

**NDEME YA U LOSHA HA
VHANNA NA VHAFUMAKADZI
NGA MVELELE YA TSHIVENDA
TSHITIRIKINI TSHA VHEMBE,
LIMPOPO**

NGA

MAIWASHE ADZILANI GLADYS

YUNIVESITHI YA VENDA

2018

**NDEME YA U LOSHA HA VHANNA NA VHAFUMAKADZI NGA
MVELELE YA TSHIVENDA TSHITIRIKINI TSHA VHEMBE,
LIMPOPO**

NGA

MAIWASHE ADZILANI GLADYS

NOMBORO : 9401038

**MUSHUMO UYU WO NETSHEDZWA HU U TOĀA U
SWIKELELA THOĀEA DZA DIGIRII YA MASITASI KHA
SENTHARA YA M.E.R. MATHIVHA YA NYAMBO DZA
VHAREMA, VHUTSILA NA MVELELE KHA KHETHEKANYO
YA TSHIVENDA YUNIVESITHI YA VENDA.**

MUFHAṬUSI : DOKOTELA VHO N.C.

NETSHISAULU

MUTHUSAMUFHAṬUSI : VHO S.A. TSHITHUKHE

YUNIVESITHI YA VENDA

ṆWAHA : 2018

MUANO

Nḡe, Maiwashe Adziḡani Gladys, ndi amba ndi na vhuḡanzi na ngoho musi ndi tshi ri mushumo hoyu ndi wanga, we nda tou ita ḡhodiḡiso nga nḡe muḡe ndi sa khou dzhia mishumo ya vhaḡwe vhatu yo no ḡwalwaho kana ine ya khou ḡwalwa.

Maiwashe Adziḡani Gladys

Tsaino: Duvha:

NDIVHUHO

Ndi livhuwa Mudzimu we a n̄ea n̄divho na u nkonisa kha thoḡisiso. Ndi dovha nda livhuwa Vho G.N. Davhana vhe vha tou fara ḡikhavha na khakhaḡwa vha n̄tuḡuwedza na u mbonjolosa maḡo uri mushumo uyu u bvele phanḡa zwavhuḡi. Ndivhuwo khulwane ndi dzi livhisa kha Dokotela Vho N.C. N̄etshisaulu vhe vha lusa na u vha na mbilu ya vhuthu na u konḡelela, musi vha tshi khakhulula fhano na fhaḡa, vha tshi ri khali a i fulwi i songo vhibva. Arali hu si vhe vhone, mushumo wo nakaho nga u rali wo vha u sa ḡo bvelela. Ndi a vha livhuwa, Mudzimu a vha tonde misi yoḡhe.

VHUDIÑETSHEDZELI

Mushumo uyu ndi u livhisa kha tshinaḡa tsha munna, khotsi a vhana vhanga Vho A.A. Ramudzuli vhana vhanga vhane vha vha Khuthadzo, Funzani, Shumani na Khathutshelo na mashaka anga oṭhe.

Tshivenda Abstract

Musi lifhasi lothe na lushaka lwothe vho sedza u losha sa u tambudza vhathu vha mbeu ya tshinnani na ya tshifumakadzini, kha mvelele ya Tshivenda u losha hu tou vha u ditongisa ngazwo. Vhavana ndi lushaka lune lwa dzhia u losha tshi tshone tshithu tsha ndeme kha mvelele yavho ya Tshivenda zwine zwa bvukulula tshivhumbeo na vhuvha, u thonifha, u hulisa, u nea tshirunzi, u tenda mulandu na vhuthu nga u angaredza. Ngauralo, thodisiso iyi i khou todisisa u losha ha vhanna na vhafumakadzi kha mvelele ya Tshivenda. Thodisiso iyi i do dovha ya todisisa ndila dzo fhambanaho dza u losha vhukati ha kuloshele kwa kale na kuloshele kwa musalauno hu u itela uri thodisiso iyi i dzie kana i angalale zwavhudi. Mutodisisi u do shumisa ngona ya khwalithethivi hune muhanga wa thyori wo disendeka nga Afrocentrism kana Afrocentricity Framework. Iyi ndi thyori ine ya khwathisa u ombedzela kana u khwathisedza mvelele ya Vharema na u bveledza mvelaphanda kha u alusa mvelele ya Vharema. Thodisiso iyi i do dovha ya thalutshedza siangane, tshitatamennde tsha thaidzo, ndivho, zwipikwa na ndeme ya thodisiso khathihi na thalutshedzo dza mathemo a ndeme.

English Abstract

When the world sees “u losha”, paying homage, as an abuse of both sexes, i.e. men and women, the Vhavenḁa community pride themselves in paying homage. According to Tshivendḁa culture, “u losha“, paying homage is a serious and diplomatic behaviour which is encouraged to be observed by everyone in Tshivendḁa culture. People of all sexes and ages are expected to subscribe to the traditional act of “u losha”, paying homage to one another. This behaviour has elements of dignity, respect, honor and praise to the person it is directed to. The main aim of this research is to investigate “u losha”, paying homage, which is done by both men and women in Tshivendḁa culture. The objective of this research is to investigate “u losha”, paying homage, which is done by both male and female youth, adults and elderly men and women. The researcher will use qualitative approach in order to achieve her goal. Various types of “u losha” paying homage” are also expected to be investigated and discussed thoroughly. This research will be conducted in Vhembe District, Limpopo Province, South Africa.

