human communal life in the essence of family. According to Durojaye (2013:2), "cultural practices such as female genital mutilation, widow cleansing, son preferences, and others are not only demeaning to women but also perpetuate gender inequality." *Ubuntu* has its disadvantages, according to Meiring (2015:2). "*Ubuntu* focuses on people and how they can be restored together as a community so that they can heal together because one can only be fully human when they are human with other people." Meiring (2015:3) argue that *ubuntu* ideology is not "well-rooted in the ethical experiences of modern people that equal moral beings" and that *ubuntu* as an ethical solution does not hold the capacity and the context of South Africa.

Meiring (2015:3) argues that being African is not the same everywhere, even in sub-Saharan Africa. *Ubuntu* as a narrative of return is an effort to revive an outdated mode of being. They are not against the advocacy of Afrocentrism but argue that *ubuntu* is only advanced to serve a certain Africanist agenda when it best suites the elite, and when ordinary citizens employ it, it is nothing more than a soap opera catchphrase with soothing qualities. Meiring (2015:6) makes the claim that since the Nguni term *ubuntu* is found in different variations in other language groups around sub-Saharan Africa, for example *umbundu* in Kenya, *ubuntu* in Tanzania, *vanunu* in Mozambique and *bomoto* in the Democratic Republic of Congo, the basic idea of *ubuntu* is shared among many indigenous people in sub-Saharan Africa. *Ubuntu* is not the same for all African people, it might not even for the same for people within the same tribe. As people grow, they might want to develop their own identity, different from the one passed on to them.

In South African rural areas, the whole village is considered to be one big family. From a young age, children are taught to share their food with other children their age and to consider someone the same age as their mother or older a mother and address them as such. The same goes for a father and grandparents. Thus, *ubuntu* in the African context it is not limited to a definition by scholars or philosophers; it is their way of living, it is who they are. When there is a celebration, for example, a wedding, the whole village attends the wedding and joins in the celebration. Villages consider attendance by “invitation only” to be taboo, and many take offences to it, as it is believed they are all family. When one family is mourning, the whole village mourns with the family; it is considered to be a loss not only to the family but to the entire village. Hence the attendance at a funeral in rural areas and some townships is always large.

According to Molobi (2006:2), in rural Africa, society's communal network assistance in the event of death is a way of support to the family. He (2006:2) argues, that burial societies emerged as a response to the social and economic stress of migration and urbanisation. Members of various burial societies come from different churches and they unilaterally agree on the issue of mutual financial support. It does not matter whether the deceased belonged to a particular church; all members of the village from different churches come in large numbers to support the family, from the day of the burial to the day of the funeral, attending daily services at the house to support the family all week long leading to the day of the burial. Some even take time off work to help the family with preparation for the funeral, some help with cooking, some with cleaning, some help financially; they help wherever they can.

According to Molobi (2006:9), burial societies are governed by the concept of both or *ubuntu* as it is known among the African communities in South Africa. According to Baloyi (2014:2), your faith is proven through your attendance at other people's funerals. If you attend, the more likely it is that people will come to help you when a member of your own family dies. A large number of people coming together for a funeral from far away is not only typical for Africans but also an obligation.

People drive hundreds of kilometres to attend the funeral of a neighbour they grew up next to while still in primary school. Black people will fly thousands of kilometres to attend the funeral of a 'mother' friend, which is how vital the attendance of a funeral is in black cultures. Molobi (2006:11) defines a funeral as the burial procession or place where all types of people meet when someone is buried. Another observation that Molobi (206:11) makes is that among black people, a funeral is an event that determines the popularity of the deceased and that of their family. This is often not deliberate but coincidental, and people will determine and judge the living standards of other people. If a considerable number of people attend a funeral, people will often say that such a person was *Fifhegile*: that means they were buried well or sent off well. According to Mugambic in Baloyi (2014:2), the 'send-off' given to the individual, therefore, involves the mourning of the entire community.

There is a belief that if a person does not attend a funeral of a relative nor participates in a burial ritual, the person will be haunted with trouble sent by the ancestors until he/she fulfils certain ritual requirements. Unless the ancestors are appeased, it is believed they have the power to cause trouble, misfortune, and even death. Mbiti (2011:3) sees death as one of the most universal and mysterious experiences in human life. Death in the African context can be seen as a stand between the world of human beings and the world of spirits and that the ontological departure of someone requires rituals that are intended to unite the two worlds. Baloyi (2014:4) argues that "among some traditional African people, particularly in rural villages, people find it strange if the grave is dug with machinery. They prefer that people should dig the grave as a way of showing compassion." This is the community taking part in the mourning process by also helping physically. The day after the funeral, a goat is slaughtered for those who helped dig the grave, together with some members of the family.

In the African culture, the unveiling of the tombstone plays a significant role in the cultural acts, as it is significant in achieving closure by the family. The message on the tombstone is well thought out and approved by members of the family.

The size of the tombstone is also determined by the family or what the family can afford. The date of birth, date of death and date of burial must be written on the tombstone. The tombstone and unveiling of it will be discussed later in this chapter.

5.5 Process of bereavement in the Tsonga culture

In this context, we will be dealing with bereavement in the Tsonga culture for Christians, with a particular focus on the EPCSA family. As much as bereavement is not the same across all African cultures, it is also not the same for all African families within the same tribe. In the researcher's few years in ministry in the EPCSA, she observed that when a member of the church dies, church elders formally inform the minister of the death. In the case of unnatural death, for example, a car accident, the family might ask the minister to accompany them to identify the body at the mortuary. The minister, together with the church elders, is expected to visit the family to conduct a short prayer and make the family aware that the church is aware of the death in the family. From there on, there would be daily evening prayer services at the family's home. The researcher has observed how the widows are absent from these evening prayers. They are in the room sitting on the mattress covered in blankets as part of the mourning rites. This means they are not part of the evening services and sermons that are meant to comfort the family of the deceased. This will be discussed and described in more detail in the empirical chapter.

The minister is welcome to visit the widow before or after the evening prayers. The messages preached at these evening services are supposed to comfort the family members during their loss, yet the widow is not there to listen to these sermons. Kanyoro argues that "they tell African women to be African, meaning to be silent submissive in the face of injustice and oppression" (1997:178). This raises the question, what good does this do to the life of individual women out there within the African cultural environment? The African culture is male-dominated, and it oppresses women, more especially widows who are being mistreated by their own families, not only by males but by older women who went through the same treatment as well.

Black widows are oppressed in the name of culture, and the church keeps quiet because they do not want to upset culture or disrespect the culture of its members. Ministry to widows will remain limited for as long as the culture is put before Christ and the suffering of his people. There are lots of myths surrounding widowhood. Some of these rituals people only learn about as soon as they become widows.

When a woman asks what would be expected of her if she became a widow, she is immediately suspected of planning her husband's death. The evening before the funeral, which typically takes place on Saturday morning, the corpse is collected from the mortuary; it is collected by members of the family and the church and brought back to the family, where the last evening prayer service is conducted by the minister. The corpse spends its last night in its bedroom with the widow sleeping on the mattress in the same room. Elderly women will also be in the same room to support the widow. On Saturday mornings, the family, friends, and fellow church members are invited to come and see the corpse for the last time. The ministers are usually the first ones to view the corpse, followed by family, church friends, relatives, and friends. After the viewing, the minister conducts a short prayer. Family members then carry the coffin to the hearse. The coffin is carried by the relatives and only as the coffin leaves the house for the very last time; it is the family giving their loved one to the church and to the community to say their final goodbyes.

The minister's car will drive in front of the hearse followed by family members' cars then friends and church members will follow. This order is communicated to people attending the funeral and how important it is that it is followed. The cars are then driven to the church for the official funeral service. When the cars arrive at the church, church members are expected to carry the coffin out of the hearse into the church. This is very important, as now the church takes ownership of its member for the very last time. The minister will walk slowly in front of the coffin as it is being carried into the church. The ministers and the coffin must enter the church building before anyone else. When everyone is seated, the minister will start the service by an opening prayer using the burial liturgy of the EPCSA. After all the speakers have spoken, a sermon is preached. The coffin is then carried to the hearse by church members. This order is a tradition of the church and it is important that such orders are followed.

Sabar (2000:3) defines mourning as an old English word meaning "remembering with care and sorrow". This definition is suitable for this study. Mourning in the Tsonga context is a way of remembering the dead with care and sorrow, as the dead are no longer among them but has passed on to the other side. Harris (2003:2) identifies four active ways that the church can contribute to the deceased's family:

- Congregations help survivors acknowledge their reality of the loss with the funeral and memorial opportunities.
- Being present without judgement allows the bereaved to experience the pain of loss.
- Church services and ceremonies help mourners begin to adjust to an environment with the deceased.

- The work of the church helps survivors begin to withdraw emotional energy from the deceased and reinvest it in others.

Harris (2003:2) argues that the beginning of ministry is to understand the experience and the pain that comes with such experiences. This should also be true for ministers in the church.

The programme of the funeral differs from family to family, but it usually looks like this for EPCSA members: **FUNERAL SERVICE OF THE LATE: (NAME)**

Part A: Church

Gone but not forgotten

Date of Birth: 07 June 1946

Date of death: 11 June 2016

Date: 14 June 2016

Time: 06:00 WW

Venue: EPCSA Wasani Parish

OPENING PRAYER: (minister)

Hymn: 1

1. WORD OF WELCOME: Family member

2. Word by friends

Hymn 2

3. Word by a family representative

4. Word by parents

Hymn 3

5. Word by siblings

6. Word by uncle

7. Word by aunt

Hymn 4

8. TRIBUTE BY THE EMPLOYER REPRESENTATIVE

9. Word by Neighbor

10. Word by union

11. Word by In-laws

Hymn 5

12. Tribute by the royal house

13. Tribute by a church representative

14. SCRIPTURE READING & SERMON: (minister)

15. ANNOUNCEMENTS

16. Prayer (minister)

(Name) was born on the 7th of June 1946, died 11th June 2016. (Name) was the second born of Mr and Mrs (Name). She completed her grade 12 in 1965 in George High school and completed her BA Social work from the University of Pretoria 1969. She started working for the social department from 1970 until her retirement. She was a member of the women's guild of the EPCSA and was also involved in a number of community projects. She leaves behind her husband, three sons and one daughter, eight grandchildren and two great-grandchildren. Rest in Peace.

“Remember

Remember me when I am gone away,

Gone far away into the silent land;

When you can go no more hold me by the hand,

Nor I half turn to go yet turning stay.

Remember me when no more day by day

You tell me of our future that you planned:

Only remember me; you understand

It will be late to counsel then or pray.

Yet if you should forget me for a while

And afterwards remember, do not grieve:

For if the darkness and corruption leave

<p>Part B Cemetery</p> <p>Burial rites (minister)</p> <p>Word by the burial society</p> <p>Announcements by family</p> <p>Word of Thanks</p>	<p><i>A vestige of the thoughts that once I had, Better by far you should forget and smile Than that you should remember and be sad. “</i></p> <p><i>Poem by Christina Rossetti</i></p> <p>The family would like to thank everyone for their support during the loss of their</p>
---	---

Funeral services are usually are very long, considering the number of speakers and the length of the sermon after the end of the speakers. There is also singing and sometimes prayers between speakers. It is an event that is attended by the whole community. It is a costly event, as it involves slaughtering a cow to feed the guests, slaughtering of chickens, salads, and soft drinks. It has to be a cow; goats and sheep are typically used for small ceremonies, not for a funeral. Kgatla (2014:85) argues that “an animal, preferably a male animal, is slaughtered for the funeral. During the period from the announcement of death to the day before the funeral, goats, sheep, and even chickens can be slaughtered to provide food for the people attending the funeral. Cattle should be slaughtered to show the deceased that they were valued.”

When the burial takes place at the cemetery, the guests are invited to the deceased person’s house to come and wash their hands. Upon arriving at the house, there will be bowls at different points where guests are expected to wash their hands to wash off bad luck and to enjoy the meal prepared by the family for the guest to enjoy.

5.6 Grieving and mourning

As stated earlier, the widow was told not to get up as usual but stay in the house for the first bereaved week, sleeping on the floor or on a mattress during the week until the burial; not go out of the premises until she goes out on the day of the burial; then she is not allowed to go out for the first few weeks after the burial. Above all, she is required to wear black, navy, or other dark clothes for a year as a traditional way of mourning her husband. Again, there are rules to be followed during this period; widows are not allowed to use a loud voice, but always a low voice. When travelling by taxi, they have specific seats to use as they are not allowed to sit in front. They are not allowed to shake hands with anyone either than a fellow widow. Furthermore, they eat from a separate plate that can only be used by them in the household, and they always walk with their hands at the back or in front as a sign of humbleness. All these cultural laws are followed without being challenged because they are customs in Va Tsonga culture. These are examples of ritual taboo. Widows or any concerned member of the family cannot challenge these as the elders of the family are the ones who have permitted the mourning period to be cultural.

When looking at pictures of black widows, one cannot be sure if this is how they actually cry, or whether it is just how they are expected to cry as widows. Widows in the African context are expected to show great grief for the loss of their husband, or they might be accused of killing their husbands for their gain, mostly linked to material things of the deceased. Baloyi (2015:253-254) narrates a story of one of his participants:

In the morning of the day after the burial, some elderly widows took me out in the forest with a chicken egg, near a river where they performed more brutal rituals. They firstly killed and cooked the chicken. They tried to strangle off my secret hair with their hands and forcefully moved out some painfully. When I cried, they sang louder and louder so that people could not hear my crying voice.

5.7 Black mourning garments

Wearing a mourning garment is a ritual that is part of a culture. Mourning garments are clothes mainly made during the mourning process for the mourning period. The colour of the garments differs from culture to culture; some wear blue, some wear black, but the most common colour among African cultures is black. Tsonga widows for twelve months wear this garment. When wearing this garment, she is not allowed to shout, to be loud, and she may only speak when she has to and then with a very soft tone, isolated from friends and sometimes church. Widows wearing black or blue garments are restricted through traditions that confine them to certain public places, such as the church and parties. There are certain beliefs that if someone touches a widow, they are inviting death to their doorstep. Men also wear a small black cloth on their shirt as part of mourning, but this mourning cloth for men is worn for a short period and is it worn by all male members of the deceased. Some families wear it for a few weeks, some for three months as part of mourning rites for men.

5.8 Death rituals

In the African context, it is believed that funeral and bereavement rituals are meant to help purify the mourners. This might be considered to be a myth or strange in Western society. According to Olasinde (2012:2), “in the Western part of the world, a funeral following a death is a private family matter, but in Nigeria funerals, especially of an elder, is a major social event. This is not only in Nigeria but also in the rest of Africa. For most, if not all, Africans, funerals are a big event and the attendance of many people is extremely important.” Olasinde (2012:2) defines bereavement as an emotional reaction to the death of a relative or a friend.

Mbiti (2014:4) defines a ritual or rite as a prescriptive way of conducting a religious action or ceremony through word, symbol, and action. Ritual communicates a religious language. Traditional Tsonga rituals still play an essential role in Ka-Mhinga village (Limpopo, South Africa). The day after the burial, relatives remain to help the family do what modern society would call “spring cleaning”.

They clean the whole house and the yard; wash all the clothes, bedding, anything that belonged to the deceased. Once everything is washed and cleaned, it is packed away neatly for twelve months. Exactly seven days after the funeral, there is a ritual for the immediate family to cleanse them. This ritual allows family members to have sex again. This ritual does not include the widow, but it is done for the children and sometimes siblings of the late husband. In the Tsonga culture, the moment a member of a family dies, close family members are not allowed to have sexual intercourse until seven days after the funeral and after the ritual has been performed for the members. It is believed that family members who have sex before the funeral or before seven days after the funeral will bring bad luck to themselves and anger the ancestors.

Mhaka explains it this way (2014:9):

“When a person dies, a ritual must be conducted to inform his consanguine of the death so that they will not encounter misfortunes. Death is believed to bring about mystical danger to the consanguine of the deceased. The ritual of informing the relative is meant to protect the consanguine of the decease. All relatives are usually informed about the death either by word of mouth or by some ritual act.”

Shaving off a widow’s hair as part of her mourning and is very common in the African context. It is done so that she is unattractive to other men and also to show the seriousness of her grief for her husband. According to Setsiba (2012:3), in most *Farina* cultures, these mourning rituals include, among others, cleansing, funeral ceremony, removal of hair (refer to the pictures above), slaughtering of an animal, wearing of black clothes and restriction in social activities for a stipulated time.

The community of the tribe observe these laws and customs, even as they were observed by their ancestors. These laws and customs are not new or surprising to Africans, but the roots of these laws and customs are not clear. In the African culture, when an elder tells you to do something, you do not ask any questions. You do as you are told.

This could be part of the reason it is difficult to discern the history behind particular laws and customs in Tsonga culture. To show humility, respect, and humanity, widows are not allowed to shout or raise their voices in any way. Folding of hands and looking down is recommended as a sign of humbleness. Pointing a finger shows authority, so widows are not allowed to do that as they are nothing but women. They say death can make a person weak, so folding hands at the back help one to balance.

Mourners are regarded as unclean, and every time they bathe, they bathe with traditional medicine (*murhi WA rifu*). They say that the medicine is to make a woman strong as death. Uncleanliness causes bad luck, refer to as *xinyama* or *makhuma*. This woman cannot cook food for her mother, because it is believed that the mother can get sick or even die. This poor woman does not share food with anyone or eat from the same plate with anyone. She must always sit on the traditional mat (*Xitheve*), which is also not shared. Makeup, perfumes, and nail polish are said to be for those who are happy, so widows go a year without applying them. They are not allowed to shake someone by the hand as they are 'dirty'. They are not supposed to have any sexual intercourse with anyone the husband just died so no man can sleep with a widow because he will get *makhuma* or *ndzhaka* (deadly diseases that can only be contracted from widows).

The mourning clothes are black, navy blue or any other dark colour, which symbolises darkness in that family. A widow has to be visible in the mourning process. The clothes are used as a mark so that men should not be tempted to have any sexual intercourse with widows because they might get sick and die. Beatings and eating food prepared with *murhi WA rifu* (traditional medicine) are done as a punishment. She has to eat leaves of wild fruit trees like an animal to see that the man who used to go out and work for her is gone; it is her turn to go out and suffer for the sake of her family. A man cannot just die; it is believed that the wife knows what led to his death.

5.9 Mourning rituals and practices

Traditional mourning rituals are still practised in the Tsonga culture; the one year period is a time to keep this woman within the family so that when the period is over she will choose one of the family members to be her new husband; he will be responsible for all marital affairs and taking care of his brother's children.

This man will never mistreat his brother's children because they share the same blood as his. The last part of the mourning process is extremely painful but is practised according to the VA Tsonga custom and culture. The bereaved family might experience trauma by the so-called cleansing ceremony as they are preparing for the woman's freedom. Widows who are victims speak negatively about mourning rituals. They say that it would be good if they only had to mourn and follow all the laws for a year without being beaten and taken to the river. They want the sexual cleansing act least of all. Another widow said that it took her another three years to have sexual intercourse with a man since she kept on thinking of that fateful night; she felt unclean for many years. Another custom is eating food that was prepared with water used for bathing. All these experiences make widows dislike mourning rituals. At the same time, very old women who are also widows encourage these acts simply because they once did it. They are even paid to come and sit with the widow in the room; hence they do not mind eating food prepared with water used for bathing.

Tsonga culture is male-dominated and oppresses women, more especially widows who are mistreated by their own families, not only by males but by older women who went through the same treatment as well. Men dominate women, and families mistreat widows, and older widows mistreat new widows.

According to Keene and Reder in Yawa (2010:22), grieving is an individual's response to losing a loved one or anything they love. Koka argues that death brings together the three dimensions of time: the past, the present, and the future. Different people mourn differently. There might be a set of rites and rituals set for a group of a particular tribe, but there are still mourning processes that individuals go through. While burial can be referred to as a theatre where ancient burial rituals and ceremonies are enacted by the living by appeasing the dead, and this is to ensure the future. Akol (2011:6) argues that mourning rituals impact on women more than they do on men the world over. African widows are expected to cry for their late husband as a sign of grieving and innocence in the death of her husband. The opposite is expected of men who have lost their wives.

They are not expected to cry; as African men, they are expected to be strong. If a widow is not seen crying for her husband, she is accused of having a hand in his death or happy that her husband is no more but when a man cries for his wife, it is seen as a sign of weakness.

Men and women are expected to grieve differently in the Tsonga context. According to George (2012:188), widows are essentially married women with or without children who lose their husbands. In a similar vein, widowhood refers to losing a life partner, someone the widow had future plans with, the loss of a husband, companion, sometimes the breadwinner, and the only support system the widow had. Widowhood is one of the life events that many women have gone through and many are still going to go through. For most African widows, the death of a husband is not only a time for emotional grieving, but it also means severing torture and humiliation is meted out to them by their in-laws. Ewelukwa (2012:444) argues that burial and mourning rituals are justified on several grounds, including the need to pay due respect to the dead, protect the widow from the attack of evil spirits, and even encourage the living to do good deeds.

The moment a woman becomes a widow, she is considered to be unclean, as she has been attacked by an evil spirit, namely death. In the Tsonga tradition, it is also believed that any man who has sex with a widow before the end of the mourning period (twelve months) might get seriously ill or even die if not treated by a traditional healer after having had sex with a widow. The reason for this belief is that the widow is unclean until the mourning period is over and all the mourning rites and rituals are done to her and performed by her as expected. According to Tei-Ajontu (2008:6), widows go through mourning rites as a way of saying farewell to their husbands, for blessings from the ancestors, proof of their innocence on the death of their husbands and also being obedience to traditional norms and beliefs.

5.10 Unveiling of the tombstone

The conclusion of mourning achieved by means of the cleansing ceremony, occurs when, in some families, a man is called in to come and have sex with the widow in the early hours of her cleansing ceremony as a means of cleansing her so that she can now have any man in her husband's family or outside. All sexual activities should stop after death in the family. The experience differs depending on the family's background. In some areas, all the children should have sex with either their girlfriends or spouses if they are married, from the youngest to the eldest.

They will notify one another until the firstborn; this is done one week after the burial to free all the children. In some families, the firstborn has to have sex with his spouse. She then has to make tea that will be served to the whole family, without bathing first. Taylor (in Setsiba 2012:3) argues that "rituals represent a symbolic affirmation of values by means of culturally standardised utterances and actions. The traditional beer (*mqomboti*) is given to the man who will take care of the family. This is done as a way of choosing the new husband who will take care of the wife of the deceased and his children, as the family do not want to lose the children of the deceased." Spilling the traditional beer on the floor means the widow has the freedom to go out if she has to; it means she does not need anyone in the family to come into her house. Another way of doing it is to give the firstborn son of the deceased the calabash to drink from; this means that he will be the man of the house who will take care of his mother and siblings. It also means that the widow does not need any man in her life. The unveiling of the tombstone is done twelve months after the burial.

5.11 Inculturation of mourning rituals

It is important here to distinguish acculturation from enculturation and enculturation from inculturation, his section will only put the theme on the table. Acculturation is the process of social, psychological, and cultural change that stems from blending different cultures. Enculturation is the acquisition of one's own culture while acculturation aims at merging of two cultures,

in this study the Tsonga culture and the Christian culture if possible. There have been different views and definitions with regard to the term inculturation. Different scholars have defined it differently in their research, while others do not believe in using the term at all and argue that it does not fit in theology or Christianity. Here the researcher will refer to some of these definitions and the development of the term inculturation. According to Kanu (2012:236), the term inculturation is rare in the dictionary, it only gained its popularity after the Second Vatican Council. Inculturation is the incarnation of Christian message within a particular context, inculturation expression is not only found in expression through elements of the culture in question but it becomes a principle that animates, directs and unifies the church and remakes it to bring a new creation.

Kurgat (2009:09) briefly defines inculturation as the ongoing dialogue between faith and a specific culture. Kurgat (2009:92) argues that evangelisation is the process of individuals who belong to a defined social grouping and who are profoundly linked to a cultural tradition. The gospel cannot, therefore, be transmitted from people independently outside of their culture. Duncan (2014:1) argues that the topic inculturation is used differently, related to that particular faith tradition (e.g. Roman Catholicism), and this led to a lack of clarity of meaning and expression. Duncan (2014:1) adds that inculturation as adaptation, innovation and reflexivity in its purest form, is a concept which arises out of a situation of pure necessity based on African's self-awareness within its context.

According to Magesa (2004:5) from a Christian theological perspective, "inculturation is a process whereby the already faith embodies in one culture, encounters with another culture in this encounter." This faith then becomes part and parcel of the new culture and this results in inculturation. This culture fuses with the new culture and simultaneously transforms it into a novel religious-cultural reality. According. Magesa (2004:10), all Catholic Church officials in Kenya seem to have an agreement on a definition of the term inculturation as well as its processes. Their understanding is that inculturation is a programmatic endeavour necessitated by the meeting of two cultural realities in a certain time and space. According to Magesa (2004:10), Kenya insisted that, for a Catholic Christianity in Africa, inculturation implies integrating Christian doctrines with "useful" African traditional cultural norms and a modern way of life.

According to Magesa (2004:13), most AICs' inculturation involves understanding Biblical teaching within the African cultural context. The Bible must be interpreted according to people's own cultural experiences. Magesa (2001:17) argues that generally for AIPCA, inculturation should take on the normal lifestyle of the local culture, as much as possible. Wepener (2014:6) argues that liturgical inculturation is both liberative and inculturational and in its concept it should reclaim such. For Wepener (2014:6), liturgical inculturation is more than a mere so-called cultural aspect, it is a liturgical dress or Eucharistic elements that engage with an African worldview of the spirit world. It will result in an inculturated liturgy that is empowering for those who are part of it. In the Tsonga culture, even years after of the passing of her husband, if the widow wanted to marry again, she would have to seek permission from her late husband's family and the lobola money paid for her by her new husband would have to go to her late husband's family. This affirms Kirwen's (1979) theory on the three appeals to the traditional attitudes about widowhood. In the Tsonga context, a woman is considered to be a widow because of her husband. In reality, she will always be seen and referred to by her late husband's family as their *makoti* (daughter-in-law).

Itzin and Newman (1995:18) argues that the emphasis on the changing of culture offers new ways of doing things. Itzin and Newman (1995:19) also argues that women are seeing to have been 'liberated' from their traditional sex roles and are no longer constrained by the old-fashioned hierarchical patterns of power and authority over their lives. Even though some widows choose to mourn their husbands differently to what is expected from them, it does not change the mind of those who expect them to behave differently. This is where the church can play the role of responding to cultural norms and beliefs liturgically. Maleche and Day (2011:2) argue that cultural norms and discrimination cannot be defended when it violates an individual's right to freely choose not to participate in cultural practices. Maleche and Day (2011:7) also argues that religion also plays a very critical role in the redefining this phenomenon beliefs, religion negotiates between customary law and religious commandments. This study is not focused on looking at the rights of women in South Africa but looks at the discrimination of Tsonga widows in church and society and the challenge this brings to Practical Theology to respond liturgically.

According to Kurgat (2009:90), effective communication between human cultures takes place only through dialogue and participation through effective and ready for learning methods. A clarification should also be made in this study that it is not aimed to prove how wrong or dehumanising rituals for Tsonga women are because it is to create a conversation between human cultures and Christianity. Here, widows who embrace these rituals consider them to be very important; however, for those Tsonga widows who are part of the church (EPCSA) and a Tsonga community, they should be part of the church even during their mourning. Kurgat (2009:94) argues that the whole purpose of the inculturation process should make evangelisation, the good news influential and more effective in human development. The liturgy herein refers to means of communication with God within a worship context (Kurgat 2009).

Inculturation is an honest and a serious attempt to make Christ's gospel of salvation and his gospel more understood by people in different cultures, locally and internationally. Worship in the EPCSA should be relative to widows, their cultural beliefs and the communities they live in.

There are many rituals that Tsonga widows go through, some of which are common to black cultures. The issue of widow rituals is a sensitive topic, and some widows refuse to show some of these rituals in detail because they were told not to tell anyone about it. One of the most common rituals among the Tsonga widows is the purification ritual. This is believed to sexually cleanse a woman of her late husband. According to Letsosa and Semanya (2011:5), ritual purification is common for many religions, and since Christianity is a religion, it is no exception. These rituals aim to specifically remove uncleanness. However, some argue that there are no benefits in such ritual practices, they argue that such rituals prevent infections, especially in areas where humans are in close contact with one another

In his research, Tei-Ajontu (2008:50) asked an elderly woman from a certain community about mourning practices for widows and she responded:

“I don't know, we came to meet our parents doing it. They also told us it was something their parents and grandparents handed over to them. So, I cannot tell why they practised it, but all that I know is that this is a practice which was practised by our great, great grandparents and they left it behind to us to also practice.”

This is a common answer one would find when doing a study on practices that have been passed on generation to generation, with no particular reason given. In African cultures, when an elder asks you to do something, you do not ask a question, you just do it. This could be one of the reasons why the reason certain things are done in a particular manner in certain cultures is not known to many.

5.12 Conclusion

According to Ngobese (2010:36), in African culture rituals are performed “to restore or maintain the relationship between a person and spiritual powers; for example appeasing angry ancestors, initiating into the community, sending off dying, praying that they should be accepted by the living dead”. This chapter discussed *ubuntu* in the Tsonga context, and there was a brief discussion on Tsonga traditions and beliefs. Mourning rituals were also discussed. These mourning rituals are believed to maintain a peaceful relationship between the living and the dead because if the dead are angry, the living will suffer. The root of these beliefs is unknown. The unveiling of the tombstone is vital in the African culture as it symbolises love for the deceased and remembrance. During Easter and festive times, African people visit the tombstones of their relatives to clean the tombstone, and some perform African rituals to ask for good luck from the dead or to introduce a new marriage in the family, a baby, a new car or a new job. This chapter provided a summary of the Tsonga mourning practices; the next chapter will look at these mourning rituals as narrated by the participants in individual interviews and the focus group.

Chapter Six: Empirical data: Tsonga widows' mourning rituals

6.1 Introduction

This empirical chapter will now introduce the different research participants, and then give descriptions of the mourning rituals they practised. The collected data was transcribed and translated from Xitsonga to English. The English transcription is available as an appendix to this study. The researcher travelled to Limpopo to collect data because that is where her research area was focused. The researcher went with the mentality that she was going to confirm something she already knew about Tsonga widows and rituals, which turned out to not be true. During the collection of data, the researcher realised that she did not know as much as she thought she knew about her research topic. The focus group was also informative because members engaged in discussions and posed questions among themselves, which made the entire engagement more meaningful and profound.

According to Slavin (1992:11), qualitative research should seek to describe a given setting in its full richness and complexity. The researcher used the qualitative method for both her individual interviews and the focus group. For recording purposes, she used a laptop to record all her interviews, with the consent of her participants. This measure allowed the researcher to make eye contact with her participants instead of trying to transcribe the engagements as they took place. According to Blaxter (2006:172), when a researcher is doing their interviews, they should concentrate on the process of the interview and also make eye contact with the participants when the interview is recorded. The interviews for this study comprised unstructured and semi-structured questions. Also, the researcher asked for consent from all the participants before conducting the interviews and also advised all participants that the interviews were going to be recorded.

All interviews were conducted in Tsonga, which is the participants' mother tongue. This was to ensure a better understanding and allow them an opportunity to better express themselves.

The biggest challenge for the researcher was translating some terms from Xitsonga into English because some terms do not exist as a term in English as they do in Xitsonga, for example, '*Ku Khuma*'. Participants often used this term. It generally relates to a disease that is associated with a man who has sexual intercourse with a widow before the end of her mourning period and before her cleansing ceremony. The disease is deemed to be extremely toxic and apparently, if not treated by a traditional healer, the man would then die. His penis would swell up considerably. Although this illness or disease is directly related to sexual activities with a widow during her mourning period, the symptoms, however, are not the same for all men who have sexual intercourse with a widow. In addition to the swollen penis, the man's skin would also dry out. Also, a man would then cough uncontrollably and sometimes cough and spit out blood. According to Khosa (2009:34), '*Ku Khuma*' is an illness associated with swelling of the stomach, which is believed to happen when a man has sexual intercourse with a widow. This can also happen if a man uses the deceased person's belongings before the end of the mourning period or before the cleansing is done. This is one example of a Tsonga term which is difficult to translate. Some terms also lose their meaning when loosely translated or when a direct translation is attempted. There is a strong link between this chapter and the previous chapter. Chapter five dealt with *ubuntu* and mourning practices within the Tsonga culture, therefore contributing to the arguments in the final findings of this study.

6.2 Description of research participants

All six individual participants were residents of Ka-Mhinga during the time of the interviews. In terms of ethnicity and language, they were all Tsonga speaking, and all the participants belonged to the EPCSA at the time of the interview.

6.2.1. Participants

According to Laing and Frost (2015:1), "in pre-modern times, rituals and events were major elements of everyday life". Laing and Frost (2015:1) add that there was always a reason for events. Whether agricultural or hunter-gatherer, communities needed traditional ceremonies to mark the important dates of the seasonal calendar.

For Tsonga people, like for most Africans, death is a big event and treated as such. The community is expected to be involved, they have to play a specific role in supporting that family, the relatives are also expected to play a particular role, and the widow is expected to play a most prominent role as the chief mourner. In this chapter, the widows' roles will especially be explored. Fictitious names have been used for the participants.

According to King, Horrocks & Brooks (2019:183), transcription is a process which involves the processing of recorded material into meaningful text. This process is usually a necessary precursor to commencing the analysis of your interview data. All interviews with participants were recorded to transcribe their engagement into text.

The individual participants' pseudonyms to be applied are as follows:

- Tinyiko
- Sarah
- Nstako
- Grace
- Rhandzu and Pam
- Nkateko

Data was also collected using a focus group interview. Members of the focus group were residing in and around Ka-Mhinga village and were at the time of the interview members of the EPCSA. Focus group participants' pseudonyms to be applied are as follows:

- Stella
- Cathy
- Grace
- Kokwana Sithole

- Reagan
- Thandi
- Maria

The researcher used names that are common among the Tsonga people. She could not use their real names as she had agreed with the participants not to use their real names. The researcher always introduced herself and her line of study to the participants before she started recording the actual interview. This allowed the participants to withdraw from the study before anything was placed on record. Below is how she would start recording the interview, and this is how she introduced herself when recording the interview. An example of the informed consent letter is included in this thesis as appendix C.

My name is Hundzukani Portia Khosa, the time now is 15:05, and the date is 28 May 2016. I am from the University of Pretoria, where I am researching widows, Tsonga widows. I am researching to establish a background on what does it mean for a widow to wear black clothes during the mourning period and what does it entail for a woman who is a widow in the Tsonga culture. The purpose of my research is to gain a deeper understanding of Tsonga mourning rituals and practice. It is anticipated that the outcome of this research will assist in preserving the Tsonga mourning rituals and practices, and possibly assist churches in handling and playing an influential role during widows' mourning periods. Please be open and share as much as possible. Rest assured your names will not be disclosed when these interviews are transcribed. My research focuses on understanding what is happening in the Tsonga culture, which also happens to be my culture as well, relating to widows and their entire mourning experience throughout. Please feel free to withdraw at any point you feel uncomfortable. Should you at the end of the interview change your mind about your interview being used in this study please feel free to say so. Can you please start by introducing yourself, who you are and where you are from? After you have all introduced yourselves, I will ask the first question and we will take it from there.

This was how the researcher would formally introduce herself to all the participants. Both individual and focus group participants were asked to reflect on the questions as already stated in the methodology chapter (chapter 3, 3.6.1). Below is just a summary of the interviews; the analysis of these interviews will be available later in this chapter.

6.2.1.1. Tinyiko

'Tinyiko' resides in Ka-Mhinga village. She lost her husband in her thirties. Her husband was the first and only man she had ever been with. When asked to introduce herself on record, her response was:

My name is Tinyiko when my husband proposed to me, I was still very young and I had not known a man by then. When I got married, I gave birth to a girl, and then gave birth to another girl, then I had a boy.

Tinyiko is an elderly woman who was ready and willing to share her past experiences. She lost her husband when she was very young. She felt it was important that South Africans or whoever would read about her story first learn how she and her husband met before sharing her experiences as a Tsonga widow. It was her husband's sister that had told her that her brother intended to marry her. She said that at first, she refused and even laughed it off as she was still a virgin, knew nothing about marriage and was afraid of men, until one day his sister (now her sister-in-law) invited Tinyiko to her home. As she was still sitting in a thatched house, a group of people walked in and held her hands tight and spread her legs apart and held them tight while this lady's brother (who happens to be the person she ended up marrying) lay down on top of her and had sex with her. Tinyiko did not view this experience as rape as this was commonly accepted practice when a man wanted to marry a woman.

Tinyiko did not have any intimate relationship for a year after her husband died. She said she has always been scared of men and that she was forced into her first marriage. The researcher asked her who forced her into marriage, and she told the story of how she was held down while her future husband had sex with her.

She said she had not met her husband before that day of the event. It was through his sister that he proposed marriage for her. She related how she had kept turning down the proposal. Tinyiko' did not see this event as rape but as a way of doing things in her culture and belief system. The elders had her best interests at heart; hence, she is still able to laugh about how she ended up marrying her first husband. She then had no choice but to marry him as he has already taken her innocence and told that no man would ever want her again because she was "damaged goods". It is essential to state the mood of the participant while relating her story to the researcher, as the participant was relaxed and laughing and did not see anything wrong with it or considered it to be rape, as it was the way things were done and accepted by other women as well. To her, all of this was part of traditional practice. That is how it was done, and there was nothing wrong with it in her view.

When asked what was expected of her in terms of being a Tsonga widow, she replied and said that in her time, she mourned her husband the right way. She added that she was very disappointed by how young widows are currently mourning their husbands. She said that she was given rules and she obeyed them as expected. The researcher asked her to share some of these rules that she was given.

When someone greeted, I was told to kneel down and only respond once kneeled, I suffered during my mourning period, and I would kneel on the ground just to greet someone.

Tinyiko explained the death of her husband as a very sad experience because of the love that she had for her husband, who was also the father of her children. One might ask how it is possible to fall in love with her "rapist", but in this woman's context, she did not perceive him as a rapist. When her husband died, there were no mortuaries, meaning that he had to be buried the day following his death. Tinyiko related that his body was wrapped with a white cloth and his body disposed of the day following his death. She was then taken to a river in the early hours of the morning before sunrise. This was how it was done during the period of her husband's burial. Coffins were very expensive, and so they were not allowed to keep the body for days to be buried. While at the river, she was asked to remove all her clothes and wash in the river.

After washing herself, a big fire was made, a razor was then taken out and handed to one of the elderly women at the river. While others held her down, the razor was then used to shave her underarms and used to cut a small piece of flesh of her vagina.

This was said to get rid of her late husband's blood in her body. She was then given a raw egg to put between her thighs with both her hands at the back of her head. The elders then instructed her to break the egg using her thighs, meaning that she needed to squeeze her thighs as hard as possible to break the egg placed between them. If she had failed to break or crack the egg between her thighs, the elders would label her as having a hand in or knowing how her late husband passed on, regardless of the cause of death. After successfully breaking the egg, she was then instructed to jump over the fire. Should the fire burn her, it was said that it would be a sign that her late husband's ancestors were angry at her for killing her husband. But if the fire does not burn you, then all is well.

'Tinyiko' managed to successfully execute the egg ritual and jumping over the fire without any hassle. At the end of these rituals, she was given rules on how to behave as a Tsonga widow. She was not allowed to visit a home or family where the husband was still alive, as this might bring death to that family or bad luck. If it was unavoidable for her to visit such a family, she would then have to sit on the floor during her visit.

Throughout her twelve months' mourning period, she had to eat and drink from a specific plate and cup. She was not allowed to share a plate with anyone, as it might bring bad luck to the person sharing a plate with her. She was not allowed to use a hand to discipline her children as it might bring bad luck to her children. When she was greeted on the street, she had to kneel and respond slowly with her hand faced down regardless of the age of the person greeting her. She was not allowed to shout or scream, as that might be interpreted as excitement about her husband's death. Her children were informed that they were not allowed to be intimate with anyone from the day their father was declared dead until seven days after the funeral. They were told if anyone had sex with them, they would contract '*Khuma*'. It is believed you will have a very dry cough, gain weight or lose weight (it differs from person to person), your legs become swollen and if not treated by a traditional healer that deals with such conditions, one might die. Seven days after the funeral, a ritual is performed for the children to "free" them so

they can start having sex again; this also includes married children. This ritual is called 'Ku thlavela'. 'Ku thlavela' is done to protect someone from evil forces and to ask for protection from the ancestors. A razor is taken, and small cuts are made all over a child's body, and then 'muthi' is put on every cut. After these rituals, the children are free, but the widow has to wait for twelve months before she can have sex with anyone or marry again. 'Murhi' in Tsonga, but well known as 'muthi', is traditional medicine used to either heal or protect someone. According to Wikipedia (dated 2018/09/03), 'muthi' "is a term for traditional medicine in Southern Africa as far north as Lake Tanganyika. In South African English, the word "muti" is derived from the Zulu word 'umuthi' meaning 'tree'." It is made of certain plants identified by a traditional healer through the help of the ancestors. According to The Free Dictionary by Farlex, *muti* can be defined as an informal African medicine, made out of herbs, the term is from Zulu *umuthi*, tree, and medicine. At the end of the twelve months, Tinyiko knew it was time for her cleansing ceremony. Although she admitted she did not know what was expected of her exactly, she was ready for anything. "They don't tell you these things. You know them as you experience as we are told not to tell anyone," she said the morning of the end of her mourning period, she was put in a room with female elders who explained to her that her late husband's younger brother was coming to cleanse her. When he came in, he held a razor and made small cuts all over her body and put *muti* on every cut. She used the same razor to do the same to him. After that, they made her have sexual intercourse with her brother-in-law while the other women in the room watched. Her husband was the last man she had sex with, so it was her brother in-law's duty to cleanse her of his brother's dirt.

So, what happened at the end of the mourning period?

I married his younger brother; they didn't allow me to go outside and look for another man.

At the end of this ritual, she gave her mourning clothes to her aunt and put on new clothes to get ready for the actual ceremony that was attended by the public, family, friends, and the community at large. None of them knew what had happened in the

morning, as it was a family affair. There was lots of food, a cow was slaughtered, traditional beer and people showered her with gifts: clothes, money, and blankets. This ceremony included the unveiling of the tombstone. At the end of her mourning period and the unveiling of the tombstone, she married her brother-in-law, the brother-in-law who did the cleansing ceremony. A few years later he died as well, and she had to behave like a widow again but did not have to go through these rituals again as a woman only mourns once; you can only be a widow once.

'Tinyiko' said she is very disappointed with how some women mourn their husbands these days, that they have forgotten their culture and tradition and that is the reason there is so much death in the world today. She said women just enjoy widowhood and sit on the mattress and do not do any ritual, and she considered that to be very disrespectful. She feels that Tsonga widows need to go back to their tradition before they bring more bad luck on themselves and everyone around them. These rituals are mostly done when the widow is naked, and therefore they can only be done in front of other widows, being women. Tinyiko is a Christian but believes in the traditional way of burying someone.

The researcher then moved to her next question to find out what the involvement of the church was during her mourning period.

"You mentioned that you did things the traditional way, so I want to find out, where were church members, was there a pastor, who did the funeral?"

Tinyiko said that there was no pastor, not even a church person and that was the choice of her family. "In our family, we do not involve the church in our funerals, we cook, and everyone is invited to come to eat at the funeral. That is how funerals in her family are done because the church can be very judgemental especially with our African ways of doing things." According to her view, African ways must be followed and cannot be ignored. If her brother-in-law who then became her husband passed on, she would not be expected to go through those mourning rituals again as it is believed that a woman can only mourn once for her first husband. Even if she had married outside that family and her husband passed on, she would still not be expected to mourn again.

She compared it to baptism: in her church, a person can only be baptised once. If a person joined the church from a different church and was baptised in their previous church, the church would not baptise her again even though she was a new member of her current church.

6.2.1.2 Sarah

After the researcher has introduced herself and officially started the interview, Sarah started to narrate her experience. When she lost her husband, she was pregnant with her first child; however, that did not excuse her from mourning for her husband. She did go through the traditional Tsonga mourning rituals, also by wearing the required black 'Nceka' (Tsonga Kanga) with a lining of white beads (*Vuhlalu*).

The researcher describes Sarah as warm and friendly right from the beginning, and she laughed when the researcher told her who she was and what research she was doing. Sarah said that when her husband passed on, she did not go to church often; the only things she knew and understood was tradition and culture, and those were more important to her than the church. She said her husband was killed in Johannesburg. She knew immediately what was expected of her, that she had just become a widow and could not come and go as she pleased. She said what made her experience easier was the fact that her sisters were there to mourn with her. The sisters she referred to be her husband's two other wives. She referred to them as her sisters because of the kind of relationship they had. Because they were many, they would not fit on the mattress, so they sat outside on a mat made of grass. They were covered in blankets so that they could not see the faces of the people that came to visit them, nor were they consulted about the funeral arrangements. They were told not to shout, not to use their hands to discipline their children nor to shout at them. Each widow had her cup to drink from and plate to eat from during the twelve months' mourning period. The day after the burial, Sarah together with the other wives were taken to the river in the early hours of the morning. Each of them was given an egg to put between their thighs with their hands at their backs and they were expected to break the eggs. If the egg did not break, it meant you had a hand in your husband's death.

They were then told to jump back and forth over a burning fire. They were then told to bathe in the river, and after that they had to put on their black mourning garment, which they had to wear throughout the mourning period. If they wanted these clothes washed, they had to wash them at night so that they could immediately wear them in the morning, because those were the only clothes they were allowed to wear for that period.

The other wives were given the same rules as Tinyiko (above). They were not allowed to visit houses of people where their husbands were still alive. If they did, they had to sit on the floor not to bring bad luck to the family, they were not allowed to have sexual intercourse with anyone until the end of their mourning period as it might lead to death, when greeted they had to kneel and look at the ground and respond to the greeting. They were not allowed to shout at their children. They were not allowed to leave the village for a certain period regardless of the duration of the visit unless they had to, and permission had to be granted first.

After their mourning period, they were given '*muti*' to put in their food to eat to cleanse them, followed by a big ceremony where the public was invited; a cow was slaughtered, the widows were showered with gifts, traditional beer was also made, and the unveiling of the tombstone was performed. They were free to marry again and to marry whomever they wanted. Sarah has married again now; she said she is happy and a different person to what she was back then. She gave her life to the church and is very helpful to widows. Sarah says she sees things differently now. Some widows in the church choose not to wear mourning clothes for twelve months but are seen as any other widow. The most important thing for widows, according to Sarah, is the support that widows need from the church because they do not always get it from relatives and friends.

According to Sarah, mourning rituals were designed by men to oppress women and argues that it might not be her tradition but were instead made to make women feel less important than men.

The researcher asked Sarah how long she mourned for her husband.

Some mourn for a year, some shorter, as they also wear black clothing. For example, let us say a man is a polygamist: he has two wives. It happens that I pass on as one of his wives, he is still alive and one of his wives is also still alive and when it happens that he passes on, he dies, as his wives, we would be told to mourn the full year and people will tell us that we must stay away from men and not engage with men while mourning our husband. But if one of us passed on, they would say we need to end his mourning period quicker so that he does not think too much, he needs to rest, and within a month they advise him to go to his other wife so he can quickly forget me. They say he needs to quickly indulge... and quickly forget me as the deceased spouse. But as a young woman, I am not allowed to quickly indulge like they allow a man to, and quickly free my spirit. This is how I realised that this mourning process is made to suppress women as the rules differ between men and women.

Sarah was able to laugh about her experiences as she narrated them to the researcher. According to Sarah, these things are not traditional practices by nature but were forged by people to oppress women, as the practices are not applied the same across all genders. The practice is only enforced on a woman, and the taboo is only applicable to a woman. For example, even if she had passed on and her husband was mourning, and he did not have another wife, they would advise him to start looking and dating even before the mourning period had ended. But she was never advised as a woman to start looking for another partner.

When asked what would happen if she had gotten another partner before the twelve months' mourning process had lapsed, she said:

That is not allowed, as they will start accusing you of killing your husband, [both laughing] and they will also say that you and your new partner were long in love and planned to kill your husband. That would be made-up stories, and this would be inaccurate and never happened. You just happened to meet a man after the passing of your husband. They will accuse you of wanting to end the mourning process earlier.

The uncleanness seems to differ from gender to gender, and that does not make sense culturally or traditionally to Sarah, who went through the mourning period for twelve months for her late husband. She says she wishes she did not have to mourn for her husband in that manner.

6.2.1.3 Nstako

When the researcher met Nstako, she was not keen on sharing her experience as a widow, as she felt it would bring bad luck to the researcher because the researcher was not a widow. Nstako asked if she could invite her neighbour, Pam, for the interview; as Pam was a recent widow, she might remember her experiences more accurately. Pam was shocked to find out what the research was about. She asked the researcher a few times if she was sure she wanted to do the interview. The researcher cannot remember the number of times she asked her, but there was a time the researcher wanted to say “no”, but she said a little prayer in her heart, “So help me God.” She went ahead with the interview; the two women started introducing themselves on record. Both Pam and Nstako are from Ka-Mhinga and have both experienced Tsonga mourning rituals.

When Pam heard about the death of her husband, who died in a hospital bed, a female elder told her that she was not allowed to drink water the whole day that it was taboo, and they said if she drank water, she would go deaf. Upon hearing the death of her husband, she went to the hospital with her in-laws to identify his body and move it to the morgue. It was only that evening that she was given water to drink, and she started sitting on the mattress. She only ate food given to her by certain people, not everyone. She was given a helper whose task was to help her with the mourning. If she wanted something, the helper went and got it for her.

The dishes she used to serve her in were not allowed to leave the house. Pam used the same dishes until after the burial. After the burial, they gave her rules. For example, she was not allowed to go to people's homes for visitations, she was not allowed to change clothes, they bought her black clothes to wear and told her that she was not allowed to change the clothes, she was not allowed to have any meal from anyone's home. She was also told that she should not greet people. When you are a widow, you do not call your child and say "Hey, come here," your job is just to sit at home. She was not even allowed to hit or discipline a child, it was taboo. Nstako said that it does not matter how your husband died, whether by long sickness, car accident or old age. All widows go through the same mourning rituals. For the twelve months' mourning period, Nstako added that even being pregnant does not excuse you from the rituals. Nstako said that she and her first husband (she got married again at the end of her mourning period, but he also died) had been married for less than three months, but she still had to mourn him for the full twelve months.

Pam said that she would share only as much as she was comfortable with, as she was told not to tell anyone, as it is taboo. Nstako, however, narrated how they took her to a river, and they made a big fire and told her to jump over the fire, and they also ordered her to put out the fire using her urine. If she did not manage to put out the fire using her urine, she would have been accused of killing her husband. After she had put out the fire, they took a razor and cut her vulva until she started bleeding and blood dripped between her thighs, and she wore the same black clothes for a year.

The researcher asked her how it was possible for her to wear the same clothes for a year. “At night I would wash the clothes and hang it to dry and put it back on first thing in the morning. I only changed at the end of the mourning period and was given new clothes to put on. After that, I was free to wear whatever I wanted.”

Pam shared her experience. She narrated how they (she and a female elder) went to a traditional healer with a chicken. They slaughtered the chicken and used its blood to wash her. They also cut a piece of her vulva until she started bleeding so that her husband’s blood that had entered her body through sexual intercourse would leave her body through bleeding. Nstako did not want to go into details about what happened at the river the morning after the funeral, because she felt telling the researcher would bring the researcher even more bad luck, but after she listened to how Pam openly shared her experiences and how similar their experiences were, she became more open. During their mourning period, both women were taken to the river the morning after the funeral. They were undressed, made to bathe in the river, given eggs to put between their thighs to break using their thighs with their hands at their backs. A razor was used to cut a small piece of their vulvas and underarms so blood from their late husbands could leave their bodies, and they were told to jump back and forth over the fire. They were given black clothes to wear for twelve months that they could only wash at night so they could wear them the following day. Both were given a set of rules to abide by as widows for the twelve months.

They both had to wear black clothes for the twelve months mourning period.

They were not allowed to speak loudly.

They each had their cups and plates to use during these periods.

They were not allowed to have an intimate relationship with the opposite sex as this might lead to death.

At the end of the twelve months, both families identified a man to perform the cleansing rituals on both of them. The man identified had to have sex with them as a cleansing ritual for each widow. Pam never married again.

Nstako did and a few years later her second husband died, she had to wear black clothes again for twelve months, but no mourning rituals were performed on her, as a woman can only be a widow once. The previous participant said a person cannot mourn twice, and women also cannot wear black clothes twice. In Nstako's case, she did not do the mourning rituals because she had already mourned for her first husband.

6.2.1.4 Grace

Grace is a young widow; she was also young when her husband died. She came across as a shy and soft-spoken person. The interview was the shortest of the individual interviews. She said that when her husband died, she was heartbroken. She sat on the mattress from the day his death was announced to the day of the funeral. She said a traditional doctor came to perform a ritual to cleanse the whole house and yard. The traditional healer put *muti* all over the yard and the house to free it from her husband's spirit. Grace said she has never told anyone about her experience as a widow as she was told not to tell anyone, especially anyone who has never been a widow. She laughed about today's generation wanting to study and question everything but added that she would share her experience with the researcher if it would help the researcher with her study. Khosa (2009:15) argues that culture has been passed on from one generation to another. According to Khosa (2009:15), these practices have been passed on without an explanation; it was rather seen as a way of life. In agreement with Grace, Khosa (2009:15) argues it would have been regarded as immoral for a person to question cultural practices. This unquestioned practice forced some people to perform cultural activities without seeking understanding, knowledge and significance and values of them. Even though Grace had the view that she must not share her widow experiences, after the researcher had introduced herself, Grace was at ease and was willing to share her experience as a widow.

Grace did not know much about what role the church played or can play in a widow's life during her twelve months' mourning period, as she only mourned the traditional way, which she mentioned in her introduction. Grace is a Tsonga widow from Ka- Xikundu (Mhinga area). Grace describes her experience as a very lonely one. She was expected to stay in the house for a month after the death of her husband. She bathed alone, sat alone, and ate alone. After six months they took her to go and meet with other widows, and a certain ritual was performed, which she did not talk about in detail. It was only after this ritual that she was allowed to eat with other people. There were rules that they were given as widows that they needed to obey, but that they could not tell anyone about. She did not know what she should have expected from the church because she only experienced the traditional side of the mourning as a Tsonga widow.

The morning after the funeral, she was taken to the river, she was given an egg to break with her thighs; if the egg did not break, this meant she had her hand in her husband's death. She was then made to jump back and forth over a burning fire and told to put out the fire using her urine. She was told the night before not to go to the toilet as she would need the urine the following day. A chicken was slaughtered and cooked and eaten there by the female elders; she was only given the smallest piece of a chicken foot without salt. She was then given black clothes to wear for the next twelve months as part of the mourning. She was given rules to abide by during the mourning period, the same rules as the other participants above.

Never look at anyone in the eyes.

Walk facing down.

She was not allowed to shout or scream at her children even if they were wrong. When she was asked what happened when the moment, she became aware of her husband's passing on, she replied:

There were rules that were given to me and I stayed in the house for one month. I could not even go outside to the toilet because our toilets were outside. So, someone would give me a bucket to use as a toilet during that month, and they would go and throw out the bucket in the toilet.\

When the researcher asked her how it worked if she wanted to do more than urinate, she replied: “You use the bucket for all your toilet needs.”