ZWI RE NGOMU

SIATARI

Ndimu ya u thoma	1
1. Mvulatswinga na Siangane.....	1
1.1. Tshitamennde tsha thaidzo.....	2
1.2. Ndivho ya thodiso	2
1.3. Zwilavhelelwa	3
1.4. Reshinala	3
1.5. Mbudiso dza thodiso	4
1.6. Mvelelokhumbulelwa.....	4
1.7. Ndeme ya thodiso	5
1.8. Milayo i tevhelwaho.....	5
1.9. Ngona dza thodiso	6
1.9.1. Ngona ya phuraimari	6
1.9.2. Ngona ya sekondari	8
1.10. Thumbulo	8
1.11. Thalutshedzo dza maipfi kana mafurase o shumiswaho ane a nga kanganyisa zwine a amba zwone.....	8
1.11.1. U phasa	8
1.11.2. Zwidlalazwanda.....	9
1.11.3. U fara mulilo.....	9
1.11.4. U tsa mirini.....	9
1.11.5. U sema vhakegulu.....	9

1.11.6. Mudzadze.....	10
1.11.7. Khomba	10
1.11.8. Phalaphathwa	10
1.11.9. Malombo	10
1.11.10. Muselwa.....	10
1.11.11. Vhushani.....	11
1.11.12. Thondoni	11
1.11.13. U seisa vhatu.....	11
1.11.14. Vhomakhulu.....	11
1.11.15. Thonifho	12
1.11.16. Munna.....	12
1.11.17. Musadzi.....	13
1.11.18. Maine.....	13
1.11.19. Sialala	14
1.11.20. U kotha.....	14
1.11.21. Khadzi	14
1.12. Tsenguluso ya mañwalwa	15
1.13. U losha	15
1.14. Mvelele	17
1.15. Nzudzanyo ya thodisiso	18
1.16. Mvalatswinga	19
Ndima ya vhuvhili	20
2. Tsenguluso ya mañwalwa	20

2.1. Mvelele	20
2.2. Nḡila dza u losha kha mvelelo ya Tshivenda.....	25
2.2.1. U lumelisa muthu / u vusa muthu	28
2.2.2. U tenda u kundiwa	28
2.2.3. U tenda u ḡanganedza munna	29
2.2.4. U hambela tshithu	29
2.2.5. U vhiga mafhungo	30
2.2.6. U suma lufu	31
2.2.7. U amba vhuḡambo / Munyanya / Tshimima	32
2.2.8. U hambela tshithu musanda / U luvha tshithu	32
2.2.9. U amba ḡwana o bebwaho	33
2.2.10. U amba ḡwana wa musidzana o sema vhakegulu	34
2.2.11. U ḡhonifha muthu nga zwiito zwawe	34
2.2.12. U loshiswa muri	35
2.2.13. U losha mufu	35
2.2.14. U wa mashuvho / u wa nga lukuli	36
2.2.15. U losha ha tshibode / khamba	36
2.2.16. U losha ha khomba	36
2.2.17. U losha ha vha malombo	37
2.2.18. U losha ha vhali	38
2.2.19. U losha ha zwibwamathukhwi	38
2.2.20. U losha ha mudzadze	39
2.2.21. U losha mulilo	39

2.2.22.	U losha ndilo ya zwilwa	39
2.2.23.	U losha Mudzimu	40
2.2.24.	U losha ha mapholisa / Maisiisi	40
2.2.25.	U losha ha vha malende na tshikona	41
2.2.26.	U losha ha tshitoni, pfe, dongololo na muri	42
2.2.27.	U losha zwifhoni	42
2.2.28.	U fhingula	43
2.2.29.	U losha muṅangoni / Tshiukhuvhani / U khotha	43
2.2.30.	U farelwa lufhanga	44
2.2.31.	U khotha	44
2.2.32.	U ramba vhusha	45
2.2.33.	Ṇwana o naka/ u mela mano	45
2.2.34.	U ḡihwala / u gonya miri	45
2.2.35.	U losha ha maine / ṅanga	46
2.2.36.	U losha ha vhaeni vho ḡaho muḡini	46
2.2.37.	U losha ndi u rabela	47
2.2.38.	U vhulunga masalela / mufu	50
2.2.39.	U losha nga mifhululu	51
2.2.40.	U luvha kana u suma	52
2.2.41.	U fhisa ha vhakololo	53
2.2.42.	U imbelwa ha vhasidzana	53
2.2.43.	Musidzana a tshi vhingwa	54
	Ndimba ya vhuraru	56
3.	Ngona ya ṭhoḡisiso	56
3.1.	Ngona ya khwalithethivi	56
3.1.1.	Ngona ya phuraimari	57

3.1.1.1. Mbudzisavhathu	57
3.1.1.2. Mbudzisavhathu ya muthu nga muthu	62
3.1.1.3. Mbudzisavhathu ya tshigwada	63
3.1.1.4. Mbudzisavhathu ya luṭingo	63
3.1.1.5. Mbudzisavhathu ya zwigwada zwo livhaho	64
3.2. Mbudziso	65
3.3. Ngona ya sekondari	67
3.4. Tsenguluso ya ngona ya sekondari	67
3.4.1. U fhenda bugu	68
Ndimu ya vhuṇa	69
4. Mvulatswinga	69
4.1. U lumelisa muthu / u vusa muthu	70
4.2. U tenda u kundwa / kundiwa	71
4.3. U tenda u ṭanganedza munna	71
4.4. U humbela tshithu	72
4.5. U vhiga mafhungo	73
4.6. U suma lufu	75
4.7. U amba vhuṭambo / munyanya	75
4.8. U luvha tshithu	76
4.9. U amba ṅwana o bebwaho	76
4.10. U amba ṅwana wa musidzana o semaho vhakegulu	77
4.11. U ṭhonifha muthu nga zwiito zwawe	78
4.12. U lohiswa muri	78

4.13.U losha mufu	79
4.14.U wa mashuvho	79
4.15.U losha ha tshibode/ Khamba	80
4.16.U losha khomba	80
4.17.U losha ha vha malombo	81
4.18.U losha ha vhali	81
4.19.U losha ha zwibwamathukhwi	82
4.20.U losha ha mudzadze	83
4.21.U losha mulilo	83
4.22.U losha ndilo ya zwiḽiwa	84
4.23.U losha Mudzimu	84
4.24.U losha ha mapholisa/ Maisii	85
4.25.U losha ha vha malende na tshikona	85
4.26.U losha ha tshiṭoni, pfeṅe, ḁongololo na muri	86
4.27.U losha zwifhoni	87
4.28.U fhingula	87
4.29.U losha muṅangoni / tshiukhuvhani	88
4.30.U farelwa lufhanga	88
4.31.U khotha / u losha	89
4.32.U ramba vhuswa	89
4.33.Ṇwana o naka/ u mela maṅo	90
4.34.U ḁihwala / u gonya miri	90
4.35.U losha ha maine / ṅanga	91