She did not question anything she was told to do, as that would have been seen as a sign of disrespect and that she was a woman who was not raised well. She wore the same black clothes for a year. She was not allowed to change her clothes and was allowed to change only her underwear. At the end of the mourning period, they brought alcohol, made traditional beer, removed her black clothes, and gave her new clothes to wear. The mourning clothes that she wore for the previous twelve months were put on the fire and burnt.

At the end of the mourning period, the traditional healer was brought back to do the final cleansing rituals. ‘*Muti*’ was also thrown all over the house and yard again to let the husband’s spirit finally rest in peace. She was given ‘*muti*’ to put in her food to eat and different ‘*muti*’ to put in her water and bath in it. At the end of this, there was a formal ceremony where the community was invited, and she was showered with gifts and dressed in new clothes, followed by the unveiling of the tombstone. She was then free to marry anyone her heart desired. Finding another husband is not always easy; hence, some women accept the offer to get married again in the same family.

She said that it was very important for her to go through all those rituals because if she did not, she would ‘*Khuma*’. When asked what it meant to ‘*Khuma*’, she described it as an African disease that makes one cough non-stop, with chest pains, even coughing out blood. This disease can lead to death if not treated by the right person and in the right way.

“Unless there is someone who knows the ‘*muti*’ to cure it, not all traditional healers can cure it, only those who are gifted to cure it. So that person needs to go to such traditional healer where he or she is given something to drink that will make them vomit all that blood and cough it all out but if they don’t find the ‘*muti*’, they die.”

The previous participants all have one thing in common; they were all not allowed to have intimate relationships during their mourning period. They were told if they did, the men they were intimate with would die.

6.2.1.5 Rhandzu

The researcher spoke to Rhandzu off the record like she did with all her participants and explained to her what the study was about. Rhandzu shared how she moved to Gauteng with her husband for a better life for her family. The fact that she went to live in Gauteng did not mean she would not be expected not to mourn her husband the right way after his death. The interview started on record with the researcher introducing herself and taking note of the time and date of the interview.

'Rhandzu' said she and her husband together were living in Brits when her husband died. They immediately had to travel back to Limpopo for the burial rites. She said it is important for a person to be buried at home with his ancestors. After the funeral, the widow can go back to Johannesburg in her black mourning clothes, but she comes back home for some rituals from time to time. However, in the past, it was advisable for a widow to mourn for twelve months in the village where her husband was buried. For working class women, this is not always possible. She sat on the mattress as expected of her. She said her children were not allowed to have sex even if they were married. They had to wait for seven days after the funeral. When she was notified of his death, she was still living in Brits and she had to return from Brits. When she arrived at Ka-Mhinga, she immediately sat on the mat (*sangu*) and the mattress was already laid out for her to sit on. After the burial of her husband, she was then advised even if she met younger people or children, she was not allowed to talk loudly with or to them. She was expected to kneel to greet those younger people or children. She was not allowed to greet anyone standing up. That was taboo. Even being on the road was not permitted; she was not allowed to visit people's houses. If she had to go fetch water, she was supposed to use a route that did not pass people's houses. When she got to the water point, she had to sit down and ask people to fill her water bottle with water. Then she would carry her water home. Sometimes she had to go fetch medication from the shops in a town called Malamulele. At that stage, she was not yet a Christian.

When asked what would happen if her children had sex before the seven days were over, she answered:

If they went and had sex, they must come in the house early in the morning and not say a word to anyone until they took water from the tank used to store water for everyone in the house. They must use a cup to get the water from the tank and rinse their mouth using that water, then put back the water in the tank. When everyone has drunk from that tank, he or she will be saved from death. The child can also take water and maize meal and raise their mouth and put it back in the pot to ensure that it is used to cook pap for everyone in the house, then the whole family would be saved from death.

When the researcher asked her why such a ritual and where it came from, she said that was how it was done for years. No one knows why because in their time when they were told this is how things were in their culture or tradition, as a young person you do not ask why; you just do it. She said if a child who had sex before the seven days after the funeral did not perform either of those two rituals, they could talk to an adult about it, who would take them to a traditional healer who would cure or save them from death. Failing to do so might result in the child of the deceased dying; it is called 'Ku Khuma', as mentioned a few times above. 'Rhandzu' said widowhood is something the family decides based on tradition. She too had gone through the same rituals of going to the river to bathe morning after the funeral, the breaking of the egg, jumping over the fire, rules to abide by, mourning clothes, and so forth. Seven days after the funeral, a traditional healer did a ritual to free her children; they were given 'muti' to drink and bathe in. A ritual for 'Rhandzu' was only done at the end of her twelve months of mourning, she was then given 'muti' to drink and to put it in her bathtub and bathe in it. A man was also identified to cleanse her by having sex with her.

'Rhandzu' believes that it is very important for every widow to do this, as it shows respect for your late husband and also for traditions. I asked if there was anything she would not have done or changed with regard to the mourning rituals she underwent or any experience she went through. She said she would not change anything because that is how things should be done, and added that should a woman be working, she can take a year off work and mourn her husband properly. She added as long as there is meat and pap in the house for the widow to eat at her in-laws, there are no reasons for her to rush back to work in the city. She argued that work and money were less important compared to mourning your husband. If a woman does not mourn her husband right, she will bring bad luck not only to herself but to her whole family.

6.2.1.6 Nkateko

Nkateko spoke well of her late husband and how everybody loved his work. She said he was a celebrity in his own right and also shared how he was always busy helping others, and sometimes that meant spending less time with family. She says her husband was an African man who took pride in his Africanism. This interview started in the afternoon as she had other duties during the day. On record, the researcher started by introducing herself and also taking note of the time and date. Nkateko gave consent for the interview to be recorded. She was a little concerned about the language that possibly the researcher might expect her to speak in English, so she was pleased to learn that the researcher spoke in her language. (For an original interview in the original language, refer to appendix F).

According to Nkateko, when a woman's husband dies, she is given water, then the female elders dig a small hole in the ground. She must then drink the water they gave her, but she is not allowed to swallow it. She needs to spit the water into the small hole. From there, they take her (the widow) to her mourning mattress until the day of the burial.

Nkateko's husband was a traditional healer. He had three wives, including her. Nkateko and the other wives were not allowed to attend church; their husband did not allow them to. She only became a church member after her husband's death. Their children were allowed to attend church. After he died, she and the other wives sat on a grass mat; she said a considerable number of people came to support them because her husband has helped a lot of people. She seemed very surprised that the researcher did not know her husband or had ever heard of him because according to her he was a very powerful man and known for helping many with their problems through '*muti*'. She said a lot of teachers and police officers and women all over Limpopo used his services. She says her husband's death was caused by jealousy. Other traditional healers used black magic to kill him.

The day her husband died, a hole was dug and '*muti*' was put in the ground to protect everyone in the house. She said a large number of people attended the funeral. There was a pastor, but she could not remember his name. She did not see him because she was covered in blankets and only heard his voice. The day after the funeral they (the wives) were taken to the river very early in the morning and were put through the same rituals as described above. On the same day, everything from bedding to clothes was washed to remove her husband's spirit from everything that he had ever touched in the house. She wore black mourning clothes for a year. Twelve months after the mourning period, they were given *muti* to drink and bathe in, and a man was identified to do the cleansing rituals for all the widows; he had sex with all the wives separately. Friends, family, and community members were invited to the official ceremony, a cow was slaughtered, there was traditional beer, and the wives were dressed in new clothes and were showered with gifts. The unveiling of the tombstone also took place. Nkateko says she goes to church and loves the Lord but would not change anything about her mourning experiences because she knows that is what her husband would have wanted her to do. She says that even though she is a Christian now, it does not change who she is, a traditional Tsonga woman who respects tradition.

6.3 Focus group

Focus group interviews can be defined as a qualitative research method and also as a way of listening to people's different stories or views at a time and learning from them. Focus group interviews can also create a dialogue among participants, opening space for sharing and comparing among the participants. Kelly (2007:318) defines a focus group as a qualitative method and also a way of which people listen to each other's experiences and learning from the other participants. According to Sensing (2011:120), focus groups often provide richer data than individual interviews. Sensing (2011:120) argues that the focus group goes beyond just participants listening to each other, and that focus groups give the researcher the opportunity to gather data from several points of view. The focus group was essential to this study, especially after the researcher had picked different opinions from the individual interviews on mourning rituals for Tsonga widows.

The researcher felt that a focus group would bring different views together, unlike individual interviews. This focus group also allowed the widows to share their experiences and understanding about Tsonga widow widowhood. The focus group widows were not the same widows that were used for individual interviews. The participants in the focus group were given the following pseudonyms:

- Stella
- Cathy
- Grace
- Kokwana Sithole
- Reagan
- Thandi
- Maria

The researcher interviewed the above participants to help her gather different experiences by the widows and also different views on how they viewed the mourning rituals they went through as Tsonga widows. A focus group elicits information that is sometimes not gained in an individual interview, and the researcher aims for data

saturation. According to Fusch & Ness (2015:1407), “data saturation is reached when there is enough information to replicate the study when the ability to obtain additional new information has been attained, and when further coding is no longer feasible.” Fusch & Ness (2015:1408) argue that when a researcher fails to reach data saturation, then the quality of the research conducted, and the mappers’ content remains invalid. Therefore, data saturation can be defined as a term used in research to indicate that there will be no new information to be added that will enhance or completely change the findings of a study. Saturation is, therefore, a tool that researchers use to ensure that adequate and quality data is not only collected but also relevant in support of the study.

The focus group used for this study consisted of six EPCSA members. The group had different views: some felt one cannot compare Christianity and African traditions with regard to widowhood. Some of the participants argued that Christianity does not replace who they are as African people and that it should not feel it has to – tradition and Christianity can work hand in hand. When asked what role the church can play in helping widows, one member said the role the church has been playing for years is not conducting prayers, the funeral, and unveiling of the tombstone, but it is not getting involved in traditional rituals, as that is a family decision and that decision does not lie with the church. Others agreed with a member that said she does not see anything wrong with the Tsonga tradition, but feels that some traditions need to be reconsidered considering that there are diseases such as HIV/AIDS and STDs, so cleansing a widow with a man without knowing the status of both parties may have health implications for both of them. She felt that women should mourn their husbands the right way, but some rituals were not necessary.

There was a member who felt these rituals meant for widows are there to punish a woman for their husband’s death and that Christ does not want anybody to suffer. She said these rituals are done by pure evil people who do not understand Christianity. She argues how one can say they are a Christian and make the next person suffer in the name of Christianity. She says all those things about a person dying or having bad luck if you do not mourn the right way is a myth and might only be true for those who believe in such things.

The feeling of the group was different, which made the study more interesting, as it has turned into a debate on whether those mourning rituals were acceptable or not, with regard to Tsonga widows mourning their husbands traditionally and the involvement of the church during this period.

Refer to Appendix H for the focus group interview in its original language.

6.4 Data analysis

According to King, Horrocks and Brooks (2019:200), there are many different styles of thematic analysis, each with their distinctive procedures. The authors (2010:200) argue that because qualitative research emphasises the importance of context, the analysis must make sense of particular experiences against the backdrop of the particular participants. Data analysis can be seen as a way of breaking down data into labels and into meaningful pieces. This is done with the intention of later clustering the parts into thematic or coding analysis and further evaluating them and finding the relation within the collected data. Every society or culture has its customs and beliefs when it comes to death. The data collected here are experiences faced by Tsonga women in a specific area and might not necessarily be the same for Tsongas in other areas of South Africa. To affirm this, Baloyi (2011:3) argues that each society and family have their own prescribed rituals that are meant to help that particular family or society. The researcher will here use the thematic analysis, as already stated in chapter three, to further analyse the data to make the findings of this study easier. According to Charmaz (2006:43), “coding should be the first step one takes when attempting to move beyond concrete statements in the data to making an analytic interpretation.” Even though this is Charmaz’s (200:43), argument, the researcher decided to start with thematic analyses and then move to code. Charmaz (2006:45) argues the following:

Grounded theory coding generates the bones of your analysis. Theoretical integration will assemble these bones into a working skeleton. Thus, coding is more than a beginning; in coding the data the researcher attempts to bring out the main data she got from her focus group and how these fit into her study. It shapes an analytic frame from which you build the analysis.

For Charmaz (2006:46), coding creates a link in data; by so doing it also creates a link between collecting data and developing an emergent theory from the collected data. It is through coding that the researcher is able to find out what is happening in the data and then begin to grapple with what it means. For Charmaz (2006:46) there are two phases in grounded theory coding. She identifies those phases as follows:

The first phase she identifies as the initial phase which involved naming of words, line, or segment data. The second phase is the focused phase, which involves selecting the most significant findings in the data. This phase also involves sorting of codes, synthesise, integrate and organising large amounts of data collected.

6.5 Data analysis using Python for individual interviews

Data Science is a burgeoning field of study that lies at the intersection of statistics, computer science, and numerous applied scientific domains” (Lutz 2009:8). Python is a high-level language that is used for general-purpose programming. It can also be defined as a dynamic language that supports both structured programming and object-oriented programming; therefore, it can also be used in any field to interpret data. According to Lutz (2009:8), Python is used all over the world; its general-purpose nature makes it applicable to almost all fields, not just one. Once Python is installed onto a computer, it generates several components, an interpreter, and a support library. The researcher used Python to analyse her qualitative data. Python is a programming language, and it is often used in scripting roles.

According to Lee (2014: V), computer science is a creative, challenging, and rewarding discipline. This was not an easy task for the researcher, who is in the Practical Theology discipline and not familiar with computer programming. Lee (2014: V) argues that sometimes professionals such as software engineers are faced with the responsibility to solve problems that involve data: computing, moving, and handling large quantities of data. These are all the skills required and make most tasks seem a great deal easier or more possible when enabled by computer programmes.

The researcher used Python to process the given data and obtained some statistics from the data analysed. The researcher was also able to perform the most frequent word analysis and popular noun phrase analysis on each of the interviews and title responses, respectively. This programme can also perform sentiment analysis and find popular verbs. At the end of this step, the programme has twelve lists, two each for the six interviews, listing all dialogue spoken by the interviewer and the subject independently.

These lists, individually or aggregated, were used for two different analyses: the most popular word and most popular noun phrase, respectively. This was used to calculate popular words: first, all words are converted to lower case, then a technique called “lemmatisation” is used. Lemmatising a word removes inflectional endings and returns the base of a word. For example, tradition, traditions, traditional, and traditionally will all be represented by “trait”. This will ensure that the most discussed ideas (words) will be found. Once that replacement happens, we would apply a counter on each list. A counter counts the occurrence of each element in the list and that is how we get word frequencies. To find popular noun phrases, a machine learning-based NLP technique called “chunking” was used. Generally, these techniques would be used for all sorts of other text analytics.

6.5.1 Start calculating statistics on each interview for plotting later

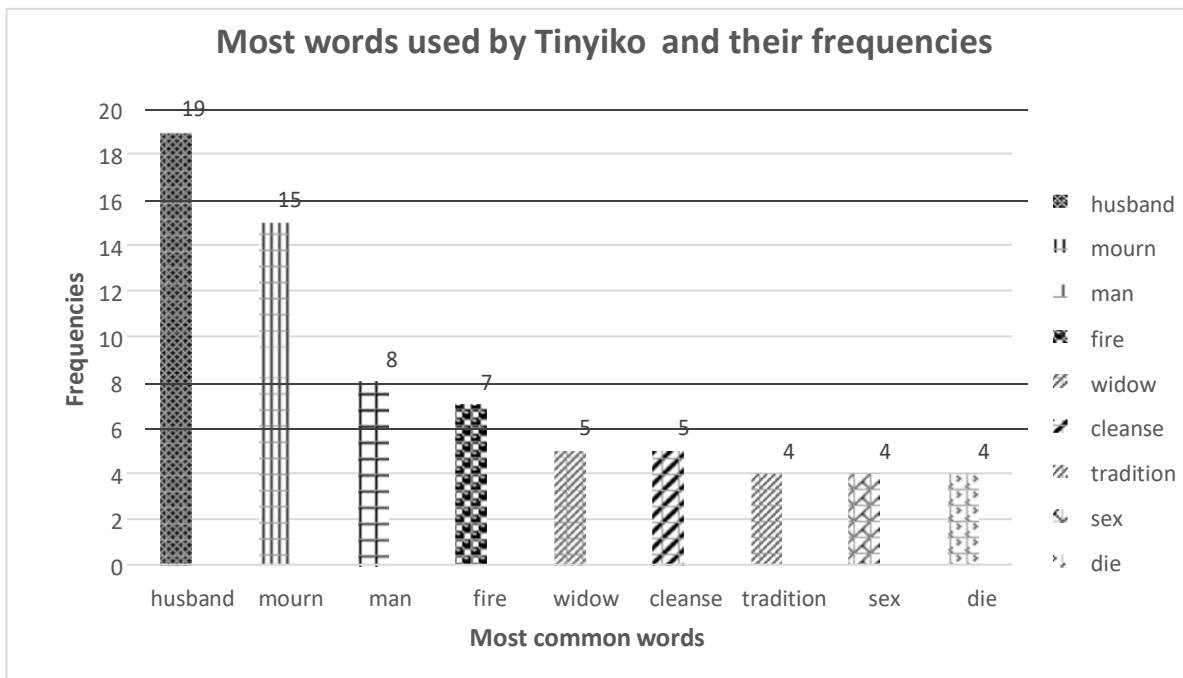
Python identified the participants below in the given transcripts that it was expected to analyse. The participants identified were as follow as already identified by the researcher:

[, 'Tinyiko']
['Sarah']
['Nstako']
[, 'Grace']
('Rhandzu & Pam')
(Nkateko 'j)

6.5.2 Statistics of interview with Tinyiko

This is the data interpretation between the researcher and the first participant, Tinyiko. The graph below identified the most common words used by Tinyiko.

Most common words used by Tinyiko and their frequencies:

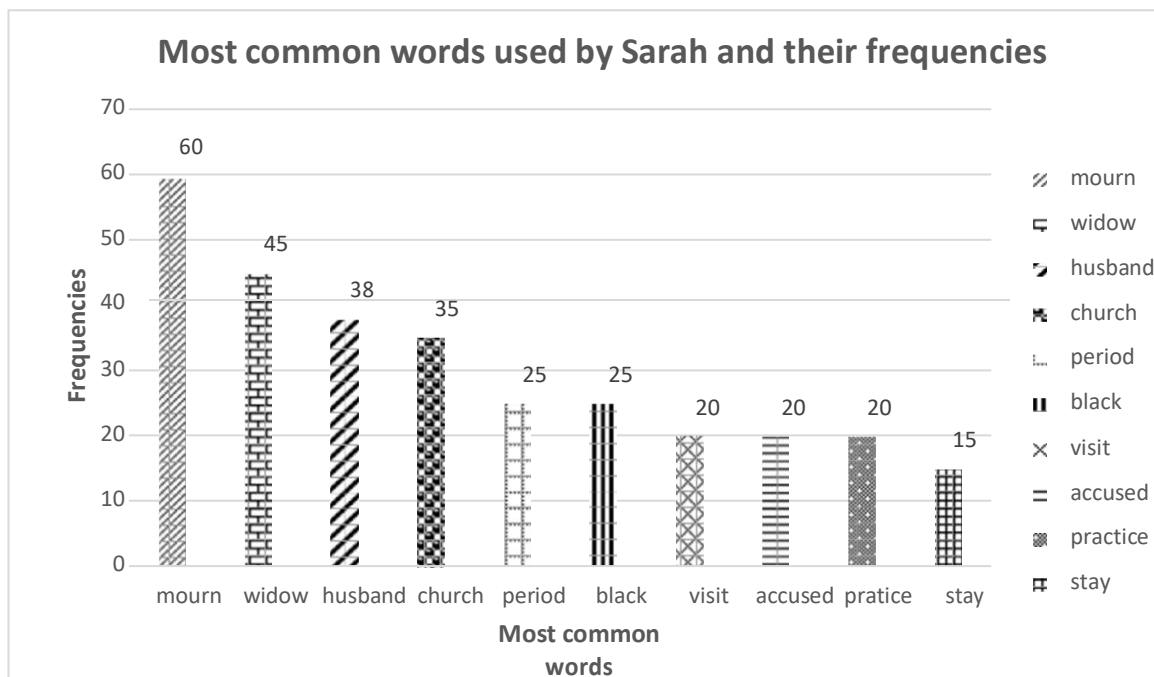


The above were the most frequent words used by Tinyiko in her interview. Even though her husband has passed away, she still referred to him as ‘my husband’ instead of her late husband. Marriage is not ended by death in the Tsonga culture, as becomes clear from her use of words. She also mentioned mourning a few times, as it was a very important thing to mourn for one’s husband. Men and women are not equal and will never be equal, according to Tinyiko. The word ‘fire’ refers to the ritual of having to jump over a burning fire by the riverside as a way to mourn for her husband. A ‘widow’ is a word she used to describe herself. The word ‘cleanse’ refers to having sexual intercourse with a stranger at the end of her mourning ritual. ‘Tradition’ is a word she used to explain the context in which these rituals were practised. She was not allowed to have sex during the twelve months’ mourning period.

6.5.3 Statistics of interview with Sarah

This is the data interpretation between the researcher and the second participant, Sarah. This graph identified the most common words used by Sarah.

Most common words used by Sarah and their frequencies:

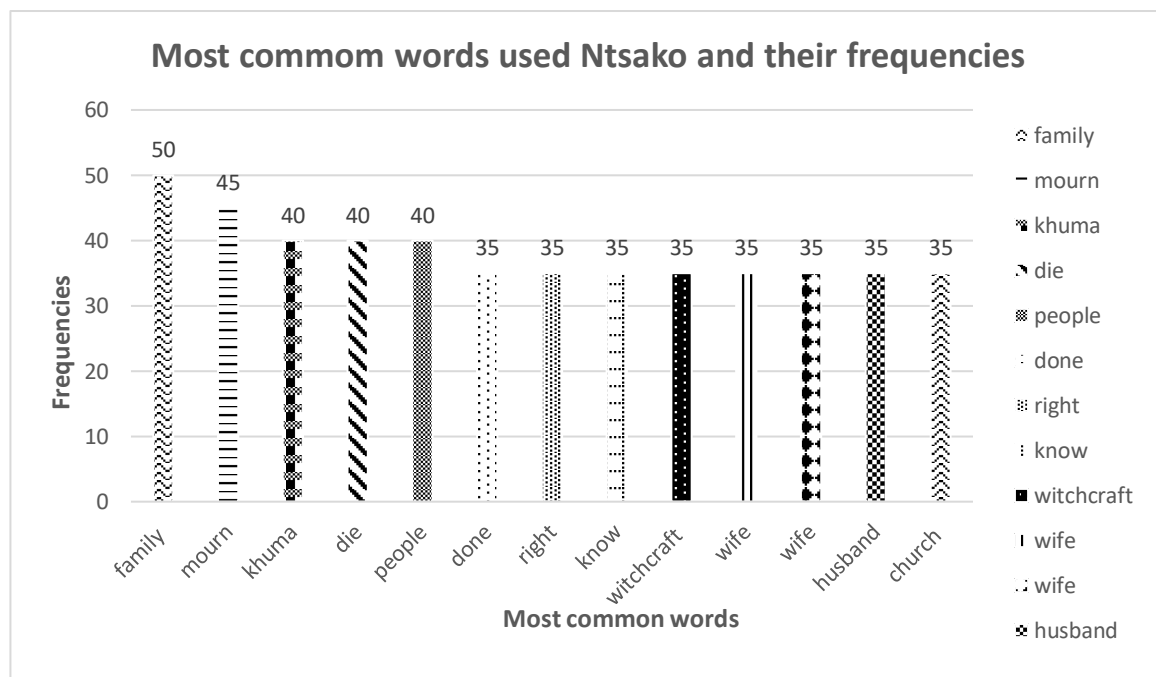


The above were the words used most frequently by Sarah in her interview. She mentioned ‘mourning’ more than any other word in her interview, referring to herself, and she mourned for her husband. Sarah also referred to herself as a widow and also still referred to her late husband as ‘husband’ rather than a late husband. Sarah, although she is a Christian, said when her husband died the family played a bigger role during her mourning than the church did, and said that this might have been influenced by the fact that she did not go to church often. She mentioned the mourning period, the black mourning garment, and how she was not allowed to visit people as she might bring them bad luck. She said that if she did not undergo all those rituals, she would have been accused of killing her husband. She did all the practices that were expected of her as a Tsonga widow, including staying in the house for the duration expected of her as a widow.

6.5.4 Statistics of interview with Nstako

This is the data interpretation between the researcher and the third participant Nstako. The graph below identified the most common words used by Nstako.

Most common words used by Nstako and their frequencies:

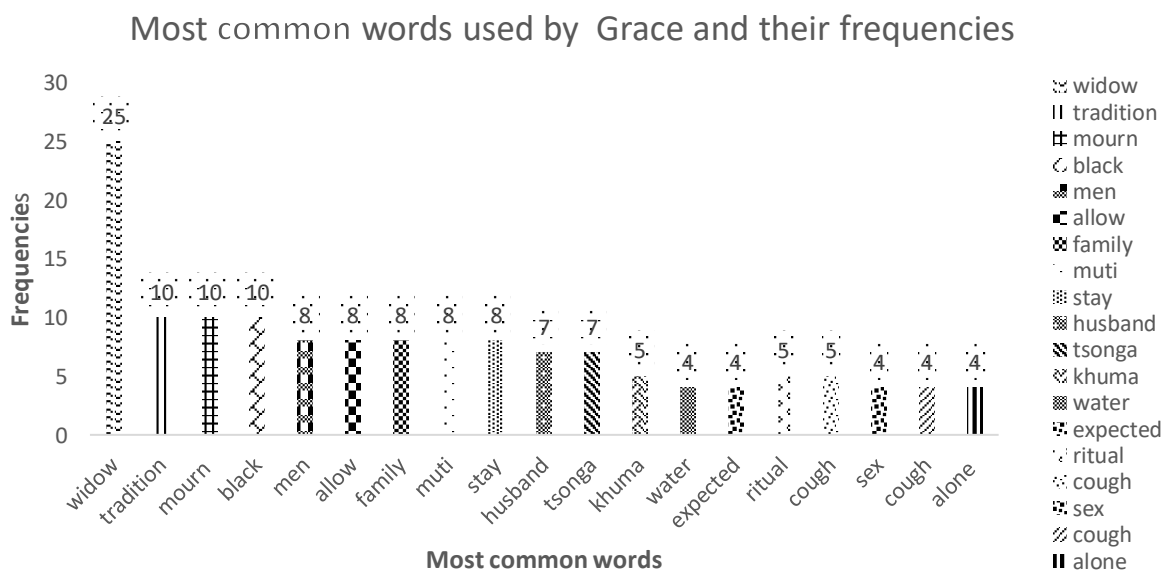


The above were the words used most frequently by Nstako in her interview, for her family is everything, and one has to respect the practices and wishes of the family. She mentioned the term 'mourn' 45 times, referring to the Tsonga way of mourning for her husband. She also mentioned 'Khuma', which has already been defined a few times in this study, which also influenced the number of times the term 'kill' was used. This is an example of how a person in Africa is not a person on their own but is instead defined by those that surround them. The rituals had to be 'done', so she did them. If she did not mourn for her husband the right way, she would have been accused of having a hand in her husband's passing on. Even in death, they are still husband and wife; even though she got married again, her late husband will always be referred to as her first husband. She mourned the way her in-laws expected her to with little involvement from the church.

6.5.5 Statistics of interview with Grace

This is the data interpretation between the researcher and the fourth participant. Grace. The graph below identified the most common words used by Grace.

Most common words used by Grace and their frequencies:

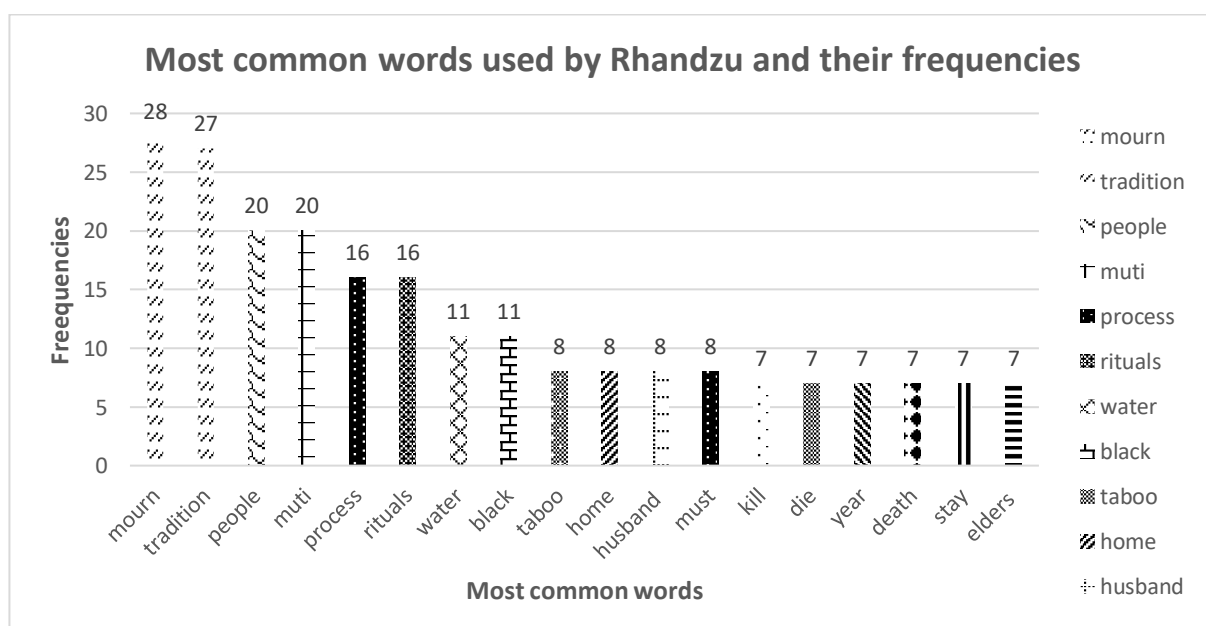


The above were the words most frequently used by Grace in her interview. The most common word used by Grace was ‘widow’, followed by ‘tradition’, referring to the traditional way of mourning for a husband. She mentioned the importance of the black mourning garment. She explained how men and women differ in terms of how they mourn. She also mentioned ‘allow’ a few times, referring to things she was allowed to do or not do as a widow. She also mentioned the importance of family and mentioned *muti* that was used for rituals. Her husband will remain her husband even in death. She mentioned ‘*Khuma*’, which is a reality to her; ‘water’, how she was not allowed to drink water for a day, upon hearing about the death of her husband. She did the rituals, as that was what was expected of her; hence, she used the word ‘expected’ often. ‘Cough’ as a common word she used refers to *Khuma*, which has been explained already in this study. She also mentioned ‘alone’, which is how she felt at times.

6.5.6 Statistics of interview with Rhandzu

This is the data interpretation between the researcher and the fifth participant, Rhandzu, and her neighbour Pam. The graph below identified the most common words used by Rhandzu and Pam.

Most common words used by Rhandzu and their frequencies:

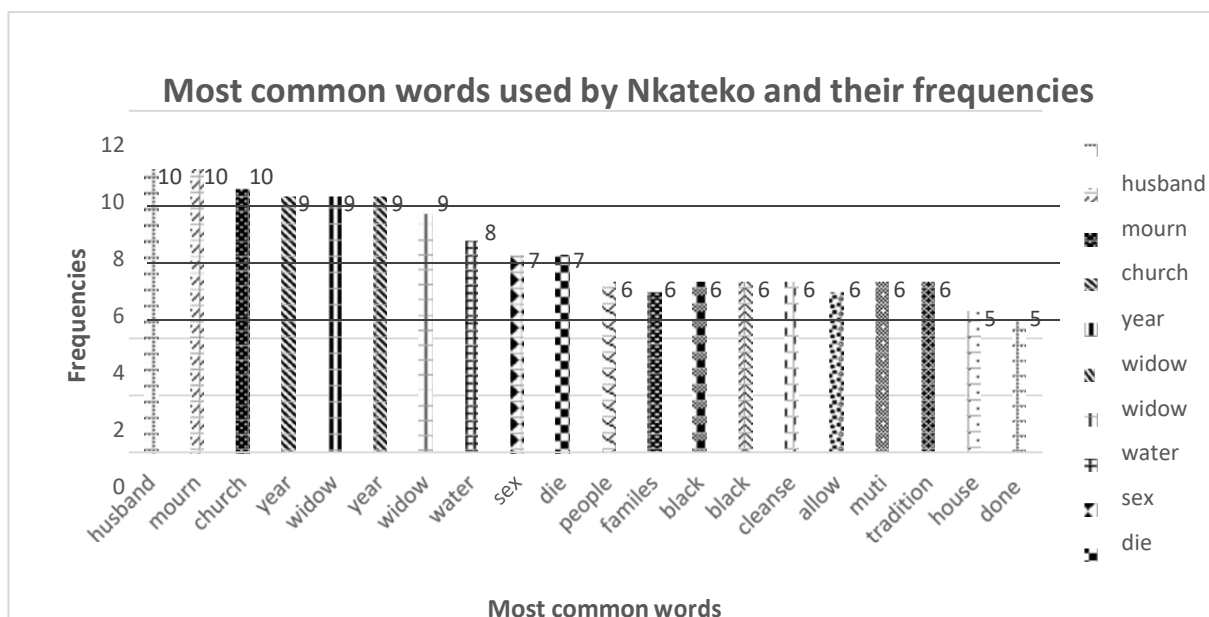


The above were the words most frequently used by Rhandzu in her interview. The most common word used by Rhandzu was ‘mourn’, followed by ‘tradition’, referring to the traditional way of mourning for her husband. She also mentioned people; it is not only about you when it comes to African culture, but also those around you. She mentioned the word ‘muti’, which referred to *muti* used for mourning rituals. She also mentioned ‘water’; she was not allowed to drink water for a certain period upon hearing about the death of her husband. She mentioned ‘black’, referring to the black mourning garment. She referred to her late husband as a husband; the ‘year’ is the time she had to mourn for her husband. The elders decided on the mourning rituals according to Rhandzu.

6.5.7. Statistics of interview with Nkateko

This is the data interpretation between the researcher and the sixth participant, Nkateko. The graph below identified the most common words used by Nkateko.

Most common words use Nkateko and their frequencies:



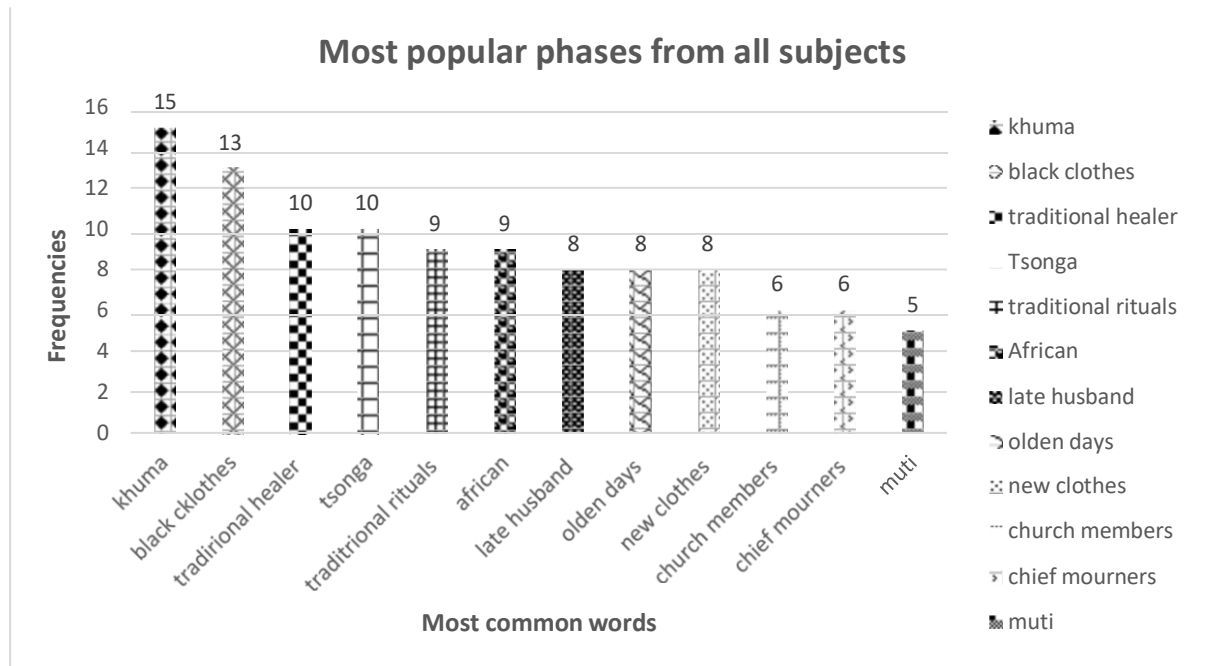
The above were the words used most frequently by Nkateko in her interview. The most common word used by Nkateko was 'husband'; she also referred to her late husband as a husband. She mentioned 'mourning' a few times, referring to her mourning for her husband.

She mentioned 'church' and explained that her husband did not attend church, as he was a traditional healer who did not believe in the church; this however is not a reflection of all traditional healers. She mentioned a few times that she mourned for her husband for a year. Among the rules that she was given as a widow was that she was not allowed to drink water on the day she was told of her husband's passing. She was not allowed to have sex during the year of her mourning; hence, she also mentioned sex a few times. She also mentioned people, how one is not just an individual in her community; she mentioned the importance of families, referring to her family and in-laws. The word 'cleanse' referred to a man identified to have sex with her at the end of her mourning period as a way to cleanse her. She mentioned the black mourning garment and '*muti*' that was used for her mourning rituals and practices. She also mentioned how tradition is important, but also mentioned that she felt 'alone', hence the word 'alone' is counted among the most common words used by Nkateke.

6.5.8 Aggregated statistics for all interviews

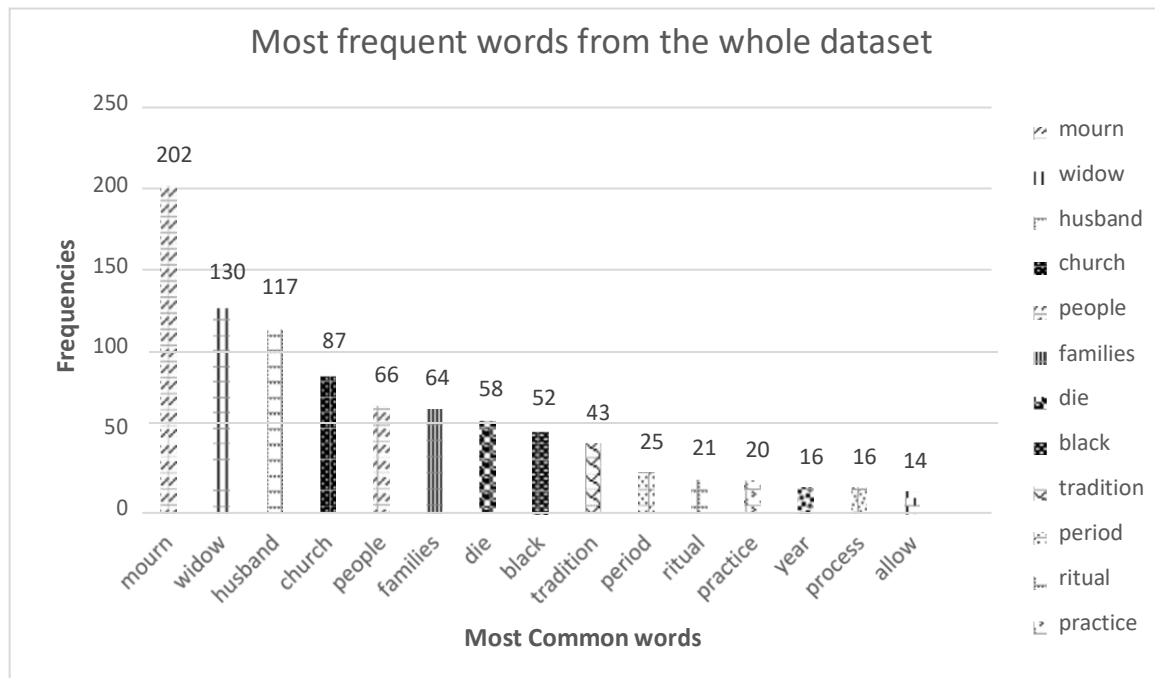
This is the data interpretation between the researcher and all six participants: this graph identified the most common words used by all participants and the graph after that identified the most popular noun phrases from all participants.

Most popular noun phrases from all subjects:



6.5.9 Most frequent words from the whole dataset

The words in the graph below indicated the most common phrases used by all participants in the individual interviews.



The above words were the most frequently used by the participants. ‘Mourn’ referred to how they mourned for their husbands. The term ‘widow’ they used to describe themselves and also other women that have lost their husbands. ‘Husband’ referred to their late husbands, ‘people’ referred to everyone that surrounded them during their mourning period, which was their families and the community at large. ‘Tradition’ referred to their cultural beliefs and practices as Tsonga widows. ‘Rituals’ referred to the rituals they had to undergo during their mourning period. ‘Families’ referred to both sides of their families. ‘Black’ was the black mourning garment they had to wear for a year. The word ‘allow’ refers to the rules they were given at the beginning of their mourning rituals as widows. ‘Year’ refers to the time they had to mourn for their husbands. ‘Practices’ and ‘processes’ refer to mourning rites and rituals, and the word ‘end’ referred to the end of their mourning period after a year.

The researcher will now move to the coding the collected data of her focus group. This coding helps to determine the frequencies used by the participants during the focus group. This, together with the data analysis of the individual interviews, will help the researcher find the main themes of all the data combined.

6.6 CODING

Charmaz (2006:43) points out that coding implies categorising sections of data collected with a short name; this concurrently summarises and also points out the accounts for each piece of data collected. Codes also show data was how to select, separated, and sorted; this helps with data analysis.

The researcher read the collected data over and over to pick the frequencies of similar answers among the participants and then put it in a table format below:

Theme	Categories	Responses from Focus group	Frequencies
Background to when you become a widow and how it unfolded	What happens after the death of husband?	<ul style="list-style-type: none"> - relative informs the wife - sit on a mattress in the house with her confidant - Shave the head - sit on African mat (<i>Sangu</i>) outside - sit in the house for one month - go to the river with chicken/eggs - crack egg/ eggs with thighs - cut vulva with a razor - eat soft porridge after cracking eggs 	2 5 1 1 1 3 3 2 1
	Widows attire during mourning	<ul style="list-style-type: none"> - pick leaves by mouth - putting hands at the back when walking - jumps fire - put out the fire using urine 	1 1 1 3
	Rules given to widows	<ul style="list-style-type: none"> - wear one mourning black clothing the whole period - wear <i>Nceka</i> (Tsonga Kanga) with a lining of white beads) - wear black <i>dook</i> only - wear several pieces of black clothing 	1 1 7 1
		<ul style="list-style-type: none"> - shave the head - sit/eat alone - not allowed to visit people or relatives - do not sit on a chair - sit at the back in a taxi or at church - do not cook for people - do not share plates or cups with others - do not shout at people or children - speak softly - kneel down when talking to people - walk facing down always - do not sit closer to men or other people - should not have an intimate relationship before the mourning period ends - sit or visit other widows 	1 1 1 3 3 5 6 7 2 3 3 3 5 2 7

Mourning rituals		- Not allowed to call people - Do not go to church for 3-6 months	2 1
	Importance of wearing black clothing	Not important Important	3 3
	Rules are given to children after the death of their father	- They are not allowed to have sex - Shave hair - Accused of killing their husbands - Assaulted physically	2 4 2 7
	Challenges/ Experience of widows when mourning	-They mourn for 12 months	1
	The mourning period for Tsonga widows	-Must mourn 12 months -Must wear work uniform and put her at the back	2 4
	The mourning period for employed widows	- They mourn for 6 months (men)	7
	Mourning process/ period for other cultures	- They mourn for few months/one month - They mourn for 12 months	7 1
	Mourning period and process for men	- They do not mourn	2
	Origin/ development of mourning rules and rituals	- Do not know - By ancestors - By men - By older women - Grandparents	4 0 3 6 1
	Is it allowed to end the mourning period early?	- Yes - No	1 7
	Challenges faced by widows who didn't follow/ obey the rules or Implications of not mourning traditional way	-they will <i>Khuma</i> and die	3
	Do you know people who suffered/ died from	- Yes - No	4 2

Relationship involvement	View on Tsonga widow who choose to mourn differently	<ul style="list-style-type: none"> - They should mourn the traditional way - Choose their own way of mourning 	5 6	
	Rights to refuse to mourn traditionally	<ul style="list-style-type: none"> - No - Yes 	1 3 3 3 1	
	Mourning activity preference			
	Widows view of church and traditional or church way of mourning	<ul style="list-style-type: none"> - Church way good - Traditional way good - Mourn, then go to church 	1 5 1	
	Church support	<ul style="list-style-type: none"> - Important - Not important 	2 1	
	Finding a partner before the mourning period ends	<ul style="list-style-type: none"> - Not allowed - Allowed 	3 3	
	Widows Involvement in an intimate relationship before the mourning period ends	<ul style="list-style-type: none"> - They are allowed - Not allowed 	2 1	
	Men involvement in an intimate relationship	<ul style="list-style-type: none"> - No impact on their health - They can remove mourning scarf, have sex, and wore 	3 2	
	End of the mourning period	Unveiling ceremony/rituals performed	<ul style="list-style-type: none"> - Make or buy African beer 	2
			<ul style="list-style-type: none"> - Unveiling of tombstone 	3
<ul style="list-style-type: none"> - Burn widows mourning clothes 			1	
<ul style="list-style-type: none"> - Give widows mourning clothes to grandparents - Give her new clothing - Family pick a man to cleanse the widow - Widows chose a man to cleanse them - Use <i>muti</i> to cleanse the widow 			5 7 4 0 3	
Widows permission to remarry		<ul style="list-style-type: none"> - Family chooses a husband for you 	3	
		<ul style="list-style-type: none"> - Chose your own husband 	4	

6.7 THEMATIC ANALYSIS

Thematic analysis can be defined as a qualitative analysis that is used in empirical studies. It is the process of identifying patterns within qualitative data. Alhojailan (2012) points out that this type of analysis can be used for most studies that seek to discover interpretations. For Alhojailan (2012) thematic analysis provides a systematic element to data analysis. This type of analysis allows the researcher an opportunity to associate an analysis of the frequency of a theme with one of the entire contents.

As captured in Namey et al. (2008:138),

Thematic moves beyond counting explicit words or phrases and focuses on identifying and describing both implicit and explicit ideas. Codes developed for ideas or themes are then applied or linked to raw data as summary markers for later analysis, which may include comparing the relative frequencies of themes or topics within a data set, looking for code co-occurrence, or graphically displaying code relationships.

By using this method of analysing data allows the researcher to compare categories of themes and concepts with data from the ground. The goal of thematic analysis is to identify themes such as patterns in the data that are important or interesting. These themes can be used to address addresses the research or say something about an issue. For this research study, the thematic analysis focused on the data collected from the widows themselves and thereby made sense of the themes.

6.8 Themes from individual interviews and focus group

The researcher identified the following themes: patriarchy, exclusion/inclusion, rites and rituals, clean/unclean, ritual space and church and culture. These themes were found after looking at the data in both interviews, the focus group, and the individual interviews.

6.8.1 Patriarchy

Most of the participants shared the rules that they were given during their mourning period, which limited not only their movements but also how they should express themselves or behave as widows. According to one of the participants, Pam:

“When most of these rituals were done naked so there are only elder women,” Tinyiko narrated how she had to jump over a fire in front of *older women, saying “I had to pick up all the chicken bones after everyone was done eating and throw them away”, that was the widow’s duty. Then she also added “I had to jump in the water while calling my husband and I did exactly that and I shouted my husband’s name”. They then asked me to jump over a big fire and Nstako said: “They also gave me an egg told me to put in between my thighs and to break it using my thighs.” These mourning rituals are done by only widows and are oppressing to women.”*

Some women chose to do all the mourning rituals because it is expected of them as Tsonga widows. Most of the widows did not experience these rituals as oppressive but as something which is part of their culture which they must do. The researcher however looks at this as an outsider and finds that these rituals are oppressive and are part of the larger system of patriarchy. This also answers Osmer’s (2008:8) question “What is going on?” The researcher gathered from the interviews that some choose to do it to prove to their in-laws how much they loved their husbands. It is also believed that widows’ black clothes are a sign of identification for men to see that a woman is in mourning; therefore, men will stay away from these widows, as it is believed that any man who has sex with a widow becomes unclean and might die. A man is not expected to wait twelve months before he can have sex again or become involved in another relationship. If a man does not have any relationship after the death of his wife, serious concerns arise in the family, and this is considered to be a big problem.

Durojaye (2013:2) argues that for as long as there is gender inequality, discrimination will remain a factor across the world. This is because of the norms about gender and about how women have continued to encounter discrimination practices as a result of religious and cultural practices.

For Durojaye (2013:2), culture greatly contributed to discrimination among women; this is because of cultural practices such as female genital mutilation/cutting, widow cleansing, son preference, and others are not only demeaning of women but also perpetuate gender inequality. These practices are still a concern in African countries where men and women are treated differently in the name of culture, and in the process, women are discriminated against.

When the participants were informed what the research was about, one of the participants responded:

There are certain rules that a widow must follow. It is like when a woman is about to get married. Elders sit with her and tell her how she is expected to behave as a wife, some do not do this anymore hence there are lots of divorce happening today among our black people because we refuse to listen to our own culture. Thank you very much, Reverend, for allowing us to express ourselves like that because people look down on us as Tsonga people even our people. It angers me, really it does, women are even walking around naked these things, they don't wear at all. Tell what kind of behaviour that is, things that are only meant to be seen at night and by your husband only are now seen by the public (Kokwana Sithole).

This is the case for some women in Africa: they should not question culture and tradition but should do as they are told. Women remain silent in the name of respecting the culture and their in-laws.

When the respondents were asked if the men also mourn, these were the responses:

“Let us not lie, let us be honest, no, they don’t mourn” (Thandi).

“Let me tell you the truth, I once saw, there was a young man who lost his wife, they did a ritual for him immediately after his wife’s death so he can move on. They even encouraged him to find another wife after two months, saying it is not good for a man to be alone. That is the reason I sometimes do not understand these mourning things, it’s confusing” (Cathy).

“Mourning is for women, not men” (Stella).

Kurgat (2009:95) sees African Christian theology as the scientific study of the embodiment of the Christian faith community. Kurgat goes on to say that such Christian faith communities should also include the bible with African heritage; which encompasses and embrace the African way of doing things and an African view on the way of life. Kurgat (2009:95) indicates that women themselves are the gatekeepers of widowhood rites lend credence to their deep appreciation of the importance of the rites to be the overall well-being of the widow. As this research is mainly on African widows and the attempt to develop a liturgy that will pastorally care for them, it is important to keep Kurgat in mind in order to help these African widows. In the Tsonga and other African cultures, Kurgat’s observation is correct; most of the rituals these widows have to perform are done by other women to the widows.

Tsonga widows are expected to go and jump a burning fire over a burning fire in the bush as part of mourning. Other women set this fire, there are no men present to watch these practices, only women and some said they were shouted at by female elders when jumping over the fire. Another example is widows going to bathe in a river very early in the morning before their mourning period ends.

They are woken up early in the morning by other women, taken to the river by other women and bathed there by other women as well. These women who ensure widows do the rituals the right way do not see it as wrong, as it has been done for years, it is not seen as any form of abuse or oppression but as a cultural practice that has never harmed anyone. It is thus also women who participate in upholding forms of patriarchy through rituals. Okin (1998:32) suggests that we need to look at specific human rights that can help with regard to women in cultural practices. When those rights are identified, they should be used as an act and a method to stop gender-related wrongs. Okin (1998:36) further argues this is not just a concern for a specific country but that in many countries, a woman's most dangerous environment is not always on the streets but is the home she lives in. So, for one to promote women's rights that are part of human rights, one must be prepared to be involved in making a change in areas of life usually considered to be private.

The issue around women's human rights and cultural practices remains a debate among ministers in the EPCSA and even among scholars. To affirm this, Baker (1997:5) argues that this relates to "anthropological critiques of cultural relativism and this has been happening since the infusion of postmodern thought into debate revolve around universalism and human nature." For Baker (1997:5), culture and nature are not mutually exclusive Baker (1997:5) also argues that diversity is not infinite, even though it is dramatic. According to Baker (1997:5), all human groups, regardless of how diverse, always comprise common humanity constituted by universal biological and social characteristics in all human beings. Idial (2012) gave a few examples of practices he has found to be dehumanising that African women had to undergo as widows: They were made to drink water used to wash the deceased husband's body and they are also made to sleep with the corpse of their husband. In some cases, across the world, widows are blamed and accused of being witches who killed their husbands, they are considered bad omens and some widows' assets are disposed of, including their households, and they are left homeless. These views among others have created great debate among scholars and also among churches on the type of rituals that others might consider to be dehumanising womanhood, while others view it as a way to protect the widows from 'bad luck'.

6.8.2 Exclusion/Inclusion

Wearing black clothes while mourning is an African cultural custom which suggests the emotional state that the widow has for the deceased husband, the widows further highlight the fact that in spite of the emotional strain attained through the mourning process they still need to do this (Ndlovu, 2013:38).

The above findings by Ndlovu (2013) were found to be true among the participants in this study. The theme “exclusion/inclusion” came from the participants when they shared the rules and expectations that were given to them as widows. *“There are rules that we are given as widows, these rules are too heavy, some of them we cannot tell you. If a widow fails to do all the rituals, she will suffer a lot in life, a lot”* (Kokwana Sithole).

When the researcher asked the participants, what was the reason behind them wearing black clothes for a year, one of the participants argued that *“It shows that you are hurt by the death of your husband”* (Stella).

Manala (2015:2) saw in his research on three congregations in some Pretoria townships that widows would sit in the back pew during sermons and that the mourning period would be between six to twelve months depending on the different cultural requirements. This is supported by several of the respondents: *“Yes, you then wear black clothes for full twelve months, at the end of the period a ceremony is done to end the mourning period, she then can wear any clothes of her choice”* (Stella).

The assumption is that this will bring bad luck upon yourself: *“It is not allowed. You will bring bad luck to yourself and these you get in contact with, it is like greeting someone, during your twelve months mourning period you are not allowed to shake people’s hands when you greet them”* (Maria). *“I have also seen in some culture, not ours, on the day of the burial; the widow is not allowed to wear shoes and is covered with a big blanket throughout the funeral”* (Reagan).

According to Douglas (1966:12), the term “taboo” “referred to that which does not fit unto a system or norms of accepted categories according to society: that which is anomalous, between one category and another, is taboo.” This definition would also be a fit description of what the participants defined as ‘*Khuma*’. When the researcher proceeded to ask the question of what ‘*Khuma*’ is, as many of the respondents were discussing it: “It’s when you see your body changing, you lose weight, your skin becomes dry, some might even think you are HIV positive, but it is not, it is what happens to you when you fail to respect the mourning period or to a man who has sex with a widow before the end of her mourning period. Some even get fat, if not treated by a traditional healer that deals with such, the person might die.” *“Your mind will also reverse back to your childhood, you will start to think like a child, talks like a child and reason like a child”* (Kokwana Sithole).

According to research done by Makgahlela and Sodi (2016:542) in Limpopo among the Northern Sotho people, when one has sex with a widow, he will suffer from what the Sotho people call ‘*Makgoma*’. *Makgoma* is *Makhuma* in Tsonga as already mentioned a few times in this study. Sodi (2016) does not only describe this hypothesis, but other people also confirmed such things do exist. According to Davies (1997:1), when someone dies, the people close to the late pose a challenge to societal orders.

Mourning widows have been informed that a whole range of bad luck will fall upon them if they do not abide by the rules that are in place: *“If you have sex with this man before the end of your mourning period, there will never be happy in that union, you will start acting like a mad person, your legs will be swollen up, the man will start coughing, his skin becomes very dry, he can either gain lots of weight or lose lots of weight, doctors will not be able to see what is wrong with him, he will die. Sometimes these men die because they are too embarrassed to tell people they have slept with a widow so that a Sangoma can be identified to cure them before it’s too late”* (Cathy).

Dutton (1997:43) argues that the taboo is liminal because it is between two clear structured categories, yet it does not fit into either. According to Dutton (1997:44), death changes things; it challenges structure because it essentially brings the borders of life and the boundaries between this world and the possible next world in question. Douglas (1966;1) argues that “ritual recognizes the potency of disordered, that in that disorder of

the mind, in dreams, faints and frenzies, ritual expects to find power and truths which cannot be reached by conscious effort.”

You do not set your own rules as a widow, these rituals and rites have been done for years and no one died from them, what makes them so special, it is such a shame that women want to control themselves instead of doing things the right way. That is why sometimes we say mothers-in-law are bad when it is them doing of the makoti that is just shameful and the makoti wanting to do as she pleases (Kokwana Sithole).

It is evident that the rituals have been passed from one generation to the other and no one has ever questioned these rituals.

One of the respondents argued that they have a problem with having to wear black clothes as it impeded on their way of life and they were discriminated against because some community members held negative views on mourning widows:

According to me, I don't think it is important to wear black clothes anymore, you can mourn in your heart, I don't have a problem with all these mourning rituals, I have a problem with the lack of clothes, it is difficult because sometimes when you get in a taxi you are given certain looks, they become uncomfortable, they don't even want you to sit next to them, because people have certain beliefs about widows, why cannot one be a widow without informing the whole world that you are one by wearing black clothes, for me that is the most difficult part about being a Tsonga widow. People see you as bad luck that can easily rub people not just people you know, strangers as well. Some taxi drivers do not even stop for you, some will tell you straight 'I don't want widows in my taxi' (Reagan).

Furthermore, other respondents argued that: *“They don't want bad luck inside their taxi, some even if they allow you in their taxi, they will tell you to sit at the back seat, they make you feel like you did something wrong, do you understand? So, what if there are already people in the back seats, then you have to wait for the next taxi” (Cathy).*

This is another perspective on the mourning process: *“To mourn the right way is the correct way and it protects you as a widow, this new belief of mourning with your heart I do not support it as men will approach you everywhere you go, and that is not right. Do all the rituals and rites for just twelve months, twelve months is not such a long time, then you can do whatever you want to do after that, with whoever you want to do it with”* (Maria).

6.8.3 Graduation

A year after laying someone to rest, the unveiling of the tombstone takes place, which also means the end of the mourning period for the widow. This can be seen as some form of graduation for the widows; they graduate from their twelve months of mourning and wearing black clothes. They are given new clothes to wear and showered with gifts. The theme of graduation came from some of the participants' responses:

Cathy: *“Yes, they do, a Sangoma is there to help with these rituals on the final day of the mourning, and so I am not sure if a minister and a Sangoma can ever work together because they are worlds apart. The Sangoma usually joins the family the night before the unveiling ceremony where he calls upon the late husband and informs him that we are now setting your wife free; she has come to the end of her mourning period; the ancestors are also informed that we are setting your daughter-in-law free.”*

According to Sarah, who was one of the participants, at the end of the mourning period they were given ‘muti’ to put in their food to eat to cleanse them, followed by a big ceremony where the public was invited, a cow was slaughtered, the widows were showered with gifts, traditional beer was also made and unveiling of the tombstone was done. This is common among African cultures. In African communities, the funeral and the unveiling of the tombstone plays a significant cultural, and this acts as an achieving closure for the family.

The graduation is clearly the transitional part of the end of the rite of passage. According to Brown (1980:12), the process of cleansing the bereaved family through African traditional rituals or traditional purification rituals is not something new in African societies. These traditional purification rituals are very common and occur in most African societies; the purpose for those rituals has always been to cleanse or purify the bereaved subsequent to the pollution/contamination associated with death.

Makgahlela (2016:39) states that purification rites are rituals that have a significant impact if they are performed accordingly and by those who believe in them. These rituals are meant to secure blessing, purification, protection, and prosperity.

“Do all the rituals and rites for just twelve months, twelve months is not such a long time, then you can do whatever you want to do after that, with whoever you want to do it with” (Maria).

Nwoye (2000:60) argues that for Africans, grief is defined as the patterned ways invented in traditional communities that these kinds of grieving are meant for the successful healing of the psychological wounds and pain of the bereaved persons. Makgahlela to (2016:50) argues that such rituals help the bereaved to not only understand but also to accept the grief work in their African context. Some of the participants took pride in having mourned for their husbands the way they did. The end of the mourning period celebration can be seen as some form of graduation for them, graduating from widowhood, back into the world.

According to Makgahlela (2016:227), during the official cleansing ceremony, which the research in this study and identified as “graduation”, family members and the community members are then invited to witness and celebrate the end of mourning. According to Letsosa and Sementa (2011:), at the end of the mourning period ceremony, the black mourning clothes that the widow wore for a year is either to be burnt or thrown away. The end of the mourning can be interpreted as a celebration or graduation of the widow.

The possibility of *Ku Khuma* is over, the family is excited that they will not suffer from any bad luck. The bereaved widow will be showered with gifts and new clothes from relatives and friends.

6.8.4 Clean/Unclean

Khuma or *makhuma* was mentioned throughout the interviews one participant agreed that if you were told not to do something as a widow it was for your own protection. “It is not allowed; you will bring bad luck to yourself and these you get in contact with, it is like greeting something, during your twelve months mourning period you are not allowed to shake people’s hands when you greet them”, just to mention a rule she shared. This is an example of clean and unclean. According to Douglas (1966:9), this is a system of categories through which the African world can be understood through the notion of the “clean and the unclean”.

Douglas (1996:99) argues that the spiritual powers that unleash human action can be divided into two classes: internal and external, according to Douglas (1966:99), the first one resides within the psyche of the agent such as evil eye, witchcraft, gifts of vision or prophecy. The second one he (1996:99) suggests is an external symbol that acts as an agent that consciously work such as spells, blessings, curses, charms, formulation, and invocations. Throughout the mourning periods, there were items that were only used by the widows and could not be used by anyone else, for example the cups they used to drink from were either thrown away or burnt; even the mat they sat on during the mourning period must be burnt because if children can sit on it, it will bring bad luck to them. Some respondents felt it was a disgrace how some widows have no respect: “they do not even wait for twelve months, they are wearing bright colours and moving up and down in church, singing, dancing and shouting, what a disgrace.”

When asked to explain what *Khuma* was, one of the respondents compared it to being HIV positive. “It is when you see your body changing, you lose weight, your skin becomes dies, some might even think you are HIV positive but it is not, it is what happens to you when you fail to respect the mourning period or to a man who has sex with a widow before the end of her mourning period. Some even get fat, if not treated

by a traditional healer that deals with such, the person might die” (Thandi). She also argued that *makhuma* cannot be cured at the hospital with Western medicine, but rather the African way but with a traditional doctor with the gift to cure it, as it is not all African doctors that can heal *makhuma*.

To better her understanding, the researcher asked what would happen if a widow during her twelve months mourning period met someone and fell in love and had sex with him; what would be the implications? The respondent replied: “That is a disgrace; she would have failed to obey the rules given to her as a widow by her elders and endanger the life of her lover.”

Kokwana Sithole added to the *argument*: “*If a man really loves you, he will wait until the mourning period is over, he cannot do as he pleases, and after the mourning period he must come to your in-laws and ask their permission to be with you, and he must give them a certain amount of money as a token of appreciation for you. The in-laws have the right to refuse to let you be with this man.*”

According to another respondent, “*If you have sex with this man before your mourning period has ended, there will never be happiness in that union. You will start acting like a mad person, your legs will be swollen up, the man will start coughing, his skin becomes very dry, he can either gain lots of weight or lose lots of weight, doctors will not be able to see what is wrong with him, he will die. Sometimes these men die because they are too embarrassed to tell people they have slept with a widow so that a Sangoma can be identified to cure them before it’s too late*” (Cathy).

According to Makgahlela (2016:217), bereavement and death are closely connected with *Makgoma*. *Makgoma* arises out of the bereaved when a widow fails to undergo the traditional prescribed way of mourning the death of her husband. This includes defying tradition by engaging in sexual intercourse before the end of the mourning period, although in other societies, there are Christians who are no longer practising such thing. However, their rights are being suppressed by those advocating for their cultural practices.

6.8.5 Ritual space

This theme came from the widows' narration of how they were informed of their husbands' deaths. When respondents were asked who informs the wife that the husband has passed on, one of the respondents replied that a relative is responsible for informing the wife that the husband has passed on: *"Oh, it's my relative's responsibility to inform me, they come to inform me that my husband is no more"* (Kokwana Sithole).

Further probing as to what happens before being informed about the passing on of the husband clearly illustrates that there is a mattress that the widow is supposed to sit on: *"Yes, because I become powerless, immediately they carry me to the room and put me on the mattress and cover me with a blanket. They remove everything in the room and put the mattress on the floor and I sit on it"* (Kokwana Sithole). The widow is then accompanied by a fellow widow on the mattress: *"You're a neighbour who has also lost her husband."* (Kokwana Sithole). Only a widow is allowed to sit on the mattress as it is considered taboo for a non-widow to sit on the mattress: *"Yes, it is taboo, she will bring bad luck upon herself if she sits there but today's generation think they know everything, they just go there and sit and disrespect their culture and disrespect the dead and their in-laws. I don't know what is wrong with women these days"* (Kokwana Sithole).

The mattress, of course, refers to ritual space. The blanket and covering are clearly a stripping away of one's own identity (wife); this is done so that a new identity can take place, for which a liminal space is needed in a community's situation. She is part of society and is now made part of a community with fellow widows. According to Huffman (2014:5), "human groups in all parts of the world divide their spatial environment into discrete categories where only a limited range of culturally related activities are permitted." The mattress is part of the mourning space for the participants, it is a place where they sit while waiting for their husbands to be buried.

6.8.6 Church and culture

There are different rites and rituals conducted before the husband is buried and after he has been buried, leading up to the time of the cleansing ceremony. When the interviewer asked whether there is a way that Christianity and Africanism can come together and complement each other, the respondents argued as follows: *“I think the church must give the family their space because if the church is there, the family will not be free to perform their rituals and some of these rituals are not for public eyes, even some of the family members will not be aware of it until they are widows themselves, that’s how things are done”* (Cathy).

“When you do not mourn for your husband the right way, you are weak; you lose your dignity as a woman, as a Tsonga woman, as a widow. It has been like this for years, I know it is hard for some modern widows today, but we cannot run away from it, it is our tradition as Tsonga” (Reagan).

Further probing also revealed: *“A Sangoma is there to help with these rituals on the final day of the mourning, and so I am not sure if a minister and a Sangoma can ever work together because they are worlds apart. The Sangoma usually joins the family the night before the unveiling ceremony where he calls upon the late husband and informs him that we are now setting your wife free she has come to the end of her mourning period; the ancestors are also informed that we are setting your daughter- in-law free”* (Cathy).

“Yes, you do not go to church for three to six months, no she does not go to church at all. You cannot be around people during these months” (Kokwana Sithole).

When the researcher asked her, what would happen if she went to church before the said period, the respondent replied: *“My daughter, you cannot ask that question because one cannot go to church at all, it is not allowed at all, no, not at all.”* Furthermore, having to wear black clothes has restrictions as to where you go and sit:

“You do not even go to church for three months after the death of your husband, sometimes six months” (Kokwana Sithole). Furthermore, other respondents argue that “You do not go to church at all” (Maria).

The Tsonga people have a unique way of mourning their husbands. Wearing black attire is the most common ritual amongst mourning widows: *“Yes, I lost my husband in 1982 in May while I was pregnant with my first baby. I gave birth to this baby in June. I also practised the traditional Tsonga mourning rituals by wearing the required black ‘Nceka’ (Tsonga Kanga) with a lining of white beads (Vuhlalu)”* (Sarah).

Mourning practices are not set by the widows for themselves. “You do not set your own rules as a widow, these rituals and rites have been done for years and no one died from them, what makes them so special, it is such a shame that women want to control themselves inside of doing things the right way.” According to Douglas (1966:40), in the viewpoint of the public, culture and values of a particular community mediates the experiences of individuals. By doing so, it offers the following: some basic categories, a positive arrangement in which ideas and values are neatly ordered within that culture.

According to Grimes (2010:12), “ritual criticism is value-laden but not merely personal, because it is not always a personal decision, in a much at it is contextualised in its approach and because it sometimes appeals to traditions, principles, or theories for its validation.” The participants all experienced widowhood and had to go through mourning rituals that were designed for them by their in-laws. Every widow narrated the experience differently; they went through different rituals although there were some similarities. Not all Tsonga widows go through the same cultural rituals, and it would be an injustice for one to read this study and conclude that all Tsonga widows or African widows are going through the rituals documented in this study. Even some of the older widows performed the rituals simply because it was a custom that had to be followed but did not say what justified the performance of the rituals. The older widows are not pleased with all these changes and feel that restoration of the ritual to the original form is essential but do not discuss the implication for not doing so. Part of the role of the mourning rituals seems to be to take a widow to the point of accepting her loss.

Mourning rituals of the Tsonga seems to play a positive role reducing pain and sorrow of the bereaved widow, especially for widows who feel positively strong about these rituals.

Some widows go through these rituals because they are scared of what might happen if they do not do them. One respondent says: *“There are rules that we are given as widows, these rules are too heavy, some of them we cannot tell you. If a widow fails to do all the rituals, she will suffer a lot in life, a lot”* (Kokwana). This belief is true for many of the participants.

According to Makatu (2008), death harms the lives of the people left behind. Makatu (2008) argues that these rituals are culturally considered to have therapeutic value because they were designed to assist the griever in moving on with her life and not meant to harm her in any way. For Van der Hart (1983:12) mourning rituals act as a healing tool, mourning rituals are meant for healing, continuity, and balance of life after death. Of course, the griever must believe that there is some meaning in them in order for them to work. Anderson (1993) argues that even though churches such as the Pentecostal churches prohibit the congregation from partaking in traditional bereavement rituals, which often create a debate between culture and church in most churches in Africa today, the present study has discovered that there are some “born-again Christians” who either mourn the traditional way or both the traditional and Christian (Western) ways of mourning. This study has proven this to be true also for the EPCSA, where widows participate in either or both the traditional ways of mourning.

6.9 Conclusion

This chapter described the participants, both from individual interviews and the focus group. Full transcripts were not given but instead referred to as the appendixes to this study. The researcher, after reading the transcripts, decided to use Python to interpret all transcripts for the individual group. Python first started with identifying the individual participants. The researcher used pseudonyms to identify the participants. The programme then identifies words and phrases that were not part of the main research or conversation in the transcripts. Python was then requested to identify the most common

words used by the researcher in each interview. Python then did a data interpretation of all the individual interviews together by drawing a graph that identified the most common words used by the researcher in all interviews combined. It also identified all the common words used by the participants combined and this was done through a graph. After all the individual interviews, were interpreted the researcher then moved to pick the most common practices among all the participants and discussed the common phrases that were identified.

The data interpretation was done using the coding method. This was done in the form of a table. The table consists of a column for themes, categories and responses from the focus group, and the last column looked at the frequencies of the responses. This was followed by themes identified from the table. The theme chosen was discussed, followed by this conclusion. Despite the fact that some participants did not believe in traditional mourning rituals, they did go through all the traditional mourning rituals. This was done as a way of respecting their in-laws and the memory of their late husbands. This study has revealed that changes are taking place in the way the rituals are conducted. This change may be inevitable as younger people begin to see through the rituals and question the validity of some of the aspects of the practices, especially those they see and deem as unfair and discriminating against women.

According to Manyedi, Koen, & Greeff (2003:78), when a woman loses her husband and she becomes a widow, it is then expected of her to maintain not only her own reputation but that of her family as well by respecting the traditional beliefs. She is expected to do so by means of observing the rules of mourning as a widow, display good behaviour in respect of her late husband and his family. Therefore, some widows followed these rituals without asking about the significance of them as a way to maintain the dignity of the family. The participants all experienced widowhood and had to go through mourning rituals that were designed for them by their in-laws and the culture and were passed on generation to generation. Every widow narrated their experience differently; they were all Tsonga widows but went through different rituals; however, there were some similarities.

The next chapter, which is the final chapter of this study, will evaluate this study, discuss

the limitations, discuss the findings, and finally discuss the liturgical inculturation of Tsonga widows' mourning rituals. The chapter will then conclude with recommendations for future study and then conclude the study.

Chapter Seven: Discussion, findings, and recommendations

7.1 Introduction

All the chapters of this study attempted to reach its aims and objectives. Baloyi (2017:4) argues that it is not fair for certain cultural practices to be protected and promoted as part of peoples' heritage while humans themselves are suffering under them. Therefore, theology should aim at the humanising of humanity, irrespective of culture. In this chapter, the researcher will summarise her study and her findings and also provide a summary to each chapter in this study. This chapter will also conclude by helping develop a model of liturgical inculturation for Tsonga widows during their mourning period as members of the EPCSA. The following chapters were set out as follows:

Chapter 1 – Introduction: This chapter introduced the study, and the background to the research was discussed: a brief introduction to Tsonga widows. It also discussed the methodology that was being used to collect data for this study. The chapter furthermore outlined the aims of the study, the objectives thereof, the research problem as well as the relevance and reverence of this study.

Chapter 2 – Method and theory: Chapter two discussed the methods and theory of the study. It also discussed different definitions of Practical Theology. Taking into consideration the different definitions of Practical Theology, the researcher argued why she thinks her study falls within the discipline of Practical Theology. Definitions of terms used were provided, such as widowhood, grieving and mourning. The main insight of this chapter was the relevance of the study and to argue why it falls within the Practical Theology discipline.

Chapter 3 – Research methodology: Chapter three gave a background on Christianity in sub-Saharan Africa and its beliefs. The chapter then considered the qualitative method, which is the main approach for this study. Potential risks, ethical concerns and benefits of the study were also identified. The research found this to be relatable because this also compared the study to other African religious beliefs in sub-Saharan Africa.

Chapter 4 – Christianity in sub-Saharan Africa: conflict between Christianity and African practices; this chapter gave a view of what African Christianity in sub-Saharan Africa is. The contribution of the AICs to African religion was also described, as well as the beliefs and traditions of the Tsonga people, especially those regarding women in the Ka-Mhinga area. These practices are influences in the beliefs and tradition of the Tsonga tribe.

Chapter 5 – *Ubuntu* and mourning practices in the Tsonga culture: Chapter five discussed *ubuntu* and mourning practices in the Tsonga culture. The chapter first discussed the Tsonga tradition and beliefs, then *ubuntu* in the Tsonga culture. This chapter further discussed the mourning process of bereavement in Tsonga culture through analysing the mourning practices of Tsonga widows, such as death rituals, black mourning garments, the unveiling of the tombstone and what it means for the Tsonga people. This chapter occupied an essential role in the study as it gave the researcher a view on the Tsonga culture and beliefs before collecting data with limited knowledge on the culture of her study, as well as a background of the process of bereavement in Tsonga culture, grieving and mourning, black mourning garments, mourning rituals and practices, and concluded by discussing the unveiling of the tombstone that normally takes place at the end of the mourning period, which is twelve months from the date of burial.

Chapter 6 – Empirical data: Tsonga widows' mourning rituals: Chapter six was the heart of this study; this was the empirical chapter and collected data by means of a qualitative study. Collected data were described, analysed, and interpreted. The main insight of the chapter was to present and discuss the interviews, which provided information on the experiences shared by Tsonga widows.

This consisted of individual interviews and the focus group. The participants shared their experiences with the researcher and how they felt about mourning rituals and the church during the mourning period. Chapter seven interpreted the data collected, identified themes from the data collected and concluded by developing a liturgy inculturated for Tsonga widows in the EPCSA as discussed above.

7.2 Evaluation of the study

According to Ndlovu (2013:99), “spiritual healing refers to wholeness and a comprehensive understanding of the concept of the soul. It includes embodied life as experienced within the presence of God, as well as within a cultural system and a particular network of relationships. “The research question for this study was to develop an inculturation praxis theory for the EPCSA that aimed at assisting widows in their mourning. The objects as stated in chapter 1:1.5.1 were carried out throughout the study. The voices of the widows were summarised in this chapter and also attached as appendixes. The six participants shared their experiences as Tsonga widows who mourned for their husbands traditionally for twelve months. The focus group gave collective experiences shared by widows. These experiences helped with developing a liturgical inculturation theory for Tsonga mourning rituals in EPCSA.

7.3 Limitations of the study

There are eleven official languages in South Africa namely: Zulu, English, Afrikaans, Xhosa, Ndebele, Northern Sotho, Sotho, Swazi, Tsonga, and Venda. There is little literature on Tsonga culture. This might be because they are a minority group in the country. Most of the information gathered with regard to Tsonga widows and mourning rituals were based on word of mouth and empirical research. This was influenced by the belief that certain information about widowhood cannot be shared with anyone who has not experienced widowhood, as it is taboo and might bring bad luck to the one being told. Some, regard writing it down as a sign of disrespect or undermining the culture and beliefs of the Tsonga people. This might anger the ancestors. Others feel committing it to writing might be a waste for them or opening a debate or criticism by Westerners who know nothing about the culture and its practices.

There are Tsonga people living all over South Africa; it would be impossible to interview every Tsonga widow in this country. The researcher limited her research to Tsongas in Limpopo and in a small village. She interviewed six participants and one focus group. The interpretation of data is based on the collected data from participants. Her interpretation is not aimed at disrespecting the culture of *Vatsonga* people nor is it aimed at disrespecting their values, principles, and traditions. The researcher acknowledged the importance of traditional values and practices to her participants and respects their willingness to share that with her. The researcher omitted some information at the request of some of her participants because of the sensitive nature of the topic and traditions. Traditionally Tsonga widows are not allowed to share these experiences with anyone who has never experienced it is taboo.

7.4 Findings of the study

While some participants of this research did not believe in these mourning rituals, they performed them anyway. They practised these rituals because that is what was expected of them from their in-laws. There are widows who went through the mourning rituals and take pride in having gone through them. However, the views of those who do not want to mourn their husbands in this manner must also be respected, even if they did not perceive and appreciate the importance of the mourning rituals.

This study looked at the Tsonga cultural practices performed by widows during their twelve months' mourning period. The study limited itself to the Limpopo province in a small village called Ka-Mhinga, and the empirical chapter only included participants who were at the time of the interview members of the EPCSA. Chapter one introduced the study, giving a background to the study and also a little background on the EPCSA.. In this chapter, the researcher also identified her research statement and her research questions. The aims and objectives of the study were also listed in this chapter. This chapter aimed at giving a short but clear summary of the research.

Even some of the older widows performed these rituals simply because it was a custom that had to be followed but did not say what justified the practice of the rituals. The older widows are not pleased with all these changes and feel that restoration of the ritual to the original form is essential, but do not discuss implications for not doing so. Part of the purpose of the mourning rituals seems to be to help a widow to the point of acceptance of her loss. Mourning rituals of the Tsonga people appear to play some role in minimising and perhaps even healing the pain and sorrow of the widow, especially among those who believe in the therapeutic value of the mourning rituals.

This study has revealed that changes in the way the rituals are conducted are taking place. This change may be inevitable as younger people begin to see through the rituals and question the validity of some of the aspects of the practices, especially those they see and deem as unfair and discriminating against women. Some widows admitted to having followed the rules they were given even though they did not believe in this particular aspect of culture for the sake of maintaining the family dignity.

Ewelukwa (2012:484) argues that widows have continued to suffer in most African societies in the name of culture. He refers to this kind of suffering as the multiplicity of cultures and the gendered nature of existing cultures that have prevented effective reformed and spirited advocacy for change (2012:484). If these sacraments are done to indicate love and respect towards a late husband, the question needs to be asked, what is it that a man does to prove the love and respect of his late wife? According to Oluch and Nyongesa (2013:213), “traditional cultural practices reflect values and beliefs held by members of that particular community for a period often spanning generations.” Baloyi (2015:253) in his own study argues that Tsonga widows still face endless struggles in the journey of widowhood and culture. Baloyi (2015:253) argues that this is perpetrated by women to women. This resulted in Baloyi’s argument (2015:253) that in the mythological concepts that women construct to oppress other women. Baloyi (2017:3) argues that these widowhood practices were designed to control women, as these rituals came with limitations, it controls women’s bodies and also limits their human rights and their movement.

For Baloyi (2017:2), the most challenging situation for widows is that they are scared to refuse to take part in mourning rituals as they can be mocked in their own communities and by their families and ridiculed by fellow women in public.

The following summaries the findings of Tsonga mourning rituals:

- **Traditional over self**

The participants admitted that they practiced mourning rituals without an understanding of what these rituals meant to them. According Ndlovu (2013:99) says, in respect of the widowhood conditions, and respecting her tradition and culture, the church today must not forget the importance of demonstrating the power of God through healing and ministering hope. Participants were more concerned about observing traditional practices and less about dealing with the emotions of losing their husbands. It is evident from the data analysis that when truth occurs, family and traditional rituals take priority over oneself and one's involvement in the church.

- **Limited knowledge of practices**

The participants had no knowledge of how the mourning rituals originated and their significance. It was evident from the data collected that the widows only learnt of the rituals as they were experiencing them. They were not aware or well informed of how the rituals became.

- **Marriage beyond the grave**

When people get married, they take their vows and vow to stay married until death do them apart. In this study, it was proven that marriage in the Tsonga context goes beyond death. Even after the death of a husband, a wife is still expected to behave

like a daughter-in-law and to respect and observe all the traditional practices of that family. In African culture marriage is not just between husband and a wife, it is also between the two families and it is not dissolved by death. The researcher will now move to liturgical inculturation of Tsonga widows' mourning rituals, in attempt to developing an inculturation praxis theory.

7.5 Liturgical inculturation of Tsonga widows' mourning rituals

According to Wepener & Meyer (2011:6), the concept of liturgical inculturation includes a critical-reciprocal interaction or enrichment, For Wepener & Meyer (2011:6) the critical-relationship between cult/liturgy and culture comes into being, namely an inculturation liturgy. There is a relationship between the EPCSA and cultural beliefs; it is not a close relationship but rather a relationship of respect, allowing the church to do its part and the church giving the family time to practice or do their part during the funeral and mourning period. This might be misinterpreted as "silence" by the church during the time these widows need them the most, especially for those widows who wish not to practice the cultural mourning rituals but are afraid to refuse because they have no one to support them with regard to that decision. There is a huge difference in the way men and women mourn for their spouses in the Tsonga culture. Women are expected to cry and mourn for their husbands, while men are expected to be men ('men do not cry') about it and move on.

In the EPCSA, there is no specialised ministry training or courses that enable its ministers to respond liturgically to mourning rituals for Tsonga women, and this remains a challenge for this church. While some ministers believe that the families wish to practice cultural rituals and that it remains the decision of the family and the church should respect that. Others however feel that a person cannot be a member of the church and practice cultural beliefs. This also creates problems among ministers and their members as there are different views among their ministers. In some AICs, as mentioned in the study above, there are rituals designed by the church for women during their mourning period like sprinkling water at the deceased's house and over the widow.

Mourning is nothing new; there were mourning periods and rituals in the Old Testament. To some, mourning rituals are not acceptable if it is done the African way; it is considered to be unholy. However, both in the Old Testament and Tsonga culture, the family of the deceased are considered unclean for a certain period. These rituals are acceptable to others because they believe it is part of who they are as Tsonga women. Liturgical rituals can be inculturated in the EPCSA to assist widows in their mourning period. The church's liturgy committee should design this liturgy, also considering the findings of this study.

The abovementioned, however, does not just happen on its own; it needs initiative by ministers of the word. Tripp (1992:580) argues that every church has a hierarchy, which is true for that church whether or not they admit the fact. The researcher needs a liturgical praxis theory for the inculturation of widow rituals. Therefore, the researcher will now integrate all her insights into five core themes and then develop them as a basis for the EPCSA in order to develop liturgies for Tsonga widows. Based on data collected, the five core themes are as follows:

7.5.1 Cultural education

The participants did not know where these rituals originated from; this creates not only a lack of understanding of one's traditions but also a lack of understanding of why certain rituals must be performed. There is a certain level of awareness that these rituals were designed to protect the widows from the spirit of their dead husbands. Eze (2015:310-311) argues that individuals within a particular culture may strongly feel that practices and rituals within their own culture are questionable have the right to question that culture, particularly regarding their human rights and dignity without fear of being told they are disrespecting culture by questioning it. The participants shared their experiences as Tsonga widows and how they were told not to question culture. There is a need for cultural education among the Tsonga widows so that they understand their own cultural expectations and reasoning. Baloyi (2017:3) argues that culture should not use humans to shape it and to transform the community at the expense of its people, but that, instead, humans themselves should use culture to identify themselves and ultimately bring change to their communities.

7.5.2 Religious education

There is a need for religious education, not only among the widows but also among ministers in the EPCSA who might be caught between “respecting culture” and religious beliefs. The researcher gathered not only in her empirical chapter but also in her years as a minister in the EPCSA that there is a considerable gap between ministers respecting the culture and cultural beliefs. There is a need for religious education in the EPCSA. According to Rosenblatt and Nkosi (2007:84), “most of the widows carried out a demanding set of mourning rituals for a year of their mourning.” Some widows are expected by their in-laws to take time off for a certain period to be able to give some of these mourning rituals their full attention and also to prove that they are not in a hurry to start their new lives without their husbands. As already mentioned in this study, some widows would withdraw from their church leadership positions during their mourning period as a way of respecting culture, and some would withdraw from the church completely. There needs to be religious education concerning mourning, and this might also help in answering questions such as “do cultural rituals require the absence of religious practices?”

7.5.3 Decision awareness

This theme connects with the above two themes; once the widows are given cultural education and religion education, they should be allowed to decide on how they want to mourn for their husbands. They should have a choice in how and where they want to grieve, without being excluded from the community or the church. George (2012:188) argues that the widow’s relations now customarily become empowered to make decisions concerning how she wants to mourn for her husband. The study of widows reveals the painful position of women as both the defenders and victims of culture. Tsonga widows should be made aware at the beginning that they have a choice on how to mourn for their husbands without fear of influence and fears of being told that they would die if they did not mourn for their husbands in a certain manner.

7.5.4 Worship in mourning

The participants took time away from church for three to six months during their mourning period; this might mean little time or no time to worship with others during their mourning period. The exclusion of widows from worship should be a concern because widows need to be cared for and to find healing through worship. According to Baloyi (2017:2), in his own findings in his research paper, he found that most women who are Christian do not see any benefit in such practices, and the practices have the effect of denigrating widows. This creates a clash between culture and Christian beliefs because there are people who argue that Christianity is not above African culture and that Christian widows should undergo such rituals.

7.5.5 Reconnecting with the church

According to George (2012:188), consequently, the death of a husband dramatically alters a woman's status and leaves her at the mercy of her husband's relatives, who decide what should become of her now that her husband is no more.

This position reveals their agency in perpetuating practices dehumanising to them and in overturning entrenched customary and religious practices. More importantly, the paradoxical position of women calls for deep introspection into how we perceive, understand, and ultimately ascribe value to the practices in a culture outside our own.
(Ewelukwa, 2002:440)

After taking some time away from the church to mourn for their husbands, the participants returned to the church and would immediately be part of the church again. There was no welcome celebration dedicated to them. One might argue that after being away from the church for such a long time, things might have changed, even the leadership of the church might have changed; therefore, when they return to the church, they should be told of such changes and welcomed back so they can slowly reconnect with the church again.

Liturgical inculturation of Tsonga widows' mourning rituals

The EPCSA needs to look at Tsonga widows and care for its widows not only by burying their husbands and unveiling of the tombstone a year after the burial. The EPCSA is led by church elders and ministers; therefore, church elders with cultural education knowledge or interest in doing research on cultural education should be identified. These elders should be given the opportunity to share the knowledge they would have gathered to members of the church. This will not only give future widows awareness about traditional mourning rituals, but also the ministers who are often faced with the challenge of respecting traditions and caring for widows in the way Scripture says.

The same way culturally educated elders would be elected, this should be the way elders dealing with religious education be elected. Elders of the two committees should be given a chance to conduct workshops and awareness concerning cultural education and religious education. The first workshop should be given to ministers in the church before it is presented to members. This would act also as an opportunity for ministers to ask for clarity about the studies or worship. This would also act as a way to prevent confusion among ministers, which often leads to confusion among church members. If the participants are well informed about cultural education and religious education, this will enable them to decide about mourning for their husbands.

As for worship in mourning, the EPCSA should have a workshop for ministers on how to help the widows continue with worship even during their mourning periods. Widows should also be told that they are welcome to worship even during their time of grief. If there are widows who choose to follow the traditional rules that do not allow them to go to church for a certain period during their mourning, then the minister and their elders should develop a worship plan for the widow and bring the worship service into her home with the agreement of the widow.

In reconnecting with the church, empirical research must be prepared on how widows feel about coming back to church after taking some time off the church. This research will help the liturgy committee in the EPCSA know how to make widows feel welcome after being away from church for some time. This requires a great deal of research, time, worship, interviews, and interpretation of the widows' experiences during their time away from the church.

According to Brown (2004:172), we should keep in mind when studying or looking into African rituals that these beliefs of the existence of a spiritual world and belief in things such as physical transformation are not unique to traditional African culture. Brown (2004:159) argues that Western culture says that science is the primary judge of what is tangible and that which cannot be confirmed or otherwise, which is different from African culture with its fantasy or plain superstition because Western culture is supported by science. The concluding remark from the empirical chapter and analysis is that liturgical inculturation for Tsonga widows during their mourning period in the EPCSA is possible through the church having a dialogue with Tsonga traditional rituals, religious education, African theology and widows, and the liturgy committee finding ways on how to care for the widows during their mourning period.

The study was introduced, and the background was given, in addition, method and theories were identified and discussed. The research method was a combination of literature and qualitative research. Christianity in sub-Saharan Africa was discussed in comparison to Tsonga African beliefs. *Ubuntu* was discussed and described in the context of the Tsonga tradition. The empirical chapter narrated the interview and through data analysis themes were found and discussed.

The objectives of the study were met, the mourning ceremonies were explored and administered. The voices of the widows were studied in order to get their perspective on mourning rituals. The existence of *ubuntu* in Tsonga culture during the mourning period for widows was explored. The researcher will now explore multiple platforms where Practical Theology can be involved as widows navigate and journey through this cycle aided by liturgical inculturation.

Fred (21979) argues that “spontaneous planning requires structures that assure it will be done and facilitates the process by which it is done”. The researcher will now develop a praxis theory as promised in her introduction. In order to develop into a new incultured liturgical praxis theory based on a sound inculturation model. Some element of culture can be embraced while others cannot be embraced as they are dehumanising women and putting their health at risk. This is based on the researcher’s interpretation of the data, there are some good traditional rituals. There are some rituals that need to be reconsidered. A praxis theory was developed to create a new incultured praxis for EPCSA by identifying some mourning ritual elements that can be embraced without downgrading widows. However, there are others that should not be embraced because they discriminate Tsonga widows. Thus, liturgical inculturation can happen once EPCSA ministers listen and understand Tsonga mourning rituals and not stand far from widows in an attempt to respect culture and tradition. This can be done by considering one of Osmer’s (2008:4) core tasks of Practical Theology interpretation: “how should we respond?” The researcher has identified the following mourning rituals that might be considered to be harmless:

Developing a liturgical inculturation for Tsonga mourning rituals requires communication; communicate between widows in the church and ministers. The relationship between Christianity and African practices is nothing new in research, however it is a research that EPCSA needs to do with regards to Tsonga mourning rituals. It is through communication that a person expresses him/herself and gives the other person an opportunity to hear them, communication theory. This affirms Steyn and Masango’s (2011:2) theory that Practical Theology cannot be separated from its praxis. According to De Klerk (2016:305), liturgy goes beyond the Sunday service and should provide a platform for communication. Browning (1991:43) suggests a practice-theory-practice, which implies that all Practical Theology must start and end with practice.

Widows should be enabled to become participants; widows should be invited to participate in all church activities including taking part in the body of Christ. This is done by inviting them to Christ’s table. According to Gerkin’s theory, Practical Theology needs to be in the midst of praxis and to be premised by the situation in being part of that midst. A study should be organised on Tsonga mourning rituals and participants and members of the church should have access to what it means to be a widow. This will help members who are uncomfortable touching widows or sitting next to widows even in church.

Liturgical inculturation can be developed through finding meaning in mourning rituals practices and the exclusion of widows in church and society. Wearing black clothes as part of mourning might not bring any physical harm to a widow but it is the treatment that comes with wearing it that causes the exclusion of widows in society. Rules such as talking softly, shaving of hair, and unveiling of the tombstones are harmless to a certain extent. Jumping over a burning fire, not drinking water, cutting of a piece of woman's private parts, breaking of eggs using your legs and sexual cleansing are dehumanising and exposing women to risks such as getting burned by fire, infections from the razer that is used to cut a piece of the private part and risk of being infected or re-infected with HIV/Aids and unwanted pregnancy as a result of sexual cleansing. Ndlovu (2013:95) suggests that a church should embrace the theology of affirmation. This involves dealing with the issue of widowhood where they risk being exposed to HIV/AIDS. According to Nche, Okwuosa, & Nwaoga (2016:2) the idea of inculturation has always been to make Christianity adequately to facts and specifics of other world cultures and that includes African cultures. For Duncan (2014:2) inculturation is an attempt or process to root Christianity in different cultures of the world. Duncan (2014:2) defines inculturation as a process whereby cultural values can be transformed through exposure to the Christian message. According to Khosa (2014:122), cultural knowledge is not the same as intercultural sensitivity, Khosa (2014:122) argues that intercultural competence requires one to increase experience of different coupled with reflectiobn and intergration of insights. Religious education must therefore take place in the EPCSA, this religious education as suggested by Hynn-Sook (2007:3) must incorporate the hermeneutical-praxis paradigm as a means to adequately understanding the educational contexts. The religious education scope of the EPCSA about Tsonga mourning rituals should not be accepted without critics. EPCSA must should hospitality towards widows during their moruning period, this will enable a sense of belonging to widows during their mourning period. This creates also a sense of belong regardless of change in marital status.

Towards Liturgical inculturation of Tsonga widows' mourning rituals



- Communication is very important, there should be communication between the family of the widow and church
- A study should be done on enabling widows to part take in the Holy communion even

during their mourning period.

- EPCSA and its litgy committee should design a program or liturgy for widows during their mounring period.
- A workshop for ministers should take place in order to share and create a common understanding on mouring ritual practices.
- Each parish should conduct a qualitative research on tsonga widows' murnibng rituals as this might not be a factor in all parishes in the EPCSA.
- EPCSA should conduct research on wht African mourning rituals remains an important practice among its members and family.

7.6 Recommendations for further research

A study on the effectiveness of mourning rituals for Tsonga widows and where it all started would be fruitful. This is due to the belief that these Tsonga mourning rituals were designed to protect widows and not to harm them.

Much could also be learnt from a comparative study on mourning rituals and mourning periods of Tsonga women and men. The mourning period of men and women is different in the Tsonga culture and most African cultures. A further study could be done on why a woman, after losing her husband, is considered to be unclean for a longer period compared to a Tsonga man who has lost his wife.

A follow-up study is recommended on the belief of *ka Khuma*, known as a disease that a man gets when he has sex with a widow during her mourning period. The participants mentioned it a few times and have a strong belief that it leads to death if not treated in time by a traditional healer. A recommendation is for a comparative study on why some Christians believe that is it acceptable for African Christians to mourn the traditional African way, while others differ and view it as sinful and evil.

7.7 Conclusion

The researcher recommends that the EPCSA design a liturgy for Tsonga widows that will help the widows heal through the twelve months' mourning period. This liturgy should also be fit for widows that have mourned less than prescribed twelve months. According to Raday (2003:670), violence against women has always been there even before it was even identified as violence, it is rooted in the history of humans. Violence is universally perpetuated throughout social and cultural practices and norms in societies. This study suggests that the EPCSA care for its Tsonga widows during the twelve months' mourning period with consideration of the cultural norms of its people. The study does not challenge the culture, but rather it challenges the EPCSA to create its own culture for Tsonga widows during this mourning period.

According to Matthee (2018:21), liturgy is the trinity's poetical *perichoresis*, which extends an invitation to human beings to fellowship through ritual and symbol without the traditional boundaries of time, and also space and body to fulfil creation's ultimate purpose of worshipping and glorifying God. According to Baloyi in his study about widowhood practices, studied within the Tsonga tribe, Baloyi (2017:2) argues that we cannot avoid the oppressive impact this has on widowhood; even in the name of culture, it has a severe impact on widows. Baloyi (2017:2) argues that Tsonga mourning rituals are not aimed at abolishing the Tsonga culture but to pinpoint those elements or practices that continue to enslave widows in the name of pleasing ancestral spirits and preserving culture. Therefore, the EPCSA should not look away from the impact these rituals have on widows in the name of respecting culture or the traditions of its members. Therefore, the EPCSA should pay attention to widows and care for them throughout their mourning period. This can be done by talking to the widows and by identifying their spiritual needs at the time of their mourning.

Appendix A: Request to participant in research project: Xitsonga Version

15 Combretum flat
Phalaborwa
1389

Eka Tatana/ Manana/ Dokotela/ Prof.....

Xikombelo xa ku va xiave eka vulavisisi bya tidyondzo ta PhD (Doctor of Philosophy)

Xewani

Hikwalaho ka Xikombelo lexi nga tshahiwa laha henhla, mi komberiwa kuteka xiave eka vulavusisi bya tidyondzo ta PhD eYunivhesithi ya Pitori.

Nhloko mhaka ya tsalwa ra vulavisisi: **Liturgical inculturation of Tsonga widow's rituals.**

Vulavisisi lebyi byi lava ku tlhontlha maendlelo ya xintu eka timhaka ta ku pfuna eka loyi a heleriweke hi vukati ni ku pfuneta ku vuyelerisa xindzhuti eka lava va heleleke hi vukati. Xikongomelo xa vulavisisi lebyi i ku burisana na tinoni ta vatsonga ni lava va nga ni vutivi eka matirhelo ni mafambiselo ya vukati bya xintu, leswi swi ta pfuneta ku va hi kota ku twisisa ni ku kuma hi vuenti maendlelo ya swilo eka timkhaka leti.

Vulavisisi lebyi byi ni swiphemu swimbirhi:

1. Ku tlhontlha matsalwa
2. Ku endla vulavisisi hi vuenti

Xiphemu lexo hetelela eka leswimbirhi hi lexi mi komberiwaka ku va xiave xa xona. Leswi swi ta katsa hi vuenti mbhurisano na n'wina.

Mbhurisano lowu wu ta teka kwalomu ka timinete ta 45 ku fika ka awara.. Ha tiyisisa leswaku leswi mi nga ta swi phefula eka mbhurisano lowu swi ta tekiwa hi vukheta na swona a swi nge paluxiwi hi ndlela ya vusopfa. Leswi swi vulaka leswaku, mavito ya n'wina a ma nga ta paluxiwa eka xiviko xa mbhurisano wa n'wina na hina. Hi tlhela hi tiyisisa leswaku swi laveko hinkwaswo mayelani ni ku humelerisa xiviko xa mbhurisano lowu hi ndlela ya vukheta swi ta landzelerisiwa hi ku ya hi tindlela ta kona. Ku va xiave xa vulavisisi lebyi a hi swa sindziso, leswi vulaka leswaku loko mi titwa mi lava ku va mi nga ha yi mahlweni mi va xiphemu xa vulavisisi lebyi, ma pfumeleriwa ku tshika nkarhi wun'wana na un'wana loko mi twa swi fanerile. Loko mi amukela Xikombelo lexi, mi komberiwa ku sayina eka papila leri nga katsiwa hi ka xikombelo lexi.

Wa n'wina

Ms H.P Khosa-Nkatini

Appendix B: Request to participant in research project: English Version

15 Combretum flat
Phalaborwa
1389

Dear Sir/ Madam/ Dr/ Prof.....

REQUEST TO PARTICIPATE IN A RESEARCH PROJECT FOR A PHD DEGREE (DOCTOR OF PHILOSOPHY)

Greetings

With regard to the above matter, you are earnestly requested to participate in a research project that is undertaken as a requirement for PhD degree with the University of Pretoria.

The dissertation title is: **Liturgical inculturation of Tsonga widow's rituals.**

It aims at exploring African methods of dealing with divorce and bouncing back positively. The objective of the study is to interview Tsonga widows and those with expert knowledge in African marital institutions in order to acquire diverse insights on the phenomenon.

The study has two phases, namely:

3. Review of Literature and
Qualitative research

It is with the latter part of phases above that your participation is requested. This will involve an in-depth interview with you.

The duration of the interview is estimated at between 45 to 60 minutes. You are assured that all your personal experience or inputs obtained will be treated with utmost care to maintain confidentiality. In the final report your name will not be divulged to ensure anonymity. You are also assured that efforts will be taken to ensure that all ethical obligations and consideration will be adhered to. Participation in this research is voluntary. Should you in due course decide to withdraw your participation at any time, you are free to do so. If this is acceptable, please see and sign attached appendix B for your consent

Kind regards

Ms H.P Khosa-Nkatini

Appendix C: Consent form signed by the participants: Xitsonga version



Faculty of Theology
Lynnwood road
Hatfield
0083

Vito ra Mulavaisis: Khosa-Nkatini HP

Tinomboro ta foyini: 079 992 1027/ 015 319 3259

Nomboro ya muchudeni: 28474962

Nhloko mhaka ya tsalwa ra vulavisisi: Liturgical inculturation of Tsonga widow's mourning rituals.

Leswi I ku tiyisia leswaku mina..... ndza pfumela ku va xiphemu xa mbhurisano ni mulavisisi hi ku ya hi xikongomelo xa vulavisisi lebyi. Ndzi hlamuseriwile hi vuenti eXikongomelo xa vulavisisi lebyi. Naswona ndza swi tiva leswaku a ndzi sindizisiwi ku va xiave xa vulavisisi lebyi, naswona mavito ya mina a ya nga ta paluxiwa. Vulavisisi lebyi byi ta tirhisa vito ro ka ri nga ri ra ntiyiso ematshan'wini ka vito ra mina eka xiviko xa mbhurisano na ku hlayisa leswi ndzi swi phefuleke hi vukheta.

Signed at On this day of 2016

Participant's signature:

Researcher's signature:

Appendix D: Consent form signed by the participants: English version



University of Pretoria

Faculty of Theology

Lynnwood road

Hatfield

0083

Researcher's name: Khosa-Nkatini HP

Contact details: 079 992 1027/ 015 319 3259

Student number: 28474962

Title of the study: Liturgical inculturati on of Tsonga widow 's mourning rituals.

This serves to confirm that I..... agreed to be interviewed by the researcher for the purpose of the study she is conducting. The purpose of the study was explained to me thoroughly. I am aware that my participation is voluntary, and I am assured anonymity and confidentiality. The researcher will use fictitious name when referring to me and the information is treated as confidential.

Signed at On this day of 2016

Participants signature :
.....

Researcher's signature :
.....

Appendix E : Structured questions

1. For how long have you been a widow? What happened? Do you mind sharing?
➤ *Swina nkarhi wo tani hi kwihi mi ri noni? Xana ku humelele yini, Minga swi kota ku hi tivisa?*
2. What is expected of you in your culture regarding living as a widow? Can you describe?
➤ *Hi ndhavuko wa ka n'wina xana ku languteriwile yini eka wena ku hanya tani hi noni? Minga swi kota ku swi hlamusela?*
3. And what does the church expect of you? Can you describe?
➤ *Xana kereke yi langutela yini eka wena? U nga hlamusela?*
4. How do you experience these expectations?
➤ *Xana swi mi khoma njhani leswi languteriweke eka nwina?*
5. Would you say the community is travelling with you on this journey? If yes, how so, and if not, why?
➤ *Minga boxa leswaku vaakatiko va famba na nwina eka rendzo leri minga ka rona?*
➤ *Loko swiritano, hi mukhuva wini? Loko swi nga ri tano, hikokwalaho ka yini?*
6. Why do you think most widows in your community do not take part in Holy

Communion?

➤ *U ehleketa leswaku xivangelo ku ngava yini kuri tinoni to tala etikweni ra nwina ti nga switsakeli ku va na xiave eka Xilalelo xa Hosi?*

7. Did the church support you or not?

➤ *Xana kereke ya mi seketela kumbe ayi mi seketeli?*

8. Would you like to see any changes in this regard or not?

➤ *Xana minga tsakela ku vona ku cinca eka maendlele lawa kumbe ami swi tsakeli?*

9. Who would you say is more involved in your widowhood between your family and the church and why?

➤ *Xana exikarhi ka vandyangu wa nnwina na kereke hi va hi lava nga na xiave xikulu? Na swona hikokwalaho ka yini?*

10. Is there anything else you would like to share with me?

➤ *Xana swi kona swin'wana leswi mi tsakela ku avelana na mina hi mhaka leyi?*

Researcher's name *(Vito ra Mulavisisi)*

Contact details *(Vuxokoxoko bya vutihlanganisi)*

Student number (*Nomboro ya Mudyondzi*)

Title of Study (*Nhlokomhaka ya dyondzo*)

This serves to confirm that I agreed to be interviewed by the researcher for the purpose of the study. The purpose of the study was well explained to me. I am aware that my participation is voluntary and I have been assured anonymity and that I was not paid or threatened into doing this interview.

Leswi swi tiyisisa leswaku ndzi pfumerile ku vutisiwa swivutiso hi mulavisisi hi xikongomelo xa dyondzo. Xikongomelo xa dyondzo leyi ndzi hlamuseriwile xona. Ndza swi tiva leswaku ndzi vile na viave (kumbe ndzi ngenhisile xandla) hi ku switsakela na swona ndzi tshembisiwileku tumbetiwa

Signed at _____ on the _____ of
_____2017

Yi sayiniwile e _____ hi siku ra _____ nhweti ya
_____2017

Subject's Signature (*Nsayino wa loyi anga nan a xiave*)

Researcher's name (*Vito ra Mulavisisi*)

Appendix F: Individual interviews in the original language: Xitsonga Version

Muvutisiwa wo sungula: Tinyiko

Mulavisisi: Riperile, vito ra mina i Hundzukani Portia Khosa, ni huma eUniversity ya Pitori, sweswi nile ku dyondzeni ka tidyondzo ta Doctorate ya swa vupfumeri leswi hi swi vitanaka Theology, ni vutisisa tinoni ta Vatsonga hi timhaka ta leswi swi humeleshaka endzaku ka loko vavanuna va vona va lovile ku fikela eka nkari waku hluvula, nitava ni langutisile eka ta maendlelo ya xinto ya Xitsonga lawa ya endliwaka na leswi tinoni ti hlanganaka na swona hinkarhi waku rila. Namuntlha ni tshamile ni vavasati vambirhi lava va nga nikombela kuri hi endla swilavisiso leswi vari vambirhi leswaku vata kota ku pfunana hi tinhlamulo ta swivutiso ni tatiselana timhaka leti tinga siyiwaka hi munhu lowun'wana. Hinga se nghena eka vuxokoxoko bya timhaka, ndzi kombela miti tivisa, mavito ya n'wina amange tirhisiwi, chuchekani ku kuvula leswi mi hlanganeke na swona.

Tinyiko: Vito ra mina i Tinyiko, loko nuna wa mina a ndzi gangisa andzahari ntsongo swinene nakona andzingase tiva vanuna hi nkarhi wa kona. Endzaku ka loko hi tekanile, ndzive na n'wana wa nhwanyana kusungula, endzaku ka sweswo ku landzela nhwanyana nakambe, ivi endzaku ka sweswo ndzi kuma n'wana wa mufana.

Mulavisisi: Ndzi kombela kuri mi tlakusa nyana rito hikwalaho ka vukandziyisi.

Tinyiko: Hiswona, loko nuna wa mina a lovile...

Mulavisisi: Ulove rini nuna wa n'wina, ma ri tiva siku ra kona?

Tinyiko: hayi aniri tivanga, nuna wa mina ulove nampundzu nakona athela a lahliwa madyambu ya siku rero, akuri hava swa timali. Madyambu yalawo va ndzi endle kuri ni khoma huku ndzi teka na mandza. Vusiku byebyo vandzi yisile enambyeni, vateka xisinghwani vandzi tsema la na lahaya

Mulavisisi: Ndzi kombela kuri mi vula laha vami tsemeke kona hi xikongomelo xa matsalwa tani hiloko matsalwa kumbe vahlayi vangataka vanga koti kuvona laha mikombaka kona.

Tinyiko: Ina, vandzi tseme la ka swirho swa xisati nale makheheleni.

Mulavisisi: Ina...

Tinyiko: seni va dlaye huku liya, nivavona varikarhi va yi sweka endzilweni, endzaku ka sweswo vateke tandza va ri veka la...

Muvutisisi: lani kwihi nikombela mikuvula hi vito.

Tinyiko: Exikarhi ka mathangha ya mina vatlhela va ndzi kombela ku faya tandza leriya hi mithangha, endzhaku ka sweswo va teka ntsutsu wa tandza leriya vandzi tota wona mirhi hinkwawo ivi seni vakuri ndzi nghena enambyeni ni hlamba. (muvutisisi: ina) Endzhaku ka sweswo vateke rcondzo ra huku liya avari ku swekeni va ndzi nyika kuri ndzi dya, aringari na munyu kambe ndzi ri dyile. Endzhaku ka swona vandzi tekile vandzi yingiserisa hi vukheta hikuva loko andzoka ndzinga yingiseli andzita penga.

Mulavisisi: Seni vami byele kuri amita penga loko minga va yingiseli?

Tinyiko: Ina

Mulavisisi: : Seni imani loyi avula swilo leswi?

Tinyiko: Vavasati lavakulu, andzi fanele ndzi rhwalela marhambu ya huku liya hinkwawo loko vanhu hinkwavo va hetile kudya niya ma cukumeta, akuri ntirho wa noni walowo. Endzaku ka sweswo vandzi byele kuri ndzi nghena ematini ndzi karhi ndzi vitana nuna wa mina, ndzi endle tano nitlhela ndzi huwelela "nuna wa mina". Endzaku ka sweswo vandzi byele kuri ndzi tlula ndzilo lowukulu.

Mulavisisi: Seni mi endle yini?

Tinyiko: Ndzi tlurile

Mulavisisi: Seni ami fanele miwutlula kangani ndzilo lowu?