4.36.U losha ha vhaeni vho daho mudini	91
4.37.U losha ndi u rabela	92
4.38.U vhulunga masalela / mufu	95
4.39.U losha nga mifhululu	95
4.40.U luvha / u suma	96
4.41.U fhisa ha vhakololo	97
4.42.U imbelwa ha vhasidzana	98
4.43.Musidzana a tshi vhingwa	100
4.2. Mvalatswinga	102
Ndimu ya vhuṭanu	103
5. Mvalatswinga	103
Bugutshumiswa	104

NDIMA YA U THOMA

1. Mvulatswinga na siangane

Tshaka dza vhathu u ya nga u fhambana havho, hu nga vha nga muvhala wa lukanda, kana nga vhudzulo, vha tendelana uri muthu ho ngo tou d̩isika ene muṅe. Hu na o mu sikaho ane a vhidzwa u pfi ndi Muṅe wawe. Zwi d̩i nga na vha thendo u ya nga u fhambana hadzo, vha tenda uri muthu hu na hune a bva hone, phambano kha thendo dzenedzi i vha kha uri u ya nga lutendo lwa onoyo muthu kana lwa lushaka lwonolwo vha tenda uri muthu o sikwa nga nnyi kana muṅe wa muthu ndi nnyi. Vha lutendo lwa Tshikhiresite vha tenda uri muthu o sikwa nga Mudzimu, u bva Mudzimuni, a tshi tshila u tshilela ene, hu d̩i nga musi a tshi fa u fela ene Mudzimu.

Vhavenḑa na vhonevho sa luṅwe lwa tshaka dza Afrika Tshipembe vha tenda uri muthu ndi wa Mudzimu ane vha mu vhidza u ri Ṽwali. Vhaṅwe vha mu vhidza vho sedza na zwine Mudzimu onoyo a ita, vha ri u pfi Ṽwali Musikavhathu, vhaṅwe vha ri ndi Goko Musikavhathu. Zwenezwi muthu o sikwa nga onoyo ane ha tendwa uri ndi ene Musiki, hu na maitete a mvelele ya lutendo lwonolwo ane a lavhelelwa uri muthu a a tevhele u itela matshilisano na vhaṅwe vhathu khathihi na ene Musiki.

Maṅwe a maitete enea a mvelele ya Tshivend̩a e a ṅewa vhathu u itela matshilisano avhuḑi ndi a u losha. Maitete aya a u losha a nga khethekanywa nga ṅd̩ila dzo fhambanaho. A nga khethekanywa u ya ngauri muloshi na muloshiwa ndi nnyi, hu khou loshelwa mini, huloshiwa nga ndilade nahone nga zwifhinga zwifhio. Zwi dovhavho zwa vha zwa ndeme u khethekanya maloshele u ya nga ṅd̩ila ine ha loshiwa ngayo ho sedzwa mbeu ya muloshi. Naho kukhethekanyekele uku ku tshi sumba zwithu zwinzhi zwo fhambanaho, hu na zwine zwa fana kha zwoṅhe, izwo ndi zwa uri zwaṅda zwa muloshi zwi vha zwo ya fhethu huthihi kana zwo kwamana. Zwoṅhe hezwi zwi tshi khou itiwa, muloshi ha ṅanganyisi maṅo awe na muloshiwa, kana muloshi ha sedzi muloshiwa khofheni hawe. Muloshi u vha a sedza kana o kotamela fhasi. Nṅha ha zwoṅhe, mafhungo a u losha, zwi si na ndavha uri muthu ndi wa mbeu ifhio, zwi lunda vhushaka havhuḑi vhukati ha muloshi na muloshiwa.

1.1. Tshitamennde tsha thaidzo

Visagie (2010:25) u ri: Tshitamennde tsha thaidzo ndi: “The problem statement is much too general and there are several ambiguities such as what sort of productivity is being referred to? Which industries are involved? What time period of productivity is being talked about?” Izwi zwi amba u ri tshitamennde tsha thaidzo tsho tšandavhuwa nga maanda na uri ndi ngazwo tshi na phindulo nnzhi u fana na uri ndi zwifhio zwibveledzwa zwo livhiswaho khazwo? Ndi afhio mamaga o dzhenelelaho. Zwi dzhia tshikhala kana tshifhinga tshi nga fhani tsha u bveledza zwine zwa khou ambiwa nga hazwo?

Fhungo ja u losha ha vathu vha mbeu ya tshinnani na mbeu ya tshisadzini ji vhonala ji tshi khou ngalangala ano maduvha kha lushaka lwa Vhavenda. U wana vhunzhi ha vathu vha tshi fhirana ndilani hu si na u lumelisana kana u amba na muñwe, zwa vho nga a hu na o vhonaho muñwe ngeno vho vhonana. Mitani minzhi ya Vhavenda hu vhonala fhungo ja u losha ji sa tsha tou dzhielwa ntha nga u tou ralo. Vhana a vha tsha losha vhabebi nga ndila ine maitete a mvelele ya Tshivenda a laedza zwone. Vhabebivho na vhone vho tutshela maitete a u losha hafha mutani, zwi huluhulu vha mbeu ya tshifumakadzini hu vhonala vha tshi nga a vha tshe na ndavha na fhungo ja u losha sa zwine mvelele ya Tshivenda ya laedza uri vha zwi itise zwone.

1.2. Ndivho ya thodiso

Visagie (2010:3) a tshi talutshedza ndivho ya thodiso u ri, “The purpose is a descriptive study describes how things are, and to explain why things are the way they are and to predict when and in what situation an event may occur or reoccur”.

Izwi zwi amba uri ndivho ya thodiso ndi ndivho i sumbedzisaho uri ndi ngani zwithu zwo da nga hei ndila na u talutshedza uri ndi nga ni zwithu zwi nga hei ndila ine ya vha ngayo na u anganyela uri ndi lini na uri ndi nyimelede ine ya nga bvelela kana ya dovha ya bvelela.

Ndivho ya thodiso iyi ndi u sengulusa fhungo ja u losha ha vathu vha mbeu ya tshinnani na ya tshifumakadzini u ya kha mvelele ya Tshivenda.