Tinyiko: Kambirhi, kuya naku vuya

Mulavisisi: Ina

Tinyiko: Seni vandzi byele kuri ndzi fanele ndzi tima ndzilo lowuya hi murhundzu kambe vakuri ndzinga tirhisi murhundzu hinkwawo hikuva wahata laveka. Endleleni vandzi byele kuri ndzi tsakamisela ebyanyini nakambe. Va sungule hiku hisa byani vangase ndzi byela kubyi timela hi murhundzu nakambe. Loko hirikarhi hi famba, vandzi byele kuri ndzi kha matluka emarhavini ivi ndzi endla tano ndzi langute ehansi ni mavoko yari mambirhi endzaku. Ava tshama vari

karhi va hisa byanyi endle leni va langutela kuri mina ndzi timela hikondza hi fika ekaya. Loko ndzi fika ekaya vandzi bele mavoko niku tlangela leswaku ndzi hetile mintirho leyi va ndzi nyikeke yona eka vusiko byebyo. Ava hlengeletile byanyi byin'wani leswaku ndzita tshama ehenhla ka byona tani hiloko kuri maendlelo ya ku rila nuna wa mina. Nimixo wa siko leri landzelaka, va ndzi yisile enhoveni vafika va ndzi nyika milawu ya mahanyelo ya noni naku ndzi byela leswaku andzi fanelanga ku vhakachela munhu hambu kuri une.

Mulavisisi: Akuta humelela yini loko amo vakachela munhu?

Tinyiko: Andziswitivi andzivutisangi, Andzi yanga ehelo, andzo ya tshova tihunyi naku tshivela ndzilo waku sweka, sweswo ntsena.

Mulavisisi: Se, amiva mi ambale yini loko miya tshova tihunyi naku ya ka mati?

Tinyiko: Minala, amiseswitwa kuri hosi Xikundu uteyini? Uteri hi fanele hi ambala minala hikuva loko hinga yi ambali, vanuna vata etlela na hina ivi seni va lova.

Mulavisisi: Hosi yi vule sweswo na?

Tinyiko: Ina, yi vule tano.

Mulavisisi: Se loko wanuna a etlela na noni wa lova?

Tinyiko: Ina wa CHUMA, u fanele a basisiwa kusungula endzaku ka nkarhi wa ku rila.

Mulavisisi: Loko miku ku basisiwa, swi vula yini?

Tinyiko: ikuku basisa

Mulavisisi: Ina, kambe iyini kahle kahle, ku endliwa yini?

Tinyiko: ni vulavula hi kereke ntsena kumbe ni vulavula hi ndlela ya xiAfrika?

Mulavisisi: Hi ndlela ya xintu mama

Tinyiko: Va ku teka vaku yisa en'angeni leyi nga ta ku nyika mirhi yo tirhisa, ivi seni uya etlela na wanuna kuri aku basisa eka vusati bya wena.

Mulavisisi: Noni yo tihlawulela nuna wa kuyi basisa kumbe yo hlawuleriwa hi vingi xana?

Tinyiko: Masiku lawa vanhu vo ti hlawulela wanuna loyi va tsakelaka kambe ka mina, vingi va mina vani hlawulerile wanuna varikarhi va kuri ndzi nge fambi ndzi ya hlawula ehandle vavanuna vari kona emutini, seni boti wa nuna (sivara) wa mina hi yena anga ndzi basisa. Andzi nga n'wi lavi kambe va ndzi byele kuri loko ndzi n'wi ala swivula kuri andzaha swilavi ku tekiwa nakambe kumbe kuva

na wanuna wun'wana. Nitivutise swivutiso swo tala (hleka) kuri ndziya nghena njhani eka timhaka ta masangu na mujahana loyi.

Mulavisisi: Ari ntsongo eka n'wina xana?

Tinyiko: Ina ari ntsongo, ari ndzisana ya nuna wa mina kambe hingase nghena eka timhaka ta masangu ndziye en'angeni, yi ndzi nyike murhi yikuri hi fanele hi tsemana hi xisinghwani emimirhini ya hina hingase nghena eka timhaka ta masangu.

Mulavisisi: Seni mi xi tirhisile xisinghwani xana?

Tinyiko: Ina

Mulavisisi: Hiswona

Tinyiko: Ndzi tshame lembe hinkwaro ndzi ngase tshama ndzi hlangana na wanuna eka timkaka ta masangu endzaku ka ku lova ka nuna wa mina, andzi chava vavanuna hambu kuri nuna wa mina yaluyani valondzi fositela kutekana na yena.

Mulavisisi: nuna wihi?

Tinyiko: nuna wamina waluya wo sungula.

Muvutisisi: Hiswona, seni imani angami fositela?

Tinyiko: I vavasati lavakulu, vandzi tlimbelete ehansi (hleka) ivi nuna wa mina ata ehenhla ka mina loko vavasati lakulu vahandzi tlimbelete ehansi, ivi a endla swa masangu namina.

Mulavisisi: Se amingase tshama mi hlangana loko ku ngase fika siku ra kona xana?

Tinyiko: Hayi, andzilo gangisiwa

Mulavisisi: Himani? Hi yena?

Tinyiko: Hayi, hi sesi wa yena nakona andzi nga pfumeli

Mulavisisi: Hiswona

Tinyiko: Ina, eka minkarhi yahina a ku riliwa mafu ya vavanuna va hina, hayi tinoni letintsongo ta masiku lawa.

Mulavisisi: Hiswona, se ndzi byeleni hi milawu yin'wana leyi mi nyikiweke yona tani hi noni.

- Tinyiko:** Loko munhu andzi xeweta andzi byeriwe kuri ndzi fanele ndzi khinsama ndzikota ku hlamula, ndzi hluphekile enkarhini waku rila rifu ra nuna wa mina, andzita khinsama ehansi loko ndzi lava ku xeweta ntsena.
- Mulavisisi:** Hileswi mi swiendleke xana?
- Tinyiko:** Ina, hiswona.
- Mulavisisi:** Se, ku humelele yini emaheleni ya nkarhi wa kurila?
- Tinyiko:** Ndzi hetelele ndzi boheka ku tekana na ndzisana ya mufi, avanga ni pfumeleli kuya tekiwa ehandle.
- Mulavisisi:** Hi vutivi bya nw'ina bya xinto xa Xitsonga tani hi noni, mavonelo ya n'wina imanjhani mayelana na lava va rilaka ku hambana na?
- Tinyiko:** Tinoni tin'wana ti titshamela endlwini va tlhela vanga endliwi nchumu.
- Mulavisisi:** Se n'wina mivona ingaku ku fanele ku endliwa yini?
- Tinyiko:** Swo fana na leswi endliweke mina, na lavan'wani (vahleka), kutshama endlwini kunga endliwi nchumu? hayi!
- Mulavisisi:** Ndzi vone tinoni tin'wani ti ambale swiambalo swantima, van'wana va tshama endzhaku ekerekeni, van'wana va tshama endzhaku ethekisini, van'wana avadyi ni xilalelo.
- Tinyiko:** avanga fanelangi naku tshama emasangwini ya van'wana.
- Mulavisisi:** ava fanelangi ku tshama sangwini ra munhu un'wana?
- Tinyiko:** Ina,
- Mulavisisi:** Se kuta humelela yini loko vo swiendla?
- Tinyiko:** : I xiyila
- Mulavisisi:** I xiyila?
- Tinyiko:** Ina
- Mulavisisi:** Milawu yaleyo, iyin'wana ya leyi yi nyikiwaka tinoni xana?
- Tinyiko:** Ina, nkinga ya kona ikuri vanhu masiku lawa va randza ku vutisela ngopfu, uva byela kuri I xiyila ivi va vutisa kuri xiyila iyini, nakona swi vula yini, seni aniva byela kuri namina iniswitivi, niswitwile eka lavakulu na va vutlhari kuri I xiyila.

- Mulavisisi:** mi vulavule hi ku CHUMA, mi tiva un’wani loyi ari na swona kumbe loyi axanisekeke kumbe loyi aloveke hiswona hikokwalaho ka timhaka ta masango ni noni kunga se hluvuriwa?
- Tinyiko:** Ina,
- Mulavisisi:** Se maswitiva leswi?
- Tinyiko:** Ina, swi dlaye vanhu votala ngopfu, unga etleli na nuna wa un’wana kungase hluvuriwa. Uta lova.
- Mulavisisi:** Va lova?
- Tinyiko:** Ina, swifana na loko wanuna a etlela na wansati loyi a suseke khwiri, uta lova loko kuriku lowa n’wansati anga basisiwanga.
- Mulavisisi:** Se, loko noni yo hlangana na wanuna loyi alavaka kuyi teka nkarhi wu ngase fika, wa pfumeleriwa ku kombela vandyangu kuri va herisa nkarhi wa kurila leswaku ata kota kuva ni wanuna loyi xana?
- Tinyiko:** Sweswo swa poyila nakona aswi pfumeleriwanga na swintsongo.
- Mulavisisi:** Na swintsongo?
- Tinyiko:** Na swintsongo, aswi pfumeleriwanga.
- Mulavisisi:** Xivangelo xakona kuri yini xana?
- Tinyiko:** Nkarhi wu va wu ngase fika, u fanele a yimela nkarhi waku hluvula. I xiyila
- Mulavisisi:** mi hlamusele kuri miendle swilo hindlela ya xinto, mina ndzi lava ku tiva kuri avari kwihi vanhu va kereke, mufundhisi arikona xana, imani a fambiseke nkosi?
- Tinyiko:** akurihava mufundhisi, nakona akurihava munhu ni un’we wa kereke.
- Mulavisisi:** Se, swi endlwe njhani?
- Tinyiko:** Emutini wakahina ahinghenisi kereke eka swa minkosi. Ha sweka naswona un’wana na un’wana u amukelekile kutadya enkosini. Ahiendli swikhongelo endyangwini wakahina.
- Mulavisisi:** Hiku fananisa leswi miendisaka swona nkosi emutini waka n’wina ni leswi vanhu va endlisaka swona, mivona ingaku maendlelo lama mbirhi yanga dyondzisana yini?
- Tinyiko:** Xinto xo fanekele xi landzeleriwa, hinge xi fularheli.

- Mulavisisi:** Mi hlamusete kuri mi vuye mi tekana na boti wa mufi, na sweswi maha tekanile xana?
- Tinyiko:** Hayi, u vuye a lova nayena.
- Mulavisisi:** Na yena mi n'wi ririle xana?
- Tinyiko:** Hayi, wansati u rila rifu ra nuna kan'we ntsena, sweswo ni swiendle ka nuna wo sungula.
- Mulavisisi:** Seni ami ambalanga minala ya ntima xana?
- Tinyiko:** Hayi, ani yi ambalanga.
- Mulavisisi:** Seni, hambiloko amilo tekiwa hi nuna un'wana wale mutini wun'wana amingata n'wi rila rifu rakwe xana?
- Tinyiko:** Aningata ri rila rifu rakwe, swiendliwa kan'we ntsena.
- Mulavisisi:** Xivangelo xakona iyini hikuva switiveka kuri loko nuna a lova nsati wa yena va anga basangi kusukela kona, seni uva a basile loko ko lova nuna wa vumbirhi nakona hikokwalaho ka yini swiri tano?
- Tinyiko:** U rila rifu ra nuna kan'we ntsena
- Mulavisisi:** Seni anga endla swa timhaka ta masangu endzaku ka kulova ka nuna wa yena lontshwa xana?
- Tinyiko:** Ina, ufanele ayakuma murhi lowuya wo huma en'angeni ivi hikona anga sungulaka swa timhaka ta masangu na loyi a tsakelaka kuswiendla na yena. Nuna luya untshwa ange tshuki ave nuna wa yena wa ntiyiso hambiloko va tekanile, nuna wa yena wo sungula kuta tshama kuri yena wa ntiyiso.
- Mulavisisi:** Ina
- Tinyiko:** Kuni n'anga yo tiveka ngopfu leyi pfuneke vanhu vo tala
- Mulavisisi:** Seni xana tinoni leti tirhelaka SANDF kumbe SAPS, tona ta pfumeleriwa ku ambala yunifomo loko vaya emintirhweni kumbe njhani?
- Tinyiko:** Va fanele va tivisa murhangeri wa vona kuri vale le ka xiyimo xaku rila rifu ra nuna, naswona va fanele va pfumeleriwa ku ambala minala ya ntima, vanhu va fanele va hlonipha ndzavuko wa hina.
- Mulavisisi:** Mi hlamusete kuri kuve na ku tlula ndzilo ekusunguleni
- Tinyiko:** Naku wutima

- Mulavisisi:** Swivula yini?
- Tinyiko:** Aniswitivi, ndzi endle leswi andzi byeriwa swona (hleka)
- Mulavisisi:** Ndzi khensile mhani, namutlha ndzi dyondze swotala, swa hlamarisa.
- Tinyiko:** Hiswona
- Mulavisisi:** Ndzibiyeleni mavonele ya n’wina eka lava vanga laveki ku rila rifu hindlela ya xintu, kambe va tsakelaka ku swiendla hindlela ya xikereke
- Tinyiko:** hileswi andzilava kumi byela swona, kuni Sarah na Ntswalo lava tshamaka lahaya, itimembara ta ntlawa wa vavasati nakona vanghena kereke, avalava ku zila hi ndlela ya xinto kambe vana va vona va arile vakuri avalavi swilo swa maendlelo yo kari swiendliwa ekavamhani va vona. Seni va endle maendlelo ya kuzila hindlela ya vona nakona exihundleni.
- Mulavisisi:** Seni swakoteka kuva munhu azila hindlela ya xinto athela ava arikarhi anghena kereke xana?
- Tinyiko:** Vanhu va swiendla exihundleni.
- Mulavisisi:** Hiku pfala mitsakela kutatisela hiyini?
- Tinyiko:** Ndzita dyondzisa tinoni letintsongo letaha taka marha va fanele kuva vatibyele kuyingisela na kuendla naswona vanga vutiseli ngofu swivutiso.
- Mulavisisi:** Ina, n’wina mivona ingaku maendlele lawa ya xinto ya kuzila yahuma kwihi?
- Tinyiko:** Yahuma kavokokwa va vokokwani va hina
- Mulavisisi:** Ina
- Tinyiko:** Mayitiva kereke ya ZCC va basisa tinoni ta kereke ya vona hi mati
- Mulavisisi:** Se murhi lowu tirhisiwaka ku basisa tinoni, vawutirhisa masiku kinkwawo ya tinh’weti ta khume-mbirhi kumbe njhani?
- Tinyiko:** Vawu tirhisa emaheteleleni ya kuzila loko ku hluvuriwa.
- Mulavisisi:** Seni kuna milawu leyi nyikiwaka vana loko papa wavona a lovile?
- Tinyiko:** Ava fanelanga kuendla timhaka ta masangu nkarhi waku ringana vhiki, endzaku ka sweswo va fanele va nyikiwa murhi wakunwa vatlhela va hlamba hiwona, loko vanga yingiseli vata CHUMA, vana va khale avayingisela kambe va sweswi avayingiseli, vavisela swivutiso swotala kambe hina ahizanga hi vutisa vatswari va hina swivutiso, ahoendla leswi hi byeriwaka

Mulavisisi: Nikhensile ngopfu vutivi bya n'wina ni leka leswi mindzi aveleke swona, hingase pfala, kahari na swin'wana milavaka ku swivula?

Tinyiko: Hayi, kuhava.

Mulavisisi: Nikhense ngopfu, Xikwembu ximi katekisa

Tinyiko: Nikhensile.

Kuhela ka vuvitisisi

Muvutisiwa wa vumbirhi: Sarah

Mulavisisi:

Sarah: (hiku hlamala) vukandziyisi lebyi byita kombiwa ka xigila-mukhuva xana?

Mulavisisi: Hayi, leswi i vukandziyisi bya vulavisisi ntsena byale xikolweni xa University na maphepha ya tidyondzo, aswing kombiwi ka mavona-kule.

Mulavisisi: Ntirho wu pfuriwile, Riperile, vito ra mina i Hundzukani Portia Khosa, ndzi kandziyisa ntirho lowu sweswi nkarhi kuri 16:13, mina nihuma eUniversity ya Pitori, sweswi nile ku dyondzeni ka tidyondzo ta Doctorate ya swa vupfumeri leswi hi swi vitanaka Theology, ni vutisisa tinoni ta Vatsonga hi timhaka ta maendlelo lawa ya humelelaka endzaku ka loko vavanuna va vona va lovile ku fikela eka nkari waku hluvula, nitava ni langutisile eka ta maendlelo ya xinto ya Xitsonga lawa ya endliwaka na leswi tinoni ti hlanganaka na swona hinkarhi waku zila. Hinga se nghena eka vuxokoxoko bya timhaka, ndzi kombela mihi nyika hiku komisa matimu yaloko miva noni naleswi mi hlanganeke na swona.

Sarah: Ni lahlekeriwile hi nuna wa mina hi lembe ra 1982 hi Mudyaxihi hinkarhi lowu andzi tikile hi n'wana wamina wo sungula, n'wana nin'wi tswale hi nh'weti ya Khotavuxika, namina ndzi tirhise xinto xa Xitsonga ku zila loko nuna wa mina a lovile hiku ambala nceka wa vuhlalu byo basa emakumu ka wona.

Mulavisisi: Nceka wakona awu endliwe ekaya kumbe awulo xavisiwa xiswona evhengeleni xana?

Sarah: lapi ra kona ari xaviwe evhengeleni

- Mulavisisi:** Swiamblo swa kona swi xavisiwa evhengeleni rin'wana na rin'wana kumbe emavhengeleni yo karhi?
- Sarah:** Lapi rakona ringa xaviwa ka vhengele rin'wani na rin'wani. Ka nkarhi wa kona ndzi ambale nala wo helela, awutekiwa tani hindlela yo kombisa nhlonipho, noni ayi fanele kuwu ambala ku kombisa kuri u leku zileni ka rifu ra nuna wakwe. Ndzi tshame nkarhi wo leha ndzi ambale nala lowuya ndzirikarhi ndzi zilela rifu ra nuna wa mina loyi a hundzeke misaveni (vaba mavoko kan'we) Ni tshame lembe hinkwaro. Swaku hluvula swi endliwe hi May nkarhi wakon se andziri na xin'wanyana. Endzaku ka kuhluvula ndzi tshame nkarhi waku leha ndzi hluvule nala. Andzi vonanga swin'wana swo hoxeka loko se ndzi hluvule nala. Hitala ku byeriwa kuri loko noni yiriekuzileni ka rifu ra nuna, kuni milawu leyi faneleke ku landzeleriwa enkarhini waku zila. Kumbe anga hundzuka xisiwana kumbe anga lahlekeriwa hi miehleketo a sungula ku penga. Sweswo I swivulavula leswi endliweke ku tshikelela tinoni na vanhu hiku angarhela. Ndziendle nkarhi wa mina waku zilela rifu ra nuna ku fikela emakumu nakona endzxaku ka swona ndzi tshame nkarhi waku leha endzaku ka kuhluvuriwa hi 1983, Hilembe ra 1984 kumbe 1985 ndzi sungule ku nghena kereke nakona ndzi sungule ku nandziheriwa hi minchumayilo niku nghena kereke
- Mulavisisi:** Seni aminga ngheni kereke ekusunguleni xana?
- Sarah:** Ina, andzinga ngheni kereke nakona andzinga weli ka kereke yokarhi. Hambika karhi lowu ndzinga lahlekeriwa hi nuna andzinga ngheni kereke.
- Mulavisisi:** Vanhu va kereke vami tiyisile hinkarhi wa kuzila xana?
- Sarah:** Avata kuta endla swikhongelo hinkarhi wa nkosi. Kuhava munhu wa kereke loyi angata ata ndzi 'khansela' hikuva andzi nga ngheni kereke. (vaba mavoko kan'we)
- Mulavisisi:** Oho, naswivona
- Sarah:** Ndzi vuye ndzi nghena kereke kufikela ndzi khuvuriwa. Ku khuvuriwa swi hela. Ndzi nghen kereke liya ndziya emahlweni (vaba mavoko kan'we) ndzi nghena kereke liya. Ndzi sungule ku hlangana na tinkinga ta.... (kunghena mufana a vutisa: "vakona Mhani Vhelela")
- Sarah:** U lava mani? (mufana: "Mhani Vhelela")
- Sarah:** Ina (va hlamula mufana) (mufana aya emahlweni kuya vulavula na vanhu ehandle), ndza hlangana natona tinkingha sweswi ndzingale kerekeni,

tinkingha ta vavasati lava nga lahlekeriwa hi vavanuna va vona. Nkari wun'wani nitwe mufundhisi wahina a vulavula hi mhaka kuri un'wana ulahlekeriwile hi nuna. Xilo xo hambana ikuri ulahlekeriwe hi muranndziwa wa yene. Ina akuna swotala swinga cinca, noni nayona Imunhu naswona akuna ndzukano ehenhla ka yona. Tinoni tifana nahina van'wani hingana vavanuna na vavasati vahina. Hi fanele hi hanya swinwe hitlhela hi khomana kuringana. Ahitshikeni ku khoma tinoni ingaku ati na ndhawu etikweni. Hinga vengi tinoni. Ahi tshikeni ku khoma tinoni hindle yoka yingari kahle tani hi leswi hinga toloverisa swona, kufana na khale, mina sweswi ninga noni nit shame exitulwini, vanhu avataku unga tshami laha aku tshame noni, uta khomiwa himabadi,(leswi hi Xitsonga hinga iku CHUMA) ivi u vabya. Kuhava un'wana loyi ata tshama eka xitulu lexi, himaka yaku mina tani hi noni, andzi tshame ka xona.

Mulavisisi: Loko un'wana o tshama ka xona xitulu xa kona, veri kuta endleka yini?

Sarah: Veri loyi angata tshama ka xona endzaku ka loko ku tshame noni uta ngheniwa hi xinyama.

Mulavisisi: Hlamusetani kuri iyi ku CHUMA? (xinyama)

Sarah: Akuri ku tshembha ka vanhu kuri loko u sungula ku vabya kungari na xivangelo naku khohlola ngopfu aswivula kuri iku CHUMA

Mulavisisi: Nkandziyiso wavumbirhi wu herile hixihatla

Nkandziyiso wavunharhu wu sungula

Sarah: Andzi byeriwe kuri ndzi fanele ndzi endla tano, hambu swiambalo, tani hiloko kuri maendlele ya xinto. Tani hiloko nive na n'wana hinkrhi waku zila , ni byeriwe kuri ndyelo ya mina, na'wana wa mina anga pfumelirwanga ku dyela eka yona.

Mulavisisi: Kunga humelela yini loko n'wana wa n'wina o dyela eka yona?

Sarah: Hikuvula ka vona, nayena ata weriwa hi xinyama. Andzi fanele niva na vukheta swinene hi mabikiri yo n'wela mati kumbe tiya eka wona. Vana va mina avanga pfumelirwanga ku tirhisa tindyelo kumbe mabikiri ya mina.

Mulavisisi: Seni ami fanele mi veka tindyelo ta n'wina hiku hlawuleka eka swibye leswin'wana swi tirhisiwaka hi lavan'wana vale mutini xana?

Sarah: Mina anivona switi fanela hikuva swibye hinkwaswo aswi hlantswiwa swin'we. Andzina voni swiri na ku hambana. Akuna ku hambana loku kulu hikuva vana va mina vaha hanya namuntlha nakona vani vana vavona naswona ndzini vatukulu. Akuri hava xivangelo xaku hambanisa swibye loko swi hlantswiwa awi hlantswiwa swin'we. Nale ka swiambalo swa fana, andzinga pfumeleriwanga ku cinca swiambalo ku kala ku fika nkarhi waku hluvula. Hikokwalaho andzi fanele ku ambala swiambalo swin'we ku kala ku fika nkarhi waku hluvula. Loko ndzoka ndzinga ambali minala yin'we naswona avakuri swita werisa vana va mina hi xinyama. Andzi boheka ku ambala Kanga wun'we ni xikipa xin'we nkarhi wa kuzila hinkwawo.

Mulavisisi: Seni miri ami ambala swiambalo swin'we lembe hinkwaro?

Sarah: Ina, lembe hinkwaro nakona andzi fanela kuswi hlantswa minkarhi yo tala.

Mulavisisi: Seni ami fanele miswi hlantswa namadyambu xana?

Sarah: Loko niri na thawula andzi fanele ndzi ri kanyela loko ndziri karhi ndzi hlantswa minala kuri yita oma. Kumbe munhu ava na nhlanhla atikuma ari na swikipa swimbirhi kambe hinkwaswo aswi fanele swi hlantswiwa swi tlhela swi yimeriwa swi oma swingase ambariwa nakambe. Akuri wona tshamelo-maxelo wa lembe hinkwaro. Hambi kuri minkumba ayi fanele yi funengriwa himina ntsena. Sweswi ndzinga ekerekeni, loko ndzisiwile langutisa, ha pfumeleriswa ku tshama ni lavan'wani ni tinoni. Hi byeriwa kuri lava se kunga khale se va loveriwile vanga tshama swin'we ni lava vahaku loveriwaka hi varhandziwa va vona. Hi tshama na vona hi avelana tivhese tale Bibeleni kuva chavelela ka nkarhi waku zila, hiva dyondzisa ndlela yaku zila. Loko ndziya kuya tiyisa noni niyi nyika tivhese tokarhi ivi niya emahleni ni mintirho yamina. Ndziva siya na tivhese leti va faneleke ku hlaya kuri va fambisa nkarhi. Loko ndzi vuya ka nkarhi lowu landzelaka hi bula hi timhaka ta kereke, hi hleka hirikarhi hiti vulavulela. Hini vanhu votala ekerekeni ya hina lavanga lahlekeriwa hi varhandziwa kambe andzise tshama ndzi vona na un'we a penga kumbe ku hlangana ni swin'wana swoka swinga tolovelekangi. Kuhava ni un'we loyi anga tshama a weriwa hi xinyama lexi vahi byelaka hixona. Kahle kahle votala va vona vaticomba va tlhela antswa nile ka lava va zilaka hi maendlelo ya xinto, - lava va ha ambalaka minala ya ntima lembe hinkwaro.

Mulavisisi: Seni lava va nga lahlekeriwa hi varhandziwa va vona lava vangale ku zilani avaboheki ku ambala minala ya ntima xana?

- Sarah:** Hayi, kereke yahina ayi boheleli vanhu va yona ku ambala minala ya ntima. Kereke ya hina yi hlohletela kuva vanhu va ambala swiambalo swin'wana na swin'wana.
- Mulavisisi:** Oho, naswivona.
- Sarah:** Hilava va tselaka ku ambala minala ya ntima lava va yi ambalaka hiku ya hi vona vinyi. Akuna maendlelo lawa ya boheleriwaka munhu nakona vanhu hinkwavo va khomiwa kufana.
- Mulavisisi:** Oho, naswivona, Mina nilava ngopfu ku tiva leswi n'wina mi hlanganeke naswona loko mingase nghena kereke. Naswitiva kuri vanhu van'wana vaha endla maendlelo ya xinto hambilo loko vava ekerekeni nikuva swirho swa kereke, vaha ambala minala ya ntima. Naswitiva kuri kereke yi endla swilo kuhambana nakona yi pfumelela maendlelo yan'wana kuva ma endliwa. Ahinge...
- Sarah:** Mavona loko swita ka maendlelo ya kereke ya hina, munhu angaka anga swivoni kuri un'wana uleku zilani hikuva aku hlohleteriwi ku ambariwa ka minala ya ntima. Van'wani vanga tiambalela swiambalo swa ntlovelo kufana na n'wina leswi minga ambarisa xiswona sweswi, kumbe va ambala swiambalo swa ntima hiku ncica-ncica swiambalo swotala nyana swa ntima mikuma kuri una swimbirhi kumbe swinharhu swo ncica hiswona. Kambe leswi va swi endla hikuya hivona vinyi nakona hina ahi endli maendlelo ya xinto yaku fana na ku sweka mqombhoti naku tirhisa mali yotala swinga fanelanga. Akuna nchumu lexi uxi kumaka tani hi noni hinkarhi wa kuzila hambilo hinkarhi waku hluvula.
- Mulavisisi:** Nilava ku tiva swotala hi n'wina loko mizila loko mingase nghena kereke kumbe loko se minghena kereke. Endzhaku ka loko mi tivisiwe hita rifu ra nuna wa n'wina. Xana ami fanele mi tshama ehenhla ka matiransi ya mubedwa mi tshinyiwa niku khongoteriwa hi lavakulu? Avarikona vanhu lava ava tele kumi laya hitimhaka ta matikhomele yan'wina hinkari waku zila naku mi dyondzisa hi mahanyelo loko nkarhi wa kuzila wu hundzile xana? Mina ndzi tsakela ku tiva ngopfu hi timhaka to fana natona teto.
- Sarah:** Hinkari wahina wa kuzila akuri hava maendlele ya xisweswi ya kuri noni yi tshama ehenhla ka matiransi ya mubedwa. Ava andlala sangu kuri hi tshama ekarona.
- Mulavisisi:** Sangu rakona ariri endlwini kumbe ehandle xana?

Sarah: Masangu ya hina aya andlariwa ehandle, hayi swa masiku lawa swaku tshamisa noni endlwini. Loko vanhu vata avata hikuma hi tshame ehandle. Hambi vakhandli va nhlonge lava avata vata vulavula swobiha naku lumbeta vanhu kuri hi vona vanga dlaya mufi. Avata vata hlaya mavitu ya vanhu lava vava hleketelaka kuri hivona vanga dlaya murhandziwa wa wena. Aswivava kutwa marito yo tano tani munhu loyi anga ekuzileni. Aswingari kahle hikuva awuva wahaku lahlekeriwa hi xigangu. Aswi nag fani na masiku lawa laha noni yi tshamisiwaka endlwini yi zila rifu ra nuna hi kurhula, mina ndzi vona maendlelo ya masiku lawa ya antswa hikuva noni yi kota ku titshamela hikuhlayiseka endlwini yinga twi swivulavula swaku lumbetana. Vanhi vaha vulavula swilo leswi ngata nyanyisa vaferiwa kutwa kuvava. Hi hlangane na swiphiqo swotala, mina ndzo khensa kuri andzi khomiwanga kuvava kufana na tinoni kumbe vaferiwa van'wana lavanga khomiwa kuvava.

Mulavisisi: Lava minga vona vanga khomiwanga kahle xana? Avanga khomiwanga kahle hindlela yihi hi mavonele ya n'wina?

Sarah: Ahinge hiku kombisa, milahekeriwile hi nuna. Vanhu va lavana na ndlela yaku lumbeta munhu wokarhi nakona vatala ku lumbeta noni kuva xivangelo xa rifu ra nuna wa yona. Ahinge nuna wa n'wina a tirha eJoni ivi athlaveteriwa alova, kuna ntolovelo waku tshema kuri ulo loyiwa hi nsati wakwe kuri ava na xinyama xaku dlayiwa. Hambi loko mina tani hi nsati ni tshama eLimpopo, vanhu va tshembha ka swilo swa vuloyi kuri ndzi endle kuri nuna wa mina a dlayiwa. Swi endleka njhani kuri ndzinga nuna naswona kungari mina ndzinga n'wi tlhava a tlhaviwe hi van'wana?

Mulavisisi: Swa humelela kuri na wanuna a lumbetiwa hiku dlaya nsati loko swo humelela kuri alova xana?

Sarah: Aswi talangi kuri wanuna a lumbetiwa hiku dlaya wansati

Mulavisisi: Hi mavonele ya n'wina, hikokwalaho ka yini, hikwalaho ka yini hiku vona ka n'wina swiri tano?

Sarah: Ku vula ntiyiso, andzi switivi, kumbexana vavasati va tekiwa kuri ava tshembekangi (hiku bula). Kumbexana vavasati tekiwa vari nghozi hi ntumbuluko. Swiphiqo swa mina aswi antswa loko hi swi fananisa na swa tinoni tin'wana. (vahleka vari vambirhi)

Mulavisisi: Seni n'wina mi twe kuri tinoni tin'wani ti hlangane na yini?

Sarah: Mavona loko miri kuzileni hi maendlelo ya xinto, ngopfu-ngopfu loko muti wakona wu rhandza ku xanisa. Leswi ndzilotwa andzi swi vonanga hindzexe. Ahinge mile ndlwini hiku kombisa, loko vo sungula ku lumbeta noni, vakuri hiyona yinga dlaya nuna, avataku hima, lavakulu navo kokwani avata nghena endlwini va himetela noni.

Mulavisisi: Hiyona ndlela leyi aswi endlisiwa swona?

Sarah: Masiku lawa, vanhu vaswitiva kuri loko ndzi lahlekeriwa hi nkata mina, hi minkarhi hinkwayo ndzi fanele ndzi tshama ndziri na un'wana wo huma emutini wakahina hi minkarhi hinkwayo. Seni avanga wukumi nkarhi waku vula kumbe ku endla swotala eka muferiwa lonkulu.

Mulavisisi: Seni munhu luya otshama na'wina, uva atela kumi sirhelela?

Sarah: Ina, va chava kuvula swotala emahlweni ka xaka ra mina, hikokwalaho va chava kuvula swotala, xivangelo xakona ikuri munhu luya wakahina yena wa pfumeleriwa kuva hlamula. Wa pfumeleriwa ku vulavula hikurhandza, mina tani hi mulahlekeriwa lonkulu, ndziva ndzahaku lahlekeriwa hi nkatanga. Mina ndziva ndziri ekurileni siku hinkwaro, kambe luya wakahina wayingisela naku hlamula leswi vaswi vulaka hinkwaswo.

Mulavisisi: Ivi ke, ma switiva kuri hikwalaho ka yini munhu afanele ku zila lembe hinkwaro, makume-mbiri wa tinh'weti nakuri swihuma kwihi hikuswi landzelerisa?

Sarah: Mina ndzi kume maendlelo lawa yari karhi ya endlwiwa tano, kuri ya huma kwihi andzi switivi.

Mulavisisi: Naswona ami vutisangi kuri hikokwalaho ka yini swiendlwiwa nkarhi wo leha so?

Sarah: Andzi vutisangi, tani hiloko vaku uleku zileni. (vahleka vari vambirhi). Nakona Aswi talangi kuri n'wanuna a zila makume-mbirhi wa tinh'weti. Vari hikuva yena i n'wanuna, hi fanele hi tiyisisa kuri anga tshami nkarhi wo leha ari kuzileni ka nsati wakwe. Hi fanele hi hatlisa hundzisa nkarhi waku zila. Hikwalaho ka yini hi fanele hi hatlisisa nkarhi wa ku zila loko kuri n'wanuna a zilaka? Kasi n'wanuna na n'wansati ava ringani xana? Hikwalaho ka yini va fanele va zila xinkarhani xintsongo? Hikuva hi lahlekeriwile kufana hinkwerhu.

Mulavisisi: Seni n'wanuna yena uzila nkarhi wotani hikwihi?

Sarah: Van'wani va zila lembe hinkwarho, van'wani ava fikisi lembe, tani hiloko navona va ambala swiambalo swa ntima. Hiku kombisa, ahinge wanuna u teke

tshengwe una vasati va mbirhi. Swihumelela kuri ndzi hundza emisaveni tani hi un'we wa vasati va yena, yena waha hanya nakona nsati wayena lowun'wana nayena waha hanya, nakona loko swo humelela kuri nayena nuna o hundza emisaveni, a lova, tani hi vasati va tshengwe hi byeriwa kuri hi zila lembe hinkwaro na vanhu avata hi byela kuri hi fanele ku tshamela kule ni vavanuna kumbe ku hlangana na vavanuna loko hiri karhi hi zilela rifu ra nuna wa hina. Kambe loko ko lova un'we wa hina vambirhi, avataku hi fanele hi haltisa hi hundzisa nkarhi wa yena waku zila, leswaku anga ehleketi ngopfu, u fanele ku wisa, naswona endzaku ka nh'weti yin'we avatan'wi byela kuri se angaya ka nsati lowun'wani kuri a kota ku hatla a rivala hi mina. Veri u fanele a hatlisa a tiphina... nakona akota kuhatlisa a rivala himina tani nkata yena loyi a hundzeke misaveni. Kambe tani hi ntswedyana andzi pfumeleriwanga ku tiphina hi xihatla tani hi leswi n'wanuna a pfumeleriwaka swona, nakuti ntshuxa moya hi xihatla. Hiyona ndlela leyi ndzinga sungula kuswi vona kuri swilo leswi swa kuzila swi endleriwe ku tshikelela vavasati hikuva milawu yakona ya hambana exikarhi ka vavanuna ni vavasati.

Mulavisisi: Se n'wina mivona ingaku milawu leyi yihuma kwihi, i vavasati va tshikelelaka vavasati kuloni xana?

Sarah : I vavanuna lava teke na milawu leyi. (vahleka)

Mulavisisi: Milawu leyi yi vakeriwe hi vavanuna ku tshikelela vavasati xana?

Sarah: (vahleka) Ahivoneni, swilo leswi ahi maendlelo ya ntlovelo, loko mina ndzi swilangutisa hi ntiyiso. Hikwalaho ndzinge maendlelo lawa ya endleriwe ku tshikelela vavasati tanihiloko yanga endliwi kufana eka timbewu hinkwato. Maendlelo lawa ya tiyisisiwa eka wansati naswona xiyila xakona xi endleriwe wansati. Hiku kombisa hambiloko mina sweswi andzo hundza emisaveni, nuna wamina ari ekuzileni, naswona angari na nsati un'wana, ata byeriwa kuri anga sungula ku lava nsati un'wana hambu kuri ku sungula ku twanana na yena hambu nkarhi wa kuhluvula wungase fika. Kambe mina tani hi wansati andzi pfumeleriwanga ku lava xigangu xin'wana.

Mulavisisi: Seni loko mo kuma xigangu xin'wana kungase hela nkarhi wa tinh'weti ta khume mbirhi? Ami taswikota ku va byela kuri mi kume wanuna un'wana nakuri milava kuri swa kuzila swi herisiwa kuri mitakota ku tekiwa nakambe. Kumbe naswona ixiyila xana? (vahleka)

Sarah: Sweswo aswi pfumeleriwanga vata sungula kumi lumbeta kuri mi dlaye nuna wa n'wina, (vahleka vari vambirhi) nakona vata sungula kuvula kuri wena na xigangu xa wena ikhale mirikarhi mi rhandzana nakona miloswi anakanya swin'we kun'wi dlaya. Sweswo aswitava swivulavula swo hembra nakona swoka swinga humelelanga, n'wina miloti hlanganela na wanuna un'wana endzaku kaku hundza emisaveni ka nuna wa n'wina. Vata mi lumbeta hiku lava ku herisa nkarhi wakuzila swingase fanela. (vahleka vari vambirhi)

Mulavisisi: Seni sweswo aswise tshama swi humelela xana?

Sarah: Ina, aswitava swiri swivulavula swoka swinga endlekangi, aswitava swinga endlekisanga xiswona, Avata lumbeta lowa nsati kuri ulava ku herisa nkarhi wakuzila nkarhi wungase fika. Tani hi wansati avata ku lumbeta kuri ikhale uri krahi urhandzana na xigangu lexintshwa khale na nuna wa wena angase lova. Avata ku lumbeta hiku hatlisela u lava kuri kuhluvuriwa. Aswitalangi kuri vavasati vanga kombela ku herisa nkarhi wakuzila swingase fanela tani hileswi awutava waha zila nuna wa wena hiswamampela.

Mulavisisi: Seni kahlekahle ku endlekala yini endzhaku ka loko tinh'weti ta 12 ti herile, loko ku hlurvuriwa, kahlekahle va endla yini eka ntlangu waku hlurvula?

Sarah: Ntlangu waku hlurvula wu vula kuri, swi katsa timhaka ta ku swekiwa ka byalwa Mqombhoti, nakona noni (mfelakazi) yi fanele kuva yirikona ejarateni. U pfuka nampundzu u hlamba tani hintolovelo, ivi uhluvula swiambalo swa minala. Ina, eka minkarhi yakhale aho tiambalela swiambalo leswi ahi ambala swona khale kungase sungula swakuzila. Masiku lawa va ambala swiambalo swintshwa hi siku ra kuhluvula. Ahi teka swakhale swiambalo hi ambala swona ivi hi teka minala hi nyiketa vakokwana, vale kaya, kumbe lavakulu vanga lahlekeriwa khale hi varhandziwa vavona. Ava amabala swiambalo swakona ntsena swaha ambaleka.

Mulavisisi: Amiswi cukumeti swiambalo swa minala kumbe kuswi veka kahle endlwini?

Sarah: Hayi, aswi cukumetiwi, vandyangu waka n'wina vaswi teka tani hileswi vanhu va masiku lawa va ambalaka swiambalo swa fexeni (swo bomba) kuva minala yavona, ahinge usungule kuzila hi ximumu, mitava mi kume swiambalo swa fexeni, nkarhi wun'wani na thawula. Seni vandyangu va tsaka ku amukela swiambalo minala tani hileswi yi fambelanaka na fexeni masiku lawa.

Mulavisisi: Ma pfumeleriwa ku tekiwa nakambe endzhaku ka loko nkarhi wakuzila wu hundzile naswa kuhluvuriwa swi hetisekile? Ma pfumeleriwa xana? Kumbe

loko swa ntlangu wa kuhluvula swi hetisekile, ivi seni miva mi lava ku tekiwa nakambe, ma pfumeleriwa xana?

Sarah: Loko ulava ku tekiwa nakambe, minga swiendla.

Mulavisisi: (hiku nghenelela) seni kuhava milawu leyi yimi sivelaka?

Sarah: Van'wana va tekiwa loko va swilava. Hayi kuhava milawu hiku angarhela, hi minkarhi yo tala, mikuma kuri un'wana waleka ndyangu wakavo nuna ulava kumi teka, seni sweswo swileka n'wina kuri milava ku tekiwa eka ndyangu walowo nakambe kumbe amilavi swona. Van'wana vavasati va tlhelela lomu va humaka kona kuri va kota ku tekiwa nakambe. Van'wana va tsakela ku tshama lomu nuna wa vona la hundzeke ava siyeke kona. Mina nivona swinga pfuni nchumu kuva ni sukela yindlu, vutomi bya mina swifana naloko byi herile musi, seni ku sukela yindlu yale vukatini niku siya vana ndzhaku endzhaku ka kuhluvula, ndzi tava ndziya kwihi? Mina ndzi tsakela kuri ndzi tshama ndzi hlayisa vananga na muti nakona hileswi mina ndzi langhaka ku endla swona. Tinoni to tala ti tshama emitini leyi ti tekiweke kona. Ivi loko kuriku i wansati loyi aha lavaka ku gangiwa hi wanuna, va pfumeleriwa kuya emahlweni va gangiwa hi wanuna ivi aya emahlweni va ganga wanuna, ina.

Mulavisisi: Nipfumeleleni ndzi kamba loko ndzinga tlulanga kumbe ku siya swivutiso swin'wana leswi andzi lava ku vutisa.

Sarah: (va khohlola kambirhi)

Mulavisisi: Loko n'wina amiri na kuti langhela, eka maendlelo hinkwawo ya ku zila, hiwaha maendlelo lawa amitava mi langhe kuva minga yaendli kumbe kuya landzelela?

Sarah: Loko akuri kuti langhela, ahiswona?

Mulavisisi: Ina, swilo leswi amitava mi langhe kuswi tlula kumbe leswi aswinga mi tsakisi kuswi endla nakona loko aswinga bohi swilo swakona?

Sarah: Ndzivula kuri, loko aswiya himina, nakona loko andziri nakuti langhela kuri andzi lavi ku endla swilo swo karhi, ahiswona? (va hleka) mavona vanhu vo fana nahina lava ava tekiwe hiri tshengwe, loko ukuri awulavi ku ambala nala avataku lumbeta kuri hiwena unga dlaya nuna kumbe uvangeke rifu rayena. Seni awuta chava ku lumbetiwa ta ku dlayiwa ka nuna wa wena. Mina andzitava ndziti langhele kuva ndzinga ambali

minala ya ntima. Andzitava ndziti ambalele swiambalo swa ntolovelo kufana na vanhu va ntolovelo.

Mulavisisi: Seni amiri vangani eka vukati lebyi bya tshengwe?

Sarah: Ahi tele, ahiri vasati vanharhu, hileswi ndzinge loko andzilova naku kuti langhela andzitava ndzinga ambalanga minala liya ya ntima. Varhandza k uvula kuri loko uri kuzileni, uni xinyama (papa ra ntima ehenhla ka wena), hikuva vaku nyika minala ya ntima kuri u ambala, kambe hiswona leswi endlaka kuri vaku u na xinyama, kuhava kuri wo dya swakudya swo hambana leswi endlaka kuri uva na xinyama, u dya swakudya swofana na swa van'wana. Seni swa hlamarisa kuva utekiwa ingaku una xinyama.

Mulavisisi: Seni loko maharhi eka nkarhi waku zila, ami pfumeleriwa ku endzela munhu un'wana xana? Kumbe amita byeriwa kuri ami pfumeleriwanga ku endzela mhunu? Kumbe avaku ami fanelanga ku huwelela loko mi vulavula? Imilawu ya njhani leyi ava mi vekela yona loko miri ku zileni? Ndzi tsakela ngopfu tiva milawu leyi avami vekela yona loko mahari ka nkarhi waku zila.

Sarah: Ina, loko miri eku zileni, tani hiloko miri ni gome. Milawu yiri tani hiloko maha tshamile nakona maha ambale minala ya ntima. Ami pfumeleriwanga ku huwelela kumbe ku tlakusela vanhu rito loko mi vulavula. Seni ku fikela nkarhi waku zila wu hundza ami pfumelriwanga ku huwelela

Mulavisisi: Seni kuta humelela yini loko mo huwelela?

Sarah: Hambiloko n'wana ova a onhile kumbe a dyohile, awu pfumeleriwanga kun'wi tshinya. U fanele u tshamisa sweswo. Sweswo swi fana na loko kuri na yindlu ulavaka kuyi endzela, kambe wanuna wa muti wakona alovile, aha hanya andzilava kuri tano. Tani hi noni awu pfumeleriwanga ku nghena endlwini yoleyo. Hikuva wanuna wa muti walowo waha hanya. Seni sweswi ndzinga mu kreste, nakona hi maendlelo ya xikreste ahi aleli kuri tinoni tiendzela vanhu van'wana, un'wana anga endzela un'wana, ahina mhaka naswona swa milawu, ha endzelana hinkwerhu. Vakona vavasati lavanga lahlekeriwangiku hi swigangu swavona nakona vanga riki ku zileni, vaendla ntlangu nakona swiendleka kuri hiva hiri na muntshwa wa noni (a ambele minala ya ntima) loyi a lavaka

kuya entlangwini na swirho swin'wana swa kereke. Mita kuma kuri hiyena ntsena loyi yimeleke ekule na yindlu, nkarhi lowu yindlu yinga tala hi vanhu lava teke ku seketela ntlangu. Kambe swirho swa kereke leswi endlaka swilo hixi kreste naswona vanga pfumeriki eka swa xinto, van'wi rhamba kuri anghena endlwini. Mina ndzimi byela swilo leswi ndzinga hlangana naswona nakona ndziswi voneke hi mahlo yamina. Mita kuma vakreste vakona va rhamba noni emakaya yavona vatlhela van'wi nyika na swakudya. Vanhu vakona ava phamela noni swakudya nakona vanga yi lerisi kuya teka swibye swa yona swo dyela ekaya. Ava tirisa swibye leswi tirhisiwaka hi un'wana na un'wana emutini. Avata nyika noni hambu kuri 'cold drink'. Leswi ndzimi byelaka swona ndzi swivone hi ndzexe, sweswi hi vulavulaka vanhu lava endleke swilo leswi ndzi swi vulaka swaku amukela noni yakona waha hanya nakona swilo swaha famba kahle endyangwini wa vona, na wanuna wa muti wa kona waha hanya, kahle nakona na vana va muti wakona wahari kahle nakona ava tshukanga vonaswipfuketani vava madomu. Hambu kuri wansati wa muti luwa wahari kahle. Kuhava nchumu woka wungari kahle lowunga humelela muti luwa.

Mulavisisi:

Vakona vanhu lava tshembhaka kuri loko a endzela munhu wun'wani uta lova?

Sarah:

Ina, vakona lava tshembhaka leswaku noni loko yo endzela muti wokarhi kuta lova munhu ka muti wolowo kambe aku se tshama ku lova munhu ma swi twisisa.

Mulavisisi:

Ha va vona vanhu votala va ri karhi va zila, hi tala ku lemuka tinoni hi ambalele ra vona, nakona hitala ku vona va ambele swiambalo swa ntima swa minala. Van'wana hi va vona vat shame endzaku ka tithekisi, kumbe hi vona vanga dyi xilalelo. Seni na loko vanhu vava na mintlangu hi vona vatshamele kule na vanhu van'wana, kumbe vari voxo. I yini hi mavonelo ya n'wina leswi vangaku mahanyelo yo tano?

Sarah:

Leswi swi vangwiwa hi milawu kumbe swileriso swaku tani hi noni awu fanelanga ku khoma swilo swa vanhu van'wana, kube kuri awu fanelanga kudya swakudya swa vanhu van'wana. Va twile na ku tshembha nawu lowu nge loko wahari ku zileni utafa. U ta chela vanhu lava u hlanganaka navona xinyama. Leswi swi vangwiwa hikuva vanhu vakuri wahari ku zileni nakona waha ambale nala wa ntima. Hiswona

ripfumelo ra xinyama. Awi tani na loko ulodya swin'wana leswi endlaka kuri uva wa ntima endzeni ka wena nakona aswi vuli kuri loko tinh'weti ta 12 titherile vata endla maendlelo yaku basisa ku herisa nkarhi waku zila. Kuhava sweswo.

Mulavisisi: Kuhava swo tano?

Sarah: Kuhava swo tano, ahise vona nchumu?

Mulavisisi: N'wina mivona ingaku swileka ndzavuko wahina ntsena, kumbe mivona ingaku na mindzhavuko yikona mindzhavuko yin'wana leyi lendzelelaka maendlelo yo fana na lawa yaku ambala minala ya ntima tinh'weti ta 12?

Sarah: Mina ndzitwe swilo swin'wana, kambe andzina ntiyiso waswona, ahinge kumbe matiko ya kwala kusuhi yo fana na Zimbabwe kumbe Mozambique, nitwe kuri ava zili lembe hinkwaro, nitwe kuri va zila tinh'weti ta ntsevu. Swi tikomba ingaku leswa ku zila tinh'weti ta 12 swile kahina machangani ntsena, loko moswi languta kahle nakona andzina ntiyiso wa swona loko mindzhavuko yin'wana yiri na swona swaku zila tinh'weti ta 12.

Mulavisisi: Ndzikhensile mhani, akuna swin'wani mi tsakelaka ku suswi tatisela mayelana ni vuburisani bya hina? Mina ndzi tsakela ku mikhensa eka nkarhi wan'wina ni vutivi bya n'wina lebyi mihi aveleke byona. Nakona ami ntshunxekile loko miri karhi mihi avela vutivi bya leswi mi hlanganeke na swona, mina ndza tshembha kuri siku rin'wana swilo leswi swi ta pfuna munhu un'wana eka nkarhi lowu waha taka loyi anga tiveki nchumu hi ndzhavuko lowu. Mativa vana va masiku lawa va tswariwa naku kulela exilungwini nakona va hetelela vanga tivi nchumu hi Xitsonga ni maendlelo ya ndzhavuko hambu kuri ku vulavula ririmi leri. Mikuma kuri va swikota ku hlaya nakona ndzini ku tshembha kuri siku rin'wana vata hlangana na leswi mihi avaleke swona. Ndza khensa kuti karhata ka n'wina hi xiave lexi. Tani hileswi ndzi vuleke ekusunguleni, mavito ni vuxokoxoko bya vanhu abyinge tirhisiwi, tani hileswi mihi aveleke i swilo swa xihundla nakona i swovava. Nilava ku teka nkarhi lowu ndzi mi khensa eka nkarhi wa n'wina nakuva mihi averile vutivi bya n'wina hinkwabyo. Andzi tivi loko kahari ni leswi milavaka kuswi vula hingase pfala vuburisani bya hina.

Mina ndzi lava kuri eka vavasati lava minga tekiwa, lava vahariki na nkateko wakuva na vanuna va n'wina. Loko andzahari na nkarhi waku swi hanya kambe leswi ndzi hlanganeke naswona, ndzaswitiva kuri aswikoteki ku tlhelela endzaku hi nkarhi, kambe andzi nga hata pfumela ku ambala nala wa ntima. Nakambe andzingahata pfumela ku vitaniwa mavito naku byeriwa kuri nina xinyama. Leswi ndzi hlanganeke na swona swindzi dyondzise kuri akuna ku hambana exikarhi ka noni na munhu wa ntolovelo, kuhava lexi munhu anyikiwaka adya kuri ava na xinyama. Ndzi lemukile kuri vanhu votala masiku lawa avaha endli swa maendlelo lawa ya xinto kambe aku humeleli nchumu swo biha hi vona. Leswi ndzinga swi vona ntsena ikuri noni (mfelakazi) u fanele ava na nhlonipho. Van'wani vanhu ahi vakreste vo ponisiwa se leswi va faneleke ku dyondzisiwa kuva na nhlonipho endzaku ka kulova ka vanuna va vona. Leswi faneleke ku humelela ikuri noni yi fanele ku hlonipha rifu ra nuna wa yona. Hambi hina va kreste ahi hlohleteli mahanyelo yo huma endleleni, kambe hi hlohletela nhlonipho ku tlula swilo hinkwaswo. Masiku lawa swa antswa na loko noni yi huma emutini woka wungari wa vukhongeri, hambi loko emitini ya vona va byeriwa kuri vanga endzeli miti yin'wana leyingariki na vupfumeri hikuva vata siya xinyama emitini yakona, hina vakreste hi amukela tinoni teto swingeri na mhaka kuri va huma kwihi, mina ndzinga ya ndziya tshova tihunyi na tinoni, nakona kuhava xobiha lexi nga tahi humelela. Sweswo swi hambane ekule naloko noni yo endzela vanhu lavangariki na vupfumeri hikuva vanhu avataku noni yaleyo yi leku cheleni ka xinyama emindyangwini leyi ayi endzelaka. Hina ha ti lerisa tinoni tahina ekerekeni kuri ti endzela vakreste kuloni nakona hava lerisa kuri va tshama ekule ni vanhu lava pfumelaka eka swo hambana, hi endla leswi hikuva ahi lavi kuri tinoni ta kereke ya hina ti lumbetiwa hi swi swiyimo swoka swinga langutelekanga laha minga kumaka kuri kuva niku lova ka munhu wa ndyangu, hikuva lava pfumelaka eka swilo swofana na leswi vataku rifu ra kona ri vangiwe hiku endzeriwa hi noni noni yoleyo emutini, kurihiku swilo swotano aswi humeleli. Mavonele ya mina ikuri kuhava xilo na xin'we lexi nga humelelaka hi ntiyiso, swilo leswi aswi endleriwe ku xanisa vanhu nakona vanhu vaya emahlweni va hlupheka niku xanisiwa hikokwalaho ka milawu leyi hinkwayo.

Mulavisisi:

Ndzi khensile swinene mhani, ingo Hosi yimi katekisa

Sarah: Hinkhensile.

Ku hela ka vuvutisisi

Muvutisiwa wa vunharhu: Ntsako

Pam: Mina ndzi Pam ndzi huma kwala tikweni leri

Ntsako: Mina ndzi Ntsako

Mulavisisi: Ndza khensa, ndzita kombela kuri mi vulavulela ehenhla nyana hikwalaho ka vukandziyisi (Pam: Hiswona), ndzi khensile tani hiloko ndzi vurile ekusunguleni kuri vulavisisi bya mina byi leka tinoni ta Vatsonga ni maendlele yavona ya xinto enkarhini wavona wakuzila. Ndzi kombela ku hundzisiwa eka leswi n'wina mi hlanganeke na swona tani hi tinoni, kusukela enkarhini waku lova ka vanuna va n'wina ku endleke yini, kuri mi yile miya tshama ematrasini ya mudedwa kumbe kuna swin'wana leswi ami languteriwa ku swiendla tani hitinoni.