1.3. Zwilavhelelwa

Struwig na Stead (2004:35) vha ri: “The sub- objectives (secondary problems) identify the specific issues you propose to examine. These sub-objectives are derived from the primary objective or aim. The sub-objectives are the means by which you intend to achieve the main objective of the study”. Izwi zwi amba uri zwilavhelelwa kana thaidzo dza sekondari dzo thathuvhiwaho nga vhalingi vho topolaho mafhungo eneo. Hezwi zwilavhelelwa zwo bvisiwa kha zwilavhelelwa zwa phuramairi. Izwi zwi amba u swikelela kha zwilavhelelwa zwi hulwane zwa u guda. Muṭodisisi u ḑo sumbedza kubveledzelwe kwa u losha ha vhanna na vhafumakadzi nga mvelele ya Tshivenda.

“Zwilavhelelwa zwa ṭhodṭisiso ino ndi”

- U ṭhodṭisisa kuloshele kwa vhalanda kha misanda na mahosi u ya nga mvelele ya Tshivenda.
- U ṭhodṭisisa ndeme ya u losha u ya nga mvelele ya Tshivenda.
- U themendela nḑila ya u vhuvedzedza maitete kwao a u losha kha lushaka lwa Vhavana.

1.4. Reshinaḑe

Visagie (2010:25) a tshi redza Terre Blanche na Durrheime (1999) vha ri, “The rationale of the research provides reasons why the research is being conducted”. Izwi zwi amba u ri ṭhodṭisiso ya reshinaḑe i tea u netshedza mbuno dza uri ndi ngani ṭhodṭisiso i tshi tea u itwa.

Naho hu tshi pfi mvelele a yo ngo dzika sa mutuku, zwi ambaho uri mvelele i a shanduka na zwifhinga, hu ḑi vha na zwithu kana maitete ane a tea a sala sa a songo shandukaho na tshifhinga ngauri a tika matshiliso muṭani, tshitshavhani na kha nyimele dza vhutshilo vhuno. Vhutshilo ha ano maḑuvha ho ḑitikesa kha u bveledzisa vhana kha pfunzo dza zwikoloni zwa ano maḑuvha. Vhonzhi ha zwi kwamaho mikhwa, vhuḑifari, ṭhonifho na matshiliso, sa u losha, zwo salela murahu kana zwi khou ngalangala. Musi hu tshi khou bveledziwa ḥwana kha zwa pfunzo, ndi zwa ndeme uri na

tshipiḡa tsha zwa matshilisano sa u losha tshi bveledziswevho. U losha ndi kuḡwe kwa maitele kwao ku fhaḡaho matshilisano avhuḡi vḡukati ha muloshi na muloshiwa.

Arali vhana vha bveledziswavho na kha sia ḡa u losha, ndi hone vha tshi ḡo vha vho bveledziswa lwo fhelelaho vha kona u vha vhadzulapo vha re na vḡuḡifhinduleli vḡutshiloni havho, kha lushaka na kha shango ḡoḡhe nga u angaredza.

1.5. Mbudziso dza ḡhodiḡiso

Kumar (1999:110) u ri, “Describes the questionnaire as a “written list of question, the answers to which are recorded by respondents”. Izwi zwi tshi amba uri ndi u ḡalutshedza mbudziso nga ḡḡila ya u tou vhekanya mbudziso nga u tou ḡwala, u ḡea phindulo dze dza tou rekhodiwa nga vḡafhinduli kana vḡavḡudziswa.

“Mbudziso dza ḡhodiḡiso ino ndi”

1. Vhane vha losha na vhane vha loshiwa, u ya nga mvelele ya Tshivendḡa ndi vḡafḡio?
2. U losha ndi zwa ndeme u gumafḡi u ya nga mvelele ya Tshivendḡa?
3. U losha ha mbeu ya tshinnani na ya tshisadzini ndi ha ndeme u ya nga mvelele ya Tshivendḡa na kha Afrika Tshipembe ḡa demokirasi?

1.6. Mvelelokhumbulelwa

Visagie (2010:124) u ri, “The hypothesis testing is to determine the occurrence of your hypothesis according to the sample of data that you have collected”.

Izwi zwi amba uri u theḡitiwa ha mvelelokhumbulelwa zwi itwa nga kubveledzele kwa mvelelokhumbulelwa dze dza ita u ya nga ha ḡhumbulo ya mafhungo dze vha kuvhanganya.

U losha ha mbeu ya tshinnani na ya tshisadzini ndi ha ndeme kha mvelele ya Tshivendḡa na kha Afrika Tshipembe.

1.7. Ndeme ya tshodiso

Nga u tou pfufhifhadza tshodiso iyi i do shela mulenzhe kha u engedza ndivho ya vhathu nga ha mafhungo a kwamaho u losha. U losha ha Vhavenda u ya nga mvelele ya Tshivenda, tshodiso iyi ndi ya ndeme ngauri i do vhuedza Vhavenda vhothe:

- Vhathu vha mbeu ya tshisadzini vha do divha ndila dza kuloshele, vha loshiwaho na mbuelo dza ulosha.
- Vhathu vha mbeu ya tshinnani vha do divha ndila dza kuloshele, vha loshiwaho na mbuelo dza u losha.
- Vharangaphanda vha sialala vha do divha vhuimo ha mvelele ya Tshivenda kha Ndayotewa ya Afrika Tshipimbe.
- Vhorapolitiki vha do divha ndila ya u swikelela mbiluni dza vharangaphanda vha sialala musi vha tshi ya mivhunduni ya mahosi kha fhungo la u bveledzisa shango kana lushaka.
- Mhasho wa zwa pfunzo u do divha ndeme ya u dzhenisa tshipida tsha u losha kha thero dzine dza gugwa zwikoloni zwa musala uno sa kha thero ya ngudamatshilele (life orientation).
- Mhasho wa zwa sialala (traditional affairs) u do divhavho mvelele ya Vhavenda ya u losha.

1.8. Milayo i tevhelwaho

Iyi ndi milayo ine ya vha sumbandila kha zwine tshodiso ya do tshimbilisa zwone, zwiuhuluhulu arali hu tshi do vha na u kwamana kana u kwamiwa ha vhathu. Cooper na Schindler (2006:116) vha tshi tshutshedza milayo i tevhelwaho vha ri: “All professionals are guided by a code of ethics and therefore all parties in research should exhibit ethical behaviour. Ethics as a “norms” or standards of behaviour that guide moral choices about our behaviour”.

Izwi zwi amba uri vhoradzipfunzo vhothe vho tsivhudziwa nga ha milayo i tevhelwaho na uri ndi ngazwo madzangano othe a tshodiso a tshi tea u dibvisa kha ndowelo mmbi

ya kutshilele kha mulayo. Milayo i tevhelwaho sa zwithu zwa ndeme kha kutshilele ku tsivhudzaho mikhwa ye nda ḍinangela nga ha kutshilele.

Kha ṭhoḁisiso iyi hu ḁo vha na u kwamiwa ha vhathu vhane ha ḁo wanala khavho mafhungo a fhindulaho mbudziso dza ṭhoḁisiso iyi. Nga iñwe nḁila, hu ḁo kwamiwa vhathu u itela u wana mafhungo a kwamaho kuloshele, vha loshiwaho, ndeme ya u losha na zwiñwevho. Nga nḁhani ha zwenezwo, ndi zwa ndeme uri muḁoḁisisi a sumbedze milayo ine a ḁo i tevhela kana u i ṭhonifha kha vhukwamani hawe na vhathu. Muḁoḁisisi ha nga n̄wali kana u bvisela khagala madzina a vhathu vho dzhenelelaho kha u fhindula mbudziso kana mbudzisavhathu. Vhathu vhane vha fha muḁoḁisisi mafhungo a vha nga dzheni khakhathini kana khomboni nga zwe vha n̄etshedza. Mafhungo e vha n̄etshedza a ḁo dzula a tshi tshiphiri tsha muḁoḁisisi na muvhudziswa.

1.9. Ngoni dza ṭhoḁisiso

Ngoni ndi nḁila dzine muḁoḁisisi a ḁo dzi shumisa u swikelela mafhungo a ṭhoḁisiso yawe zwi tshi bva kha uri ndi ṭhoḁisiso ya lushakade. Ṭhoḁisiso iyi yo livhiswa kha u sengulusa maitete a u losha u ya nga mvelele ya Tshivenda. Muḁoḁisisi u ḁo wana mafhungo kha vhathu vha katelaho vhanna, vhafumakadzi, mahosi, n̄anga, khadzi dza musanda na vhomakhadzi, uri a kone u swikelela ndivho yawe. U ḁo kuvhanganyavho mafhungo u bva kha zwo n̄walwaho nga vhañwe vhaḁoḁisisi kha zwi kwamaho ndivho ya ṭhoḁisiso yawe. Ṭhoḁisiso ya lushaka ulu ndi ya khwalithethivi. Nga nḁhani ha zwenezwo muḁoḁisisi u ḁo shumisa ngoni ya phuraimari na ngoni ya sekondari u kuvhanganya mafhungo awe.

1.9.1. Ngoni ya phuraimari

Cooper na Schindler (2006:196) vha tshi t̄alutshedza ngoni ya phuraimari vha ri: qualitative research is designed to tell the researcher how (process) and why (meaning) things happen as they do. Izwi zwi amba uri ngoni ya phuraimari yo itelwa u vhudza muḁoḁisisi maitete na zwine zwithu zwo iteaho vha shuma.

Ngona ya phuraimari i katela mbudziso na mbudzisavhathu. Afha ndi hune muṭoḍisisi a ḍo ṭoḍisisa maloshele kwao kha mvelele ya Tshivenda. Muṭoḍisisi u ḍo tea u wana mafhungo kha vhathu vha katelaho vhanna, vhafumakadzi, mahosi, mingome, nanga, khadzi dza musanda na vhomakhadzi. U ḍo vhudzisa vhathu vha ngaho vhakalaha, vshakegulu, vhanna na vhafumakadzi vhane vha vha na nḍivho na tshenzhemo nga ha u losha ha vhanna na vhafumakadzi u ya nga mvelele ya Tshivenda.

Muṭoḍisisi u ḍo shumisa ngona ya mbudzisavhathu (interview) u itela uri mufhindulano u kone u bvisela khagala vhupfiwa ha vhathu vho fhambanaho. Kumar (1999:109) a tshi ṭalutshedza mbudzisavhathu uri, “The interview is the primary data collection technics for gathering inequalitative methodologies. It states that any person to person interaction between two or more individuals with a specific purpose in mind can be called an interview”.

Izwi zwi amba u ri mbudzisavhathu ndi nḍila ya phuraimari ya u kuvhanganya ngona u ya nga zwileludzi zwa maimo a fhasi. U amba u ri nyambedzano iṅwe na iṅwe vhukati ha vhathu vhavhili kana vhanzhi hune ha vha hu na ndivho yo itwaho mihumbuloni, i vhidzwaho u pfi mbudzisavhathu.

Cohen na vhaṅwe (2007:349) vhone vha tshi ṭalutshedza mbudzisavhathu vha ri, “The interview is a flexible tool for data collection, enabling multi-sensory channels to be used, verbal, non-verbal spoken and heard”.

Izwi zwi amba u ri mbudzisavhathu ndi khuvhanganyamafhungo ya tshibveledzi tsho shumiswaho u tendela zwoṭhe kha u kuvhanganya tshine mafhungo, tsha tendela nḍila dzo fhambanaho dza zwipfi tshine tsha shumiswa kha zwo nwalwaho kana zwi songo nwalwaho, zwo ambiwaho kana zwo pfiwaho.

Mason (2002:2) a tshi ṭalutshedza mbudzisavhathu u ri, “Is the interactional exchange of dialogue? Interviews may involve one to one interactions large groups interviews or focus group may take place face to face or over telephone “.

Izwi zwi amba u ri mbudzisavhathu ndi nyambedzano vhukati ha muthu na muthu, u ya nga zwigwada zwine zwa wana mafhungo nga u vhudzisa vho sedzana zwifhatuwo kana nga u tou shumisa luṅingo.

Muṭodisisi u ḑo dovha a shumisa mbudziso (questionnaires) u kuvhanganya mafhungo u bva kha vhathu vhane a ḑo vha o vha topola u ita ṭhodisiso khavho.

1.9.2. Ngona ya sekondari

Ngona ya sekondari ndi ṅdila ya u ṭodisisa mafhungo hune muṭodisisi a shumisa maṅwalwa o ṅwalwaho nga vhaṅwe vhaṅwali kha u kuvhanganya mafhungo a ṭhodisiso yawe. Ndi uri musi hu tshi khou shumiswa ngona ya sekondari, hu vha hu tshi khou kuvhanganywa mafhungo a tshi bva kha bugu, mabambiri o vhalwaho khoniferentsini dzo fhambanaho, magazine, dzhenaḷa na maṅwe maṅwalwa o fhambanaho. U kuvhanganya mafhungo nga ngona iyi zwo leluwa vhunga mafhungo a tshi tou ṭodisiswa kha maṅwe maṅwalwa o no ganḑiswaho kale.