Pam: Mina loko ni twile hita kuhundza ka nuna wamina emisaveni ari exibedlele, vavasati lavakulu vandzi byele kuri andzi fanelanga kunwa mati siku hinkwaro, kuri swa yila, nakona vateri loko ndzo nwa mati ndzita fa tindleve. Seni hi yile exibedlele kuya vona ntsumbu wa mufi nakona hiwu susa kuwu yisa emochareni. Madyambu yalawo ndzi nyikiwe mati yaku nwa ivi hikona ndzi nga tshama ematrasini, andzi dya swakudya swo tiseriwa hi vanhu vokarhi kungari un'wani na un'wani, andzi lava mupfuni lyi ntirho wa yena akuri kundzi pfuna hikuzila, nakona loko ndzi lava xokarhi akuri yena ata ya ndzi tekela xona, swibye leswi andzi tisela swakudya hiswona aswinga pfumeleriwi ku huma endlwini yoleyo. Andzi tirhisa swibye swin'we ku kondza ku lahliwa. Endzaku ka kulahliwa va sungule kundzi nyika milawu, hi kukombisa andzinga pfumeleriwanga ku endzela vanhu van'wana emitini ya vona, awu endli sweswo, aswi endliwi... awu xeweti vanhu loko uri noni, awu vitani n'wana wa wena ukuri "heyi, tana haleno" ntirho wa wena iku tshama ekaya. Andzinga pfumeleriwanga kuba kumbe ku tshinya n'wana, i xiyila.

Mulavisisi: Swivula yini kahle kahle loko vakuri, xilo xokarhi ixiyila?

- Pam:** Xikombiso ikuri loko uri noni ivi udyisa n'wana wa wena uta ondza. Loko wo ba n'wana hi nkhavi uta wela hi xinyama, uta sungula ku ondza nakona a khohlola swinga heli.
- Mulavisisi:** Seni ndzi byeleni la, milawu leyi ya kuva minga pfumeleriwi ku endzela vanhu, ami pfumeleriwi naku rhamba kereke, ami pfumeleriwi ku tshinya n'wana, nakona milawu leyi miyi landzelela ku kala ku lahliwa ntsena kumbe nkarhi wo leha ku fika kwihi?
- Pam:** U landzelela milawu leyi lembe hinkwaro, unga endza kambe emitini ya tinoni kuloni nakona loko wo fane mi endzela miti leyi kunga hava noni u fanele tshama ehansi nakona unga khomi nchumu endlwini yolelo.
- Mulavisisi:** Loko wo khoma xin'wana, kuta humelela yini?
- Pam:** Muti walowo wuta weriwa hi xinyama.
- Mulavisisi:** Hiwaha maendlelo yan'wana lawa ya endliwaka eka noni kumbe ya endleriwaka noni?
- Pam:** Nimpundzu vavasati lavakulu va famba nawena enambyeni.
- Mulavisisi** : Ivi se va endla yini loko mi fika kona?
- Pam:** Andzinge vuli, vate hinga byeli munhu swilo leswi humeleleke kwale
- Mulavisisi:** Ntsako, unga swikota kuhi avela leswi humeleleke?
- Ntsako:** Vaku yisa kwale ivi u endla swilo leswi noni yin'wana na yin'wana yiswi endlaka kwale, mina vandzi endle kuri ndzi tlula-tlula ndzilo.
- Mulavisisi:** Seni u endle sweswo enambyeni xana?
- Ntsako:** Ina, vatlhela va ndzi byela kuri ndzi tima ndzilo luwa hi mitsakamisi ya mina, ivi se vateka xisinghwana va ndzi tsemelela hi xona hala emahlweni ka swirho swa xihundla ndziko ndzi huma ngati yi xiririka exikarhi ka mathangha nakona andzi fanele ndzi ambala swiambalo sweswiya swa ntima lembe hinkwaro.
- Mulavisisi:** Seni amiwu kuma nkarhi waku hlantswa swiambalo sweswo tani hileswi minge ami tshama mi ambale swona lembe hinkwaro?
- Ntsako:** Namadyambu andzi swi hlantswa ndzi tlhela ndzisiw aneka ivi ndzisiw ambala nampundzu, ndzi cincile swiambalo swakona ekuheleni ka kuzila nakona va ndzi nyikile swiambalo swintshwa, endzaku ka sweswo andzi pfumeleriwa ku ambala swiambalo swin'wana na swin'wana.

- Pam:** Loko uya en'angeni u tamba na huku.
- Mulavisisi:** Huku ya kona yi fanele yiva yi hanya.
- Pam:** Ina, va yi dlaya ivi va tirhisa ngati ya yona ku hlamba mara vaku tsemelela na hala ka swirho swa xihundla ku fikela u huma ngati kuri ngati ya nuna wa wena leyi nga nghena emirhini wa wena yita kota ku huma.
- Ntsako:** Vandzi nyikile ni tandza leswaku ndziri faya hi mathangha ya mina.
- Mulavisisi:** Seni awunga pfumeleriwi kufaya mandza ra kona hi mavoko?
- Pam:** Hayi, andzi fanele ndzi tirhisa mathangha yamina ku faya mandza yakona hi rin'we rin'we.
- Ntsako:** Leswi aswi endleriwa leswaku hinga lahlekeriwi hi miehleketo hikuva loko aswi loka swinga endliwi, ahita lahlekeriwa hi miehleketo. I swiboho, noni yin'wana na yin'wana yi fanele ku swiendla.
- Mulavisisi:** Ni vavanuna va fanekele va faya mandza hi mathangha yavona loko va loveriwile hi vasati va vona xana?
- Pam:** Ina
- Ntsako:** Ina
- Mulavisisi:** Swi lunghile, seni ndzi byeleni hi timhaka taku tsakamisela ndzilo, minyikiwa mati ya kun'wa mingase endla maendlelo yalawo kumbe njhani?
- Ntsako:** Vava vandzi byerile madyambu siku ro sungula kuri ndzi hlayisa mitsakamisi yaku timela ndzilo nakuri ndzi nga yi exihambukelweni hikuva ndzi ta yi lava mitsakamisi yakona kandzhaku.
- Mulavisisi:** Swi lunghile.
- Pam:** Loko uri karhi vuya kwale, mavoko yawena yari mambirhi ya fanele kuva yari endzaku nakona u fanele u khelela matluka hi nomu wawena. Leswi swi endleriwa leswaku unga lahlekeriwi hi miehleketo hikuva loko woka unga swiendli uta penga miehleketo. Loko u vona tinoni tin'wana ingaku ti lahlekeriwe hi miehleketo, imhaka yakuri ti tsandzekile ku landzelela swileriso leswi.
- Mulavisisi:** Seni swa endleka swilo leswi himpela?
- Ntsako:** Ina iswa mampela hikunene

- Mulavisisi:** Swinga endleka kuri va vonaka ingaku va lahlekeriwe hi miehleketo hikwalaho ka gome leri vanga eka rona kumbe kuri ku hlamarisiwa hi rifu ra vanuna va vona?
- Sarah:** Hayi, ikuva vanga endlanga maendlelo lawa ya xinto, swilo leswi swi hlangananile.
- Ntsako:** Kuna nkarhi lowu ku cheriwaka murhi eswakudyeni leswaku hinkwavo va muti vadya.
- Mulavisisi:** Leswi swi endli loko swite yini?
- Pam:** Mpundzu wa loko noni yi vuya enambyani.
- Mulavisisi:** Seni, aswi endliwi endzaku ka lembe?
- Pam:** Hayi, swi endliwa endzaku ka kulahla kubasisa vanhu hinkwavo, loko kuri na n'wana loyi anagale Gauteng; swintsongo swa averiwa etlhelo swi hlayiseriwa vana ivi loko n'wana luya a vuya va nyikiwa xiave xavona kuri va chela eswakudyeni vadya vangase dya swin'wana endlwini
- Ntsako:** Swa hambana hikuya hi miti, swilo aswi fani.
- Mulavisisi:** Nitwa vaku vana va mufi vanyikwa milawu yokarhi kuyi landzelela.
- Pam:** Hiswona, loko wanuna a lova vana va yena ava pfumeleriwi ku endla timhaka ta masangu ku kondza ku lahliwa na maendlelo yaku basisiwa ya endliwa, kambe tani hileswi miswi tivaku vana avaha fani nava khale, avaha yingiseli. Vaya vava endla timhaka ta masangu tata wavona ahari emochareni ivi vas ungula ku vabya, va sungula ku ondza niku khohlola swingaheli.
- Ntsako:** Loko swilo swi endliwe kahle, kuhava loyi angata chuma
- Mulavisisi:** Swi lungile, iyini swin'wana?
- Pam:** Loko wanuna a lova vanhu votala vakera misisi ya vana va yena hinkwavo na nsati wa yena, miti yin'wana yi kera misisi ya noni ntsena, ivi vanga tshikeleli vana ngopfu.
- Mulavisisi:** Vavanuna va zilela vasati vavona nkarhi waku fikela kwihi, navona va vazila lembe hinkwaro kumbe swa hambana xana?
- Pam:** Kuvula ntiyiso, mina andzi switivi, van'wana va zila tin'hwetit ta ntsevu, van'wana vazila tin'hwetit tinharhu, seni mina andzi tivi kuri kahle kahle ku humelela yini eka sweswo.

- Mulavisisi:** Seni, n'wina amiswi tivi?
- Ntsako:** Andziswi tivi.
- Mulavisisi:** Swi lunghile, un'wanyana uvule timhaka takuri wansati u zila kan'we ntsena, hiku kombisa, loko ndzo tekiwa hi Baloyi ivi alova, ndzin'wi zilela lembe hinkwaro hi maendlelo yakona hinkwawo tani hiloko swi languteriwile eka mina tani wansati wa mutsonga, kambe loko ndzo tekiwa nakambe hi Chauke ivi a lova, andzaha languteriwanga ku n'wi zilela, i ntiyiso xana?
- Pam:** Intiyiso sweswo, kambe waha yisiwa enambyeni ivi fika u endla maendlelo lawaya yaku faya mandza hi mathangha, yaku tlula ndzilo, naku tsemeleriwa hi xisinghwana, utlhela u nyikiwa milawu yaku yi landzelela, kambe awu boheki ku zila lembe hinkwaro, swile ka wena kuri u lava kutikhoma karhi waku fikela kwihi.
- Ntsako:** Hiswona, nakona loko kuriku awu tekiwile hi Baloyi ivi u hambana na Baloyi ivi Baloyi ateka nsati un'wana, loko Baloyi o lova awupfumeleriwanga kuya enkosini wa yena, swa yila.
- Mulavisisi:** Seni, andzi fanelanga kuya enkosini wa yena?
- Pam:** Wa pfumeleriwa
- Ntsako** : Awu pfumeleriwanga
- Pam:** Wa pfumeleriwa
- Ntsako:** Hayi awu pfumeleriwanga
- Mulavisisi:** Swi lunghile, mama veri andziyi, seni ndzi byeleni mama loko ndzoya enkosini wayena kuta humelela yini?
- Ntsako:** I xiyila
- Mulavisisi:** I xiyila?
- Ntsako:** Ina, ufanele u tshika nsati wa yena lontshwa a zilela nuna wa yena hi kurhula.
- Mulavisisi:** Wena Pam uswivona njhani?
- Pam:** Ayi
- Mulavisisi:** Ndzi kombela mihi avela mavonele yan'wina, kuhava mavonele yoka yangari kahle, kova mavonale yo hambana
- Pam:** Seni loko wova uri na vana na mufi, ufanele ungayi na vana va wena kuya va tiyisa enkosini wa tata wa vona?

- Ntsako:** Vana vanga famba vari voxo
- Pam:** Kambe vanhu vaya. (va hleka vari vambirhi)
- Ntsako:** Vaka chuma, nkinga ikuri vanhu avaswi twisisi swilo leswi.
- Pam:** Ndza switiva kuri anga zili kambe tani hi nsati lonkulu u fanele kuya enkosini, eka ndzavuko wahina uta tshama ari karhi ativeka tani hi nsati lonkulu hilaha kunga heriki.
- Mulavisisi:** Hambu loko va hambane ximfumo waha tekiwa tani hi nsati lonkulu?
- Pam:** Ina, kambe ange tshami amatrasini, nsati lo ntsongo hi yena angata tshama amatrasini azilela nuna wakwe.
- Mulavisisi:** Tinoni tin'wana tizila ku hambana masiku lawa, tin'wana ti tshama ematrasini kufikela ku lahliwa, ivi seni va vuyela ka vutomi bya vona bya ntolovelo va tlhela va ambala hiku randza nakona ava endli maendlelo ya xinto, hi yahi mavonele ya n'wina eka leswi?
- Pam:** Andziswi tivi kuri wena u huma kwihi kambe lani, un'wana na un'wana u zila hindlela ya xinto xa Xitsonga hikuva vaswi tiva kuri i xiyila nakona swi tisa xinyama nakona vaswitiva kuri vata chuma.
- Mulavisisi:** Ndzaswi twisisa sweswo kambe hiku kombisa, kuna vanhu lava tshamaka eGauteng loko vanuna vavona va lova va vuya hala makaya vata zilela vanuna vavona hindlela ya xinto kuri hiku van'wana ava lavi ku zila hi ndlela ya xiAfrika, va vuya hala kaya hi siku ra murindzelo kuta lahla nuna wavona hinkosi iyi va tlhelela eGauteng endzaku ka nkosi. Hi wahi mavonele ya n'wina eka sweswo?
- Pam:** Sweswo iku pfumala nhlonipho
- Ntsako:** Sweswo swa nyumisa, noni yi fanele yi tshama ekaya tin'hwetii ta ntsevu yiri endlwini.
- Mulavisisi:** Seni loko kuriku noni leyi ya tirha ke, u fanele ateka nkarhi waku wisa tin'hwetii ta ntsevu xana?
- Pam:** Loko swiri tano ndzaswi twisisa kambe ufane ateka nkarhi waku fika n'hwetii yin'we, kuri uva naku hlonipheka, ndza kombela kuri nhwetii yin'we hambu swiri tano. Loko va lahla nuna wa wena namuntlha ivi mundzuku upfuka u famba kufana na un'wana na un'wana uta lehlekeriwa hiku hlonipheka ka wena tani loko uri noni. Sweswo aswi kahle hi tindlela kinkwato, aswi amukeleki.

- Mulavisisi:** Hi swihi swivangelo, swa loko munhu oka anga zileli nuna wakwe loko a lovile hindlela ya xinto?
- Ntsako:** Uta chuma nakona loko woka unga nyikiwanga murhi wakona hinkarhi, utafa.
- Mulavisisi:** Vakona vanhu lava miva tivaka lavanga lova hiku chuma? Andzi mi kombeli ku vvula mavito ya vanhu vokarhi, ndzo lava ku tiva loko kuriku kuna vanhu lava miva tivaka lava swinga va humelela.
- Ntsako:** Ina, vatele.
- Pam:** Swini nghozi, mirhi wa wena wa ncinca u sungula ku nyuhela ngopfu kumbe ku ondza ngopfu hikuya hi mirhi wa wena ivi seni u sungula ku vabya ngopfu ivi ulova. Vanhu avenge switivi kuri udlawe hi yini, hambu kuri madokodela ya xilungu avenge swi twisisi kuri u karhatiwa hi yini.
- Ntsako:** Van'wana vasungula ku ondza ivi va khohlola swinga heli, vas ungula ku vabya ngopfu ivi va lova, sweswo iku chuma.
- Mulavisisi:** Ku khuma? (Kuva na xinyama?)
- Ntsako** : Ina
- Mulavisisi:** Swi lunghile.
- Pam:** I swa mampela
- Mulavisisi:** Loko noni yiri karhi yi zila hi ndlela ya xinto, nseketelo wa kereke wowna wuva wuri kwihi? Ndzaswi tiva kuri kereke ayinge fambi na yona noni kuya teka murhi kumbe kuya vona maendlelo ya kona enambyeni, kambe kereke yona nghena kwihi eka swilo leswi hinkwaswo? Vata kuta khongelela niku khongerisa noni? Hixihi xiave xa vona eka swilo hinkwaswo leswi endlwaka, kumbe vata ekuheteleleni kuta hluvula ribye loko ku fika nkarhi waku hluvula emahetelelweni ya kuzila?
- Pam:** Ungaya ekerekeni, kambe swa hambana hikuya hi kereke ya kona.
- Mulavisisi: I** na kambe mina ndzi vulavula hiloko rifu rahaku humelela, kereke yini xiave muni?
- Pam:** Vata vata endla swikhongelo swa nimadyambu nahi siku raku lahla, endzaku ka sweswo vaya tlhela va vuya loko ku hluvuriwa kuta hluvula ribye niku ri khongelela. Sweswo hiswona swiave swa kereke, leswin'wana swi endlwaka hiva

ndyangu nakona ixihundla xavona nakona kereke yi va nyika nkarhi kuri vakota ku endla swilo swavona.

Mulavisisi: Seni maendlelo lawa ya xinto ya endliwa vakereke vangari kona?

Pam: Ina, kereke ayi ngheni helo, va ndyangu hivona va endlaka maendlelo ya xinto ya kuya enambyeni, ku faya mandza eka swin'wana swa leswi hi vulavuleke hiswona ekusunguleni.

Mulavisisi: Mina ndzi vutisa kuri nseketelo wa kereke wuva wurikona xana? Avo tshamela kule kumbe kuka vanga vonakali hiku hetiseka?

Ntsako: Nseketelo wa kereke wukona.

Pam: Wuva wurikona, na vanhu va kereke va hlonipha ndzhawo ya hina ni xinto xahina tani hi leswi vahi nyikaka nkarhi waku endla swilo hi xindyangu. Loko va hetile hiswo lahla vati fambela va siya hina vandyangu kuri hi endla swilo swa hina ni maendlelo yahina ya xinto.

Mulavisisi: Seni kereke yona ya tivisiwa kuri ndzitava ndziri kuzileni lembe hinkwaro leri vanga tava vandzi vona ekerekeni?

Ntsako: Hayi, kereke ayi byeriwi, vato switiva hivoxe.

Mulavisisi: Swi lunghule, ndzi vone va miti yin'wani vahlantswa minkumba naswo funengela endzaku ka kulahliwa, ni makhetenisi vatlhela va basisa ndzawu hinkwayo, naswona i maendlelo ya xinto ya kuzila kumbe njhani?

Ntsako: Sweswo hambu kuri ka vukreste swikona, tin'wana tikereke tihlayela masiku ya nkombo endzaku ka kulahla ivi seni kuya basisiwa muti hinkwawo, kutlhela ku hlambiwa emutini tani hi ndlela yaku tibasisa endzaku ka rifu emutini.

Mulavisisi: Eka swilo leswi ku sunguriwe kuzila hindlela leyi rini?

Pam: Andzi swi tivi kurhi swi sungule rini? Ndzi tswariwe ndziswi kumisa xisweswi, khale aswitika ngopfu.

Mulavisisi: Swi lunghile, n'wina mivona ingaku vukreste ni xinto aswita kota ku tirhisana xana eka timhaka to tani? Hikuva kuna vakreste lava vaha yaka emahlweni va endla niku pfumela eka maendlelo ya xinto kambe kuni vakreste lava vanga endliki kumbe vanga pfumeriki eka maendlelo ya xinto.

Pam: Mina ndzi vona ingaku swi fanele ku tirhisana niku nyikana nkarhi hikuva kuringeta ku hambanyisa vukreste ni xinto swinga hlangananisa miehleketo ya

vanhu lava tshembhaka eka swona swiri swimbirhi. Eix, nuna wamina u love hi lembe reri hinga tekana hirona, u tlhaviwe hi mukwana ivi alova eGauteng.

Mulavisisi: ivi nuna wan'wina wa vumbirhi?

Pam: Nayena u loville kambe ndzin'wi endlele maendlelo yo hambana yaku zila, ndziti ambalele nguvu yin'we ya xinto lembe hinkwaro.

Mulavisisi: Ndza mi twela eka kulahlekeriwa ka n'wina hikambirhi.

Pam: Ndza khensa.

Mulavisisi: Ndzami khensa swinene eka nkarhi wan'wina na kuhi avela leswi mi hlangeke naswona, ndza swi amukela swinene, swikona leswi mi tsakelaka ku swi tatisela kumbe kuswi vula loko hirikarhi hi pfala. Swin'wana na swin'wana leswi na hi pfunaka tani hi vachumayeri hikuva ahina xiphemu eka swilo leswi nakona ahise hlangeke na swona.

Ntsako: Loko nuna wamina a loville avandzi pfunanga kuendla maendlelo lawanene ku zilela nuna wanga seni aningheniwe hi xinyama ivi vandzi pfuna kun'wi zilela hindlela leynene.

Mulavisisi: Swi lunghile, seni loko kurikarhi ku endliwa maendlelo ya nampundzu, kuva kuri na vavanuna kumbe vavasati lava kulu (vakhegula) xana?

Pam: Kuva kuri vavasati lava kulu ntsena, himikarhi yotala maendlelo lawa ya xito ya endliwa kunga ambariwanga seni kuta vakhegula tsena.

Mulavisisi: Ndza khensa swinene, kuna swin'wana mi tsakelaka kuswi tatisela hiku pfala?

Pam: Ku chuma i swilo swa mampela, nakona vanhu va fanele va endla swa ku zila hi ndlela yakona.

Ntsako: Xihoxo ikuri vanhu ava lingisi (va hleka)

Mulavisisi: Ndza kensa swinene eka nkarhi wa n'wina, ndza swi amukela, nakona Xikwembu ximi katekisa.

Ntsako: Ndzi khensile

Pam: Inkomu.

Kuhela ka vuvutisisi

Appendix G: Individual interviews: English Version

Participant 1: Tiniyko

- Researcher:** Greetings, My name is Hundzukani Portia Khosa, I am recording this session, the time is 17:57, I'm from University of Pretoria, currently studying towards my Doctorate in Theology, I'm interviewing Tsonga widows and what happens post their husbands passing until the unveiling ceremony, will be focusing on the Tsonga rituals performed and what widows experienced during the mourning period. Before you go into detail, kindly give introduce yourself. Your name will not be used, feel free to share your experiences
- Tiniyko:** my name is Tiniyko, when my husband proposed me I was still very young and I had not known a man by then. When I got married I gave birth to a girl, and then gave birth to another girl then I had a boy.
- Researcher:** May you speak a bit louder for recording purpose
- Tiniyko:** okay, when my husband died
- Researcher:** when did he die you do know the exact date
- Tiniyko:** no I didn't, my husband died in the morning and was buried that evening, and there was no morgue. That night they made me catch a chicken and took same eggs. That night they took me to the river; they took a razor and cut me here and there
- Researcher:** can you please say where they cut you for transcript purpose as the Tran scripiter won't be able to see you show the places
- Tiniyko:** okay they cut me in my private part and underarms
- Researcher:** okay
- Tiniyko:** so they killed the chicken and I could see it being cooked in the fire, so they took an egg and put it here
- Researcher:** here where please say it

Tiniyko:

in between my tights and asked me to break it using my tights, they then took the egg York and put it all over my body then ordered me to jump into the river and bath. (Researcher: okay) they took a chicken foot from the chicken they were cooking and gave it to me to eat it, it didn't have any salt at all but I ate it. After that they took me to listen very carefully because if I didn't listen I would go mad

Researcher:

so they told you that you would go mad if you didn't listen to them

Tiniyko:

yes

Researcher:

so who was telling you these things?

Tiniyko:

older women, I had to pick up all the chicken bones after everyone was done eating and throw them away, that was the widow's duty. They then told I to jump in the water while calling my husband and I did and I shouted "my husband". They then asked me to jump over a big fire

Researcher:

so what did you do?

Tiniyko:

I jumped

Researcher:

how many times did you have to jump the fire?

Tiniyko:

twice back and forth

Researcher:

okay

Tiniyko:

so they said I must put off the fire using my urine but told me not to use all my urine as I would still need it. On our way they asked me to urinate on grass as well. They first set the grass on fire then ordered me to put off the fire using my urine again. As we walked I was told to pick leaves on branches and I did so while facing down with bath hands at the back. They kept setting grass on fire as we walked up and expected me to use my urine to put the fire off until we got home. When I got home they clapped hands and celebrating that I have completed the task they had set for me for that night. They had gathered some grass for me to sit on as part of mourning for my husband. Very early the next day I was taken

to the bush and given rules on how to behave as a widow and then they told me not to visit anyone at all

Researcher: what would happen if you had visited people?

Tiniyko: I don't know I didn't ask, I didn't go anywhere I just went to fetch wood and fire for cooking, that's all

Researcher: so what were you wearing when you went to pick wood and water?

Tiniyko: black mourning clothes, didn't you hear what Chief Xikundu said he said we must wear mourning clothes because if we don't men will sleep with us and then die

Researcher: did the chief say that

Tiniyko: yes he did

Researcher: okay so if a man sleeps with a widow he dies?

Tiniyko: yes he KHUMA, you need to be cleansed first after the mourning

Researcher: when you say to be cleansed what does it mean?

Tiniyko: it's to cleanse you

Researcher: yes but what is it exactly, what is done?

Tiniyko: must I talk about church only or must I talk about the African way

Researcher: traditional way mama

Tiniyko: they would take you to a traditional healer who would give you medicine to use then you would go and sleep with a man to cleanse you sexually

Researcher: does the widow pick the man to cleanse her or does her in-law pick one for her

Tiniyko: At these days' people pick a man of their choice but with me, my in-laws picked a man for me saying I cannot go outside while there are men in the family, so my husband's brother (brother-in-law) cleansed me. I did not want him but they said if I refused him then it would be best if I didn't marry again or be with any other

man. I asked myself lots of questions (laughs) that how I am going to have sex with this young man

Researcher: was he younger than you?

Tiniyko: yes he was, he was my husband's younger brother but before I had sex with him I went to a traditional healer, he gave me muti saying we should cut each other with a razor all over our bodies and put muti on each cut before we could have sex

Researcher: so you used a razor?

Tiniyko: yes

Researcher: okay

Tiniyko: I stayed for a year after my husband died without knowing a man; I was scared of men even that husband of mine I was forced into marrying him

Researcher: which husband

Tiniyko: my own husband the very first one

Researcher: okay so who forced you?

Tiniyko: the elder women they held me and pined me down (laughs) then my husband got on top of me while they held me down and he had sex with me

Researcher: So you had never met him before then?

Tiniyko: No I was proposed

Researcher: by whom? Him?

Tiniyko: no his sister and I kept on refusing

Researcher: okay

Tiniyko: yes in our time we mourned for our husbands not these young widows

Researcher: okay so tell me some of the rules that were given to you as a widow

- Tinyko:** when someone greeted I was told to kneel down and respond, I suffered during my mourning period, and I would kneel on the ground just to greet someone
- Researcher:** is that what you did
- Tinyko:** yes it is
- Researcher:** so what happened at the end of the mourning period?
- Tinyko:** I married his younger brother, they didn't allow me to go outside and look for another man
- Researcher:** having had experience with the traditional way of mourning as a Tsonga widow, what is your view on Tsonga widows who choose to mourn differently to you?
- Tinyko:** same widows just sit in the house and nothing is done to them
- Researcher:** what do you think needs to be done?
- Tinyko:** same things that were done to me and others (laughs) just sitting in the house for nothing? No
- Researcher:** I have seen widows dressed in black clothes, some sit right at the back in church, while others sit right at the back in a taxi and other do not even part take in the holy communion
- Tinyko:** they should not even be sitting on other people's mats
- Researcher:** so they are not allowed to sit on someone's mat?
- Tinyko:** yes
- Researcher:** what happens when they do?
- Tinyko:** it is taboo
- Researcher:** it is taboo?
- Tinyko:** yes
- Researcher:** Are those some of the rules given to widows?
- Tinyko:** Yes , the problem is people now like to question too much, you tell them it's taboo and they ask what does taboo mean , what is

that and I would tell them I also don't know I heard it from the elders and wise people that it is taboo

Researcher: you mentioned ku KHUMA; do you know anyone who had it, suffered from it or die from it because of having sex with a widow before the end of her mourning period?

Tiniyko: yes I do

Researcher: so you know these?

Tiniyko: yes it has killed so many people, do not sleep with anyone's husband before the cleansing, he will die

Researcher: they die?

Tiniyko: Yes, it's the same thing when a man had sex with a woman who aborted a baby; he will die if the woman has not being cleansed

Researcher: okay, so if a widow is mourning and she meets someone who wants to marry her, can she then request the family to end her mourning period so that she can be with this man

Tiniyko: that will be a disgrace it is not allowed at all

Researcher: not at all?

Tiniyko: not at all, it is not allowed

Researcher: what would the reason be?

Tiniyko: t he time would not be right; she must wait until the end of her mourning period, its taboo

Researcher: you mentioned that you did things the traditional way, so I want to find out, where were church members, was there a pastor, who did the funeral?

Tiniyko: There was no pastor, not even a church person

Researcher: so how was it done?

Tiniyko: in our family we do not involve the church in our funerals, we cook and everyone is invite to come eat at the funeral. We do not do prayers anything in our family

- Researcher:** comparing your family's funeral and how must people do it, what would you say the two can learn from each other
- Tinyko:** Traditional way must be done we cannot ignore who we are
- Researcher:** you mentioned earlier that you then got married to your brother in law (Tinyko: yes) are you still married to him
- Tinyko:** No he also passed on
- Researcher:** Did you also mourn for him?
- Tinyko:** No, a woman only mourn once, I mourned for my first husband
- Researcher:** so you didn't wear black mourning clothes?
- Tinyko:** No I didn't
- Researcher:** so even if you got married to a man outside the family and he died you were still not going to mourn for him?
- Tinyko:** I was not, you only mourn once
- Researcher:** what could be the reason because it is believed that when a husband dies the widow become unclean, is she clean when her second husband dies and why is that?
- Tinyko:** she only mourns once
- Researcher:** so she can have sex with other men immediately after the death of her new husband?
- Tinyko:** yes, she must first get same muti from a traditional healer then have sex with whomever. That new husband will never be her true husband married or not, only the first husband is the true husband
- Researcher:** okay
- Tinyko:** there is a well-known traditional healer who helped lots of widows
- Researcher:** what about widows who works in the SANDF or SAPS, are they allowed to wear uniform and go to work or what?
- Tinyko:** they must tell the boss that they are mourning and they should allow them to come to work in their black mourning clothes, people must respect our culture

- Researcher:** you mentioned earlier jumping of a burning fire
- Tiniyko** : and out it off
- Researcher:** what did it mean?
- Tiniyko:** I don't know I just did what I was told (laughs)
- Researcher:** thank you mama, I learned a lot today, such a shocking experience
- Tiniyko:** it's fine
- Researcher:** tell me what is your view on people who do not want to mourn the traditional way but rather have the church help them through the grief
- Tiniyko:** that is what I wanted to tell you, there are Sarah and Ntswalo who stays somewhere there. They are member of women's guild, church members, they wanted to mourn the traditional way but their kids refused saying they didn't want all sort of rituals performed on their mother. So they did their own traditional rituals in the house and in secret
- Researcher:** so it's possible for women to mourn both traditional way and still be a Christian
- Tiniyko:** people do it in secret
- Researcher:** in closing what would you like to add
- Tiniyko:** I will share with young widows when they become widows but they must be willing to listen and do and stop asking question
- Researcher:** okay, where do you think these mourning rituals come from?
- Tiniyko:** from our grant grandparents long time again
- Researcher:** okay
- Tiniyko:** you know ZCC they cleanse their widows using water
- Researcher:** okay the muti used to cleanse widows, does she use it daily for twelve months or what
- Tiniyko:** she use it at the end of the period

- Researcher:** what about rules given to children if their father passes on
- Tiniyko:** they must not have sex for a week, then a cleansing ritual must be done for the children, they must be given muti to drink and bath in. if they do not listen they will KHUMA, children listened back then now they don't, they will ask you lots of questions but we never asked our parents questions we just did as we were told
- Researcher:** thank you very much for your knowledge and for sharing your experience with me. Is there anything you would like to say in closing?
- Tiniyko:** No, that is all
- Researcher:** thank you very much and God bless you
- Tiniyko:** Thank you
- THE END!!**

Participant 2: Sarah:

- Researcher:** Greetings. My name is Hundzukani Portia Khosa, I am recording this session. I'm from University of Pretoria, currently studying towards my Doctorate in Theology. I'm interviewing Tsonga widows and what happens after their husbands have passed away until the unveiling ceremony. I will be focusing on the Tsonga rituals performed and what widows experienced during the mourning period. Before you go into detail, kindly introduce yourself. Your name will not be used, feel free to share your experiences.
- Sarah:** (surprised) Will this recording be televised?
- Researcher:** No, no, this is a voice recording only for research at the University and qualification usage and will not be televised
- Researcher:** Officially opened the session. Greetings. My name is Hundzukani Portia Khosa, I am recording this session, the time is 16:13, I'm from University of Pretoria, currently studying towards my Doctorate in Theology. I'm

interviewing Tsonga widows and what happens after their husbands' passing until the unveiling ceremony. I will be focusing on the Tsonga rituals performed and what widows experienced during the mourning period. Before you go into detail, kindly give us a brief background of when you became a widow and briefly advise how it unfolded.

Sarah: Yes, I lost my husband in 1982 in May while I was pregnant with my first baby. I gave birth to this baby in June. I also practiced the traditional Tsonga mourning rituals by wearing the required black 'Nceka' (Tsonga Kanga) with a lining of white beads (Vuhlalu).

Researcher: Was the outfit designed at home or did you buy the outfit at retail stores?

Sarah: The material of the outfit was bought at retail stores.

Researcher: Can the outfit be purchased at any retail store or a specific store?

Sarah: The clothing material can be bought at any shop. I then wore the completed mourning outfit. This outfit was regarded as a token of respect; a mourning widow was required to wear it to show she is mourning her late husband. I wore the outfit. For a long time I wore only that outfit mourning my late husband [Clapping her hands once]. I did this for the full year. The unveiling took place in May. By this time I had given birth and had a little baby. After the unveiling in May, I stayed long after I removed my mourning clothing. I did not see anything untoward after I removed my mourning clothing. We are often told that when a widow is mourning her husband, there are rules and laws that apply to the mourning period. Maybe she could become poor, or maybe she could possibly lose her mind and become mad. Those are sayings that were made to oppress widows and people in general. I did my mourning period till the end and after that stayed for a lengthy period from after my unveiling in 1983. In 1985 or 1984 I decided to join a church and heard preaching and started enjoying attending church.

Researcher: So you were previously not attending church?

Sarah: No, I was not attending church nor did I belong to any church. Even during the period I lost my husband, I was not attending any church [A bird chirping is heard in the background.]

Researcher: Did church people support you during the mourning period?

Sarah: They came to give the standard prayer sessions under the tent during the burial period. [Bird chirping continues louder]. No one from church offered me counselling as I was not a member of any church [clapping hands once].

Researcher: Oh, I see.

Sarah: I then went to church and ended up being baptized. The Baptism ended. And then I attended that church and continued [clapping hands once] to attend that church. I then started coming across those challenges that.....

[Young man walks in: Greetings, is Mrs Helena around?]

Sarah: Who are you looking for?

Young man: Mrs Vhelela?

Sarah: Yes [responding to the young man's question] [young man continues to talk to people outside the room], I do come across the challenges that I am now in church, challenges of women who have lost their husbands. That is when I heard our pastor advising that the fact that someone lost their loved one, a widow does not instantly become inhuman just because she has lost her husband. The only difference is that she has lost her loved one. Yes, nothing has changed. A widow is still a human being and she has no bad spell cast on her. Widows are still human beings just like all of us who still have our wives and husbands. We must all live and treat each other equally. Let us not treat the widows as if they are no longer part of the society. We must not hate widows and widowers. We must stop ill-treating widowers and widows like we generally do, like in the past, where I am a widow and I'm seating on this chair, people would say do not sit on a chair that was occupied by a widow, you will have a bad luck spell (known as KHUMA in Tsonga) and get ill. No one else would have occupied this chair, just because I as a widow have sat on it

Researcher: If someone sat on the chair, what did they say would happen?

Sarah: They would say the person who occupied the chair after the widow had occupied it would get worse and the bad spell would get to them

Researcher: Can you tell me what this KHUMA is? (Bad luck spell)

Sarah: It was a belief that one would be sick without reason and cough a lot and that is KHUMA.

Recording Number 2 ended abruptly

Recording Number 3 started abruptly

Sarah: I was advised that I am not supposed to share anything, even clothing items, as it is traditional rituals. As I had a child during my mourning period, I was advised that the plate I was using, my child was not allowed to eat from the same plate.

Researcher: What would happen if your child ate from the same plate?

Sarah: They would say my child would also have a bad spell. I was also supposed to be extremely careful with the steel cup I was using to drink water and tea. And my children were not using or supposed to use my plates or dishes.

Researcher: So you used to put your dishes separately from other household dishes used by other members of the family?

Sarah: I saw this as being the same thing, as all dishes were washed in one place and were not separated when being washed. I did not see any logical differences. There was no big difference, today my children are still alive, they have children and I have grandchildren. There was no need to separate the washing of dishes so I saw it as being pointless, as all dishes were combined and washed together. The same applies to my clothing; I was advised not to change the mourning clothing until the unveiling period had arrived. As a result I had to wear one set of mourning clothing till my mourning period ended. If I didn't wear mourning clothing, I was advised that it would make my children have a bad spell. I was forced to wear one Kanga and a shirt the entire mourning period.

Researcher: So you had to wear one set of clothes for the entire year?

Sarah: Yes all year and you had to remove and wash it every time.

Researcher: So you had to wash in the evening?

Sarah:

If I had a towel, I would cover myself with it while I washed and waited for my mourning clothing to dry. Maybe one would be lucky and have two shirts, but all had to be washed and wait for it to dry before you could wear it again. That was the routine all year round. Even my blankets had to be used by me alone. Now that I am at church, when I review this we are allowed to sit with church members and widows and widowers. We are told that those that are long widows or widowers sit with those that have just recently lost their spouses. We sit with them and give them Bible verses. We are advised to give them Bible verses to comfort them during their mourning periods and teach them how to deal with the loss. If I go a support a widow, I inform her that she can read the specific verses and I go on with my business. They are left to read the verses to pass time. When I visit again, we have general discussions and even discuss general church items and we laugh and chat all round. [Cell phone ringing in the background]. We have a lot of members at church that have recently lost their spouses, I have not seen them being mad or experience something untoward, none of them or their families have experienced the bad spell we were told about. Actually some of them seem to be more normal than the people whom still practice the traditional mourning rituals – those that still wear the black clothing for a year.

Researcher:

So the ones that lost their spouses and are mourning at your church are not required to wear the black mourning clothing?

Sarah:

No, our church does not force church members to wear black mourning clothing. Our church encourages mourners to wear any clothing.

Researcher:

Oh, I see.

Sarah:

Only those who still prefer to wear black clothes do that on their own accord. No rituals are forced and that person is treated equally like every other member.

Researcher:

Oh I see. I want to learn more about your experienced before you join a church. I am aware that some still practice traditional rituals even though some of them are also attending or are members of the church, they still wear black mourning clothing. I am aware church practices differ and allows certain rituals to be practiced. Say...

Sarah:

You see, when it comes to our church practices, one would never say if a person is mourning as we don't promote wearing black mourning clothing. Some could just wear normal clothing like you are wearing now, or they just change multiple sets of black clothes, say two or three sets of clothing. But this is their prerogative and we don't practice traditional rituals like cooking Mqomboti (African beer) and spending lots of money unnecessary. There is nothing you get as a mourner that you get when you are in mourning or when it is time for unveiling.

Researcher:

I want to know more about you when you were mourning before you started attending church or being a church member, after you were told that your husband had passed away. Were you required to sit on a mattress or be advised by elders on the mattress, were there people there that gave you rules of how you were ought to behave during the mourning period and also guide you on how to behave after the mourning period had ended? I am more interested in knowing about those events.

Sarah:

During my bereaved period, there was no practice like today's practice of a grieving spouse that sit on a mattress. They would lay an African mat (sangu) for us to sit on.

Researcher:

Was the mat inside the house or outside the house?

Sarah:

Our mats were laid outside, not like today's practice of the surviving spouse being kept inside the house. When people came we would be sitting outside. Even the mourners that came and spoke ill and accused people of killing the man who was dead. They would come and name people they think killed your spouse. But it was bad, as the bereaved you would hear all these accusations. It was bad because you had just lost your spouse. Compared to today where the bereaved is positioned inside the house and left to mourn in peace, I feel that today's practice is better as the bereaved would not hear accusations of other mourners as they are safely kept inside the house. People still say things that would inflict more pain to the bereaved. We came across many challenges, I am just grateful that I was not mistreated like other mourners that are mistreated. [Bird quirking sounds continues].

- Researcher:** The ones that you experienced or saw mistreated? What kind of mistreatment did you experience?
- Sarah:** Say for example you lost your husband; people look for a scapegoat and generally it is the widow that is blamed for the death of her husband. Say your husband was working in Johannesburg and he was stabbed to death. There is a general belief that the wife had bewitched her husband by casting a spell that resulted in him being killed. Even though I as the wife, I am based in Limpopo, people believe in supernatural powers that got my husband killed. How could it be possible that I killed my husband and I did not even stab him he was stabbed by others?
- Researcher:** Does it also happen that a man is accused of killing his wife if she happens to pass on?
- Sarah:** It seldom happens that a man is accused of killing a woman.
- Researcher:** In your opinion, why do you think that is the case?
- Sarah:** To be honest, I don't know, maybe women are deemed corrupt generally (jokingly). [Coughing] Maybe women are deemed dangerous by nature. My challenges were not that bad though compared to other widows [laughing by both parties].
- Researcher:** So what are the other challenges that you have heard other widows experienced?
- Sarah:** You see, when you're mourning via the traditional rituals, especially if that family likes mistreating. I have only heard about this and not seen it myself. When you are in the house as an example, they start accusing the widow, saying she is the one responsible for her husband's death, they would physically assault you, the elders or grannies would come in and physical assault the widow.
- Researcher:** Is that the way it was handled?
- Sarah:** Nowadays, people know that once I lose my spouse, at all times there would be someone from my family side close to me at all times. So they don't have opportunities to say or do much to the chief mourner
- Researcher:** So that person close to you is there to protect you?

- Sarah:** Yes, they are afraid to say much in my confidant presence, because they are afraid to say much, the reason is that they are aware that person is authorised to answer or chat back. They can talk all they want, as a chief mourner, I have just lost my loved one, I am indulging in crying all day long but my confidant will listening and respond to all they say
- Researcher:** And then, would you know the reason why they say a person needs to mourn for the whole year, for 12 months and the logical origin of it.
- Sarah:** I found this practice already being practiced and don't know its true origin.
- Researcher:** And you did not ask why so long?
- Sarah:** I did not ask, as they normally say you are mourning [laughter by both]. And it is not often that a man mourns for a period of 12 months. They say, because he is a man, we need to ensure that he does not stay long mourning his wife. We need to quickly conclude the mourning process. Why is that it must be concluded quickly if it's a man, isn't that man and woman the same or equal. Why must they mourn for a shorter period? Because we are all bereaved.
- Researcher:** So how long does a man mourn for?
- Sarah:** Some mourn for a year, some shorter, as they also wear black clothing. For example. Let us say a man is a polygamist he has two wives. It happens that I pass on as one of his wives, he is still alive and one of his wives is also still alive and when it happens that he passes on, he dies, as his wives, we would be told to mourn the full year and people will tell us that we must stay away from men and not engage with men while mourning our husband. But if one of us passed on, they would say we need to end his mourning period quicker, so that he does not think too much, he needs to rest, and within a month they advise him to go to his other wife so he can quickly forget me. They say he needs to quickly indulge... and quickly forget me as the deceased spouse. But as a young woman, I am not allowed to quickly indulge like they allow men to and quickly free my spirit. This is how I realised that this mourning process is made to suppress women as the rules differ between man and woman.

- Researcher:** So where do you think these laws originate from, is it women oppressing other women?
- Sarah:** It is men who came up with these laws [laughing].
- Researcher:** Or are these laws brought by man to oppress woman.
- Sarah:** [Laughing] Let us see, these things are not natural traditional practices, when I truly look at it. Hence I say these practices were forged by people to oppress women as the practice is not applied the same across all genders. The practice is only enforced on women and the taboo is only applicable to women. For example, even if I had passed on and my man was mourning, and he did not have another wife, they would advise him to start looking and dating even before the mourning period ends. But I am not advised as a woman to start looking for another partner.
- Researcher:** So if you happen to gets another partner before the 12 months mourning process lapses? Would you be able to tell them that you have found another man and would like to end the mourning process so that you can marry so and so. Or is that regarded as taboo? [laughing]
- Sarah:** That is not allowed, as they will start accusing you of killing your husband [both laughing] and they will also say that you and your new partner were long in love and planned to kill your husband. That would be made-up stories and this would be inaccurate and never happened, you just happened to meet a man after your husband passed away. They will accuse you of wanting to end the mourning process earlier [Both laughing].
- Researcher:** So that has never happened?
- Sarah:** Yes, that would be made-up stories, it wouldn't have happened like that. They would accuse the lady of wanting to prematurely end the mourning process. As a lady, you would be accused of dating this new partner long before your husband passed on. They would accuse you of rushing and requesting an unveiling ceremony. It is not often that ladies would request to end the mourning process prematurely as you would still be truly mourning your late husband.

- Researcher:** So what is truly entailed, after the 12 months has lapsed, when they perform the unveiling ceremony, exactly what do people do when performing the unveiling ceremony?
- Sarah:** The unveiling ceremony speaks to, it involves cooking African beer (Mqomboti), and the widow would have to be present in the yard. You wake up in the morning and bath as per normal, and then you remove the mourning clothes. Yes. During the olden days we just wore the clothes that we had previously worn before the mourning process started. Nowadays, they wear new clothes on the day of the unveiling ceremony. Yes, we took our old clothes and wore that. Then we took the mourning clothes and gave it to your grandparents, your family or elders that long lost their partners. They wear the clothes as long as the clothes are still in good condition, they will wear it.
- Researcher:** You don't throw away the mourning clothes or pack them in the house?
- Sarah:** No, you don't throw it away, family members take it as nowadays people wear fashionable clothes as mourning clothes, say you started your mourning period during summer, you would have gotten fashionable mourning clothing, sometimes with a towel. So family members are happy to inherit the mourning clothes as they are generally fashionable nowadays.
- Researcher:** Are you allowed to remarry after the mourning period has ended and the unveiling ceremony has been concluded? Are you permitted? Or when then unveiling ceremony is concluded and you want to remarry, are you permitted to?
- Sarah:** If you want to get married again, you can.
- Researcher:** [interrupts] So there are no laws restricting you?
- Sarah:** Some do get married if they want to. No, there are generally no laws, often you find that someone from your husband's family wants to marry you, so then it's completely up to you: if you agree to marry into the family again or you are against it. Some of the women returns to their birthplace and they get married again. Some prefer to stay where their late husbands had left them. I see it pointless that I leave my house, my life is as good as finished, so leaving my marital house is pointless and leaving my children behind after the unveiling ceremony, where would I

be going to? I prefer to stay and look after my children and family and that is what I chose to do. Most widows stay in their marital homes. Then if it is ladies that still prefer dating men, they are allowed to continue dating a man, and they continue dating other men, yes.

Researcher: Let me check if I have not skipped or missed any questions that I needed to cover.

Sarah: [coughing twice]

Researcher: So if you had your preferences, out of all the mourning process activities, which activities would have not performed or adhered to?

Sarah: If I preferred, right?

Researcher: Yes, the things you would have preferred to skip or least liked, and if these were not mandatory?

Sarah: I mean, if I was according to me, and I had a choice not to do certain things right? [laughing]. See, people like us who were married to a polygamist and say I did not wear the required mourning clothing, they would have accused you of being the one who killed or was responsible for your husband's death. So you would have been afraid to be accused of killing your husband. I would have preferred not to have worn the black mourning clothes. I would have worn normal clothes like normal people.

Researcher: So how many were you in this polygamous marriage?

Sarah: We were a lot, we were three wives, and I am saying had I had a choice I would have never worn those black clothes. They like saying when you are mourning you have "XINYAMA" (have a dark black cloud hanging over you), because they give you black clothes to wear, but that is what causes them to say you have "XINYAMA", it is not like you eat different food that causes this XINYAMA, you eat the same food that everyone eats. So it's strange why you would be regarded as having "XINYAMA".

Researcher: So when you were busy going through the mourning process, were you allowed to visit anyone? Or would they say you not allowed visiting anyone? Or you should not shout when you speak? Which sort of rules or laws did they impose on you when you were mourning? I am interested in those rules that are applicable to the mourning process.

Sarah: Yes, when you are mourning, as you are bereaved, the mourning rules say while you are still sitting and wearing the black clothes. You are not allowed to shout at people. So until I finish the process, I am not allowed to shout

Researcher: So what would happen if you shout?

Sarah: Even when a child has disobeyed you or sinned, you are not allowed to punish the child. You must just stay like that. The same applies to when there is a house you want to visit, but the man of that house has passed on, I mean he is still alive meant to say, as a mourner, you are not permitted to enter that household, because the man/husband of that household is still alive. So now that I am a Christian and according to Christian practices we do not restrict mourners visiting others, anyone can visit anyone, we don't really care much about restrictions, we all can visit each other. We do have church members who did not lose their spouses and are not bereaved, say they are hosting a party and it happens that we have a young widow (wearing the black mourning clothing) who wishes to go party with other church members. You will find that she is standing way outside the house – while the house is packed by people attending the party. But then the church members who really practice Christianity and don't believe in the traditional way of doing things would then invite the widow to their home. I am telling you something that I have experienced and seen it with my own eyes. You will find these Christians inviting the widow into their homes and start feeding her. These people would dish up food and not request the widow to go fetch their plates and cups from home. They would use the same plates allocated to everyone. They would even serve the widow cooldrink. What I am telling you, I have seen it myself, as we speak now the people who welcomed this young widow, all is still well with their family, the husband of that house is still alive, well and normal even the kids of that household are still well and have not suddenly turned dumb. Even the woman of that house is well. Nothing untoward has happened to that family.

Researcher: Are there others that believe that if she visits, someone would die?

Sarah: Yes, others believe that if widow visits a normal household, someone in that household would die, and no one really dies, you understand.

Researcher: We do see most people mourning, we normally recognise these mourners by their attire, and you often see them wearing the black clothing or navy blue mourning attire. Some of them you find them sitting in the back seats of taxis, some we see them at church seating right at the back of the church, or you see them not partaking in Holy Communion. So even when people have parties, you see a mourner sitting by themselves or alone. What, in your view, causes all this kind of behaviour? [Birds sound in the background].

Sarah: This is caused by the instructions that as a mourner, you should not touch other people's things, or should not eat other people's food. They have heard and believe that law that says you are still mourning and you will die. You will cast a bad spell on those people you interact with. This is due to people saying you are still mourning and it just means you are still wearing black clothing. Is this XINYAMA belief. Is not like you ate something that makes you black inside and is not like after 12 months they will perform a cleansing process to remove this process. There is no such thing.

Researcher: There is no such thing?

Sarah: There is no such thing, we did not see anything.

Researcher: Do you think it is only our culture or do you think other cultures you know of that follow the similar mourning process of wearing black clothes for 12 months?

Sarah: I have heard of other things, but I have no true knowledge, say like the people from our neighbouring country or next to us (referring to Zimbabwe/Mozambique), I heard they don't mourn for 12 months; they mourn for a period of six months only. It seems the 12 months' mourning process is only applicable to us Shangaan people when you look at it, and it is not certain if other nations or cultures do mourn for 12 months.

Researcher: Thank you madam. Is there anything else you want to add with regard to the interview. I just want to thank you for your time and all knowledge shared, and being free to share with us your experiences. I do believe that this will one day benefit someone in the future who does not know much about this culture. You know nowadays children are born and brought up in the urban areas, and they end up not knowing much about

Xitsonga and our rituals or are even unable to speak the language. You find that they are capable of reading and I believe one day they would come across what you have shared. So thank you for the contribution. As I have said before, people's personal details like names will not be used, as what you have shared with us is of a personal nature and very sensitive. I would like to take this opportunity to thank you for your time and sharing with us all the details. I'm not sure if there is anything else you want to share before we close the interview

Sarah:

I would like to say to the married woman out there, who is still privileged to have their husband still, if I had to relive the experience, I am aware that I cannot go back in time, but I would not agree to wear the black mourning clothing. I would also not agree to being called names and told I have 'XINYAMA'. My experiences have taught me that nothing really differentiates a widow and a normal person, nothing is given to a person (to eat) to have the bad spell. I have noticed that many people nowadays no longer practice these rituals and nothing untoward happens to them. The only thing that I have picked up is a widow must have respect. Some people are not born-again Christians; all they need to be told is to be respectful after losing their husbands. All that needs to happen is for the widow to be advised to respect her husband's death, don't go stand on the street and start laughing like a fool a week after you lost your husband. Even us Christians don't promote foolish behaviour but promote respect more than anything. Nowadays it's even better if the widow is from a family that is not of religious background, even if their family tells them not to visit certain families because they will cause cast bad spells on those families, we Christians welcome these widows regardless of their religious background, I can even go fetch wood with widows, and nothing untoward happens to us. It is the complete opposite if widows visit families that are not religious, as people would say that widow is casting bad spells on the visited families. We do advise our widows at church to visit fellow Christians and also advise them to stay away from people who believe otherwise, we do this because we don't want our widows to be blamed in an unforeseen circumstance where any member of the visited family dies, cause those that believe in these things will say the death was caused by the widow visiting that family, while such things don't exist. My view is that none of the bad

things will really happen, all these were formulated to punish people and people continue to suffer and be punished because of all these rules.

Researcher: Thank you very much mother/madam, may the lord Bless you.

Sarah: Thank you.

The end

Participant 3: Nstako

Researcher: Good afternoon, my name is Hundzukani Portia Khosa, I am from University of Pretoria, I am busy conducting research on how Tsonga woman perform their mourning process. I am studying towards my Doctoral degree in Theology. Time is 15: 23 on the 14th January 2017, I am with a lady here, and she will introduce herself, after that I will ask her questions. Good afternoon, madam.

Nstako: Afternoon.

Researcher: How are you?

Nstako: I am well how are you?

Researcher: I am well, please introduce yourself.

Nstako: [mumbles her name]

Researcher: I am struggling to hear you, please speak up [cow bell in the background].

Nstako: Nstako Chauke.

Researcher: You said Nstako Chauke?

Nstako: Nstako Chauke.

Researcher: Nstako Chauke?

Nstako: Yes.

Researcher: Pleasure to meet you. Please advise us, did you go through the mourning process?

Nstako: Yes.

- Researcher:** Which year did your husband pass on?
- Nstako:** It has been a number of years, it was long time ago.
- Researcher:** You say it was long time ago, you are no longer certain about the year he passed on?
- Nstako:** It was long time ago; my children would be able to give you the exact dates.
- Researcher:** I would like you to please explain to us from the time you were notified of his death and what happened. After they had notified you, were you immediately expected to sit on the mattress or be kept inside the house? Or were you expected to sit on the mat (sangu). We would like to know all activities from the time of learning about his death.
- Nstako:** When I was notified, I was still living in Brits to be exact; I had to return from Brits. I am referring to the old traditional way mourning process was done.
- Researcher:** Yes, we would like to know the old traditional way of how things were done, not the modernised mourning process.
- Nstako:** I then arrived and immediately sat on the mat and the mattress was already laid for me to sit on. He was then taken to be buried; after he was buried I came back to sit on the mattress. I was then advised even if I met small or younger people or children I was not allowed to talk loudly with or to them. I was expected to kneel down just to greet those younger people or children. I was not allowed to greet anyone standing on my feet. That was taboo. Even being on the road was not permitted; I was not allowed to visit people's houses. If I had to go fetch water, I was supposed to use a route that does not pass people's houses. When I get to the water point, I had to sit down and ask people to fill my water bottle with water. Then I would carry my water home. But in a location you are fortunate because there is water in the yard. All I did was sit in the house and yard. And sometimes I had to go fetch medication from the shops in a town called Malamulele. At that stage I was not yet a Christian. I would send the children, in actual fact I would fetch the medicine myself, so that we could conclude the traditional mourning rituals. You do know this rituals as you can see there are children around.

- Researcher:** I don't know the traditional rituals. [Both Laughing]. Please tell us the traditional way of doing things. That is what we are trying to learn, you know us kids of today don't know. [Laughing].
- Nstako:** The traditional rituals says, it says, when things are like that.
- Researcher:** Yes.
- Nstako:** When there is death right. You find that children are not stable, they start visiting around and visiting other children of the opposite sex and in my house we had not yet concluded all the laws applicable to mourning process. You often find that I could get accused of killing my own children because I did not force them to follow the full traditional mourning process. So I have to find the traditional herbs/medicine that I had to give my sons to drink, I also drank the same herbs/medication. It was very bitter and stay in the house, as they prescribed the time that I need to stay in the house. So I had a caretaker while mourning, my caretaker would then advise, saying since I am bereaved I need to do these things. Seeing that you have children, when you are eating porridge, ensure that you don't give your kids warm porridge. If you happen to have some leftovers, you need to take a small piece of porridge, dip it in the relish and throw that small piece of porridge away. Only then can the child eat my leftovers. The same applies to the dishes that I as a widow eat from, I am the only one permitted to eat from that dish, not anyone one else. When the mourning process has been concluded, they would then take my dishes and wash it clean. Then I am required to go get other medicine that would need to be sprinkled on the dishes before all can use my dishes.
- Researcher:** When you were going through the mourning process, what was your attire during the entire process?
- Nstako:** I only wore a black dook ("doku").
- Researcher:** You were not required to wear black clothing as well.
- Nstako:** I did not wear black clothing or dresses to tell you the truth. I wore a dook and a shirt and any kanga that I preferred. The other black item was my black sneakers.
- Researcher:** There was no law that forced you to only wear only black clothing?

- Nstako:** The time for forcing people to wear black clothing was ending.
- Researcher:** So it was the end of traditional ritual practices
- Nstako:** I also have to shave my head, clean. Removed all my hair.
- Researcher:** What was the reason for shaving the woman's head bald?
- Nstako:** They use to say my man has died and left with my hair, so reason for shaving the head was that you don't look at your hair and be reminded of your late husband. I think that was the reasoning from the elders.
- Researcher:** Was it only you who had to shave or were the children also were required to shave.
- Nstako:** Only I shaved, in the olden days even children were required to shave but my kids were not shaved.
- Researcher:** So your kids were not shaven.
- Nstako:** What has happened is that the black traditional mourning clothing was slowly being phased out. The biggest thing was then when I walked as a mourner or widow I was not permitted to look around, I had to walk facing down.
- Researcher:** So you were not allowed to look around?
- Nstako:** Yes, I was not permitted to look around, say for example I happened to be someone who consumed alcohol. If I had money for alcohol, I had to send someone who is not mourning to go buy alcohol on my behalf, or I go to the place they sell alcohol and sit far from everyone, not permitted to sit on the mat ("sangu") or sit on a chair. I had to sit on the floor and consume my alcohol from there. I am not allowed to sit on the chair as its taboo.
- Researcher:** Please tell me what they mean when they say things are taboo? Does this taboo bring bad luck or does it bring death? What is it? We just hear people say it is taboo, it is taboo.
- Nstako:** [Laughing] You see, my child, these taboo things are different. See there are things like 'you must not go into the bush'.
- Researcher:** What do they mean by not being allowed to go into the bush?

- Nstako:** They mean that as a widow you must not have sexual intercourse while mourning. It will result in death.
- Researcher:** So was that only applicable to female mourners, or did the 'bush' story also apply to male mourners. Please be free to express yourself so we get to the core of our mourning ritual practices. If there are female mourners or children that have just lost their parents, would they also be told the 'bush' stories? Until the mourning process has finished.
- Nstako:** Yes, it applies to both, say me as the chief mourner; I need to bath all my kids with this muthi, at the end of the mourning process. The muthi allows the kids to go on with their business after it has been applied.
- Researcher:** So do people drink this muthi? What do they do with it? What kind of muthi is this?
- Nstako:** They are various depending on where you get it, some give you muthi that you can have with your food, some give you the one you bath with, some give you the one you can inject yourself with. But the crux of the matter is if you do go to the bush and don't tell the elders that you have been naughty, you will suffer under the bad spell until you meet your death.
- Researcher:** So what happens if you come across the opposite sex and you start indulging in sexual intercourse and had not applied this 'muthi' or have not been cleansed?
- Nstako:** Then you are on the dying path.
- Researcher:** Death is like death as we know it?
- Nstako:** Yes, death, you are killing yourself. You see that illness or taboo is unique as most people are ashamed to easily tell elders or people that they have committed an act not permitted, most of the time people only realise when you are now super weak and about to die and at that stage it is too late.
- Researcher:** Is there anyone that you know of that has suffered this taboo spell until they met their death?
- Nstako:** Yes, there are a lot of them; I just can't tell you who they were.

- Researcher:** But you saying there are people you know of and testifying that this taboo thing is real and kills people if rituals are not followed properly.
- Nstako:** Yes this taboo thing is real and it kills. It is not a lie; it truly kills. You see in our true old traditional ways and I don't close up things, I will tell you what truly happened.
- Researcher:** Yes, please tell us the truth so we know what truly happened and so we can learn from it.
- Nstako:** In the old traditional practices, say you as an example were still mourning and decided to go indulging in sexual intercourse before the mourning process has been concluded. You had to identify one elderly woman you trusted, and then you would sneak out in the middle of the night to go do your business. Then early morning before sunrise you had to return home before everyone is awake in the house. Start your fire and prepare tea. So you don't have to be ashamed. You give the tea to people to drink. That's if you had a strong heart and not ashamed. In the tea you sprinkle the 'muthi' for all to drink. But on the other hand if you are scared, you need to take the pre-prepared uncooked mealie meal, "Dini", you put it in your mouth and spit it back inside. The other option is you go to the water reservoir, pour water in a cup, drink and spill it back to the cup, take the water in the cup with your spill and pour it back to the reservoir for all to drink.
- Researcher:** Do you tell the others what you have done? Or will they just drink from the reservoir.
- Nstako:** No you don't tell them, but that is the only trick to remain healthy and not be subjected to these taboo spells. That is how you avoid death. There were plenty practices back then, just that I am open, I will share all with you.
- Researcher:** [Excited – Both Laughing]. Go ahead, grandmother, tell us so we can know and learn from it. That way you might save others that might come across these kind of situations and have no knowledge.
- Nstako:** To be honest these things do kill people.

- Researcher:** So after a year of mourning and they perform this unveiling ritual, what is the unveiling all about, what is it that happens?
- Nstako:** The unveiling ceremony speaks to the late that has been buried there in the bush. His spirits is still out there wondering. His spirit needs to be returned. So you look for a person (like a traditional healer/Sangoma), brew the traditional beer. Get the late's son, remove his shoes and let him step on this prepared muthi. Then they need to go cut a rope looking like plant, which he will have to wear around his waist, he will have to be taken to the grave yard, then make as if he is pulling his late dead , he needs to call out and say Dad let us go home. In Tsonga that is the unveiling process that returns the spirit of the dead home.
- Researcher:** So was there no other rituals performed on the widow?
- Nstako:** On yes they remove the mourning clothing that she was wearing during the entire period.
- Researcher:** So there was no 'muthi' given to her that would help her get rid of any taboo rituals after or to set her free.
- Nstako:** No at home they don't give the widow any muthi. Maybe way back they use to give Muthi
- Researcher:** Was there Muthi back then?
- Nstako:** The thing is it all depends, you see, if you as a widow have previously seek muthi to try and free yourself, there is no other muthi elders would give you.
- Researcher:** What if I as a widow had not seeked muthi
- Nstako:** Then there is muthi they give you that you can be used to bath you with it and free you of any taboo spell. Then the mourning process is complete.
- Researcher:** they say you mourn for a period of 12 months, so what happens if you meet a man before the 12 months period lapses and you tell them he intends to marry you, would the elders free you?
- Nstako:** They would free you beforehand, but that is not right, is just disrespectful and unruly behaviour.
- Researcher:** It is unlawful?

- Nstako:** Yes it is, if the deceased was truly your husband and you loved him, you will not find yourself looking to be free before the process ends. You have to contain yourself and wait for the ritual period to take its course, without rushing things. That is just wrong
- Researcher:** So it's wrong.
- Nstako:** It is very wrong
- Researcher:** it is wrong
- Nstako:** But if you truly want to end the mourning early you can ask for it, they would then seek the right muthi and bath you with it, some people use Christianity and use that church process to perform the unveiling early.
- Researcher:** So is it possible that one combines the traditional rituals with the Christianity rituals, say for example my husband's passes on and I am a Christian and attend church but prefer to follow the traditional mourning rituals. Can this be done?
- Nstako:** It all depends on the kind of cess permits traditional practices, some refuses these practices, but if you attend a church that accepts such traditional practices, they would advise you to go ahead and mourn using the traditional rituals. But if they don't permit you to practice what you prefer, you can always steal and perform your rituals in secret
- Researcher:** so there are people who would actual steal and perform rituals in secret (Both laughing)
- Nstako:** Yes you can practice in secret, because you know deep down that if you don't perform the traditional rituals, your god will dis-honour and let you die. So you go ahead and practice the traditional and eat all the muthi that goes with it. You can then say I did not honour the church rules, because I have done this and that in order to protect myself and my kids. I understand the church practices but then I under that one cannot completely turn their back against the deep rooted traditional practices.
- Researcher:** so that is what happens. Say I am married to a man, "Chauke" as an example and he happens to pass on, I undergo all the mourning processes prescribed traditionally, drink all the required "muthi" , then after my mourning process has ended I get married to "Baloyi" then he

also passes on, would I be required to undergo another mourning process for a full year?

Nstako: No, you only mourn or undergo the mourning process once, “Baloyi” is also a man, but you have mourned for “Chauke”, so there is no need to mourn again.

Researcher: Do man also undergo the mourning process?

Nstako: Yes

Researcher: Same process as a woman

Nstako: Yes it is the same, the same way woman were asked to wear black mourning outfits.

Researcher: Man were also required to follow the same process

Nstako: Yeah, they are required to shave their head and wear a black beret for the whole year

Researcher: So man had to wear the black beret the entire year

Nstako: Yes

Researcher: Were man also required not to sleep with other woman for the entire year

Nstako: Yes in the olden days it was not permitted

Researcher: Is it permitted nowadays? {Both laughing}

Nstako: Yes nowadays there is no order, things happens nowadays. A man was required to stay away for the entire year.

Researcher: you earlier mentioned that when one is undergoing g process, when people greeted you, you had to be soft spoken or walk around with a face up. What other rules did they give woman to abide by?

Nstako: the laws mostly spoke to, for example say you out of the house walking on the street, and say I meet you as an example and you greet me, saying “good morning grandmother”, I had to kneel down and greet you. When I get to a place I had to first seat down

and greet people with respect. In the olden days remember you had to carry your hands crossed on your back.

- Researcher:** hands crossed?
- Nstako:** Yes,
- Researcher:** So were you allowed to get to a place, say that place has male people, were you allowed to greet them?
- Nstako:** No that was taboo, as it was regarded as you are introducing death to people whom have not yet lost their spouses.
- Researcher:** But were you permitted to visit your related family.
- Nstako:** It was not really restricted, but had a lot of rules surrounding it, say for example, I could not visit you as my child, with my black mourning clothes; it was regarded as I am casting a bad spell on you, as you have not yet lost your spouse. I could only visit the people whom have previously experienced the same things. So it was not permitted in this case
- Researcher:** So if you had visited me as your child what then?
- Nstako:** It would have been regarded as I am killing you. As you would treat me as a normal visitor give me water to drink and bath and in the morning serve me food.
- Researcher:** So you were required to stay in your home till the mourning period comes to an end
- Nstako:** As a kid you would not know its taboo, it was up to the elders to know these things.
- Researcher:** So what happened in cases where you found that the widow had a job was she expected to quit her job? Or was she required to take a full year leave if that was possible. I am asking this because one cannot control or chose who they work with; there would be woman at work who has not lost their partners and male as well.
- Nstako:** If you had a job and were working, you would have to consult with a traditional healer.

- Researcher:** So you had to consult with a traditional healer
- Nstako:** Yes that person would come cleanse you and your home so you can continue with life as normal, cause you the only one who knows what you need to do to survive. That way you go on with your daily business, go back to work knowing you are now clean.
- Researcher:** So there was no need to wait for a year to lapse in these instances?
- Nstako:** The situation was known by you. That traditional healer would cleans you and ensure all is well with you. I hear nowadays, kids says even the hospitals are able to perform these cleansing rituals
- Researcher:** {Laughing} cleaning rituals at work grandmother?
- Nstako:** What can I say, that's what kids nowadays tells us. In the olden days.... (Both laughing)
- Researcher:** Truly there is a cleansing process at hospitals?
- Nstako:** That is what we are told. There was a muthi to cleanse you as a widow and once he/she gives you this muthi you would be fine. This muthi was from a tree called "matiyani"
- Researcher:** Does this traditional healer only specialise in muthi for widows or do they specialise in other practices?
- Nstako:** Generally the traditional healers are multi skilled and can help with others, but is does happen here and there that you find a traditional healer that focuses mainly or mainly know muthi for windows, or you find one that is stronger in another practice etc. But generally they are multi skilled
- Researcher:** Does the traditional healer only perform a ritual for the widow only? Or does he perform other rituals for the dead body, things like that? Do they take the spirit of the decease, or does the healer only focuses on the ones left behind?
- Nstako:** Generally they focus on the ones left behind, the dead body is not touched, and we only perform rituals when we do the unveiling.

- Researcher:** Not sure how it happened in your case, normally once a person is deceased, they only return corpse on Friday evening. What happens in your case was your husband taken to a mortuary?
- Nstako:** He was taken to a mortuary and returned on a Friday evening.
- Researcher:** What happened when the corpse was returned?
- Nstako:** I slept in the same room as my late husband, with my support team which was made up other woman that had previously lost their husbands.
- Researcher:** There are others where the corpse is not returned home on a Friday. What is the general course for the corpse not to be returned?
- Nstako:** In most cases you find that the deceased body parts are not complete in some cases you find that the deceased died of unusual illnesses, which the elders believed that it would cause others to get the same illness if they brought the corpse home. The casket had to be placed outside the house and not permitted in to the yard. They believed the illness was contagious
- Researcher:** even though the person is dead?
- Nstako:** Yes they believed that others might get the same illness and die as well. That's how I understand it
- Researcher:** Out of the mourning rituals, which one do you think is more effective, as we now have new or untraditional mourning rituals? Which one are you keen on supporting? Or you feel people should follow.
- Nstako:** I prefer the old deep rooted traditional rituals; we die a lot nowadays because we have turned our backs on our traditional practices. We should be proud of where we come from and practices. The new rituals are not good
- Researcher:** Which one is better? Which would you chose?
- Nstako:** Mourning processes or rituals of nowadays have changed. We have slowly lost our roots and we die a lot because of that. We are no longer using our traditional ways.

- Researcher:** Is that the reason we die a lot and young. Please tell me where do you think our original mourning rituals started from?
- Nstako:** It must have been started by the people before us, but I have no certain answer as to how it has originated. They must have started it back then.
- Researcher:** Thank you Granny, not sure if there are some other things you would like to share with us relating to mourning process. As most of us go to Johannesburg meet up with a man, he pays lobola and gets married. Then your partner dies and you are expected to return home seat on the mattress and mourn your husband, at that stage you are not certain what needs to be done from start to finish when they are met with such challenges. You find that your husband has not explained what would happen when he passes. What can granny share with us so we can share with others that can help them mourn properly?
- Nstako:** When your partner is returned home to be buried.
- Researcher:** Yes because majority are returned to be buried in their birth place.
- Nstako:** It's a must that you must return and seat on the mattress and mourn your husband properly.
- Researcher:** You just seat on the mattress, without the presence of the elders?
- Nstako:** Is your husband right. Elders would be there, with people that have previously lost their partners to support you.
- Researcher:** So these elders would also give you rules?
- Nstako:** Yes they would give you rules like, you don't hit your kids using your hands, and you must use a small branch of a tree to hit your kid. You don't serve your kids porridge, because that is the same as killing your kid. You don't serve your kid hot tea, it must be warm. Even cold things, you not allowed to give your kids, because you still have the big black cloud of your husband death hanging over you. That is killing your kid?

Researcher:

So is the widow allowed to return home to come bury her late husband, then return to city (Johannesburg) to work only to return after a year for the unveiling ceremony?

Nstako:

Yes it's permitted, you see all these things are prescribed by your family, if agreed to do that then yes it's all possible. Some are able to stay behind and say I am still mourning my husband and not return to work for a year, it all depends on the circumstance, I mean if you have no support structure, it makes no sense to stay a;; year without income. Then you get that traditional healer to organise you muthi so you can go back to work after funeral. But then if there is food and enough support structure you can seat at home

Researcher:

So which one accordingly to you, you think its best, after all we all have different views, which one do you think is best practice, should a person stay the entire year mourning without working or do you think one should return for a funeral and then go back to work?

Nstako:

My humble opinion is that one should stay all year and mourn her husband, but I say that if there is money and food to support family whole year. Then one must mourn fully. Once the mourning process is concluded then returns to the city. But I am not promoting people who have no means of supporting their families to stay all year

Researcher:

Thank you very much grandmother, for your time and your deep knowledge on the traditional mourning practices. Is there any word or two that you feel that can still be added to our discussion regarding mourning practices that might be significant and would probably help other people in future that would be met with this challenging situation? I understand that we have reached an end. If there is nothing then we can close our interview after adding a word or two. After all these are our practices.

Nstako:

I have shared all that there is too share, I am actually not much of a speaker, I just thought it was best I opened up my chest and shared with you what I know. I also want to extend my gratitude.

Researcher:

Thank you, we can now conclude our interview, I wish that god can continue you blessing you. I believe that what you managed to share with us will bring clarity to those that will undergo such challenges in future and also shed light about our practices to those who have no idea how we do things. Your knowledge and time is appreciated. Thank you

Nstako:

Thank you

Interview ended

Participant 4: Grace

Researcher:

Officially opened the session. Greetings. My name is Hundzukani Portia Khosa, I am doing research on Tsonga widows and the twelve months mourning period, I'm from University of Pretoria, currently studying towards my Doctorate in Theology. I'm interviewing Tsonga widows and what happens after their husbands pass away until the unveiling ceremony, will be focusing on the Tsonga rituals performed and what widows experienced during the mourning period. Before you go into detail, kindly give us a brief background of when you became a widow and briefly tell me how it unfolded. The time now is 18:55, the date now is the 14th of January 2017. Would you please introduce yourself please feel free, your real names will not be mentioned, only what we talked about [**Grace:** okay], yes so can you please introduce yourself.

Grace:

I am Grace Chauke, I live in ka-Xikundu, in my time as a widow, and you were expected to stay in the house for a month after the death of your husband. You bath alone, sit alone and eat alone, after six months they take you to go and meet with other widows and a certain ritual is done, then you can eat with other people. There are rules that they tell us as widows, rules we need to obey but we cannot tell anyone. On the side of the church I don't know because I only experienced the traditional side of the mourning as a Tsonga widow

Researcher:

So how old were you when your husband passed on?

Grace:

When my husband died I was very young.

- Researcher:** Okay, so what happened when you heard of his passing?
- Grace:** There were rules that were given to me and I stayed in the house for one month (**Researcher:** The whole month?) yes, I could not even go outside to the toilet because our toilets were outside. So someone would give me a bucket to use as a toilet during that month and they will go and throw out the bucket in the toilet (**Researcher:** What about when you do not just want to urinate? What did you do then?). You use the bucket for all your toilet needs.
- Researcher:** Then what happens at the end of the mourning period at the end of twelve months?
- Grace:** They buy alcohol, made traditional beer, they then removed my black clothes and gave me new clothes to wear and they took my black mourning clothes and they burned it.
- Researcher:** So is it the same black clothes throughout the whole year?
- Grace:** Yes, but we are allowed to change our underwear (**Researcher:** Okay), yes, so whatever black clothes they will put on you, you wear that for twelve months and wash it at night so you and wear the same clothes again the following day.
- Researcher:** You mentioned earlier that you stayed in the house for one full month after the death of your husband. After that one person are you allowed to visit friends and relatives?
- Grace:** Yes, but no faraway places (**Researcher:** Only close by?). Yes, like your neighbours you can visit them just to greet them.
- Researcher:** So you could not visit Johannesburg for an example?
- Grace:** No, I could not, they thought if I went there, maybe I would do things that I was not allowed to do as a widow and bring bad luck upon myself and my family.
- Researcher:** So what would happen if you did not follow these rules given to you?
- Grace:** You would KHUMA.
- Researcher:** What exactly is to Khuma?
- Grace:** It is coughing non-stop, with chest pains, even coughing out blood

- Researcher:** So a person can die from it?
- Grace:** Yes, unless there is someone who knows the muti to cure it, not all traditional healers can cure it, only those who are gifted to cure it. So that person needs to go to such traditional healer where he/she is given something to drink that will make them vomit all that blood and cough it all out (**Researcher:** Okay) but if they don't find the muti, they die.
- Researcher:** So during that twelve months mourning period were you allowed to have an intimate relationship with another man?
- Grace:** No.
- Researcher:** Why not?
- Grace:** If she had sex with a man before the end of her mourning period that man would Khuma.
- Researcher:** So the widow does not Khuma.
- Grace:** No, unless the man's blood is so power that he cannot Khuma then the widow will Khuma.
- Researcher:** Is there anything else that is done to the widow or with the widow during the twelve months mourning period, are there any rituals that are done by the family or by a sangoma, or are there certain things that are done by pastors at the end of the mourning period, to say that now you are clean.
- Grace:** When I was a widow, that church I was a member of also came to throw water around the house to cleanse the house.
- Researcher:** Is it normal water or was the water prayed for or something (**Grace:** It was prayed for). Okay.
- Grace:** Some families prefer to not use the church at all, they just get muti from a sangoma and put it in the water and throw the water inside and around the house to cleanse the whole house. They give the water to all family members to drink but the widow does not drink (**Researcher:** So the widow doesn't drink at all the water). Not at all. Everyone will be cleansed except the widow, she will be cleansed her own way when the time is right.

- Researcher:** I heard from some of the people that I had interviewed that when a man passes on, there are certain rules that are given to his church that they need to follow, can you tell me something about that?
- Grace:** The children are not allowed to have sex (**Researcher:** For how long?). Just for a week, then muti is used to cleanse them after that week but the widow continues to mourn alone.
- Researcher :** Okay , so tell me, these rules that widows must follow, for an example they are not allowed to make noise when they talk and they can't visit far, like you mentioned earlier. Where do you think these rules were developed, when did they start and why?
- Grace:** Eish, these rules started a very long time ago by our ancestors (**Researcher:** Okay). They are the ones that came up with these rules, that you cannot shout, hit or discipline your children, visit your neighbours. You can discipline your children, just not direct with your hand you can do it with a small stick.
- Researcher:** Okay thank you, I think have asked this before, you know after the death of your husband, are there any rituals or rites that were performed on you before the end of your mourning period or you just wore black clothes for a year, after a year they removed your black clothes and you were free to wear anything you wanted. Is there anything that was done before being freed from black mourning clothes in terms of cleansing. You mentioned that the children were cleansed after a week. What kind of cleansing was done on you, at the end of your mourning period?
- Grace:** It's done the traditional way, only widows would know about it.
- Researcher:** Do you mind to share some of these traditional things that were done?
- Grace:** They gave me muti to bath in and also to put in water to drink.
- Researcher:** So when is this done, the night before the unveiling of the tombstone?
- Grace:** It is done on the morning; they also give you muti to put in your porridge.
- Researcher:** Then what happened after that?
- Grace:** Nothing, that was it, the muti was meant to free me of my husband's spirit, blood, his smell and urine.

- Researcher:** Okay, at the end of everything, were you free to see other men, or marry any man of your choice or did you have to marry within your late husband's family?
- Grace:** It was up to me (**Researcher:** so you had a choice?). Yes, I did. Some widows marry within their late husband's family because they saw the dignity, respect and treatment of their in-laws, so they get married to someone in that family and if his siblings are well behaved then you marry within that family. (**Researcher:** So they do not force you to marry in the family?) No, not at all.
- Researcher:** So, what happens if a widow married into a family that was too traditional, you know some family do both Christianity and traditions. So what happens if that family just practice traditional beliefs only, but the widow happens to only believe in the Christian way of doing things, does she have the right to refuse to mourn the traditional way as expected by her in-laws?
- Grace:** She cannot refuse, unless she is was married to that man as her second marriage, if it's her first time as a widow she has to mourn the traditional way to protect herself from black luck and her family.
- Researcher:** But I want to focus on a widow who just lost her first husband and does not want to mourn the traditional way, what can happen.
- Grace:** She must mourn the traditional way, she may choose not to do traditional rituals but she wears black clothes and still follow all the traditional rules as a widow.
- Researcher:** So she can not date immediately? (**Grace:** No, no, she can't). Okay.
- Grace:** She can even go to church with her black clothes.
- Researcher:** I have noticed that in church, widows normally sit at the back. Widows are easily indemnified by the black clothes they wear. Why do you think widows sit at the back? Even when in a taxi, she sits right at the back, if there is something she stands for all by herself, why is that?
- Grace:** Those are just some of the rules the elders gave her.
- Researcher:** Now, I want to hear your view, having experienced widowhood I want your take on it. Not what you were taught but what your view is, as

everyone has a view of their own. What is your view on widows that mourn the Tsonga traditional way combined with the Christian or church way of mourning, what is your view on that?

Grace: If you want to do it the church way, you do it the church way.

Researcher: There are churches that do not really have mourning rituals or rites for widows, they just give the family space and they just conduct evening prayers during the week before the funeral. The church conducts the funeral but they will be very clear that this thing of wearing black clothes and rules given to widows: we as a church do not want to be part of it, it's the family's choice. Do you think it is right to have both then church and traditional practices together? Is it fine for a widow to bath in muti, drink it and eat it and still go to church?

Grace: I do not think it is right, during that twelve months you must pick one, you cannot mix things. I know I mourned the traditional way but people need to decide not to mix things.

Researcher: What other things would you like to share that you have experienced as a Tsonga widow during your mourning period that you feel is very important in your tradition as a Tsonga widow? I must admit during these research I have discovered how strong women are, in this practically Tsonga widows, they have gone through so much. Some of the experiences they shared with me gave me goosebumps. Are there any experiences that you would like to add that you have experienced or heard of?

Grace: I think the most important thing for a Tsonga widow is self-discipline. I have experienced widowhood and I was disciplined, I know of other widows that were also disciplined. There are widows that do not have any self-respect. Some do not believe that we stay for a year with knowing a man intimately. They think we met up with men secretly, which is not true. They don't believe someone can stay over a year without having sex, because they do not have self-discipline and expect us to be like that. I did all that was expected of me as a Tsonga widow and I did not die because I did not have sex. Some widows today do not have self-control at all.

- Researcher:** If someone is mourning for her husband and after six months she decides she can no longer control herself, will she Khuma if she has sex with another man after six months.
- Grace:** The problem is some widows are not trustworthy, they lie saying they are Christians, yet they run to sangoma for extra help, so they start going mad and doing things that they are not supposed to do.
- Researcher:** Okay, let's say I decide to mourn the traditional way, can I decide to cut the mourning period and inform my in-laws to free me, is it allowed (Grace: No, it is not allowed, it is taboo). So I must wait until the year is over? (**Grace:** Yes, you cannot cut the mourning period, you will bring bad luck to yourself, it's taboo.) Okay. Is it true that a widow should not be seen around men or sitting among men? [Grace laughs] How true is that? Let's say for an example you are working in a company that consists of mostly men, South African National Defence Force (SANDF), South Africa Police Service (SAPS) among other companies (**Grace:** Yes). How is it possible then?
- Grace:** You need to stand aside and far away from men and allow yourself to mourn for your husband the correct way. You must be able to stand up for your culture even at work.
- Researcher:** Okay, let's say a woman works for SAPS and her husband dies, she goes home for a month and mourns her husband. After a month she has to go back to her workplace where she is expected to wear uniform. Even though she would like to still continue mourning for her late husband in black, her work does not permit her. So is she allowed to wear her uniform in the morning and go to work and after work put on her black mourning clothes?
- Grace:** Yes, she is, as long as she puts her black clothes where no one can touch it because no one is allowed to touch a widow's clothes. Even at work she must still behave as expected as a Tsonga widow.
- Researcher:** Okay, so these rules that rules that are given to widows, who gives them, is it other women, older women or women who has gone through that mourning period?
- Grace:** By others, the older women. When a man mourns its older men that gives them rules. Men do not wear black clothes, they just put a piece

of a black cloth on their shoulders on top of their shirt to show that he is mourning.

Researcher: Do men also Khuma if they have sex before the end of their mourning period?

Grace: No, he will just remove that black cloth and go and do his things and then come back and put it on but nothing bad will happen to him.

Researcher: So, can a widow do the same, remove her black clothes and go and have sex with another man, comes back and put back her black mourning clothes?

Grace: No, no, no she cannot do, she will Khuma (Researcher: why is that?). That is just the way our ancestors work.

Researcher: During your mourning period, did you go to church? (**Grace:** No). Did the church come?

Grace: No, the family did everything, my in-laws they wanted to do everything the African way, there was no pastor or any prayers from the church. That was the family's choice to do it that way.

Researcher: So there was no prayer, nothing? (**Grace:** Nothing), so there was not even a pastor to say "Dust to dust" (Grace laughs and coughs). I am trying to get a picture of the funeral.

Grace: No, there was no pastor.

Researcher: So the body was just put into the grave.

Grace: Yes, and someone will do the clan name praises and also say So and So tell so and So that their brother is no more, do not forget to also tell so and so to tell so and so that their child is no more, this was done while some rituals was perform over the grave. It was purely African.

Researcher: So that was it? (**Grace:** yes). So and so that so and so...

Grace: Yes.

Researcher: Do you think the support of the church is very important to a widow or is it not needed at all?

Grace: It helps because they come and pray for you, even help with funds towards the funeral.

- Researcher:** So do you think there is a difference between a widow who is not supported by the church and one that is supported by the church?
- Grace:** Yes, when the church is there, you feel a sense of belonging because some of these rituals that I went through as a widow were very demanding and sometimes I felt alone, so it helps.
- Researcher:** Okay, thank you very much for your time, I truly appreciate it (**Grace:** Pleasure), really I do. In closing, is there anything you would like to say just in few words. So there anything you maybe feel you left out that might be very useful for this research and also an eye opener to experiences by Tsonga widows.
- Grace:** What I want to say, is for widows to control themselves.
- Researcher:** What do you mean by that?
- Grace:** That there must not run after men but mourn their husbands appropriately.
- Researcher:** Okay, thank you very much for your time and for sharing, God bless you
- Grace:** May he also bless you, my child.
- Researcher:** Thank you.

The end.

Participant 5 Rhandzu and Pam

- Researcher:** Evening, my name is Hundzukani Portia Khosa, I'm from University of Pretoria, currently studying towards my Doctorate in Theology, I'm interviewing Tsonga widows and what happens post their husbands passing until the unveiling ceremony, will be focusing on the Tsonga rituals performed and what widows experienced during the mourning period. Today I am sitting with two women who asked to be interviewed together for support and additional information that the other might leave out. Before

you go into detail, kindly give introduce yourself. Your name will not be used, feel free to share your experiences

Pam: I am Pam and I am from this village

Rhandzu: I am Nstako

Researcher: Thank you, I will request that you speak a bit louder for recording purpose (Pam: okay) thank you as I mentioned earlier that my research is on Tsonga widow and their mourning rituals during their mourning period. Please take me through your experiences as widows, from the moment your husbands died what happened, did you go and just sit on the mattress or was there anything else you were expected to undergo as widows

Pam: When I heard about the passing of my husband he was in hospital, elder women told me that I was not allowed to drink water the whole day, it is taboo, and they said if I drank water I would go deaf. So we went to the hospital to see the body and move it to the morgue. That evening I was given water to drink and I started sitting on the mattress, I only ate food given to me by certain people not everyone. I need a helper whose task was to help me with the mourning, if I wanted something she went and got it for me, the dishes she used to serve me were not allowed to leave the house. I used the same dishes until after the burial. After the burial they gave me rules , for example I was not allowed to go to people's homes for visitations, I was not allowed to change clothes, they bought me black clothes to wear and told me I was not allowed to change the clothes, I was not allowed to have any meal from anyone's home , you don't.... you don't... you don't greet people when you are a widow , you do not call your child out and say "hey come here" your job is just to sit at home . I was not even allowed to hit or discipline a child, it was taboo

Researcher: what does it mean exactly when they say, something is taboo?

Pam: for an example when you are a widow and you take food and feed your child your child will become thin. If you take a stick and

hit a child, the child will KHUMA her/she will start losing weight and cough none stop

Researcher: So tell me, these rules of you not been allowed to visit people, you are not allowed to call out a church, you are not allowed to discipline a child, and these rules do you follow them until the burial or for how long?

Pam: you obey these rules for a whole year you can visit but only homes of fellow widows but if you have to visit a home where there is no widow you must sit on the floor and not touch anything in that house

Researcher: If you touch what happens

Pam: That family will KHUMA

Researcher: what other rituals are done to the widow or for the widow?

Pam: in the morning elderly women will go with you to the rivers

Researcher: And what happens when you get there

Pam: I cannot say, we were told not to tell anyone anything that happened there

Researcher: Nstako would you like to share?

Rhandzu: They take you there and you do what every widow, they made me jump a back fire back and forth

Researcher: So you did that at the river?

Rhandzu: Yes I did , they also ordered me to put off the fire using my urine, then they took a razor and cut me in my private part until I started bleeding and blood tripping between my tights and I wore the same black clothes for a year

Researcher: So when did you get to wash these clothes because you wore the same clothes for a year?

Rhandzu: At night I would wash the clothes and hang it to dry and put it back on first thing in the morning , I only changed at the end of the mourning period and was given new clothes to put on, after that I was free to wear whatever I wanted

- Pam:** when you go to the sangoma you with a chicken
- Researcher:** Must the chicken be alive?
- Pam:** yes they are going to cut it and use its blood to wash you but they will also cut you in your private part until you start bleeding so your husband's blood that had entered you can leave your body through bleeding
- Rhandzu:** They also gave me an egg told me to put in between my tights and to break it using my tights
- Researcher:** So you were not allowed to use your hands to break the eggs?
- Pam:** No I had to use my tights to break the eggs one at a time
- Rhandzu:** This was done so that we did not go mad mentally because if this is not done you will go mad. It is a must every widow must do that
- Researcher:** Do men also have to break eggs if their wives passed on
- Pam:** Yes
- Rhandzu:** Yes
- Researcher:** Okay, to tell me this ritual of having to urinate on the fire, are you given water before the ritual to drink or what?
- Rhandzu:** They would have informed you the night before that you should save your urine for it and not go to the toilet because you will need your urine later
- Researcher:** okay
- Pam:** on your way back from there, both hands must be on your back and you pick up leaves on branches with your mouth. This is also done so that you do not go mad because if you do not do this you will become mad mentally. If you see some widows as if they are mentally challenged it's because they failed to do this
- Researcher:** so it is real?
- Rhandzu:** yes it is very real

- Researcher:** could it be that they seem mentally challenged because of the grief or shocked by the death of their husbands?
- Pam:** No it is because they did not perform these rituals, these things are complicated
- Rhandzu:** there is a time when muti input in food for everyone to eat in the family
- Researcher:** when is this done?
- Pam:** The morning after the widow comes back from the river
- Researcher:** so it's not done after a year
- Pam:** No it's done a day after the burial to cleanse everyone, if there is a child who is in Gauteng a small portion is kept for the children and when he/she returns they are given their portion to put in the food and eat before they can eat anything else in the house
- Rhandzu:** It differs from family to family, things are not the same
- Researcher:** I hear that children of the late are also given certain rules to follow
- Pam:** Yes when a man dies his children are not allowed to have sex until after the burial and a cleanse rituals is performed on them, but as you know children are not the same children do not listen. They go and have sex while their father is still in the morgue and they get sick, they start losing weight, start coughing none stop
- Rhandzu:** If things are done right no one will KHUMA
- Researcher:** okay what else?
- Pam:** When a man dies most people shave off the hair of all his children and his wife, same family prefer to shave off just the hair of the widow, putting less pressure on the children
- Researcher:** how long do men mourn for their wives, do they also mourn for a year or does it differ?
- Pam:** honestly speaking I don't know, some mourn for six months some for just three months so I don't know what goes on really there
- Researcher:** So you don't know?

Rhandzu:

I don't know

Researcher:

okay, someone mentioned that a woman only mourns once for an example if I get married to Baloyi and he dies I mourn him for a year with all these rituals and practices that I would be expected to go as a Tsonga woman but if I get married again to Chauke and he dies I am not expected to mourn for him, how true is that?

Pam:

It is true but you are taken to the river and do those rituals of breaking eggs jumping fire and cut by a razor and given rules to obey but you are mourning for a year but it is up to you to control yourself for some time

Rhandzu:

Yes, also if you were married to Baloyi then you divorce with Baloyi and Baloyi takes another wife, if Baloyi dies you cannot go to his funeral, it is taboo

Researcher

so I can't attend the funeral

Pam:

You can

Rhandzu:

You can't

Pam:

You do

Rhandzu:

No you don't

Researcher:

Okay mama says I don't go so tell me mama what will happen if I attend the funeral?

Rhandzu:

it is taboo

Researcher:

it is taboo?

Rhandzu:

Yes, you must let his new wife mourn for her husband peacefully

Researcher:

what is your take Pam?

Pam:

Ai

Researcher:

please share your view, no one is wrong and no one is wrong, it's just different views

Pam:

what if you have children with that man; must you not go with your kids and support them at their father's funeral?

Rhandzu:

the children and go alone

- Pam:** but people go (both laughs)
- Rhandzu:** They will KHUMA problem is people do not understand these things
- Pam:** I know she does not mourn but as the senior wife she must attend, in our culture she will always be recognised as the senior wife forever
- Researcher:** even if they are divorced she is still referred to as the senior wife?
- Pam:** Yes she is but she does not sit on the mattress, the junior wife will sit on the mattress and mourn for her husband
- Researcher:** same widows mourn differently these days, some only sit on the mattress only until the burial and then go back to their normal lives and dress as they please and not do any traditional rituals, what is your view on this?
- Pam:** I don't know where you come from but here everyone mourns the Tsonga traditional way because they know its taboo and it brings bad luck and they know they will KHUMA
- Researcher:** I understand that but for an example there are those who are based in Gauteng when their husband dies they come back to the rural areas and do the mourning the traditional way while others do not want to mourn the African way, they can come a day before the burial to bury their husbands and go back to Gauteng after the funeral. What is your view on that?
- Pam:** That is just disrespectful
- Rhandzu:** It is a disgrace a widow must stay home for at least six month in the house
- Researcher:** what if the widow is working must she take leave for six months?
- Pam:** in that case I understand but at least a month, so you have dignity, please at least a month. If they burry your husband today and you wake up the follow day like everyone else and go back to work you lose your dignity as a woman and as a widow. That is totally wrong, it is unacceptable

- Researcher:** what are the implications of not mourning for your husband the traditional way?
- Rhandzu:** you will KHUMA and if you are not given the right muti on time you will die
- Researcher:** are there people that you know of that have died from ku KHUMA I am not asking you to mention any names I just want to know if you know of such people
- Rhandzu:** Yes there are so many
- Pam:** it is dangerous, your whole body changes you become fat or very thin depending on your body and you start getting very sick and you die. People won't know what killed you and western doctors will not be able to find what is wrong with you
- Rhandzu:** Some become very thin and cough none stop, becomes very sick and die, that is to KHUMA
- Researcher:** KU KHUMA?
- Rhandzu:** yes
- Researcher:** okay
- Pam:** it is real
- Researcher:** when a widow is mourning this traditional way where is he support of the church, I know the church will not go with widows to get muti or witness rituals at the river side but where does the church fit in in all of this. Do they conduct prayers for the widow, what role do they play or can they play in this process or do they just come and unveil the tombstone at the end of the mourning period
- Pam:** You can mourn and still go to church but it differs church to church
- Researcher:** yes but I am talking about immediately after the death what role does the church play
- Pam:** They come and conduct evening prayers and burial on Saturday then after a year they come and unveil the tombstone and pray

for it. That is the church's role the rest is done by the family and that's their secret and the church gives the family enough time to do their things

Researcher: so you do your rituals in the absence of the church?

Pam: Yes the church does not fit in anywhere, the family does the traditional rituals of going to the river, breaking of the eggs among all other rituals that we have mentioned earlier

Researcher: But I am asking is the support from the church there, they don't just disappear completely

Rhandzu: Support from the church is there

Pam: it is and the church people respect our space and tradition hence they give us time on our own as a family. When they are done with the burial they leave and the family remains and do the traditional rituals and practices

Researcher: so do you inform that church that I will be mourning for a year you will be seeing me in church?

Rhandzu: No you don't tell the church, they will just know

Researcher: okay, I have seen some families washing blankets and duvets after the burial, curtains and cleaning, is that also part of traditional rituals for mourning or what?

Rhandzu: it is also part of Christianity, some church count seven days after the burial then you spring clean and wash as part of cleansing after a death in the family

Researcher: when did all this start the mourning?

Pam: I don't know when I was born I found it like this, long time ago it was worse

Researcher: okay, do you think Christianity and tradition will have be able to work together with this regards, because there are Christians who still practice and believe in their traditional way of doing things but there are those Christians who do not practice nor believe in the traditional way of doing things?

- Pam:** I think they need to work together and give space for the other because trying to separate Christian from tradition can be confusing for people who believe in both. Eish my husband died the very same year we got married, he got stabbed and died in Gauteng
- Researcher:** and your second husband?
- Pam:** He also died but I did practice other mourning rituals I just wore one traditional cloth for a year
- Researcher:** I am sorry for both your loss
- Pam:** Thank you
- Researcher:** Thank you very much for your time and for sharing your experiences, I truly appreciate it is there anything you would like to add or say in closing. Anything that would help us especially as ministers because we are not part of this and we have never experienced it
- Rhandzu:** when my husband died they did make me do the right rituals to mourn for my husband and had to mourn for my husband the right way
- Researcher:** okay, so those mourning rituals when they are being performed are there men or elder women?
- Pam:** just elder when most of these rituals were done naked so there are only elder women
- Researcher:** Thank you very much, is there anything you would like to say in closing?
- Pam:** Ku KHUMA is real and people need to mourn the right way
- Nstako:** problem people do not listen (laughs)
- Researcher:** Thank you very much for your time, I truly appreciate it and May God blesses you.
- Rhandzu:** Thank you.
- Pam:** Thank you.

THE END!!

Participant 6: Nkateko

- Researcher:** Good afternoon,
- Nkateko:** Afternoon
- Researcher:** Time is 16:26 on the 14th January 2017. My name is Hundzukani Portia Khosa, I am from University of Pretoria, I'm conducting research for my Doctoral degree focusing on how Tsonga woman perform their mourning process. Mam please introduce yourself
- Nkateko:** {RECORDING NOT CLEAR} I'm awhen a woman has lost her husband to death, they give the woman water, when they give her water, they dig a small whole, she drinks the water but not allowed to swallow the water, and she needs to spill the water into the small whole. From there they take her (the widow) to her mourning mattress. Until day of burial.
- Researcher:** So does one have to stay on the mattress from the day husband passes on till the day of burial? But these things don't work like that anymore.
- Nkateko:** Yes
- Researcher:** With whom does the widow stay on the mattress?
- Nkateko:** with her 'Mudzabi" (meaning her confidant)
- Researcher:** Is this 'Mudzabi" as helper?
- Nkateko:** No it's a person to support you through the difficult time
- Researcher:** So who chooses this "Mudzabi"? Is the person selected by the mourner? Or are other members of the family responsible to choose this person?
- Nkateko:** 'Mudzabi' is selected by members of the family; they just chose anyone they feel is suited to be a confidant to the chief mourner. In my case only had one 'Mudzabi', even though things were very tough for me and her, but what can once say, it was what it was.

Even though my sisters were around, had two of my sister siblings around. But things were still bad. {Fiddling with the laptop}. Then they have me raw eggs, about six or so of them that I had to crack open using the inner parts of my thighs. While the others were busy ulililating.

Researcher:

How many eggs were there, was it one or seven?

Nkateko:

it was the standard half a dozen pack with six eggs in it. I had to crack these eggs open using the inner part of my upper thighs.

Researcher:

So how did you manage to break the eggs? They were inserting it between your legs and you had to breaking, one by one

Nkateko:

Yes, until I finished breaking all six.

Researcher:

So when you done cracking all six, what happens? Also advise do you crack these eggs in the morning or evening? What time exactly?

Nkateko:

In the morning. When you walk back you must have your arms behind your back.

Researcher:

So when you done breaking the eggs, say it was on the Sunday, cause burial was on a Saturday. The eggs breaking session is always a day after burial?

Nkateko:

Yes

Researcher:

So what follows after this?

Nkateko:

Then they give me soft porridge to eat.

Researcher:

Is it just plain soft porridge? Or do they put anything else on the porridge?

Nkateko:

It is not just plain porridge; it has "muthi", in the olden days they use to prefer using muthi on most things.

Researcher:

Who supplies the muthi? Is it a traditional healer used by family? Or is it a traditional healer that specialises with widow?

Nkateko:

It was mixed by an elder in the family (whom is a sister to my late husband) and she is still alive, she has not yet passed on.

- Researcher:** When you say she is still alive, which year did your husband pass on?
- Nkateko:** He passed on somewhere around nineteen ninety something, I'm not sure about exact year, but my kids would know.
- Researcher:** So in your mourning process did you have to wear black clothing?
- Nkateko:** Yes I wore black clothing while I was mourning with black shoes
- Researcher:** So when you were busy mourning your husband, were you required to wear black clothing? Or you wore just wearing simple clothing? Did you have 5 skirts or 5 blouses or 5 shoes as an example?
- Nkateko:** I only had one skirt and one shirt, until someone sews me another skirt and a t-shirt for me to swop or alternate my black clothing. It was difficult I did not have alternative clothing to wear. At this state I was requested to return to work, and had to advise them that I could return to work, but would only be able clean and wash clothing but not allowed to cook as my husband had just passed on. So I did not cook for three months.
- Researcher:** So you did not cook for three months?
- Nkateko:** Yes I did not cook until month four, at this stage I was only permitted to cook for the madam I was working for. Man was not allowed to eat food cooked by me.
- Researcher:** So you were not permitted to cook for males?
- Nkateko:** Yes was not permitted. It was taboo
- Researcher:** Please advise what they meant when they said it was taboo? Because we always hearing that things are not permitted its taboo. What does it really mean?
- Nkateko:** It was that the mourner will cough (meaning that she will have some illness not necessarily flu), this is the same as when elders say a mourning woman should not be intimate with another man.
- Researcher:** So the mourner would end up dead?

- Nkateko:** Yes, the mourner would end up dead. A mourner would need to be cleansed first, before indulging herself
- Researcher:** So when would they generally cleanse her? Is it after a year?
- Nkateko:** Yes, after a year, if your husband dies in December this year, the cleansing ceremony will take place next year December. That is how it is supposed to be in the Xitsonga culture, not people want to westernise it and make it six months (both laughs) with us it was a whole year
- Researcher:** okay, let's say my husband passes on and after eight months I meet another man and I inform my family that I have met someone and that person wants to marry me, is it possible to do the cleansing ceremony earlier than expected
- Nkateko:** Yes they can because you would have already passed six months so your children will not cough
- Researcher:** I hear others saying that when there is a family, the children are sat down and told that they should not part take in any sexual activity for a certain period. Is it also a year for the children or what?
- Nkateko:** it differs from family to family but normally it should be six month for the children of the deceased. We than get muti from a tradition healer and put it in their meat for them to eat
- Researcher:** okay so what happens if a child does have sex before the end of the six month period?
- Nkateko:** The Child will CUMA, she/he will start coughing (Researcher: Okay) she/he will cough like they have TB and dies
- Researcher:** But can he/she be cured and not die
- Nkateko:** yes only the traditional way, no western doctor will be able to cure her/him. They will not even be able to find out what is wrong with the person. That person will need a traditional healer who will

give her/him muti to put in the water and bath and also do put in his/her food to eat

Researcher: okay, there are certain rules that widows are given during their mourning period, for an example you are not allowed to shout when you speak, what other rules are there?

Nkateko: you do not visit people, you do not greet people while standing (Researcher: Even when you are on the road?) yes you must sit down or kneel down and greet. The person you would be greeting will not respond loudly they will come closer to you and respond. If you decide to visit other people, you can only visit widows. You cannot visit women whose husbands are still alive

Researcher: So what will happen when you visit women whose husbands are still alive?

Nkateko: it is taboo; I cannot enter that house with my dark cloud

Researcher: But what will happen if you do?

Nkateko: you just do not enter, you must respect tradition

Researcher: Okay what other rules are there for widows

Nkateko: If you hear the about the death of your husband while visiting a family member, you cannot enter into their marital room, you can only go into the children's room. A widow must in actual fact stay away from other people's houses period.

Researcher: so there is the unveiling after a year

Nkateko Yes, if that person died in December in will be done during the next December, if the person died in June it will be done during the next June. It is done after a year yes

Researcher: what exactly happens after a year is it just the unveiling of the tombstone or is there more maybe that you would like to share

Nkateko: yes unveiling of the tombstone, they will cover the tombstone with a white cloth before unveiling it; they will make traditional beer and also slaughter a cow. There will be lots of food and dancing while their cleansing widows

- Researcher:** is there anything that is done to the widow or for her?
- Nkateko:** they buy her new clothes, so she takes off her black mourning clothes and burnt it and put on the new clothes
- Researcher:** Is that all?
- Nkateko:** while if there is a man echo eish, it happens but same don't use a man to cleanse anymore they just use muti but yes it happens. With me they gave me a relative within the in-laws to do the job, we did not want strangers
- Researcher:** okay so you could choose your own person
- Nkateko:** Yes but they do not force you, you must be willing, we were four wives that meant we were four widows when our husband died
- Researcher:** so you were four wives (Nkateko: yes we were) so you mourned for your husband equally, so how did she sit on the mattress
- Nkateko:** we mourned for our husband equally and all four of us sat on the mattress but other sat on the fool (Both laughs) because we were four so we couldn't all fit on one mattress
- Researcher:** so even when you went to break the eggs you were four?
- Nkateko:** Yes we were four
- Researcher:** so who did you go with there
- Nkateko:** the elderly women
- Researcher:** So where did you find them, did you request for them
- Nkateko:** No they just came; they knew they had to come with
- Researcher:** so how was the support of the church during your mourning period?
- Nkateko:** When our husband died I was not a member of any church at all
- Researcher:** so who conducted the funeral, the church?
- Nkateko:** who were we for the church to come and support us (laughs) church we thought was for educated people, working class
- Researcher:** so there was no church?

Nkateko: some church, our husband did not die from long-time illness, he had an argument with someone and that person “bought stroke” from a sangoma and hit him with it and he died just like that. Lot of people came to the funeral. Same came all the way for Malamulele and Giyani

Researcher: so there were no pastors?

Nkateko: Yes there was a pastor but I did not see him

Researcher: why not?

Nkateko: we as the wives were covered in blacks and we were not allowed to look at people, we had to look down the whole duration of the funeral and mourning period. Maybe the other wives might have seen the pastor’s face I didn’t

Researcher: okay, these days there are people who mourn the Tsonga traditional way but also the Christian way because they go to church. They argue that even though I am a Christian I am still a Tsonga woman and I want to mourn the Tsonga way. What is your take on that?

Nkateko: I don’t know currently widows during my mourning period I did not go to church but even while my husband was still alive I didn’t go to church because he didn’t want his wives to go to church but he did allow our children to go to church

Researcher: okay, is there anything you would like to add or share with regards to Tsonga widows and mourning rituals, anything else you would like to add, anything you would like to add to inform others who do not know anything about Tsonga mourning rituals

Nkateko : the way I mourned , the African way, I cannot be fully open about it to people I go to church with, it is my personal experience but if a person beliefs and understand the traditional way of doing things only then can I share. If someone can lose her husband now and they ask me to go and assist her, I can go because I know how things are done because I have being there

Researcher: okay I understand

- Nkateko:** I think it is also important for a widow to know that she has to wait for a year before she gets imitate with any man
- Researcher:** So After a year she can date again
- Nkateko:** Yes she can but it is not a must, there is nothing wrong with staying alone (laughs) yes. At the end of the year you can even ask your in-laws to organise someone for you if not then you can go and find your own man out there
- Researcher:** so tell me, the mourning rites are they the same for both male and females?
- Nkateko:** Yes they are
- Researcher:** So men are also not allowed to get initiate for a year
- Nkateko:** (laughs) no not for a year men cannot stay for that long without a woman. Some stay for just a month some six months
- Researcher:** Then after six months, is there a cleaning ceremony?
- Nkateko:** yes
- Researcher:** when do you think, this mourning (Nkateko: it's raining are you not getting wet?) no I am fine we are almost done, are you getting wet?
- Nkateko:** No I am fine I was just worried about you
- Researcher:** Thanks mama I am fine really
- Nkateko:** okay no problem
- Researcher:** so tell me these mourning rites, where do you think they come from, how do you think it all started?
- Nkateko:** from our grant grandparents
- Researcher:** so you are not sure where exactly or when?
- Nkateko:** no I do not know
- Researcher:** So now that you are a member of the church, would you stay mourning for a husband should be different?

Nkateko: no you can mourn the African way and still come to church, in our congregation we have a widow now, and she wears black clothes and come to church

Researcher: Where does she sit in church?

Nkateko: She sits with us

Researcher: do you see the importance of wearing black clothes as a widow

Nkateko: yes in our Tsonga culture it is very important, some wear navy blue clothes.

Pause

Researcher: sorry we got cut off, so tell me while you are sitting on the mattress that does all the funeral arrangements

Nkateko: the in-laws, the elders, you do not have a say as a widow

Researcher: okay, thank you very much for your time and for sharing with me

Nkateko: There is nothing else, that's all that happens (both laughs) that's my entire daughter

Researcher: Okay thank you very much for your time, I truly appreciate it. Thanks this is very helpful as other women are not aware that this is what would be expected of them should their husband's dies some only find out about it after their husbands' death

Nkateko: If I decide to "steal" and have sex with a man before the end of my mourning period I have to give him something

Researcher: Something like what?