1.10. Ṭhumbulo

Visagie (2010:47) u ri: sampling is the selection of some elements in a population from whom we may draw conclusions about the entire population. Izwi zwi amba uri afha ndi hune muṭodisisi a tea u ṅea mbuno dza uri ndi ngani o nanga u dzhia mahosi, vhomakhadzi, vhanna na vhafumakadzi, vhakalaha na vhakegulu. Izwi zwi ḑo vha zwi tshi khou itiswa ngauri ndi vhone vhane vha vha na ṅdivho na tshenzhemo nga ha u losha ha vhanna na vhafumakadzi u ya nga mvelele ya Tshivenda. Muṭumbulo u ḑo tshimbila nga ṅdila i tevhelaho: khadzi dza musanda ṭhanu (5), vhomakhadzi vhararu (3), mahosi mararu (3), vhafumakadzi vhaṅa (4) na vhanna vhaṅa (4).

1.11. Ṭhalutshedzo dza maipfi kana mafurase o shumiswaho ane a nga kanganyisa zwine a amba zwone

1.11.1. U phasa

Tshikota (2012:51) a tshi ṭalutshedza u phasa uri, is to worship by water, to pray ancestors. Izwi zwi amba uri ndi u rabela nga maḑi, u rabela vhafhasi. U phasa ndi ṅdila

ine wa amba na vhafhasi (midzimu), musi wo fara maḁi nga khavho kana ndilwana wa ya wa dzula guḁani. U khuba maḁi nga mulomo u tshi a phasela fhasi u tshi khou ambelela u tshi vhidza vhomakhulukuku nga madzina. Izwi zwi itea musi muḁani zwithu zwi si khou tshimbila zwavhuḁi.

1.11.2. Zwiḁalazwanḁa

Ndi ḁwana o no fhiraho kha u vha lutshetshe. Musi a zwiḁalazwanḁa ha tsha puteliwa kana u takulwa nga malabi, u a kona u mu takula o ralo ha tsha suvha zwanḁani kana awa.

Vho Masindi (2016) vhone vha tshi ḁalutshedza zwiḁalazwanḁa vha ri, “Zwiḁalazwanḁa” ndi ḁwana o no pfukaho kha tshipiḁa tsha u vha lushie”.

Izwi zwi amba uri ndi ḁwana ane u vho takulea nga zwanḁa zwine zwa sala a sa tsha suvhela fhasi.

1.11.3. U fara mulilo

Vho Denga (2016) vha ri: “Ndi musi mufumakadzi o pfukiwa, zwi sa athu u vhonala uri ndi muthu wa thovhele”. Izwi zwi amba uri u na thumbu. Ndi u fhirwafhirwa nga maḁuvha a u vhona ḁwedzi”. Izwi zwi amba uri tshiḁwe tsho wela tshiḁweni, ndi muimana kana wo ḁihwala.

1.11.4. U tsa mirini

Vho Masindi (2016) vha ri: “Ndi musi mufumakadzi o vhoḁholowa a na lutshetshe”. Izwi zwi amba uri mufumakadzi o beba ḁwana ndi mudzadze. Ndi u vhoḁholowa ha mufumakadzi musi a tshi vha na ḁwana wa lushie”. Izwi zwi amba uri mufumakadzi o beba ḁwana muḁuku.

1.11.5. U sema vhakegulu

Vho Luvhengo (2016) vha ri: “Ndi musi musidzana a tshi khou thoma u vhona maḁuvha kana u ḁamba lwa u tou thoma”. Izwi zwi amba uri ndi khomba, ha tsha ḁamba na zwipofu. Ndi tshipiḁa tsha u bva kha u vha ḁwana, a vho wela kha u vha mufumakadzi. Izwi zwi amba u wela fhasi, u vha khomba kana u vhona maḁuvha.

1.11.6. Mudzadze

Vho Muofhe (2016) Vha ri: “Ndi mufumakadzi o dzedzefhalaho, u na űwana muṭuku kana a na lushie”. Ndi muthu wa mufumakadzi o shudufhadziwaho nga űwana muṭuku. Izwi zwi amba uri mufumakadzi u na űwana wa lutshetshe, o beba űwana muṭuku.

1.11.7. Khomba

Vho Denga (2016) vha ri: “Ndi musidzana o no lugelaho u ya vhuhadzi ngauri o no tshina ngoma dzoṭhe dza vhafumakadzi”. Ndi musidzana o no fhiraho tshipiḽa tsha u vha űwana, o no semaho vhakegulu. Izwi zwi amba u vha musidzana a no vhona űwedzi űwedzi muṱwe na muṱwe.

1.11.8. Phalaphathwa

Vho Luvhengo (2016) vha ri: “Ndi musidzana ane a khou thoma u tukusha kana u tunga maḽamu, ndi tshipofu. Ha athu u sema vhakegulu”. Zwi amba uri ha athu u vha khomba kana ha athu u wela fhasi. Ndi musidzana a sa athu u bva maḽamu. Izwi zwi amba musidzana a sa a thu u wela fhasi, ha a thu vha khomba.

1.11.9. Malombo

Vho Davhana (2016) vha ri: “Ndi mutshino une wa tshiniwa nga vhathu vhane vha vha vho hwelwa nga mimuya ya vhomakhulukuku wavho vho lovhaho kale”. Zwi dovha zwa vhidzwa u pfi ndi ngoma dza Malombo. Dzi tshiniwa lwa maḽuvha, vhege na u ya kha űwedzi dza konou fhalala. vha tshi ṭalutshedza Malombo vha ri, ndi musi muthu o lovhaho a tshi wana vhudzulo kha muthu a tshilaho. Izwi zwi amba u shumiswa nga vha fhasi, kana ndi u tou hwelwa muyani.