Nkateko: I have to give him muti to put in the water and bath in it and also to put in his meat and eat it and those leaving in the same house with him so he doesn't CUMA and to protect those close to him

Researcher: I have notice with same funerals that I have attended, after the funeral there would be washing of blankets and belongings of the deceased

- Nkateko:** it falls under our culture; it's also part of cleansing that dead person's spirit from the house
- Researcher:** when is that done?
- Nkateko:** they do it after the funeral or seven days after the funeral, it depends on the family
- Researcher:** is it important?
- Nkateko:** yes very important it must be done
- Researcher:** okay, when they say there is a dark cloud what does it mean
- Nkateko:** it means muti must be sparkled around the house to cleanse it
- Researcher:** Thank you very much, in closing is there anything you would like to add
- Nkateko:** Thank you for coming, I don't know you but I like you, when I was told you would come I was not so sure but seeing you put me at ease.
- Researcher:** Thank you again and God bless you
- Nkateko:** Thank you, blessings to you too.
- The End!!**

Appendix H: Focus group interview: Xistonga Version

- Mulavisisi:** Ndza mi xeweta hinkwenu, hi vito ra Yesu Kriste, Hosi ya hina.
- Nhengeletano:** Amen!
- Mulavisisi:** Vamakwerhu, vito ra mina i Hundzukani Portia Khosa. Ndzi huma e yunivhesiti ya Pitori
- laha ndzi endlaka swa vulavusisi hi swa vaferiwa, ngopfu-ngopfu va **Vatsonga**.
Ndzi

rhandza leswaku hi bhurisana, ni ta tiva no twisisa leswi; xikombiso swiambalo swa ntima leswi munhu a swi ambalaka loko a feriwile (hi nuna) swi hlamusela yini xana?

Matikhomelo ya noni ya Mutsonga hi wahi xana? (A miyelanyana) Ndzi lavisisa leswi,

leswaku hinkwerhu, hina vanhu, hi va ni vutivi ni ku twisisa maendlelo, milawu ni

hinkwaswo leswi nga fanela (ku ya hi laha Vatsonga va swi endlisaka xiswona), leswaku

hi ta kota ku avela ni ku pfuna vanwana la va nga siyiwa hi varhandziwa va vona. (A va

languta hi unwe-unwe). Ndzi kombela leswaku mi tshunxeka va ka hina. A hi vuluvuleni!

Mi nga chavi nchumu. Ndzi mi tivisa no mi tshembhisa leswaku mavito ya nwina ma nge tiviwi no tiveka endzaku ka mbhurisano lowu, ni le ka nkandziyiso wa tsalwa le ri ndzi ta ri tsalaka e ndzaku ka ku vulavrisana na nwina. Ndza vuyelela no tiyisa leswaku mavito ya nwina ma ta va xihundla! Hi humesela timhaka ntsena e rivaleni e ku dyondzisa vanwana vamakwerhu hi ta ku feriswa ka hina Vatsonga ni leswi hi swi endlaka loko hi feriwile. Hi nga se sungula, tivani leswi; unwana na unwana wa nwina u pfumeleriwile e ku huma e ntlaweni lowu, nkarhi wihi ni wihi, loko a ti twa a nga ha tshamisekanga hi leswi hi nga ta bhurisana ha swona. (A miyelanyana) A hi tivaneni! Hi ta sungula hi loyi a nga e vokweni ra mina ra xinene. (A vula sweswo a nwi langutile) Ti tiviseni, mhani.

(Mavito lawa ma nga tsariwa lomu, i mavito ntsena, lawa va nga lo ti thya!)

Cathy:

Vito ra mina i Cathy wa ka Chauke. (Mahlo ya ku nwi nhwi!) Ndzi vula yini kambe?

(Ntlawa wu hleka)

Mulavisisi:

Swi enerile. Manana, ti tiviseni na nwina. (A vula sweswo a langutile manana lo a nga e kusuhi ni lo a nga ti tivisa ro sungula)

Reagan:

Hi mina Reagan Mathebula.

Stella:

Vito i Stella, xivongo i Chavanawu. (Va hleka)

- Thandi:** Loyi I Thandi wa ka Sono (A tikombetela)
- Maria:** (A yimisa voko) Mina ndzi vitaniwa Maria- ya -ka- Khosa. (Va bha mandla)
- Kokwana Sithole:** Hi mmhe kokwana Sithole Sithole.
- Mulavisisi:** Ahee! Ndza khensa. Ndzi khensa nkarhi lowu mi nga ti nyika wona leswaku hi ta bhurisana swinwe hi ta vaferiwa. A hi sunguleni hi ta ku vika nkosi, ku tivisa nsati wa yena kumbe na maxaka hi ta ku hundza e Cathy ka tatana wa muti. (A miyelanyana) A hi dyondzisaneni manje! (A vula tano a karhi a va languta hinkwavo) Loko tatana wa muti a nga ha ri kona e mutini wa yena, i mani la tivisaka manana kumbe nsati wa yena timhaka teto?
- Kokwana Sithole:** U vula yini, u hlaya loko a lovile?
- Mulavisisi:** Ina, kokwana Sithole. (A tlakusa rito) Nsati wa yena, mufi u tivisiwa hi mani leswaku nuna wa yena u lovile xana?
- Kokwana Sithole:** Mughanga hinwawo wa swi tiva leswaku tatana wa muti a nga ha ri kona. (Ntlawa wu hleka)
- Reagan:** E-e, Kokwana Sithole. Sesi Hundzukani a va vuli sweswo. Va vutisa...?
- Kokwana Sithole:** Swi lo yini ka! Kasi nwina mi hanya e ka rihi tiko?
- Stella:** Sesi lahaya... (a kombetela mulavisisi) va lava ku tiva leswaku wansati u vikela hi mani

leswaku nuna wa yena u lovile? Xana hi Xitsonga ku ni lava hlawuriwaka ku endla

sweswo, xana u tivisiwa ku fan ani vanhu hinkwavo kunbe u tivisiwa a ri wexe xana?
- Kokwana Sithole:** I vingi bya yena byi nwi tivisaka.Va endla sweswo hikuva i ntirho wa vona!
- Mulavisisi:** Ku endliwa yini endzaku ka ku nwi tivisa? Xana wansati u tshamisiwa e lawini hi nkarhi

wolowo xana?

- Kokwana Sithole:** Xikanwe-kanwe! A va nwi onheri nkarhi.
- Thandi:** Hi wo nkarhi wolowo!
- Mulavisisi:** Mi vula tano?
- Kokwana Sithole:** Nwana loyi! Mina ndzi lo heleriwa hi ntamu endzaku ka ku tivisiwa. Va lo ndzi tlaku, ndzi nga se wela e hansi, va ndzi yisa e ndlwini ya vava, va andlala xitheve, ndzi etlela, i vi va ndzi khubhumeta hi nkumba. Masiku lawa ku tirhisiwa tirasi. Vanwana va khandiya na mibhedho hei!
- Cathy:** I lava va fambaka na minkarhi valavo.
- Mulavisisi:** Mufelokazi u tshama na mani e lawini? (Vamanana va vulavurisana va ri voxe, Hundzukani a phokotela mavoko ku va miyeta) Ndzi kombela leswaku hi yingiselana hi tlhela hi siyerisana leswaku timhaka leti ti twakala, ti ta tsariwa ti twisiseka. Tivani, hinkwaswo leswi mi swi vulaka swi ni nkoka! Ndza ha vutisa na kambe: Manana loyi, a nga heta ku feriswa loyi, u tshama na mani e lawini?
- Kokwana Sithole:** Ma'khelwani loyi a nga feriswa hi nuna a nga tshama na wena.
- Mulavisisi:** Munghana-nghana wa mina wa pfumeleriwa e ku tshama na mina e tirasini, a ndzi chavelela no ndzi khoma xikatla e ka khombo leri r inga ndzi wela xana?
- Kokwana Sithole:** Swa yila, nwananga. Swa yila!
- Stella:** A swi endliwi.
- Mulavisisi:** Ndza swi twa.
- Kokwana Sithole:** Swa yila. Vana va masiku lawa... a va twi! Va ti vula lavo thariha! Va tshikile xintu, a va hloniphi vafi na vingi va vona. Va ti vangela makhombo!
- Mulavisisi:** Xana mi pfumelana na leswi kokwana Sithole va swi vulaka xana? A hi bhuleni! Xinwana ni xinwana lexi mi xi tsundzukaka xi amukelekile futhi xi ni nkoka.
- Hinkwavo:** Ina, I ntiyiso manana! Hi pfumelana na kokwana Sithole.
- Kokwana Sithole:** Nwananga, timhaka ta vaferiwa ti fanele vaferiwa ntsena, a ti byeriwi la va nga

hundzangiki e ka swona. (Va vulavulela e hansi) Ta yila! Ti nga ku vangela mihlolo ni makhombo!

- Mulavisisi:** I mpela?
- Maria:** Impela.
- Thandi:** (A pfumela hi nhloko)
- Kokwana Sithole:** Hi ti vula namuntlha ntsena hikuva hi pfumerile e ku ku pfuna.
- Mulavisisi:** Ndza mi khensa hinkwenu. Ndzi khensa ku tikarhata ka nwina.
- Hinkwavo:** Hi swona.
- Mulavisisi:** A hi vulavuleni hi swiambalo swa ntima leswi vaferiwa va swi ambalaka loko va zila. Mivala yi nga lo tala, ya ntima, yo tshuka, ya rihlaza ni yinwana. I mani a nga lo hlawula lo wa ntima?
- Stella:** Hina Vatsonga hi ambala swa ntima. Ndzi hlamarisiwa hi vanwana vafelokazi ni matimba yo hundzula mivala yo zila, va ambala mivalavala, namuntlha hi leyi, mundzuku I yinwana. Hi ta swi byela mani? (A vula hi ku kariha)
- Kokwana Sithole:** Vanhu masiku lawa, a va ha ri vanhu, valungu! Va rivele laha va humaka kona.
- Reagan:** Swi twisa ku vava!
- Maria:** Kunene, swa vava.
- Kokwana Sithole:** Wonge vaferiwa va nga dyondza ni ku endla leswi faneleke.
- Mulavisisi:** A hi yeni e mahlweni. Ndzi lava ku tiva leswaku manana la a nga feriswa hi nuna u ambalela yini swiambalo swa ntima lembe hinkwaro?
- Stella:** Swi komba leswaku u loveriwile hi nuna wa yena na kambe u twile kuvava.
- Mulavisisi:** Swa twakala.
- Kokwana Sithole:** Kereke yona, u ta yi vona endzaku ka tinhweti tinharhu kumbe ntsevu.
- Mulavisisi:** A nga yi e kerekeni? Xivangelo i ncini?

- Kokwana Sithole:** Swo va tano. Muferiwa a nga yi e kerekeni ku fika a heta tinhweti tinharhu kumbe ntsevu. Noni a yi fanelanga ku hlangahlangana na vanhu hi nkarhi wo zila.
- Mulavisisi:** Ku ta endleka yini loko o tshuka a ya ekerekeni?
- Maria:** (A vulavulela a hanshi) Manana loyi! (A languta mulavisisi) A nga yi kwalomo, a nga yi ekerekeni! U ya lava yini kona?
- Kokwana Sithole:** Ntombi ya mina yingisa, u tshika ku vutisa ngopfu. Noni a yi pfumeleriwanga e kuya ekerekeni. Swa yila!
- Mulavisisi:** Vamanana, a hi nga rivaleni xikongomelo xa nhlango leyi...ku ta endleka yini loko muferiwa a ya e kerekeni endzaku ka rifu ra nuna wa yena xana?
- Kokwana Sithole:** A nga fanelanga na swintsanana! U fana na manana loko a heta ku veleka nwana. Ntswedya, na yona yi ta ya ekerekeni loko nwana a ri na tinhweti tinharhu.
- RiReagan:** Xintu a xi pfumeli. (ku v ani huwanyana vamanana va kanerisana hi xivona)
- Mulavisisi:** Nyikanani nkarhi wo vulavula, mi yingiselani leswaku mbhurisano wa hina wu ta kota ku ya e mahlweni.
- Maria:** A swi pfumeleriwanga, ma swi tiva na nwina. Ku tlula nawu swi ta vangela mufelokazi madzolongani vubihini. Na swo khomana hi mavoko loko u xeweta vanhu, a swi pfumeleriwanga. I xilo mani xexo!
- Mulavisisi:** Kasi munhu wa kona u fanele ku xewetisa kuyini? Hi marito ntsena xana?
- Maria:** Ina, manana. U fanele ku tirhisa nomu kumbe marito ntsena, a ya vula a tshamile ehansi.
- Mulavisisi:** U endlisa ku yini loko a ri endleleni, xana u tshama ehansi endleleni?
- Stella:** U tshama ehansi kwihi ni kwihi laha a nga kona.
- Thandi** No khidzama swi amukelekile, loko u ri endleleni. A nga xeweti vanhu a yime hi milenge.
- Stella:** I nhlonipho yaleyo! A yi xaviwi futhi a yi xavisiwi. Xintu xi ri noni yi xeweta yi tshame a hanshi. Xitsonga na xona xi vula tano.

- Mulavisisi:** Ndza mi twa, vamakwerhu. E ka mibhurisano leyi ndzi nga tshama ndzi van a yona ya munhu unwe-hi-unwe, votala a va vulavula hi swiyilayilani no wela hi makhombo loko muferiwa a nga landzi milawu ya vaferiwa hi le ndzaku. (A va languta) Nwina vakulu va mina, mi ri yini hi mhaka yo tivangela xinyama loko u nga sali nawu e ndzaku, u ri muferiwa xana?
- Kokwana Sithole:** Swi ni khombo lerikulu futhi swa yila ku vutisa ni ku vulavula hi timhaka ta vaferiwa u nga se feriba hi wexe.
- Mulavisisi:** Ku ta endleka yini loko ndzi byeriwa kumbe ndzi vulavula hi tona ndzi nga se feriba xana?
- Kokwana Sithole:** A swi vuriwi hikuva u ta vabya.
- Stella:** Kokwana Sithole, manana va lava mi va byela leswi swi ta endlekaka loko va byeriwile timhaka ta vaferiwa vona va nge se feriba.
- Kokwana Sithole:** A nga fanelanga ku byeriwa. U ta penga!
- Mulavisisi:** Ina kokwana Sithole, ndza mi twa. Manana Chavanawu, pfunani mi hi hlamusela hi xitalo, hi leswi nga ta endleka loko muferiwa, loyi a nga endla nawu hinkwawo; ku ambala swa ntima, a zila tinhweti ta khume na timbirhi, a engeta hi ku tshama ehansi na mina, ndzi nga se loveriwaka hi nuna, a ndzi byela swilo leswi nga endliwa e ka yena hi nkarhi lowu a zirile. Ku ta endleka yini e ka mina xana, na kambe nchumu lo wu nga endlekaka wu ta va wa muxaka muni xana?
- Stella:** Mina ndzi byeriwile leswaku swa yila. A ndzi na ntiyiso wa swona kambe ndzi byeriwile ndlebe ku twa, leswaku ndzi nga tshuki ndzi swi bhula na vanhu lava nga hundzangeki e ka swona. A ndzi lavi no swi ringeta! Ndzi chava khombo mina! A ndzi lavi no hlolela munhu unwana ni maxaka ya yena.
- Mulavisisi:** Swi lulamile. Ndzi kombela hi vulavula hi mhaka yo tshama tinhweti tinharhu kumbe tsevu muferiwa a nga yi ekerekeni endzaku ka rifu ra nuna wa yena.
- Stella:** Mina ndzi kombela ku hlamuseriwa leyi mhaka, kokwana Sithole na nwina vamakwerhu, hikuva a ndzi yi twisisi kahle: Xana mufundisi u pfumeleriwile ku vhakela, ku hlaya Biblele no khongela na mufelokazi ni va ndyangu wa yena xana?

Kokwana Sithole:

A swi na nandzu sweswo.

Mulavisisi:

Endzaku ka loko a tlhelerile ekerekeni, endzaku ka tinhweti tinharhu kumbe ntsevu , mufelokazi a nga komberiwa ku khongela xana? Ekerekeni ya hina, ya E.P.C.SA. munhu wa komberiwa hi mufundzisi leswaku a kkhongela. A nga khongela xana?

Thandi:

Swa yiloo! Noni yi tshama le ndzaku le (A kombetela hi voko), a pfala nomu .(A veka rintihlo e nonwini) A nga nyakazi! (A khondla mavoko)

Mulavisisi:

Hi nkarhi wo dya xilalelo, muferiwa u endla yini? Xana mufelokazi a nga dya xilalelo kumbe a pfuneta hi swa malunghiselelo yo dyisa xilalelo xana?

Thandi:

A-nga- nya-ka-zi! (A yisa rintihlo hala na hala) A nga suki laha a nga tshama kona! U namarhela laha a nga tshama kona! Mufundisi, mufelokazi a nga pfumeleriwanga ku hlangahlangana na vanhu, a nga khomi nchumu wa vanhu vanwana.

Kokwana Sithole:

Noni yi fanele ku endla hi nkwaswo leswi a nga komberiwa kumbe ku byeriwa ku swi endla. Swi fana ni loko wansati a loveriwa. Vakgegulu va tshama na yena, va nwi dyondzisa tinfanelo ni matikhomelo ya wansati na nwingi. Vavasati va masiku lawa a va ha swi endli, hikwalaho... (Va hangalasa mavoko) muchato dho! A va yingisi ku byeriwa. Va tiendlela ku rhandza. Loyi a nga yingiseki nawu...aredzi! Va hi delerisa hi vatinxaka! Vatsonga vanwana na vona a va ha hloniphi swileriso swa hina, vakhale. Mina (Va tibha xifuva) swa ndzi nyangatsa, mina. Vamanana va famba va nga ambalanga...swilo hinkwaswo a rivaleni...! Intswini sweswo? Swilo swo fanela mahlo ya nuna wa wena ntsena, ni vusiku ntsena na kona, wo swi juu, e rivaleni, swi vona hi misava hinkwayo!

Maria:

Kokwana Sithole, tsundzukani leswaku hi vulavula hi swa vuferiwa.

Kokwana Sithole:

Swa fana! Xilo xinwe, tintombi ta nga! (Vanwana va langutana va pfala milomu hi mavoko)

Reagan:

E ka vanwana vanhu, va mihlovo yinwana, hi siku ro fihla mufi, muferiwa a nga ambali tintangu. Vo nwi khubhumeta hi nkumba xifihlo xi ko xi hela.

- Kokwana Sithole:** Swa mihlovo yinwana a ndzi swi tivi mina. Hina Vatsonga ha ambala tintangu. Vanwana Vatsonga va ambexa muferiwa nkumba kumbe thawula. Mufelokazi a nga fambi a languta-languta matlhelo hinkwawo wonge u lo lahlekeriwa hi xo karhi, no xeweta, a nga xeweti munhu! I vuhina byebyo.
- Reagan:** Ndza swi twa, kokwana Sithole.
- Kokwana Sithole:** Hina vanhu va ntima, ha hambana hi matirhelo. Vatsonga va khale, hi ndhavuko wa a hina, noni yi ambala swiambalo swa ntima na duku ra ntima, yi languta ehansi nkarhi hinkwawo, hayi va sweswi---va halahala, huwa rona, a ndza ha vuli!
- Mulavisisi:** Xana lawa, hi wona masungulo ya ku zila?
- Stella:** I ku zila lo ku nga helela loko! Swiambalo swa ntima tinhweti ta khume na timbirhi, endzaku ka swona, ku endliwa ntirho wo hlubula nala. Xighwebo xi herile! Mufelokazi a nga ambala xinwana na xinwana lexi a xi lavaka.
- Kokwana Sithole:** U rivele swibye leswi noni a yi dyela no nwela e ka swona na xitheve lexi a etlela e ka xona. Swa lahliwa kumbe swi hisiwa. Loko swo tirhisiwa, makhombo bhe! Ndza ha vuyelela, tinoni ta sweswi, a ti tshamiseki. Vafelokazi va kona a va heti tinhweti ta khume na timbirhi va ha zirile, tinguvu, va ambala to vangama, a va tshamiseki e kerekeni, va yah ala nah ala, va yimbelela, va huwelela, va cina...va nyumisa!
- Mulavisisi:** Loko muferiwa a nga landeleli hinkwaswo leswi, ku ta endleka yini?
- Kokwana Sithole:** Miringo ntsena! Miringo ntsena, yi ta nwi landzelela. Swa yila!
- Hinkwavo:** Mi tiyisile, kokwana Sithole.
- Mulavisisi:** Ndza mi twa.(A miyelanyana) Kambe ndzi mi tivisile leswaku ndzi mufundisi xana? (Ku twakala, E-e na Ao) Ina ndzi mufundisi. (Ku twakala, Ha khensa, Amen na Swi kahle) Ndzi rhandza leswaku mhaka leyi , hi yi languta matlhelo hinkwawo, ngopfu-ngopfu ni leri ra kereke leswaku loko ndzi tirha ntirho wa mina wa vufundisi ndzi tiva no twisisa leswi vafelokazi va hlanganaka no hundza e ka swona loko va zila no twisisa leswi nga ta endleka loko vo tshuka va ya e kerekeni nkarhi wo zila wu nga se hela.

Kokwana Sithole: A swi talanga.

Mulavisisi: Swa twakala.

Stella: Vakulu va kereke va bhoheka ku ya khongelela muferiwa loko se a hetile swo zila no nwi tshunxa leswaku a ta vuyela e kerekeni.

Reagan: E mindyangwini yinwana, muferiwa u pfumeleriwile e ku tlhela ekerekeni endzaku ka nhweti.

Mulavisisi: Mufelokazi u tshama kwihi e kerekeni xana?

Maria: Mufelokazi u tshama e hanshi. Loko ko v ani xo andlariwa, u ta tshama e ka xona.

Reagan: Va manguva lawa, va tshama le ndzaku le. (A kombetela)

Kokwana Sithole: Mina, ndzi ri mufelokazi a ndzi fanelanga futhi a ndzi pfumeleriwanga ku tshama e xitulwini ni swintsanana!

Mulavisisi: Ku ta endleka yini loko mufelokazi o tshama e xitulwini xana?

Thandi: A nga pfumeleriwanga. Mufelokazi loyi a nga na ndleve ya ku yingisa leswi a swi byeriwaka, a tlhela a swi endla, a nge tshami e xitulwini.

Mulavisisi: Ndzi mi twile. Ndzi hamba ndzi twa vanhu va vulavula hi vito leri, 'chuma' ri vula yini xana?

Thandi: Ri vula leswaku xiyimo xa mirhi wa munhu xa hundzuka, ngopfu-ngopfu xiyimo xa mufelokazi. Mufelokazi u ta ondza, dzovo ra kwe ri oma, ri fa, ri tlhela ri dzuvuka, a tlhela a ehleketeleriwa leswaku u ni xitsongwatsongwana xa H.I.V swi nga ri swona. Leswi hinkwaswo i hakelo yo ala ku zila nkarhi lowu wu nga pimiwa no tlhela u endla swa masango ni vanwana vavanuna wa ha zirile. Wanuna wo endla swa masango ni muferiwa a ha ri e ku zileni na yenabo, swa nwi humelelela. Vanwana, vafelokazi na vavanuna lava, vo ka va nga chavi ku ngena-ngena ni lomu ku nga gogiwa hi tinsimbhi le ti voniwaka hi mani na mani, va pfimba. Va nga fa, no fa, loko vo ka va nga hatliseriwi, va voniwa hi vonyamsoro (madokodela ya xintima).

Mulavisisi: Madokodela e swibhedlele ma swi kota ku ongola mavabyi lawa xana?

Maria: Ku ya e xibhedlele i ku onha nkarhi. Madokodela va ta ku kambela, ivi va ku, a va voni nchumu. (Mulavisisi a pfumela hi nhloko)

Kokwana Sithole: Xa vumbirhi mufundisi (Va nwayitela, mulavisisi ni vamanana va languta kokwana Sithole), u hundzuka xihlangi; miehleketo, mavulavulelo, vutihlamuleri... hava! (Va endla hi mavoko) Wa swi twa nwananga?

- Mulavisisi:** Ndza mi twa, kokwana Sithole.
- Kokwana Sithole:** Swi nyingi leswi hi faneleke ku swi landzelela hi ri tinoni. Milawu ya kona ya nonohwa, ya tika. Yinwana, hi nge yi bhoxi kambe muferiwa u fanele ku yi landzelela, a nga siyi na unwe endzaku! Loko o ka a nga endli sweswo, miringo yi ta nwi landzelela. U ta hlupheka ngopfu! A xaniseka ngopfu!
- Mulavisisi:** Miringo leyi mi yi hlayaka kokwana Sithole na nwina vamanana, xana yi nga susiwa kumbe ku siveriwa hi kereke hi xikhongelo, kumbe mufelokazi u faneriwa hi ku ya e kaya, e ka vandyangu ni maxaka e ku ya kombela ku khomeriwa xana?
- Kokwana Sithole:** E-e! Leswo a swi pfuni nchumu. Loko u feriwile, murhi, i wunwe ntsena, i ku zila hi mukhuva lo wu nga fanela wa xintu, lowu hi nga wu hlamusela ntsena.
- Mulavisisi:** Loko wansati a feriwile hi nuna wa yena, a nga heti ku zila, ku ya hi laha mi nga hlamusela, o tshuka a randzana na unwana wanuna, va tlhela va nghena e ka swa masango...
- Reagan:** Tingana ntseno! (A veka mavoko e nhlokweni) Wanuna wa vanhu u ta nghena enghozini! Lembe a hi nchumu, sesi.
- Cathy:** Ri nge poni jaha ra vanhu. Ku rindza swi ko swi hela, a swi dlayi!
- Kokwana Sithole:** Loko vumbirhi lebyi byi rhandzana hakunene, va ta rindza ku fika lo wa xisati a dzudza le swa ntima. Leyi ngoma nwananga...(Kokwana Sithole va ninginisa nhloko). Wanuna u ta ya kombela e ku tekana na lo wa xisati e ka va vukati bya yena(wa xisati), a va nyika xanchumu, xo fana ni mali, ntsena loko va pfumerile.
- Mulavisisi:** Swa koteka leswaku va ala ku amukela ku rhandzana ka vona kumbe xuma?
- Kokwana Sithole:** Ku nga va na ku kokelana, kambe mufelokazi hi wexe a nga timula vukarhi bya mhaka leyi hi ku tivisa vingi bya yena leswaku u ti yimiserile ku zilela nuna wa yena ku kondza a tshunxiwa.
- Mulavisisi:** Leswi swi vula leswaku va ta yimisa hi swa riReagan ra vona xana?

- Thandi:** Ina. Loko va rhandzana, va ta rindza.
- Cathy:** I mani la a nga tsakelaka ku penga, ku pfimba milenge, ku khohlola, ku omelela dzovo, ku ondza ngopfu kumbe ku va ni mirhi wo nyenyetsa, ku va ni mavabyi yo ka ma nga voniwi no tiviwa hi madokodela ya xilungu, ku vava ni rifu?
- Reagan:** Tingana ta mavomu! Ku rindza ka ponisa.
- Mulavisisi:** Ndza mi twa vamakwerhu. Vaferiwa vanwana hi lava, va alana ni hinkwaso swa xintu e handle ka ku ambala swiambalo swa ntima, va ya ekerekeni, va tshama e switulwini, va yimbelela, va cina, va dya na xilalelo. Hi ri yini hi vona?
- Kokwana Sithole :** Hi ta ku yini! Kunwana ni kunwana ku ni milawu. Vaferiwa na vona swo va tano. Volavo mi va vulaka...vo vinyi. Vanhu va sweswi, va tele hi rilumbeta!
- Thandi:** Mi vurisile, kokwana Sithole.
- Reagan:** Mina ndzi vona nala yl nga ha ri na nkoka swinene, ngopfu-ngopfu masiku lawa. Hinkwaswo ndzi nga vuyelela ndzi swi endla, kambe swiambalo swa ntima! E-e! Hleketani ntsena, wonge munhu wa kona wa xavisiwa! Tiko hinkwaro ra swi vona no tiva leswaku munhu u feriwile hi nuna, va ku nyenya, va ku chava, va ku tsutsuma va ku u ta va vangela xinyama. Vanwana va ku, hi wena xinyama. Vatshayeri va matekisi, a va ku khandziyisi va ri, u ta va onhela nkarhi. Loko vo yima, u byeriwa leswaku u ya tshama le ndzaku le. Swiambalo swa ntima manana!
- Cathy:** Mi nga rivali le yo hlamba na vusiku ntsena. Ma tsundzuka loko ha ha kula,vanhwana a va holoveriwa ngopfu loko va hlamba ni vusiku. Loko u vutisa, nhlamulo i yinwe ntsena, 'swa yila'.
- Mulavisisi:** Tanani na tona.
- Thandi:** Swo va tano. Swiambala swa ntima swi na nawu. Loko o tshuka u ri ni swinwana leswi u faneleke ku swi endla, endhawini yo karhi, (ku nga ri e kaya), u faneriwa hi ku swi endla dyambu ra ha ri kona. U nga peleriwi! Loko wo peleriwa, u ta thyiwa mavito, la wa u nga bhebhuriwa u nga ri na wona.

Mulavisisi:

Ndza mi twa, vomanana.

Reagan:

Swiambalo swa ntima swi endla leswaku u tivisa tiko, u karhi u miyerile leswaku, wena u loveriwile. Nomu u lo hwi! Mhaka-nkulu ku ri ku sala nawu endzaku. Nala ya karhata, ya xanisa! Munhu u heta a xanisiwa na hi vanhu la va a nga va tiviki. Vaferiwa va tshikeleriwa sho!

Kokwana Sithole:

E ka hina Vatsonga, swi lulamile. Hi kume swi ri tano. A hi amukeleni, i vuhina, bya hi ponisa! (Va vula hi ku ti tshembha lokukulu)

Cathy:

Vamanana, ra hina riendzo ra vuferiwa hi ri ghimetile. Ntsena, a hi zileleni vavanuna va hina hi nhlonipho, hi nawu wa Xitsonga. Ku zila ku huma ekule, hi kula hi vona ku ziriwa. Ndzi tiva no twisisa leswaku swa tika kambe swa fanela leswaku hi amukela no landzelela hinkwaswo. Ndzi tsundzuka manana unwana a siyiwile hi nuna wa yena. Manana loyi a hanya no hanyisa vandyangu wa yena hi ku xavisa. U ambarile naye, swa ntima. Vaxavi va bhaleka. Manana wa vanhu...kambe, imfanelo leswaku hi zila. Ku zila ku hi sirhelela e ka swo tala; ehleketa ntsena wanuna unwana a ku vona, unga ambalanga swa ntima, a ku byela, 'Ek se', akombela na swa masango, u tsandzeka no tikhoma. AIDS. hi yaleyo, yi hangalaka, makumu ya kona, rifu ro tivangela! A swi antswi ku ambala vuntima xana?

Mulavisisi:

A hi tlhuvutseni dzovo leri, vamanana. Nwina vanwana mi ri yini?

Maria:

Sesi Cathy makwerhu, u yi tlhantlhile! Impela ku zila ku hi ponisa e ka leswo tala. Makwerhu, zilela nuna wa wena u heta! Vunandzi bya misava a byi yi a helo! Kunene ku tsutsuma swi tlula hi ku angwetla!

Thandi:

Vamakwerhu, lembe na milawu a hi nchumu. A hi zileleni vavanuna va hina. A hi ti hlonipheni hi tlhela hi tirhandza.

Maria:

Vamanana, ndza swi vona no twisisa manje. Va khale va swi vonene e mahlweni. Va tshamile, va swi xiya-xiya kahle, va kuma swi fanerile e ku sirhelela no hi ponisa e ka swo hamboloka, swo vanga ku ghetsela ka meno ni rifu.

Mulavisisi:

Ndza khensa vamanana. Loko va ndyangu va ri e ku rileni, kereke yona yi yisa swikhongelo ni michavelelo. Loko lembe se ri herile, va ndyangu ka tala, va kombela va kereke ku ya pfuna hi ku pfula maribye, kambe,ku ni swinwana leswi va swi endlaka e handle ka kereke, e xihundleni. Xivangelo xa leswi i ncini xana?

Kokwana Sithole:

Va fanele, nwananga! Leswo i swihundla swa va ndyangu.

Cathy:

Vandyangu va fanerile ku hlambisiwa, na swona va hlamba va ri voxe. E ka sweswo, kereke a yi ngheni.

Mulavisisi:

Hi mavonelo ya nwina, kereke ni va ndyangu va nga tirhisana xana, va nga fihlelani nchumu xana? Ndzi vula e ka hinkwaswo leswi va swi endlaka mayelana ni mintirho kumbe hinkwaswo swa rifu. Vamakwerhu, xana xikeresele na xintu, ndzi vula xiAfrika, swi nga hlangana, swi tirhisana xana? (Vamanana va langutana va tlhela va languta Hundzukani, mulavisisi) Ndzi ni ku tshembha lokukulu leswaku mi hamba mi vona kereke yi yimela e tlhelo e ku nyika vandyangu nkarhi wo hloboka e minkosini. Kereke ya hina ya E.P.C. ngopfu-ngopfu e masirheni, loko mfundisi a hetile ku tirha ntirho wa yena wo veka mufi endlwini ya yena yo hetelela, va nyika vandyangu e ku endla leswi va faneleke kumbe leswi va navelaka ku swi endla.

Cathy:

Ndzi yi rhandzela sweswo kereke yoleyo. Va hlonipha!

Mulavisisi:

Ndza ha vutisa na kambe leswaku, xana vukeresete na vu-Afrika swi nga pfuka swi hlangene, swi tirhisana, vumbirhi va tivisana hinkwaswo leswi endlekaka e vukereseteni ni vanhu va bhoxa hinkwaswo swa vu-Afrika kumbe xintu xana? Xikombiso; vanhu va vula leswaku hi siku ro karhi, hi nkarhi wo karhi, va ndyandu va ta ve va endla leswi, na kereke yi endla tano.

Cathy:

Kereke a yi tshike vandyangu ku endla xintu va tshunxekile! Swinwana swa xintu ni swa ndyangu swi lava vandyangu ntsena kumbe na maxaka ya vona ntsena.

Mulavisisi:

Ndzi ni ku tshembha leswaku emindyangwini yinwana va tirhisa vonwamsoro (madokodela ya xintu) kumbe vangoma hi siku rero.

Cathy:

U virisile! Hi ko kwalaho va kereke, va nga lavekiki. Kereke na vonwamsoro a swi hlangani. Xintu xi tirhiwa ngopfu ni vusiku, laha sangoma a tivisaka tatana wa ndyangu na swikwembu leswaku nsati na nwingi wa vona u hetile swa ku zila, va nwi tshunxa.

Mulavisisi:

Xana leswi swi vula leswaku kereke na xintu swi nge pfuki swi tirhisana xana?

Kokwana Sithole:

Hayi hi nkarhi wunwe. Vandyangu va ni nkarhi wa vona, va kanela swa vona va-ri-vo-xe!

Mulavisisi:

(A pfumela hi nhloko) Loko siku ro pfula maribye ri tivisiwile, vafundisi va vhakela vandyangu ku ya lavisisa no tiva leswi vandyangu va nga swi tsakelaka ku tirheriwa hi kereke. Hi nkarhi wolowo vaferiwa vo tala va pfula swifuva, va tivisa vafundisi hinkwaswo leswi va nga hlangani na swona ku suka loko rifu ri vile kona na hinkwaswo leswi vanwana va swi vitanaka swihundla swa vaferiwa. Ndzi nga mufundisi, hi laha ndzi nga hlamusela, ku ta endleka yini ha mina loko ndzi byeriwile futhi ndza ha byeriwa swihundla leswi xana?

Cathy:

A va nga fanelanga! A va pfumeleriwanga ku bhoxa swihundla swa vaferiwa!

Mulavisisi:

Va hi byela, hina vafundisi.

Maria:

U nga hlamali loko u humeleriwa hi makhombo.

Mulavisisi:

Makhombo ya muxaka muni, vamanana?

Thandi:

U ta va na xinyama... A wu feriwanga hi nuna, wena!

Kokwana Sithole:

Nwananga, yingisa loko u byeriwa. Swi fana ni khale loko va heta ku lovola nhwana, lo wa nhwana, a nga byeriwi leswi swi ta endlekaka loko se a chatile. Masiku lawa... vanhu va ta ku onhela! A va miyeli! A hi nga tshami na vavanuna va hina, hi voniwa hi mani na mani! A hi yingisela ku byeriwa! Wanuna a pfumeleriwa ku endla xinwana ni xinwana e ka nsati wa yena. Wansati, i ku yingisela! Wansati a nga vuyi e kaya, vusiku!

Mulavisisi:

Vamanana, mi ri yini hi mhaka ya muferiwa ni swibye swa yena a ri yexe xana? Ndzi vula nditshi yo dyela na bhikiri ro nwa.

Kokwana Sithole:

Ohoo! U vula sweswo. Noni yi tirhisa swibye swa yona. Hi yona yi ri yoxe le yi nga feriba hi nuna. Loko yo dyela kumbe ku nwela e ka swibye swa hinkwavo, va ta vabya.

Mulavisisi:

Mavabyi ma njani, kokwana Sithole?

Kokwana Sithole:

Ku feriba ka vava, nwananga. Ku feriba ka tika, nwananga! (Va vula sweswo va voyamise nhloko, va khondle na mavoko) Rifu, ra vava heyi, mi nga xisiwi!

Mulavisisi:

Mufelokazi u endlisa ku yini loko a vhakile xana? U famba na swibye swa yena xana?

Maria:

A wu dyi, weno! A wu fanelanga no perisa dyambu u ri e mitini. Lela ka ha vonakala, dyambu r inga ku peleli!

Thandi:

Tiva leswaku wa ha ri e hansi ka nawu. Wa ha ri e ku zileni. Mufelokazi wa rindza ku fika nkarhi wo zila wu hela, a bhasisiwa! Loko u feriwile, tshamiseka!

Kokwana Sithole:

Lexikulu e vutonwini nwananga, i ku yingisela, u vuya u endla!

Mulavisisi:

Ndza swi twa. Ringetani ku hlamula leyi, vamakwerhu; Munhu kumbe wansati u zila kangani e vutonwini bya yena xana? Xikombiso, loko ndzi lovorwile, nuna wa mina a lova, ndza zila. Ndzi lovorwa hi unwana wanuna, a hundza na yena e Cathy, xana ndzi fanerwa hi ku zila kambe xana?

Kokwana Sithole:

Wansati a nga zili kambirhi. Swa yila.

Mulavisisi:

Xana leswi swi vula leswaku nuna wa mina wa vumbirhi, a nga lova, a lahliwa namuntlha, i vi mundzuku wa kona ndzi lovorwa na kambe xana?

Thandi:

I ntiyiso lowu nga helela wolowo! Wanuna wa vumbirhi i munhu ntsena wo hlekisana na yena, wo susana na yena xivundza.

Reagan:

Mhaka ya nuna wa vumbirhi, yi ndzi tsundzuxa swinwana leswi swi nga tshama swi humelela. Ndzi khomeleni, vamakwerhu, ndza hoxa, ndzi lo swi twa. A hi pfunaneni

hi leyi; loko manana wo ka a nga lovoriwanga, o tshuka a va na vana vambirhi, unwana ni unwana wa vona a ri ni tata wa yena, tatana wa nwana wo sungula a lova, manana loyi u faneriwa hi ku endla yini xana?

Kokwana Sithole :

A swi na nandzu ku ya enkosini. E ka mhaka yo fana ni yaleyo, va khale a va swi kota no tibhasisela nwana wa vona, ndzi vula, loko rifu ro tano ri humelerile.

Cathy:

Vamakwerhu, hi ku twisisa ka mina, munhu kumbe wansati u zila kanwe ntsena, ku nga ri ku hundza nhlayo leyo.

Mulavisisi:

Ndza swi twa. Manje loko wanuna a ri na vavasati vambirhi kumbe ku hundza nhlayo yoleyo, loko se a hundzile e Cathy, i mani loyi a faneleke ku nwi zilela xana? Ku zila nsati wo sungula kumbe va nwi zilela hinkwavo xana?

Kokwana Sithole:

Mina yaleyo ya ndzi hlula ku yi hlamula. Wa mina nuna, a nga se tshama a va na unwana wansati e handle ka mina. Ta swighangu, e-e! A ko va mina na yena ntsena! (Va vula sweswo va ti bha xifuva, vanwana va hleka)

Maria:

A ndzi vuli nwina kokwana Sithole, ndzo angarela.

Kokwana Sithole :

Ku suka ndzi siya hi nuna wa mina, a ndzi lorhi ku tshunelelana na unwana. Wa mina a nga ri nwa-miharihari nuna. A tiva mina ntsena na mina, swi ri tano.

Maria:

Ndza mi twa kokwana Sithole. Ku hlamula xivutiso xa mulavisisi lexi nga vutisiwa, ndzi ri; va zila hinkwavo, va tlhela va bhasiwa hinkwavo. Xivangelo hi lexi; va ngenile e ka swa masango na yena hinkwavo.

Thandi:

Swa endleka leswaku, vanwana va vavasati va nga tiveki e mutini. Volavo va nga bhasiwa e makaya ya vona hi vatswari kumbe maxaka ya vona. Loko va tiveka, ngopfu-ngopfu hi maxaka ya ka va nuna loyi (mufi), a swi endleki leswaku ku nga vi na unwe wa maxaka la tivaka xi/swighangu xa/swa mufi, va swi kota ku rhumela

swimilani leswaku la vanwana na vona va hlamba, va nwa, va tlhela va dya leswaku va ta bhasa na vona. Swimilani na swityela-tyelani i swilo leswi swi nga tumbuluxiwa hi Xikwembu. Ku swi tirhisa, a hi nandzu!

Maria: Na mina ndzi yi tivisa sweswo.

Mulavisisi: Swa endleka vamakwerhu, leswaku unwana wa varhandziwa va mufi a nga tiviwi kumbe a nga tiveki hi ntiyiso. Ku endleka yini kumbe ku endliwa yini loko swo va tano?

Maria: Vavasati, hi chuha ntsena! Loko va swi twile swa ku hundza e Cathy ka loyi a va tifihla va thlela va hlekisana na yena, va ta boxela vanghana kumbe maxaka ya vona hi ta ku lova ka wanuna loyi, va tlhela va va tivisa hi ta ku rhandzana ka vona na yena. Maxaka ma ta rhuma ntsami kumbe tintsumi ku ya va tivisa hi ta vuxaka bya vanhu lava, na mufi. Va ka va mufi va nga nwi hlambisa kumbe va rhumela mirhi na milawu ya kona leswaku va ya ti tirhisela yona. Va endla leswi ku ponisa vanwana vavanuna la va va nga tshukaka va nghena ka swa masango na vomanana lava.

Kokwana Sithole : Wansati wa mufi, hi nkarhi wo zila, a nga fanelanga ku holova, ku huwelela no lwa. Leswi u swi endla e ku hlonipha mufi, nuna wa yena na va ka va nuna (vingi) va yena.

Thandi: Vo-nwamakeheleni, hi ku tiva swiyimo swa vona, na ku nyumisa ka swiendlo swa vona, va ta ya va ya tibhasisa e xihundleni, va ri voxe kumbe na vanwana va maxaka ya vona. Va tibhasisa leswaku va ta ponisa vavanuna vanwana. Va nga va cheli mavabyi ya vaferiwa.

Mulavisisi: Na vona va ta tshama lembe hinkwaro va zirile?

Cathy: A swi bhohi!

Kokwana Sithole: Loko u ri nsati wa munhu, u ta tshama lembe hinkwaro u rilela nuna wa wena. U fanele ku zila. Kasi a nga endli swa masango na mufi? Loko nhlamulo ku ri, ina, a nga ha vutisiwi, u zila ku fana ni nsati wa yena.

- Mulavisisi:** Yinwana hi leyi mhaka, loko ku love wansati, nuna wa yena wa zila xana?
- Maria:** A swi vutisiwi sweswo! Wanuna u faneriwa hi ku zila hikuva u lahlekeriwile hi nsati wa yena.
- Thandi** A hi tshikeni ku byelana mavunwa no xisana vamakwerhu, mi tshama mi yi twa kwihi ya muxaka wolowo mhaka xana? Wanuna a zila?
- Cathy:** Yingiselani ndzi mi byela le yl nga tshama yi humelela! Jaha rinwana ri tshama ri lahlekeriwa hi murhandziwa wa rona wa vukati. Xikanwe-kanwe endzaku ka rifu, vandyangu va nwi bhasisa, va nwi endlela ntirho wo nwi tshunxa va tlhela va nwi hlohletela leswaku va nge nwi voni nandzu loko o kuma unwana wansati la a nga hlekisanaka na yena kumbe ku nwi lovola, endzaku ka tinhweti timbirhi. Va ya e mahlweni ku nwi tivisa leswaku, wanuna a nga fanelanga ku tshama a ri wexe, a nga ri na wansati. Leswi, hi swona swi pfaka swi ndzi ngenisa moya wa ku vilela ni ku nga twisisi kahle mhaka leyi ya ku zila (A koka moya...a wu humesa) Wanuna wa kona (A vula hi ku nyangatseka), u rila a karhi a tiva leswaku mufi, nsati wa yena u ya nwi siva hi mani.
- Thandi:** Swo zila i swa vavasati nwinoo! I hina hi swi kotaka hi tlhela hi swi kondelela. Vavanuna va nga fa!
- Mulavisisi:** Ndza khensa vamakwerhu! Hi ri tlhuvutsile dzovo ra vaferiwa, vamanana. Munhu u dyondzile heyi. (A miyelanyana) Hi yi hetisisa kuyini mhaka leyi xana? Ku zila swi vula yini e ka nwina xana? Ku zila swi vula yini e ka Vatsonga xana? Incini lexi hi nga xi byelaka vanwana vanhu ni vavasati la va nga se hundzaka e ka mhaka leyi, yo loveriwa hi vavanuna xana? Minkarhi ya hundzuka ni maendlelo ya swilo yi andzile no hambana. Xana mi vona ku zila hi xintu swa ha ri ni nkoka xana?
- Kokwana Sithole :** Na mina ndza khensa mufundisi (Va hlanganisa mavoko, vvoyamisa nhloko va tlhela va yi yimisa) Vamanana, vana va nga, swi ni nkoka ku landzelela le yi nga simekiwa hi vakhale. Ya tika, intiyiso kambe yi ni xikongomelo xo lulama. Vamanana, a hi

tikhomeni, hi tihlayisa leswaku hi ta hanya, hi ponisa na vanwana vamakwerhu! Ma ndzi twisisa vo-mhani wa mina? (vvvvvamanana va pfumela hi tinhloko) Ahee, a hi zileni Vatsonga! A hi zileni vamanana!

Thandi: Kokwana Sithole va vule hinwaswo leswi a ndzi lava ku swi vula. Mi ndzi tekele marito, kokwana Sithole. (Vanwana va hleka na Thandi a nwayitela) Ndzi pfumelana na nwina, kokwana Sithole Sithole.

Reagan: Nguvo ya ntima, e-e! Swinwana hinkwaswo, ndza swi seketela, ndzi nga swi endla na kambe.

Maria: Na mina ndzi seketela kokwana Sithole Sithole na makwerhu, Thandi. Hi fanele ku kandziya laha yo sungula yi kandziyeke kona. A hi zileni! Leswi swi ta hunguta mavabyi, ngopfu-ngopfu, ya mavomu! A hi hunguteni hi tlhela hi sivela mavabyi vamakwerhu. Hi nga hlula ntsena loko ho landzelela milawu ya vakhale. Mavabyi ma kona va-ka-hina, mi nga xisiwi. Vanhu va hela hi ku ka va nga landzeleli milawu, va ngena-ngena swa masango, va nga yingisi ku byeriwa.

Stella: Ndza pfumela. A hi yiseni ndhavuko ya hina Vatsonga e mahlweni!

Thandi: A hi tinyungubyiseni hi vutsonga bya hina, hi ri Vatsonga.

Hinkwavo: Impela, ku zila ka ponisa. Hi ta ya e mahlweni hi zila. (Va bha mavoko)

Mulavisisi: (Endzaku ka huwa ra mavoko) Ndzi khensa nkarhi lowu mi nga tinyika wona leswaku hi ta bhurisana hi leswi mi nga hundza e ka swona, swo vava ni swo tika, kambe mi tiyiserile mi swi vula, mi ndzi dyondzisa. Ndzi ni ku tshemba lokukulu leswaku vanwana na vona va ta dyondza, va dyondzisa va tlhela va kanerisana ni vanwana vadyondzeki hi tona timhaka leti, ta ku zila ka Vatsonga ni maendlelo ya kona. Ndzi khensa ngopfu! Hosi, Xikwembu, a xi mi katekise, sweswi ni laha ku nga heriki.

Hinkwavo: Amen. Ha khensa. (Va bha mandla)

Appendix I: Focus group interview: English version

- Researcher:** I greet you all in the name of Jesus Christ
- Group:** Amen
- Researcher:** My name is Hundzukani Portia Khosa; I am from the University of Pretoria where I am doing research on widows, Tsonga widows. To find out what does it mean for a widow to wear black clothes during the mourning period and what does it mean to be a Tsonga widows, so others can also be well informed when it comes to widow rituals and rights. So feel free to talk, your names will not be disclosed when these interviews are transcript. It is about understanding what is happening in the Tsonga culture in my culture with regards to widows. You are free to withdraw anytime you feel uncomfortable, let us start on my right hand side and just briefly introduce yourself. After you have all introduce yourselves I will ask the first question and we will take it from there.
- Cathy:** My name is Cathy Chauke, what else must I say (group laughs)
- Researcher:** That's fine; the next person can introduce herself
- Reagan:** I am Reagan Mathubuel
- Stella:** I am Stella Sithole
- Thandi:** I am Thandi Sono
- Maria:** I am Maria Sithole
- Kokwana Sithole:** I am kokwana Sithole
- Grace:** I am Grace Nkuna
- Researcher:** Thank you so much for your time, I would like us to start by where the family is informed of the death, we are referring to a death of a man. When there is a funeral is there specific people are sent

to inform the wife that her husband is no more or is she informed like everybody else. How is the wife informed that her husband is no more?

Kokwana: that the husband is let (group laughs)

Researcher: Yes but who informs her, the wife that her husband is no more

Kokwana Sithole: The whole village know that her husband is no more

Reagan: No I am sure you do not understand her question

Kokwana Sithole: yes

Reagan: she is asking that when a man dies, who informs his wife that her husband has passed on, are there certain people task to inform her or she will find out like the rest of the family

Kokwana Sithole: oh it's my relative's reasonability to inform me, they come to inform me that my husband is no more.

Researcher: what happens immediately after that? Do you immediately go and sit on the mattress

Kokwana Sithole: Yes immediately after that

Researcher: Immediately?

Kokwana Sithole: Yes because I become powerless immediately they carry me to the room and put me on the mattress and cover me with a blanket. They remove everything in the room and put the mattress on the floor and I sit on it.

Researcher: Any room?

Kokwana Sithole: No no the room I use to share with my husband

Researcher: so who sits with you on the mattress?

(Group talks at the same time)

Researcher: one person at a time please so that the transcript can be well captured and every answer is important

Kokwana Sithole: neighbour who has also lost her husband

- Researcher:** so if your best friend is not a widow, she is not allowed to sit with you and hold your hand through this difficult time?
- Kokwana Sithole:** NO No No she is not allowed
- Researcher:** Okay
- Kokwana Sithole:** Yes it is Taboo , she will bring bad luck upon herself if she sits there but today's generation think they know everything , they just go there and sit and disrespect their culture and disrespect the dead and their in-laws. I don't know what is wrong with women these days
- Researcher:** The rest of you do you agree with what she is saying, is it true? Let us all engage in this topic not just Kokwana Sithole, every contribution is equally important
- Group:** yes yes yes yes yes
Kokwana: there are certain things that can only be known by widows, we should not even be telling you these things as it taboo and might bring bad luck to you
- Researcher:** is it?
- Thandi:** Yes yes yes
- Kokwana Sithole:** yes it is not allowed but because you want to know we will tell you
- Researcher:** Thank you very much I truly appreciate it
- Kokwana Sithole:** yes
- Researcher :** Then there is these black clothes that widows wears (group agrees) , who decided it should be black, I mean there are different colours , who decided on black there is red, yellow, green among other colours , why black, what informed the colour that widows should wear

- Stella:** We as Tsonga we will blacks, I am surprised that some widows have the guts to change colors, every day, this is new and surprising
- Researcher:** yes
- Kokwana Sithole:** people have become so Western that they forget who they are
- Reagan:** it is sad
- Maria:** it is very sad
- Researcher:** The reason I am doing research is to find about about these things because there are people like me who do not know or understand why certain things are done
- Kokwana:** Thank you, thank you
- Researcher:** People might not know or understand
- Kokwana:** Good I hope young widows can learn to do the right thing
- Researcher:** I want to understand why a widow must wear black clothes for a year, why is it important for her to do so
- Stella:** It shows that you are hurt by the death of your husband
- Researcher:** Okay
- Kokwana Sithole:** you do not even go to church for three months after the death of your husband sometimes six months
- Researcher:** So you do not go to church at all during that period
- Kokwana Sithole:** Yes you do not go to church for three to six month, no she do not go to church at all. You can't be around people during these months
- Researcher:** So what will happen when you go to church?
- Maria:** you do not go to church at all
- Kokwana:** My daughter you cannot ask that question because one cannot go to church at all, it is not allowed at all, no not at all

- Researcher:** But I want to know what would happen if a widow went to church immediately after the death of her husband
- Kokwana Sithole:** It is not allowed at all, the same rule applies for a woman after giving birth, she is not allowed to go to church for three months after giving birth
- Reagan:** It is against our culture (dialogue between members takes place)
- Researcher:** One person at a time please
- Maria:** is, is not allowed you will bring bad luck to yourself and these you get in contact with, it is like greeting something, during your twelve months mourning period you are not allowed to shake people's hands when you greet them
- Researcher:** so you only greet with words
- Mara:** Yes and you sit down when you greet people, you cannot greet people standing
- Researcher:** even if it's on the road you sit down on the road?
- Stella:** Yes you sit on the road, you cannot stand and greet people when you are a widow it is not allowed
- Thandi:** Yes you kneel down or sit down on that road, you cannot stand and greet people
- Researcher:** okay
- Stella:** yes we must respect our culture, if it says we must sit down when we greet as Tsonga widows we do that without asking questions
- Researcher :** Okay, the individual group interviews that I have held in the past, most of the participants that I had interviewed spoke of taboo and bring luck among yourself if you do not do these widow rituals and rites as a widow. What is your take on that, would you say it's true and why would you say it's true
- Kokwana Sithole:** it is true, when you have not lost a husband you cannot be t
old certain things as its taboo
- Researcher:** So what will happen if you tell the person?

- Kokwana Sithole:** you can start acting like a mad person even in your speech
- Stella:** But she wants to know what are these things that will happen if you are told?
- Kokwana Sithole:** You should not be told at her or else you will go mad and start doing mad things
- Researcher:** Yes I Understand Kokwana but I need more details, maybe Mrs Ndlovu you can share more with this regards. Let's say a widow after having goes through the twelve months mourning period and then you come and sit down with me who has never been a widow , all the rituals and rites that you what through, what is it that will happen to me, why does it happen and how does it happen.
- Stella:** they just told us its taboo, I am not sure what will happen exactly but we were always told not to share, share stores with women who are not widows as it might bring bad luck to them or even death in their families
- Researcher :** Okay, I want to take us a bit, where kokwana said a person must wait three to six months after the death of her husband before they can go back to church again (**Stella:** okay) I want to understand that a bit. During that period is the pastor allowed to visit the widow just check how is she doing and to pray with her and read the scripture
- Kokwana Sithole:** Yes but she must be very humbled
- Researcher:** And when she goes back to church after three, six months can the pastor ask her to pray; you know in the epcsa the pastor can ask an individual to pray
- Stella:** No, No she cannot, she must sit at the back and not do or say anything
- Researcher:** What about Holy Communion, can she part take in it?
- Stella:** No, No Rev it's not allowed
- Kokwana:** There are certain rules that a widow must follow, it is like when a woman is about to get married, elders sit with her and tell her how

she is expected to behave as a wife, some do not do this anymore hence there are lots of divorce happening today among our black people, because we refuse to listen to our own culture. Thank you very much Rev for allowing us to express ourselves like that because people look down on us as Tsonga people even our own people. It really angers me, really it does, women are even walking around naked these things, they don't wear at all. Tell what kind of behaviour is that, things that are only meant to be seen at night and by your husband only are now seen by the public

- Stella:** Let us talk about widowhood kokwana this is what it is about
- Kokwana Sithole:** It's the same thing (group laughs)
- Reagan:** I have also seen in some culture not ours, on the day of the burial; the widow is not allowed to wear shoes and is covered with a big blanket throughout the funeral
- Kokwana Sithole:** I don't know about that because in our own culture you do wear shoes although some do cover you with a blanket or towel on that day (**Reagan:** okay) we just wear black clothes and your head must be covered, you look down the whole time you cannot be looking up and down and greeting everyone, no it is not allowed at all.
- Researcher:** okay so that's when you start the mourning process?
- Stella:** Yes you then wear black clothes for full twelve months, at the end of the period a ceremony is done to end the mourning period, she then can wear any clothes of her choice
- Kokwana:** And the cups you used to drink in they either throw it away or burn it, even the mat you set on during the mourning period it must be burnt because if children can sit on it, it will bring bad luck to them. Some widows have no respect they do not even wait for twelve months they are wearing bright colours and moving up and down in church, singing, dancing and shouting, what a disgrace

- Researcher:** what really happens if a person does not mourn her husband accordingly?
- Kokwana Sithole:** It is taboo, inviting bad luck to yourself
- Researcher :** As you know I am a minister (**Stella:** yeah) I want to look more on the side of the church as well, so that when I minister to such widows I have knowledge of what is it that they are going through as widows. Like you mentioned early that widows are expected not to go to church for a certain period. So I want to understand what will happen if a widow doesn't wait that certain period before going to church what will happen (**Kokwana Sithole** : nothing much) okay
- Stella:** But the elders must come to the house to pray for her before she can go back to the church
- Reagan:** But some families have now made it one month before one can go back to church
- Researcher:** where do I sit as a widow when I go to church?
- Maria:** you sit on the floor if there is a mat you sit on the mat
- Reagan:** now most widows just sit right at the back
- Kokwana Sithole:** you should not sit on a chair at all
- Researcher:** so what happens when I sit on the chair as a widow?
- Thandi:** It is not allowed at all
- Researcher:** I had people talk about to Khuma, what is that
- Thandi:** it's when you see your body changing, you lose weight , your skin becomes dies , some might even think you are HIV positive but it is not, it is what happens to you when you fail to respect the mourning period or to a man who has sex with a widow before the end of her mourning period. Some even get fat, if not treated by a traditional healer that deals with such, the person might die
- Researcher:** So you cannot be cured from it at the hospital
- Maria:** No you can't, western medicine will not know what is wrong with you

Researcher:

Okay

Kokwana Sithole:

number two Rev, two (**Researcher:** okay) two, you mind will also reverse back to your childhood, you will start to think like a child, talk like a child and reason like a child

Researcher :

okay, can you all please contribute, it sounds like there are only two people in this focus group interview, please all, feel free to share your experiences and your views on Tsonga widows

Cathy:

Okay no problem

Kokwana Sithole:

There are rules that we are given as widows; these rules are too heavy, some of them we cannot tell you. If a widow fails to do all the rituals she will suffer a lot in life, a lot

Researcher :

this suffer that takes places when a widow fails to do all the rituals, can she go to church and be prayed for so that she is spared from all the suffering, or must she go back home and ask for forgiveness ?

Kokwana Sithole:

no, no that is wrong a widow must do all rituals no questioned asked

Researcher:

What happens if a widow during her twelve months mourning period she meets someone and fall in love and she has sex with him, what are the implications?

Reagan:

That is a disgrace; she would have failed to obey the rules given to her as a widow by her elders and endangers the life of her lover

Cathy:

The man might even die

Kokwana:

If a man really loves you he will wait until the mourning period is over , he cannot do as he please, and after the mourning period he must come to your in-laws and ask their permission to be with you and he must give them a certain amount of money as a taken of appreciation for you. The in-laws have the right to refuse to let you be with this man

Researcher:

What happens if the in-law refuses?

- Cathy:** There will just be tension for a while but the widow will have to make peace with it
- Researcher:** So they cannot be together while she is still mourning at all?
- Kokwana Sithole:** If you want to start the death of a husband as that of a dog, go ahead and be with another man while still in mourning (laughs)
- Cathy:** If you have sex with this man before the end of your mourning period, there will never be happiness in that union, you will start acting like a mad person, your legs will swollen up, the man will start coughing, his skin becomes very dry, he can either gain lots of weight or lose lots of weight, doctors will not be able to see what is wrong with him, he will die. Sometimes these men dies because they are too embarrassed to tell people they have slept with a widow so that a sangoma can be identified to cure them before it's too late
- Researcher:** Okay, now as you know churches differs (**kokwana Sithole:** Yes) there are those who say mourning the Tsonga traditional way is wrong and sinful I want to mourn the Christian way. They don't go to the brush , break eggs , drink muti or anything , they just wear black clothes for a year, they go to church and sit on a chair like every other person, they part take in the holy communion as well, what is your view on that (**Kokwana Sithole:** it's a disgrace to us) it's a disgrace
- Kokwana Sithole:** yes , you do not set your own rules as a widow, these rituals and rites have been done for years and no one died from them, what makes them so special, it is such a shame that women want to control themselves inside of doing things the right way. That is way sometimes we say mother in laws are bad when it is the doing of the makoti that is just shameful and the makoti wanting to do as she pleases
- Researcher:** Thank you for your import, what about others, and what are your views on this one
- Cathy:** I don't think there is anything wrong with that because some kind of mourning there, wearing of black clothes for a year

Reagan:

According to me, I don't think it is important to wear black clothes anymore, you can mourn in your heart, I don't have a problem with all these rituals, I have a problem with the lack of clothes, it is difficult because sometimes when you get in a taxi because you give certain looks, they become uncomfortable, they don't even want you to sit next to them, because people have certain beliefs about widows, why cannot one be a widow without informing the whole world that you are one by wearing black clothes, for me that is the most difficult part about being a Tsonga widow. People see you as bad luck that can easily rub off on people not just people you know strangers as well. Some taxi drivers do not even stop for you, some will tell you straight "I don't want widows in my taxi"

Researcher:

why is that what could be the reason

Cathy:

They don't want bad luck inside their taxi, some even if they allow you in their taxi, they will tell you to sit at the back seat, they make you feel like you did something wrong, do you understand (Reagan: yes), so what if there is already people in the back seats, then you have to wait for the next taxi

Researcher:

What do they think will happen?

Cathy:

Bad luck, hence I say I find it very difficult, I should be allowed to wear whatever I want to wear but follow all the rules the elders give to me. Another factor is that you only bath at night (**Researcher:** if you don't bath in the morning?) No you only bath at night, that's why when growing up when a girl wanted to take a bath at night they would shout at you saying you cannot bath at night, without giving reasons, now it makes sense, only widows bath at night (**Researcher:** I didn't know that) yes, even the black clothes have lots of rules on its own. What if there is an emergency and I have to stand somewhere, I have to stand there wait for a taxi that will wait for me seen that I am a widow by the way I am dressed. When you are a widow when the sun goes down you must be home, you cannot be walking around at night,

and do you understand. I have a problem with these black clothes really, why must everyone see that you are a widow

Researcher:

what about the other rituals?

Cath:

I can do all the other rituals, but I don't have to show the whole world that I am a widow, I can even wear what I want to wear, I don't even have a problem with having to cover my head as part of mourning but I have a problem with black clothes, I am hurt already why must I also be hurt by strangers who ill treatment because they can see that I am a widow, this is just oppression, nothing else but oppression

Kokwana Sithole:

But for as Tsonga widows it is part of our culture, it is who we are, why must it change now

Reagan:

when you do not mourn for your husband the right way, you are weak; you lose your dignity as a woman, as a Tsonga woman, as a widow. It has been like this for years, I know it is hard for some modern widows today but we cannot run away from it, it is our tradition as Tsonga. I am aware there are challenges for widows, for example if you are a vendor the moment your husband dies people will no longer buy from you (**Researcher** : Is it because they are scared ?) yes they are scared of bad luck that you carry as a widow. This thing of mourning with your heart, men will even propose you not knowing you are a widow because you are not wearing mourning clothes. Yes our culture is difficult but it is meant to protect us as widows not harm us. Some people do not mourn their husbands the right way hence there are so many deaths in their families because they anger the ancestors. Widows who cannot control themselves contribute to the spreading of AIDS, that how they catch AIDS. When you wear black clothes it shows that you are mourning, that the whole family is mourning and that there is a death in the family. I do not understand why some people do not want to mourn their husbands; it is not embarrassing to mourn for your husband (laughter)

Researcher:

what about others what are your views on what she has just said?

- Mara:** To mourn the right way is the correct way and it protects you as a widow, this new belief of mourning with your heart I do not support it as men will approach you everywhere you go and that is not right. Do all the rituals and rites for just twelve months, twelve months is not such a long time, then you can do whatever you want to do after that, with whoever you want to do it with
- Thandi:** I also support her, twelve months is nothing; mourning is part of our culture as Tsonga people
- Researcher:** Anyone else?
- Maria:** Yes one has to mourn for their husbands the correct one because if you don't you might go mad
- Researcher:** Thank you very much, these mourning rituals you will often hear people that mourning rituals and rites are for the bereaved family, what then is the role of the church in terms of mourning. Even at the end of the mourning period , which normally also involves the unveiling of the tombstone , there are rituals that are done in secret by the family on that day (**Reagan:** yes that is true and it is a secret of the family, they are the ones that performances the cleansing ritual) so these are things you do before us as your ministers arrive (**Cathy:** that is very true Rev) so do you think there is a way the church and the family can work together and not hide anything from each other in terms of these rituals at the end of the mourning period, Christianity and Africanism , because most of the time the church steps aside and give the family space to practice their believes. Lie you might have noticed in some funerals in our church, at the graveyard when the minister is done with the burial liturgy, he/she would normally say “ if there is anything you would like to do as a family now it's your time , the church has done its part”
- Cathy:** That's what happens and that shows that our church respect its people's tradition and beliefs
- Researcher:** I hear what you are saying about respecting the family's space but my question is, is there a way Christianity and Africanism and come together and be open with each other, where the family and the church can sit and the family says “this is what we will do on this days and these

are the rituals we will do” without hiding anything from the church, and the church also plays its part. So that there are no secrets between the two, or do you think things are fine the way they are. The family do their own things in secret and the church does its part

Cathy: I think the church must give the family their space because if the church is there the family will not be free to perform their rituals and some of these rituals are not for public eyes, even some of the family members will not be aware of it until they are widows themselves, that’s how things are done.

Researcher: I think some families even use a sangoma on that day

Cathy: yes they do, a sangoma is there to help with these rituals on the final day of the mourning, and so I am not sure if a minister and a sangoma can ever work together because they are worlds apart. The sangoma usually joins the family the night before the unveiling ceremony where he calls upon the late husband and inform him that we are now setting your wife free she has come to the end of her mourning period; the ancestors are also informed that we are setting your daughter-in-law free

Researcher: So they cannot work together

Kokwana Sithole: No not at the same time, there are sensitive things that are for the family

Researcher : Okay thank you very much, you know before the unveiling the ministers will visit the family to check if there is anything the family needs from the church in terms of the ceremony. Sometimes widows would share with the ministers, sharing experiences they have encounter since the day of the burial to the day before the unveiling. They even share experiences which you said were secrete and can only be shared among widows (**Reagan:** yes) Can I as a minister be exposed to any danger according to the Tsonga tradition. Like kokwana Sithole has mentioned earlier that she cannot share certain experiences with me because I am not a widow but then there are widows with the church who shares these experiences with ministers

Cathy: What has being done to them? (**Researcher:** yes) they shouldn’t do that, it is not allowed

- Researcher:** But they do share, so can it bring me bad luck?
- Maria:** yes it can, they were not supposed to tell you
- Researcher:** What can happen to me?
- Thandi:** It will bring you bad luck because they were not supposed to tell you, you are not a widow
- Kokwana Sithole:** It's like when you got married back then, the young ones were not told what was going to be done to you when you got to the marriage , but now people just talk, talk none stop even say things they are not supposed to say. We were not even allowed to sit with our husbands in public but these days you find women glued to their husbands (laughter) what a disgrace, we were told and we listened. They would tell us whatever your husband do to you, do not cry, it is his right as your husband. You were not even allowed to come home at night
- Researcher:** Thank you; let's go back to a widow having her own plate and cup
- Kokwana Sithole:** Yes, if you share with other people they will get sick
- Researcher:** What kind of sickness
- Kokwana Sithole:** This death thing is a very heavy thing my child very heavy too heavy
- Researcher:** So what happens when you visit other people and they serve you food, do you always travel with your own cup and plate?
- Thandi:** When you visit people, you do not eat their food and you must leave their homes before it gets dark
- Stella:** You are actually unclean during the mourning period you cannot just come and go as you place
- Kokwana Sithole:** It is not allowed at one, widows must learn to listen, Mara why do some feel they can do as they place
- Researcher:** So kokwana tell me how many times does a person mourn
- Kokwana Sithole:** Widows must follow the rules
- Researcher:** I mean how many times can one person mourn for a husband, let's say now I am married and my husband dies (**Kokwana:** yes) then I get married again after three year and the new husband also dies

- Kokwana Sithole:** They will free you; you would have mourned for your husband
- Researcher :** My question is can I mourn more than once, if my first husband dies then I get married again and he also dies , do I go through all these mourning rituals for the second time
- Kokwana Sithole:** No you cannot mourn twice
- Researcher:** So we can bury my new husband today and tomorrow start seeing someone new?
- Stella:** Yes the second husband is not actually considered as a husband even if you were legal married, he will be seen as someone who kept you company in the absence of your husband
- Reagan:** I also want to ask something I heard, I have never experienced it I just heard. Let's say I have two children by two different fathers and the father of my first born passes on , even though we are celebrated is there certain rituals that are to be done to me or for me
- Kokwana Sithole:** You can go to the funeral; nothing will happen to you, back then they would also perform a certain ritual for you
- Cathy:** You only mourn once, you cannot mourn twice
- Researcher:** If I am married and my husband dies, but he had extra martial affairs, the other woman is she also expected to mourn or cleansed
- Maria:** When your husband dies you are considered unclean because you exchange blood during sex, so the other woman is also considered unclean.
- Kokwana Sithole:** I don't know Rev, my husband never cheated on me so I don't know (laughter)
- Researcher:** I am not referring to you, I am asking in general
- Kokwana Sithole:** Ever since my husband died I have never being with other man because my husband was faithful to me
- Thandi:** Yes rituals must be done to the other woman, it must be kept from the wife but some wives are aware but the other woman must be cleansed as well

- Kokwana Sithole:** Yes herbs are packed and given to the other women to eat or drink or even bath in it, these herbs are made by God so there is nothing wrong with using herbs to cleanse someone
- Stella:** Yes it must done
- Researcher:** So who cleanse her?
- Thandi:** The man's family
- Maria:** So what if the family doesn't know
- Reagan: I** its impossible there is always someone in the family who knows the other woman/women (laughter)
- Researcher:** But what if no one knows in all honesty
- Maria:** Then the other woman must inform her family, who will send a family member to the man's family of their affair so that they can cleanse her, it is very important that she is cleansed or she might be with other me and they might die when they have sex with her because she remains unclean until she is cleansed
- Kokwana Sithole:** The wife does not have a say in this, she must accept any decision taken by the family. Remember she is mourning so she can't be arguing, shouting and fighting with other women. What about the dignity of her late husband and that of his family
- Thandi:** The other woman can also go to a sangoma on her own maybe with one of her relatives to be cleansed if she is ashamed to come forward for whatever reason
- Researcher:** So must she also stay a year?
- Cathy:** No she doesn't have
- Kokwana Sithole:** No she must stay a year, she was also sleeping with him, so he was also her husband so she must mourn, thank you
- Researcher:** So I want to know, if it is the wife that died, must he also mourn
- Maria:** yes
- Thandi:** let us not lie; let us be honest, no they don't mourn

Cathy

Let me tell you the truth, I once saw, there was a young man who lost his wife; they did a ritual for him immediately after his wife's death so he can move on. They even encouraged him to find other wife after two months saying it is not good for a man to be alone. That is the reason I sometimes do not understand these mourning things, it's confusing

Researcher:

Is they don't mourn?

Cathy:

Even when he is crying there at a funeral he knows who is going to replace his wife (laughter)

Stella:

Mourning is for women not men

Researcher:

Thank you very much, in closing, what can you say to us young people or women who have not being widows yet. As things are changing daily so are our ways of leaving , so tell me what is it that you can say about Tsonga mourning rituals and what it means to you or to the Tsonga people. In closing why do you think mourning the Tsonga traditional way is important?

Kokwana Sithole:

Thank you very much Rev, mourning for Tsonga women is very important, very important, it's too heavy, so many things we cannot share with you, it's too heavy, women must control themselves, do you understand (**Researcher:** yes Kokwana) else they will die and there are diseases there, I know someone who died because rituals were not done, she was sleeping around

Researcher:

What about others?

Thandi:

I agree with Kokwana Sithole

Cathy:

I agree with everything just not the black clothes

Maria:

There are lots of diseases these days because people have thrown away our culture. There should be a difference between a widow and any other woman.

Researcher:

So there should be a difference

Maria:

yes

Researcher:

Others?

Stella:

I agree Xitsonga forward it's the right way

Thandi:

I also agree

Researcher:

Thank you very much for your time and for sharing your experiences with me, I truly appreciate it. This for me was also a learning curve and I hope this will also educate other people about Tsonga mourning rituals and maybe open up a debate to different scholars. Thank you very much and may God bless you all, stay blessed

Participants:

THANK YOU!!!!!!

The END

.Bibliography

- Ackermann, D. & Bons-Storm, R. 1998. *Liberating faith practices: Feminist practical theologies in context*. Leuven: Peeters.
- Adamo, D.T. 2011. Christianity and the African traditional religion(s): The postcolonial round of engagement. *Verbum et Ecclesia*, 32(1):1-10.
- Adelakun, A.J. 2011. A Theological Reflection on Mbiti's Conception of Salvation in African Christianity. *Nebula*, 8(1):25-33.
- Afeke, B. & Verster, P. 2004. Christianization of Ancestor Veneration within African Religions: An Evaluation. *In die Skriflig/In Luce Verbi*, 38(1):47-61.
- Agar, M.H. 1980. *The professional stranger: An informal introduction to ethnography*. New York: Academic Press.
- Akinbi, J.O. 2015. Widowhood Practices in Some Nigerian Societies: A Retrospective Examination. *International Journal of Humanities and Social Science*, 5(4):68-74.
- Akol, G. 2011. *Widows' experience of spousal mourning among AmaXhosa: An interpretative phenomenological study*. Unpublished PhD thesis. Alice: University of Fort Hare.
- Alhojailan, M.I. 2012. Thematic Analysis: A Critical Review of its Process and Evaluation. *West East Journal of Social Sciences*, 1(1):9.
- Anderson, A. 1993. African Pentecostalism and the Ancestor Cult: Confrontation or Compromise? *Missionalia*, 21(1):26-39.
- Anderson, P., Jané-Llopis, E. & Cooper, C. 2011. The Imperative of Well-being. *Stress and Health*. 27(5).

- Anderson, R.S. 2001. *The shape of practical theology: empowering ministry with theological praxis*. Downers Grove, IL: Intervarsity Press.
- Anthony, K.I. 2012. Inculturation and the Christian faith in Africa. *International Journal of Humanities and Social Science*, 2(17):236-244.
- Asuquo, O.O. 2011. A rationalization of an African concept of life, death and the hereafter. *American Journal of Social and Management Sciences*, 2(1):171-175.
- Bähre, E. 2007. Reluctant solidarity: Death, urban poverty, and neighbourly assistance in South Africa. *Ethnography*, 8(1):33-59.
- Baloyi, G.T. 2017. When culture clashes with individual human rights: A practical theological reflection on the dignity of widows. *Verbum et Ecclesia*, 38(1):1-5.
- Baloyi, M.E. 2010. Pastoral care and the agony of female singleness in the African Christian context. *In die Skriflig/In Luce Verbi*, 44(3 & 4):723-742.
- Baloyi, M.E. 2013. Wife beating amongst Africans as a challenge to pastoral care. *In die Skriflig/In Luce Verbi*, 47(1):1-10.
- Baloyi, M.E. 2014. Critical reflections on polygamy in the African Christian context. *Missionalia*, 41(2):164.
- Baloyi, M.E. 2015. The Christian view of levirate marriage in a changing South Africa. *Journal of sociology and social anthropology*, 6(4):483-491.
- Banks, R. 1980. *Going to church in the first century: An eyewitness account*. Beaumont, TX: Christian Books Publishing House.
- Barnard, M., Cilliers, J. & Wepener, C.J. 2004. *Worship in the network culture: Liturgical rituals studies, fields and methods, concepts, and metaphors*. Leuven: Peeters.

- Bauer, M.W., Gaskell, G. & Allum, N.C. 2000. Quality, quantity, and knowledge interests: Avoiding confusions. In M.W. Bauer & G. Gaskell (eds.). *Qualitative Researching with Text, Image and Sound: A Practical Handbook for Social Research*. London: Sage.
- Bazeley, P. 2013. *Qualitative data analysis: Practical strategies*. London: Sage.
- Becker, F. & Geissler, W. 2009. *AIDS and religious practice in Africa*. Leiden; Boston: Brill.
- Benezeri, K., Magesa, L. & Shorter, A. 1997. *African Christian Marriage*. London and Dublin: Geoffrey Chapman.
- Bernard, H.R., Wutich, A. & Ryan, G.W. 2016. *Analysing qualitative data: Systematic approaches*. London: Sage.
- Beyers, J. 2010. What is religion? An African understanding. *HTS Teologiese Studies/Theological Studies*, 66(1):1-8.
- Blaxter, L., Tight, M. & Hughes, C. 2006. *How to Research*. 3rd ed. Milton Keynes: Open University Press.
- Bonhoeffer, D. 2001. *Discipleship*. Dietrich Bonhoeffer Works Volume 4. Minneapolis, MN: Fortress Press.
- Bonsu, S.K. & DeBerry-Spence, B. 2008. Consuming the Dead: Identity and Community Building Practices in Death Rituals. *Journal of Contemporary Ethnography*, 37(6):694-719.
- Boonzaier, F. & De la Rey, C. 2004. Woman Abuse: The Construction of Gender in Women and Men's Narratives of Violence. *South African Journal of Psychology*, 34(3):443-463.

- Bosman, H. 2013. The Impact of Death ('the King of Terrors') on Human Dignity in Job 18:14. *Scriptura*, 102:387-396.
- Bowers, P. 2002. African theology: Its history, dynamics, scope, and future. *Africa Journal of Evangelical Theology*, 21(2):109-126.
- Braun, V. & Clarke, V. 2006. Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2):77-101.
- Brown, D.A. 1980. The African funeral ceremony: obstacle or redemptive analogy? Unpublished Tanzania Field notes. Tanzania: Africa Inland Mission.
- Brown, L.M. 2004. *African philosophy: new and traditional perspectives*. Oxford: Oxford University Press.
- Browning, D.S. 1983. *Integrating the approach: A practical theology*. San Francisco: Harper & Row publishers.
- Browning, D.S. 1991. *A fundamental practical theology*. Minneapolis MN: Fortress press.
- Bryant, A. & Charmaz, K. (eds.). 2011. *The SAGE handbook of grounded theory*. Los Angeles, California: Sage.
- Buqa, W. 2017. Ubuntu values in an emerging multi-racial community: a narrative reflection. PhD Thesis. Department of Practical Theology. Pretoria: University of Pretoria.
- Cahalan, K. 2005. Three approaches to Practical Theology, Theological Education and the Church's Ministry. *International Journal of Practical Theology*, 9(1):64-94.
- Cameron-Mowat, A. 1995. Liturgical Theology: Who's in Charge? *The Way*, 35(4):332-341.

- Campbell, G. 2004. The role of the Christian church in South African society: with scriptural focus on the care of widows and orphans. Master's Thesis. Pietermaritzburg: University of Zululand.
- Charmaz, K. 2006. *Constructing grounded theory: A practical guide through qualitative analysis*. London: Sage.
- Charmaz, K. 2012. The Power and Potential of Grounded Theory. *Medical Sociology Online*, 6(3):2-15.
- Chimfwembe, R. 2013. Pastoral Care in a Context of Poverty: A Search for a Zambian Contextual Church Response. PhD Thesis. Pretoria: University of Pretoria.
- Chukwu-Okoronkwo, S.O. 2015. Culture of Widowhood Practices in Africa: De institutionalizing the Plights of Women and Communicating Development through Theatre. *American Journal of Social Science Research*, 1(2):71-76.
- Chupungco, A.J. 1982. *Liturgies for the future*. Eugene, OR: Wipf and Stock publishers. Eugene.
- Cilliers, J. 2013. Between fragments and fullness: Worshipping in the in between spaces of Africa. *HTS Teologiese Studies/Theological Studies*, 69(2):1-6.
- Crafford, D. 1990. Uitdagings vir die Ned Geref Kerk in Suidelike Afrika met Malawi en Zambië as illustrasiegebiede. *Verbum et Ecclesia*, 11(1):17-32.
- Crafford, D. 1993. The church in Africa and the struggle for an African identity. *Verbum et Ecclesia*, 14(2):163-175.
- Croft, B. & Walker, A. 2015. *Caring for widows: ministering God's grace*. Wheaton, IL: Crossway.
- Daber, B.N. 2003. The gender construction of mourning and cleansing rites of widowhood among the Zulu speaking people of Ndwedwe community. Master's Thesis. University of Natal.

Dahlberg, L. & McCaig, C. 2010. *Practical research and evaluation: a start-to-finish guide for practitioners*. London: Sage.

Dakin, T. 1996. The nature of practical theology: Repeating transformation: Browning and Barth on Practical Theology. *Anvil*, 13(3):203-221.

Dames, G.E. 2008. Ethical leadership in and through the family, religious, secular traditions, and the youth. *Nederduitse Gereformeerde Teologiese Tydskrif*, 49(3/4):88-99.

Davies, D.J. 1997. *Death, ritual, and belief: the rhetoric of funerary rites*. London: Cassell.

De Klerk, J.N. 2016. Pilgrimage as a Challenge to Reformed Liturgical Practice. PhD Thesis. Department of Practical Theology. Pretoria: University of Pretoria.

De Vos, A. 2002. Scientific theory and professional research. In A. De Vos (ed.). *Research at Grass Roots: For the social sciences and human services professions*. Pretoria: Van Schaik.

Denzin, N.K. & Lincoln, Y. 2009. The elephant in the living room: or extending the conversation about the politics of evidence. *Qualitative Research*, 9(2):139-160.

Dicke, B. 1930. Notes on some customs arising out of Bantu marriage. *South African Journal of Science*, XXVII: 549-556.

Douglas, M. 1966. *Purity and danger: an analysis of concepts of pollution and taboo*. London: Routledge & Kegan.

Dreyer, J.S. 2014. South Africa. In B.J. Miller-McLemore (ed.). *The Wiley Blackwell companion to practical theology*. Chichester, West Sussex: Wiley-Blackwell. 504-514.

Dreyer, Y. 2011. Women's spirituality and feminist theology: A hermeneutic of suspicion applied to "patriarchal marriage". *HTS Teologiese Studies/Theological Studies*,

67(3):52-57.

Dreyer, Y. 2012. Transvaluation of values in practical theology – a circular movement. University of Pretoria. Inaugural address. University of Pretoria.

Durojaye, E. 2013. “Woman, But Not Human”: Widowhood Practices and Human Rights Violations in Nigeria. *International Journal of Law, Policy, and the Family*, 27(2):176-196.

Du Toit, C.W. 1998. Issues in the reconstruction of African theology. African hermeneutics a key to understanding the dynamics of African theology. *Scriptura*, 67:363-385.

Dutton, E.C. 2006. Ritual, taboo, and political protest. *Mankind Quarterly*, 47(1/2):41.

Dworkin, S.L. 2012. Sample Size Policy for Qualitative Studies Using In-Depth Interviews. *Archives of Sexual Behaviours*, 41(6):1319-1320.

Ela, J.-M. 2001. *Rethinking African Theology: exploring the God who liberates*. Pretoria: University of South Africa.

Elliott, J.H. 2011. Social-scientific criticism: Perspective, process, and payoff. Evil eye accusation at Galatia as illustration of the method. *HTS Teologiese Studies/Theological Studies*, 67(1):1-10.

Erwin, C.J. 2015. Designing a training curriculum for soul care ministries of widows. Doctoral thesis. Louisville: Southern Baptist Theological Seminary.

Ewelukwa, U. 2002. Post-Colonialism, Gender, Customary Injustice: Widows in African Societies. *Human Rights Quarterly*, 24(2):424-486.

Eze, C. 2015. Feminist Empathy: Unsettling African Cultural Norms in *The Secret Lives of Baba Segi's Wives*. *African Studies*, 74(3):310-326.

- Eze, C. 2015. We, Afropolitans. *Journal of African Cultural studies*, 28(1):114-119.
- Fasoranti, O.O. & Aruna, J.O. 2014. A cross-cultural comparison of practices relating to widowhood and widow-inheritance among the Igbo and Yoruba in Nigeria. *Journal of World Anthropology: Occasional Papers*, 3(1):53-73.
- Foley, E., OFM Capuchin. 2000. Pastoral Care as Liturgical Common Ground. *New Theology Review*. 13(3):26-33.
- Fusch, P.I. & Ness, L.R. 2015. Are We There Yet? Data Saturation in Qualitative Research. *The Qualitative Report*, 20(9):12.
- Ganzevoort, R.R. & Roeland, J. 2014. Lived religion: Praxis of practical theology. *International Journal of Practical Theology*, 18(1):91-101.
- Gawaya, R. & Mukasa, R. 2005. The African women's protocol: a new dimension for women's rights in Africa. *Gender & Development*, 13(3):42-50.
- Geldhof, J. 2015. Liturgical Theology. *Oxford Research Encyclopedia of Religion*, March 2015.
- Gelineau, J. 1978. *Liturgy today and tomorrow*. London: Darton, Longman & Todd.
- George, T.O. 2012. Policy Response to Widowhood Rites among the Awori of Ogun State, Nigeria. *American International Journal of Contemporary Research*, 2(5): 187-193.
- Gerkin, A.G. 1986. *Serving one another*. Wheaton, IL: Victor Books.
- Gerkin, C.V. 1989, Faith and Praxis: Pastoral counselling's hermetical problem. *Pastoral Psychology*, 35(1):3-15.

- Gifford, P. 2008. Africa's Inculturation Theology: Observations of an Outsider. *Hekima Review*, 38:17-34.
- Golafshani, N. 2003. Understanding Reliability and Validity in Qualitative Research. *The Qualitative Report*. 8(4):595-606.
- Goula, T.T. 2014. Inculturation of the Liturgy in Local Churches: Case of the Diocese of Saint Thomas, U.S. Virgin Islands. Master's Thesis. Faculty of the School of Divinity, Saint Paul Seminary of Divinity. St Paul: University of St Thomas.
- Grimes, R.L. 2014. *Ritual criticism: case studies in its practice, essays on its theory*. Waterloo: Ritual Studies International.
- Hardiman, R. 2014. *Pastoral Liturgy*, 44(2):1-56.
- Harris, C.R. 2003. A Review of Sex Differences in Sexual Jealousy, Including Self-Report Data, Psychophysiological Responses, Interpersonal Violence, and Morbid Jealousy. *Personality and Social Psychology Review*, 7(2):102-128.
- Hekima College. 2014. Hekima review journal of Hekima University College, Jesuit School of Theology, Peace Studies and International Relations.
- Heyns, L.M. & Pieterse, H.J.C. 1990. *A Primer in practical theology*. Pretoria: Gnosis.
- Holton, J. 2011. The coding process and its challenges. In A. Bryant & K. Charmaz (eds.). *The SAGE handbook of grounded theory*. Los Angeles, Calif.: Sage. 265-289.
- Hutchings, A. 2007. Ritual Cleansing, Incense and the Tree of Life – Observations on Some Indigenous Plant Usage in Traditional Zulu and Xhosa Purification and Burial Rites. *Alternation*, 14(2):189-217.
- Hyun-Sook, K. 2007. The hermeneutical-praxis paradigm and practical theology,. *Religious education*, 102:4:149-436.

- Idialu, E.E. 2012. The Inhuman Treatment of Widows in African Communities. *Current Research Journal of Social Sciences*, 4(1):6-11.
- Ikenye, N.JB. 2016, HIV/Aids, Trauma and posttraumatic disorder in the contexts of ethnicity and culture. *Kenya Journal of Guidance, Counselling and Psychology*, 5(1):51-59.
- Itzin, C. & Newman, J. 1995. *Gender, Culture and Organizational Change: Putting Theory into Practice*. London: Routledge.
- Jaison, D.J. 2010. Practical Theology: A Transformative Praxis in Theological Education Towards Holistic Formation. *Journal of Theological Education and Mission*, February 2010:1-13.
- Jankowitz, A.D. 1995. Business Research Projects. In M. Saunders, P. Lewis and M. Thornhill. 2000. *Research methods in Business Studies*. Harlow: Prentice Hall.
- Johnson, B. & Christensen, L.B. 2008. *Educational research: quantitative, qualitative, and mixed approaches*. Third edition. Los Angeles: Sage.
- Kanyoro, M.R. 1997. Celebrating God's transforming power. In M.A. Oduyoye (ed.). *Transforming Power: Women in the Household of God: Proceedings of the Pan-African Conference of the Circle of Concerned African Women Theologians*. Accra, Ghana: Sam Woode Ltd.
- Kapuma, G.A. 2001. Widowhood: a story of pain, a need for healing. In M.A. Oduyoye (ed.). *Introducing African Women's Theology*. Sheffield Academic Press. 1-9.
- Keene, E.A. & Reder, M.A. 2003. Grief and Bereavement. In J.F. O'Neill, P.A. Selwyn, H. Schietinger, United States, & HIV/AIDS Bureau (eds.). *A clinical guide to supportive & palliative care for HIV/AIDS*. Rockville, Md.: U.S. Dept. of Health and Human Services, Health Resources and Services Administration, HIV/AIDS Bureau. 249-260.

- Kelcourse, F.B. 2002. Pastoral counselling in the life of the church. *Encounter*, 63(1/2):137.
- Kelly, K. 2006. From encounter to text: Collecting data in qualitative research. *Research in practice: Applied Methods for the Social Sciences*, 2:285-319.
- Kgatla, P.S.T. 2014. Rituals of death enhance belief and belonging: Analysis of selected elements of Northern Sotho death rituals. *Online Journal of African Affairs*, 3(6):81-86.
- Khosa, A.M. 2009. Symbolism in Xitsonga cultural ceremonies. Master's thesis. Department of Humanities, University of Limpopo.
- Khosa, H.P. 2015. Developing more inclusive liturgy praxis for the Evangelical Presbyterian Church in South Africa. Master's Thesis. Pretoria: University of Pretoria.
- King, N., Horrocks, C. & Brooks, J. 2018. *Interviews in qualitative research*. London: Sage.
- Kirwen, M.C. 1979. *African widows: an empirical study of the problems of adapting Western Christian teachings on marriage to the leviratic custom for the care of widows in four rural African societies*. Maryknoll, N.Y.: Orbis Books.
- Klaasen, J.S. 2014. Practical theology: A critically engaged practical reason approach of practice, theory, practice, and theory. *HTS Teologiese Studies/Theological Studies*, 70(2):1-6.
- Kletter, R. 2002. People without burials? The lack of Iron I burials in the central highlands of Palestine. *Israel Exploration Journal*, 52(1):28-48.
- Koka, N.K. 2002. Caring in Burial and Bereavement. *Lutheran World Studies*. 2(2002):47-56.
- Kotzé, E., Els, L. & Rajuili-Masilo, N. 2012. "Women... mourn and men carry on": African women storying mourning practices: A South African example. *Death Studies*, 36(8):742-766.

- Kruger, P.A. 2005. Symbolic inversion in death: Some examples from the Old Testament and the Ancient Near Eastern world. *Verbum et Ecclesia*, 26(2):398-411.
- Kuckartz, U. 2014. *Qualitative text analysis: A guide to methods, practice and using software*. London: Sage.
- Kurewa, J.W.Z. 2000. *Preaching and cultural identity: Proclaiming the gospel in Africa*. Nashville, Tennessee: Abingdon Press.
- Kurgat, S.G. 2009. The theology of inculturation and the African church. *International Journal of Psychology and Sociology*, 1(5):90-98.
- Le Roux, E., Ndeda, M.A.J., Nyamndi, G., Senkoro, F.E.M.K. & I. Sentuba (eds.), 2005, *Gender, literature, and religion in Africa*, Dakar: Codesria.
- Lee, K.D. 2014. *Python programming fundamentals*. London: Springer.
- Leedy, P.D. & Ormrod, J.E. 2005. *Practical research: planning and design*. Upper Saddle River, N.J.: Prentice Hall.
- Letsosa, R. & Semanya, K. 2011. A pastoral investigation of the phrase “*go tlosa setshila*” [traditional purification] as the last phase in the process of bereavement mourning amongst the Basotho. *Verbum et Ecclesia*, 32(1):1-7.
- Lomba, P. 2014. Widow Cleansing in Malawi. *American International Journal of Contemporary Research*, 4(1):34-40.
- Lukken, G. 2005. *Rituals in abundance: critical reflections on the place, form, and identity of Christian ritual in our culture*. Leuven; Dudley, MA: Peeters.

- Luseba, D. & Van der Merwe, D. 2006. Ethnoveterinary medicine practices among Tsonga speaking people of South Africa. *Onderstepoort Journal of Veterinary Research*, 73(2):115-122.
- Lutz, M. 2009. *Learning Python*. Farnham: O'Reilly.
- Maddox, R.L. 1991. Practical Theology a Discipline in Search of a Definition. *Perspectives in Religious Studies*, 18(1991):159-69.
- Magudu, B. 2004. AmaHlubi women's experience & perceptions of "ukuzila". *Agenda: Empowering women for gender equality*, 18(61):140-148.
- Maguire, M. & Delahunt, B. 2017. Doing a Thematic Analysis: A Practical, Step-by-Step Guide for Learning and Teaching Scholars. *AISHE-J*, 8(3):3351-33514.
- Makatu, M.S., Wagner, C., Ruane, I. & Van Schalkwyk, G.J. 2008. Discourse Analysis of the Perceptions of Bereavement and Bereavement rituals of Tshivenda Speaking Women. *Journal of Psychology in Africa*, 18(4):573-580.
- Makgahlela, M.W. & Sodi, T. 2016. Cultural conceptions of a bereavement-related illness in a South African indigenous community. *Journal of Psychology in Africa*, 26(6):541-545.
- Maleche, A. & Day, E. 2011. Traditional cultural practices and HIV: Reconciling culture and human rights. *Working paper for the Third Meeting of the Technical Advisory Group of the Global Commission on HIV and the Law*, 7-9.
- Maloka, T. 1998. Basotho and the Experience of Death, Dying and Mourning in the South African Mine Compounds, 1890-1940. *Cahiers d'Études Africaines*, 38(149):17-40.
- Maluleke, M.J. 2012. Culture, tradition, custom, law and gender equality. *Potchefstroom Electronic Law Journal/Potchefstroomse Elektroniese Regsblad*, 15(1):1-22.

- Maluleke, T.S. & Nadar, S. 2002. Breaking the Covenant of Violence Against Women. *Journal of Theology for Southern Africa*, (114):69-87.
- Malungo, J.R. 2001. Sexual cleansing (Kusalazya) and levirate marriage (Kunjilila mung'anda) in the era of AIDS: changes in perceptions and practices in Zambia. *Social Science & Medicine*, 53(3):371-382.
- Manala, M. 2015. African traditional widowhood rites and their benefits and/or detrimental effects on widows in a context of African Christianity. *HTS Teologiese Studies/Theological Studies*, 71(3):1-9.
- Manetsch, S.M. 2002. *Calvin's Company of Pastors: Pastoral Care and the Emerging Reformed Church 1536-1609*. Oxford: Oxford University Press.
- Manyedi, M.E., Koen, M.P. & Greeff, M. 2003. Experiences of widowhood and beliefs about the mourning process of the Batswana people. *Health SA Gesondheid*, 8(4):69-87.
- Marks, D.F. & Yardley, L. 2004. *Research Methods for Clinical and Health Psychology*. London: Sage.
- Maseno, L., 2004. Feminist theology in West and East Africa: Convergences and Divergences. *St. Sunniva*, 3-4:125-135.
- Mason, J. 2002. *Qualitative researching*. 2nd edition. London: Sage.
- Mathabane, M. 1995. *African women: three generations*. London: Hamish Hamilton.
- Matsaneng, A.S. 2009. The Traumatic experience that causes women wearing black garments to be excluded from the body of Christ: A challenge to Pastoral Care. Master's Thesis. Pretoria: University of Pretoria.

- Matthee, F.J.N. 2019. *Cyber Cemeteries as a Challenge to Traditional Reformed Thanatological Liturgical Praxis*. PhD Thesis. Pretoria: University of Pretoria.
- Matthew, F.J.N. 2015. *An auto-ethnographic exploration of the world of witchcraft: reading as liturgical rituals*. Unpublished thesis. Pretoria: University of Pretoria.
- Mavinga, J.N. 2010. The influence of the spirit world on African leadership: A contextual reading of 1 Samuel 28: 1-25. *Journal for Semitics*, 19(2):499-526.
- Mbiti, J.S. 1969. *African religions [and] philosophy*. London; Ibadan: Heinemann.
- Mbiti, J.S. 1999. Hearts cannot be lent! In search of peace and reconciliation in African traditional society. *Princeton Seminary Bulletin*, 20:1-12.
- Mbiti, J.S. 2015. *Introduction to African religion*. Long Grove, Illinois: Waveland Press.
- McFadden, J. & Donohue, J.M., C.R. 2005. Christian Funeral Practices in a Changed Time and Culture. *Renewing radical discipleship*. Ekklesia Pamphlets, 13:1-22.
- McLaughlin, T.H. 2002. A Catholic Perspective on Education. *Journal of Education and Christian Belief*, 6(2):121-134.
- McMillan, J.H. & Schumacher, S. 1984. *Research in education: A conceptual introduction*. New York: Little, Brown.
- McVeigh, M.J. 1974. *God in Africa: conceptions of God in African traditional religion and Christianity*. Cape Cod, Mass.: C. Stark.
- Mhaka, E. 2014. Rituals and Taboos Related to Death as Repositories of Traditional African Philosophical Ideas: Evidence from The Karanga of Zimbabwe. *Academic Research International*, 5(4):371-385.

- Miller, K.D. 2015. Organizational research as practical theology. *Organizational Research Methods*, 18(2):276-299.
- Miller, T., Birch, M., Mauthner, M. & Jessop, J. (eds.). 2012. *Ethics in Qualitative Research*. London: Sage.
- Moessner, J.S. 2000. *In her own time: Women and developmental issues in pastoral care*. Minneapolis, MN: Fortress Press.
- Molobi, V. 2006. The history and potential of burial societies in creating basic Christian communities in South Africa. *Studia Historiae Ecclesiasticae*, XXXII (2):153-170.
- Müller, M. 2008. A theopolitical study concerning the interrelation between the Government of National Unity and religion in post-apartheid South Africa (1988-1999) with specific reference to the Dutch Reformed Church and the Anglican Church. Master's Thesis. University of Zululand.
- Mwakabana, H.A.O. & Lutheran World Federation. 2002. *Crises of life in African religion and Christianity*. Geneva: Lutheran World Federation.
- Mwambazambi, K. 2011. A missiological reflection on African ecclesiology. *Verbum et Ecclesia*, 32(1):1-8.
- Mwandayi, C. 2011. Death and after-life rituals in the eyes of the Shona: dialogue with Shona customs in the quest for authentic inculturation, In *Bible in Africa Studies* vol. 6. Bamberg: University of Bamberg Press.
- Nalungwe, P. 2009. Loneliness among elderly widows and its effect on their mental well-being: Literature review. Laurea University of Life Sciences.
- Namey, E., Guest, G., Thairu, L. and Johnson, L. 2008. Data Reduction Techniques for Large Qualitative Data Sets. In G. Guest & K.M. McQueen. *Handbook for team-based qualitative research*. Lanham: Altamira. 137-159.

Nche, H.C., Okwuosa, L.N. & Nwaoga, T.C. 2016. Revisiting the concept of inculturation in modern Africa: A reflection on salient issues. *HTS Theologies Studies/Theological Studies* 72(1), a3015.

Ndlovu, C. 2013. The Sexual Dilemma of Widowhood within the HIV and AIDS Pandemic: A pastoral Approach within the Apostolic Faith Mission Church (A.F.M) in Zimbabwe. Master's thesis. Stellenbosch: University of Stellenbosch.

Ngubane, W.K. 1997. An investigation into the implementation of participative management in a rural school in the Pietermaritzburg district. Master's thesis. Mahanda: Rhodes University.

Nhlapo, T.R. 1991. The African family and women's rights: friends or foes. *Acta Juridica*, 1991:135-146.

Ntuli, C.D. 2012. Intercultural Misunderstanding in South Africa: An Analysis of Nonverbal Communication Behaviour in Context. *Intercultural Communication Studies*, XXI (2):20-31.

Nwoye, A. 2000. Sources of gain in African grief therapy (AGT). *Journal of Family Psychotherapy*, 11(1):59-72.

Nyanzi, S., Emodu-Walakira, M. & Wilberforce Serwaniko, W. 2009. The Widow, the will and the widow-inheritance in Kampala: Revisiting victimisation arguments. *Canadian Journal of African Studies*, 43(1):12-33.

NYTimes.com. 2005. AIDS now compels Africa to challenge widows' 'cleansing'. Available at: <https://www.nytimes.com/2005/05/11/world/africa/aids-now-compels-africa-to-challenge-widows-cleansing.html>.

- Okorie, A.M. 1992. African Widowhood Practices: The Igbo Mourning Experience. *Africa Journal of Evangelical Theology*, 14(2):79-84.
- Oluoch, E.A. & Nyongesa, W.J. 2013. Perception of the Rural Luo community on widow inheritance and HIV/AIDS in Kenya: Towards developing risk communication messages. *International Journal of Business and Social Science*, 4(1):213-219.
- Osmer, R.R. 2008. *Practical Theology: An Introduction*. Grand Rapids, Michigan: Eerdmans.
- Osmer, R.R. 2011. Practical theology: A current international perspective. *HTS Teologiese Studies/Theological Studies*, 67(2):1-7.
- Parratt, J. 1995. *Reinventing Christianity: African theology today*. Grand Rapids, Mich: Wm. B. Eerdmans Publishing Company.
- Patton, J. 1993. *Pastoral care in context: an introduction to pastoral care*. Louisville, Ky.: Westminster/John Knox Press.
- Pobee, J.S. 1979. *Toward an African theology*. Nashville: Abingdon.
- Post, G.J., Rouwhorst, G.A.M., Van Tongeren, L. & Scheer, A. 2001. *Christian feast and festival: The dynamics of western liturgy and culture*. Leuven: Peeters.
- Raday, F. 2003. Culture, religion and gender. *International Journal of Constitutional Law*, 1(4):663-715.
- Ramsay, J.O., Hooker, G., Campbell, D. & Cao, J. 2007. Parameter estimation for differential equations: a generalized smoothing approach: Parameter Estimation for Differential Equations. *Journal of the Royal Statistical Society: Series B (Statistical Methodology)*, 69(5):741-796.

- Reddi, M. 2007. Cultural marriage practices and domestic violence against women: tears or triumph for women in South Africa and India? *Obiter*, 28(3):502-517.
- Richards, L. 2014. *Handling Qualitative Data*. Third edition. Los Angeles: Sage.
- Robson, C. 1993. *Real world research: a resource for social scientists and practitioner-researchers*. Oxford: Blackwell.
- Rosenblatt, P.C. & Nkosi, B.C. 2007. South African Zulu Widows in a Time of Poverty and Social Change. *Death Studies*, 31(1):67-85.
- Saldaña, J. 2009. *The coding manual for qualitative researchers*. London: Sage.
- Sarantakos, S. 2013. *Social research*. New York: Palgrave MacMillan.
- Sargeant, J. 2012. Qualitative Research Part II: Participants, Analysis, and Quality Assurance. *Journal of Graduate Medical Education*, 4(1):1-3.
- Schoeman, W.J. 2015. Exploring the practical theological study of congregations. *Acta Theologica Supplementum*, 22:64-84.
- Seale, C. 2018. *Researching society and culture*. London: Sage.
- Senn, F.C. 2016. *Embodied Liturgy: lessons in Christian ritual*. Minneapolis, MN: Fortress Press.
- Setsiba, T.H.S. n.d. Mourning Rituals and Practices in Contemporary South African Townships: A Phenomenological Study. PhD Thesis. Pietermaritzburg: University of Zululand.
- Shorter, A. 1970. African Religions and Philosophy. *African Affairs*, 69(277):391-393.

- Smith, J.K.A. 2009. *Desiring the kingdom: worship, worldview, and cultural formation*. (Volume 1 of Cultural liturgies). Grand Rapids, Mich: Baker Academic.
- Smith, S.M. 2012. *Caring Liturgies: The Pastoral Power of Christian Ritual*. Minneapolis, MN: Fortress Press.
- Smith, K. & Davies, J. 2010. Qualitative data analysis. In L. Dahlberg & C. McCaig (eds.). *Practical Research and Evaluation: A Start-to-Finish Guide for Practitioners*. 1st edition. London: Sage.
- Sossou, M-A. 2002. Widowhood practices in West Africa: the silent victims. *International Journal of Social Welfare*, 11(3):201-209.
- Stadelmann, H. 1998. The need for ecclesiological prolegomena in the pursuit of practical theology. *Trinity Journal*, 19(2):219-33.
- Stevenson-Moessner, J. 2000. *In her own time: women and developmental issues in pastoral care*. Minneapolis: Fortress Press.
- Steyn, T.H. & Masango, M.J. 2011. The theology and praxis of practical theology in the context of the Faculty of Theology. *HTS Teologiese Studies/Theological Studies*, 67(2):1-7.
- Struwig, F.W. & Stead, G.B. 2001. *Planning, designing, and reporting research*. Cape Town: Pearson Education South Africa.
- Swinton, J. & Mowat, H. 2016. *Practical Theology and Qualitative Research*. London: SCM Press.
- Tasie, I.K. 2013. African Widowhood Rites: A Bane or Boom for the African Woman. *International Journal of Humanities and Social Science*, 3(1):8.

- Tei-Ahontu, M.M. 2008. Widowhood rites in the GA traditional area of Accra-Ghana, a review of traditional practices against human rights. Unpublished Master's thesis. Norwegian University of Life Science.
- Theron, P.M. 2015. Coding and data analysis during qualitative empirical research in Practical Theology. *In die Skriflig/In Luce Verbi*, 49(3):1-9.
- Thesnaar, C. 2010. The pastoral church as space for healing and reconciliation. *Nederduitse Gereformeerde Teologiese Tydskrif*, 51(3 & 4):266-273.
- Tripp, D. 1992. Critical theory and educational research. *Issues in Educational Research*, 2(1):13-23.
- Trokan, J. 1997. Models of Theological Reflection: Theory and Praxis. *Journal of Catholic Education*, 1(2):144-158.
- Tshifhumulo, R. & Mudhovozi, P. 2013. Behind closed doors: Listening to the voices of women enduring battering. *Gender and Behaviour*, 11(1):5080-5088.
- Tucker, A.R. 2011. Practical theology: Can it really help the local congregation? *HTS Teologiese Studies/Theological Studies*, 67(2):1-10.
- Turner, D.D. 2002. An Oral History Interview: Molefi Kete Asante. *Journal of Black Studies*, 32(6):711-734.
- Turner, V. 1969. *The Ritual Process: Structure and Anti-Structure* Ithaca. NY: Cornell University Publications.
- Umberson, D., Wortman, C.B. & Kessler, R.C. 1992. Widowhood and Depression: Explaining Long-Term Gender Differences in Vulnerability. *Journal of Health and Social Behavior*, 33(1):10.
- Van der Hart, O. 1983. *Rituals in psychotherapy: Transition and continuity*. Ardent Media.

- Van Eck, E. 2006. The Word is life: African theology as biblical and contextual theology. *HTS Teologiese Studies/Theological Studies*, 62(2):679-701.
- Van Genneep, A. 1960. *The Rites of Passage*, trans. MB Vizedom and GL Caffee. London/Henley: Routledge & Kegan Paul.
- Van Grootheest, D.S., Beekman, A.T.F., Broese van Groenou, M.I. & Deeg, D.J.H. 1999. Sex differences in depression after widowhood. Do men suffer more? *Social Psychiatry and Psychiatric Epidemiology*, 34(7):391-398.
- Van Ommen, A.L. 2015. Worship in the Network Culture: Liturgical Ritual Studies. Fields and Methods, Concepts and Metaphors, written by Barnard, M., J. Cilliers & C. Wepener. *Journal of Empirical Theology*, 28(2):267-269.
- Van Ommen, A.L. 2015. Pastoral care and liturgical formation: an exploration of the relationship between liturgy, ritual, and pastoral care. A paper presented at the 25th congress of the Societas Liturgica in Québec.
- Van Wyk, A. 1995. From “Applied Theology” to “Practical Theology”. *Andrews University Seminary Studies*, 33(1):85-101.
- Van Zyl, D.C. 2013. Appeased with death: Old Testament Insights on life and death, for the church in Africa confronted by HIV/AIDS. *Scriptura*, 100:175-184.
- Viau, M. 1999. *Practical Theology: A New Approach*. Leiden: Brill.
- Ward, P. 2012. *Perspectives on ecclesiology and ethnography*. Grand Rapids, MI: Wm. B. Eerdmans Publishing.
- Welbourn, F.B. 1974. MJ McVeigh, God in Africa: Conceptions of God in African Traditional Religion and Christianity (Book Review). *Journal of Religion in Africa/Religion en Afrique*, 6(2):140.

- Wepener C.J. 2002. Still because of the weakness of some? A descriptive exploration of the Lord's Supper in South Africa, 1948-2002. *Jaarboek voor liturgie-onderzoek*, 18:139-158.
- Wepener C.J. 2008. Liturgy on the Edge of tradition. *Practical theology in South Africa*, 23(2):313-335.
- Wepener, C.J. 2009. *From Fast to Feast: A ritual-liturgical exploration of reconciliation in South African cultural contexts*. Leuven: Peeters.
- Wepener, C.J. 2014. Liturgical inculturation or liberation? A qualitative exploration of major themes in liturgical reform in South Africa. *HTS Theological Studies*, 70(1):1-8.
- Wepener, C.J. & Müller, B. 2013. Water rituals as a source of (Christian) life in an African Independent Church: To be healed and (re)connected. *Nederduitse Gereformeerde Teologiese Tydskrif*, 54(1 & 2):1-13.
- Williamson, G.R. & Prosser, S. 2002. Action research: Politics, ethics and participation. *Journal of advanced nursing*, 40(5):587-593.
- Yama, S.N. 2010. A Psycho-Analysis of Bereavement in Xhosa, Zulu, and Tswana Cultures. Master's thesis. Department of Education, University of South Africa.