1.11.10. Muselwa

Vho Muofhe (2016) vha ri: “Ndi musidzana wa khomba o maliwaho muḽini, ane u vhonala nga tshigude kana tshivhunḽu tsho phuliwaho kha ṭhoho yawe”. Tshivhunḽu zwi amba uri, tshi - + - nḽu = Tshivhununduni. Sa Muselwa e muḽini u tea u dzhena nḽuni u itela u beba vhana. Ndi maṭambaṅayo maṅala a mukhuvhukhuvhu. Izwi zwi

amba u vha mufumakadzi o lugelwaho nga u vha na vhana, ngauri nwana ndi wa ndeme mutani wa Vhavanḁa.

1.11.11. Vhushani

Vho Masindi (2016) vha ri: “Ndi ngomani dza vhafumakadzi, hu iwa nga vhasidzana vha dzithungamamu, a hu yi zwipofu”. Henefha ndi hone hune ha pfi dzikhomba dzi khou imbelwa. Vhushani ndi hone hu ne ha rangela tshikanda, ludodo na domba. Ndi hune vhasiwana vha gudiswa hone maitete a Tshivenḁa u bva kha u vha musidzana u ya kha u vha mufumakadzi. Izwi zwi amba u gudisa u vha mufumakadzi wa vhukuma.

1.11.12. Thondoni

Nethengwe (2005:156) u ri: “Ndi hune vhasidzana vha thungamamu vha imbelwa hone. Thondoni zwi amba musanda”. Vhone vha tshi amba thondo vha ri, “Initiation school for matured girls” when young girls become matured the royal girls attend “thondo” while the commoners attend “vhusha”. In this initiation school, girls are taught proper female language etiquette and formulae to womanhood. Izwi zwi amba uri ndi tshikolo tsha vhasidzana vho no welaho fhasi. Musi vhakololo vho no wela fhasi vha iswa thondoni ngeno vhasiwana vha tshi ya vhushani. Kha tshikolo tshenetshi vhasidzana vha gudiswa u vha vha mbeu ya tshisadzini nga luambo na u ḁiimisela kha tshivhumbeo tsha vhufumakadzi.

1.11.13. U seisa vhathu

Vho Luvhengo (2016) vha ri: “Ndi ḁwana muḁuku o no melaho maḁo a dovha a vha o no fhira u vha kha zwiḁalazwanḁa”. ḁwana uyo u vha a tshi vho hanelela mafhungo naho zwi ambiwaho zwisa pfali. Ndi ḁwana ane a vha na maḁo mavhili a fhasi. Izwi zwi amba maḁo a kha ḁi tou vha mavhili kha mulomo woḁhe.

1.11.14. Vhomakhulu

Vho Davhana (2016) vha ri: “Ndi vhathu vhe wa ya wa mala ḁwana wavho”. A nga vha muḁhannga he a mala hone ndi ha vhomakhulu. Ndi he ha bebiwa hone mufumakadzi. Izwi zwi amba he vha malelana hone, ndi fhethu ho bvisiwaho thundu dza u mala.

1.11.15. Ṱhonifho

Vho Denga (2016) vha ri: “Ṱhonifho ndi vhuthu vhune ha vhonala nga nyito kha muthu ene muṅe”. Ṱhonifho i vhonala musu muthu onoyo a tshi amba kana a ḡsumbedza nga kutshilele kwawe na vhaṅwe vhathu. U Ṱhonifha hu a dovha hafhu ha amba u hulisa kana u gagamisa. U ya nga mvelele ya Tshivenda musu muṰhannga a tshi Ṱangana na vhathu vhahulwane u bvula muṅwadzi Ṱhohoni yawe a reshana navho. Izwi zwoṰhe zwi sumbedza Ṱhonifho.

Ndi u thetshesela na u fhindula nga ṅḡila yo teaho. Izwi zwi amba u ri musu muthu o thetshesela mafhungo nga ṅḡila yo teaho u ḡo dovha a fhindula zwavhuḡi. Musu mueni o ḡisa mulandu muḡini a tshi khou sumbedza u dinalea kana u sinyuwa, u tea u Ṱhonifhiwa nga u mu fhindula zwavhuḡi uri mbiti dzawe dzi dzike kana dzi tsele fhasi hu kone u ambiwa mafhungo zwavhuḡi.

1.11.16. Munna

Butler na Clark (2002:587) vha ri: “A man is a traditionally word that has been used to refer not only to adult males but also to human beings in general. There is a historical explanation for this, in old English the principal sense of man and wife was used to refer specifically to a male persons and female persons respectively”. Izwi zwi amba u ri ipfi munna ndi ipfi ḡa mvelele ḡine ḡa shuma u vhambedza hu si kha munna muhulwane fhedzi na kha muthu nga u tou angaredza. Hu na Ṱhalutshedzo ya ḡivhazwakale ine ya ri kha Muisimane muhulwane zwipfi zwa munna na mufumakadzi ndi zwa ndeme, zwi shuma u vhambedza muthu wa munna sa wa ndeme na muthu wa mufumakadzi a Ṱhonifheaho.

Munna ndi thikho kana Ṱhoho ya muḡi muṰani wa Muvenda muṅwe na muṅwe. Munna ndi ene o hwalaho vhuḡifhinduleli ha muḡi woṰhe, zwi nga vha zwivhuya kana zwivhi zwi vha zwo sedza ene. MuṰani wa Muvenda a hu itwi tshithu hu songo thoma ha suṅwa kha Ṱhoho ya muḡi, ane a vha munna.

Butler na Clark (2002:587) vha ri, “A man is a traditionally word that has been used to refer not only to adult males but also to human beings in general. There is a historical explanation for this, in old English the principal sense of man and wife was used to refer specifically to a male persons and female person’s respectively”.

Izwi zwi amba u ri ipfi “Munna” ndi ipfi la mvelele line la shuma u vhambedza hu si kha Munna muhulwane fhedzi na kha muthu nga u tou angaredza. Hu na thalutshedzo ya divhazwakale ine ya ri, kha Muisimane muhulwane zwipfi zwa munna na mufumakadzi ndi zwa ndeme zwi shuma u vhambedza muthu wa munna sa wa ndeme na muthu wa mufumakadzi a thonifheaho.

1.11.17. Musadzi

Vho Masindi (2016) vha ri: “Musadzi ndi ene muḏi muḏani wa Muvenda’. Hezwi zwi amba uri muḏani wa Muvenda ha shaeya musadzi a hu na muḏi. “Ndi ene tshidzivhulalo”. Izwi zwi amba uri u a kona u tenda tshiḥwe na tshiḥwe, ha pfi kha ri tuwe ndi u sala murahu, ha pfi a ri tsha ya u a dzula. U dovha hafhu a vha mubebi wa vhana, muḥogomeli wa vhomazwale, munna wawe na mashaka oḥe muḏani. Ndi ene muundi wa muḏani, u kutela zwavhuḏi na zwivhi zwa muḏa wawe. Musadzi ndi mudzio mutete. Ndi ene o semiwaho u bva tsikoni. Izwi zwi amba muthu a sa dzi.

1.11.18. Maine

Vho Davhana (2016) vha ri: “Maine ndi muthu o nangiwo nga vhadzimu uri a thuse lushaka nga zwa tshimuya lwa mvelele:. U a kona u vhona zwo dzumbamaho khathihi na u thusa vhathu kha maḥungu o fhambanaho. Maine ndi muthu ane a shumisana na mahosi kana mueletshedzi, u dovha a tsivhudza mahosi uri musi shango li tshi fhisa li tea u dzivheliwa. U eletshedza mahosi uri vha thanyeke khalaḥwaha. Tshi tshi limuwa, hu tshi vha na zwili masimuni hu vhidzwa maine. Maine u a dovha a shuma na kha midzi ya vhasiwana ngauri u a kona u vha maine wa muḏi, u fara muḏi kana u vhea muḏi. Nwana a bebiwa hu vhidzwa maine a ḏa a thusa ḥwana.

1.11.19. Sialala

Masakona (2000:1) u ri: “Is the set of learned values, behaviours, conducts and beliefs that are characteristic of a particular society or population”. Izwi zwi amba uri, ndi sethe ya u guda vhuḍifari na lutendo zwine zwa vha kha lwonolwo lushaka. Sialala ndi mbonalo ine ya sumbedza uri muthu uyu ndi muthuḍe, u bva ngafhi u ya ngafhi. Sialala ndi mvelele ine ya vhonelele nga kuambarele, kutshilele, kuambele, maitele a zwithu na kuḵele. Ndi nga yenei sialala ine ya sumbedza vhuḍi ha mvelele nga u losha na mikhwa yavhuḍi. Vhuḍifari ha muthu vhu a sumbedza sialala ine a bva khayoyana na musiyana e vhuḵati ha dziḵwe tshaka.

1.11.20. U khotla

Vho Muofhe (2016) vha ri: “Ndi maitele ane a sumbedza ḵhonifho na u hulisa vhatu vhaḵulwane kana vha iḵwe mbeu”. Maitele aya a itwa nga vhaḵumakadzi na vhaḵidzana vha khomba vhaḵe vha vho ḵivha milayo ya Tshivenḵa. U ḵangana na vhatu vhaḵulwane wa sendela thungo ha ḵila vha vha gona fhasi vha rovha mutsinga vho sedza fhasi ngeno tshandḵa tsha monde tsho gogodela tshirumbi tsho khothea tsho sumba ḵha hune ḵhoho ya khoyana livha hone. Izwi zwi sumbedza u ḵhonifha vhatu vhaḵulwane, vhaḵe vha khoyana fhasi, musiyana vho no fhasi vha a konaha u takuwa vha isa phandḵa na lwendo lwavho.

1.11.21. Khadzi

Ḽethengwe (2005:30) u ri: “Ndi muthu wa tshifumakadzi ane a khurumela na khoyana musiyana i tshiyana vhuḵoyana”. Khadzi ndi ene mufarathungo, ane a fara zwitungulo zwoḵhe zwa musiyana. Musiyana musiyana vha tshiyana ita thevhula ndi ene a no suma kha vhaḵhasi uri zwithu zwi tshimbile zwavhuḍi kha lushaka lwonolo.

It refers to the one who is installed with the chief, whose status is higher than that of the other. However, the term (dzikhadzi) refers to the chief's sisters and half-sister. Also include the chief's aunt whereas in some areas after the installation of a chief, the chief's aunts are called vhaḵenda. More weight than the chief's wives. As such they are

empowered to choose the rightful wives of the chief and even the rightful heir.

Izwi zwi amba uri khadzi kana dzikhadzi ndi muthu ane a khurumela na khosi musu hu tshi vheiswa vuhosi, onoyo u na vhuimo vuhfiraho ha vathu vhothe. Naho zwo ralo khadzi i di nga khaladzi a khosi na kavhili. Zwi dovha zwa amba uri makhadzi wa khosi ngauri o khurumela nae nguvho, kha mañwe masia vha vhidzwa u pfi vhavenda. Makhadzi vha na maanda mahulu u fhirisa vhafumakadzi vha musanda khathi na u vha na maanda a u nanga mutanuni khathihi na u nanga mujaifa.

1.12. Tsenguluso ya mañwalwa

Hafha ndi hune mutodisise a vha o tea u vha a tshi khou sengulusa mañwalwa a vhañwe vhadivhi. Mañwalwa o anadzwaho malungana na thoho ya thodisise ino.

Sengani (2008:34) a tshi talutshedza tsenguluso ya mañwalwa u ri,

To review literature is to go through information that has been recorded on an existing problem. In other words, it is a relook of background information on the research question. It is an attempt by the research to familiarise herself or himself with various approaches over a period on what the research is investigating or exploring.

Hezwi zwi amba uri ndi u ya kha mañwalwa othe e a rekhodiwa kha thaidzo dzine dza vha hone. Nga mañwe maipfi, ndi u dovha u sedza hafhu divhazwakale ya mafhungo kha mbudziso ya thodisise. Ndi ndingedzo nga mutodisise u didivhadza nga ha tswikelelo dzo fhambanaho kha tshifhinga tshenetsho yshine mutodisise a khou ita thodisise dzawe.

1.13. U losha

Tshikota (2012:29) u ri: “U lumelisa wo dzula fhasi nahone wo phatekanya na zwanda”. U ya nga mvelele ya Tshivenda ipfi u losha ndi ipfi lo angalalaho vhukuma hune la katela maitete a u tanganya zwanda, u gwadama, u lumelisa, u thonifha, u vhiga

mafhungo kana milandu, u tenda mulandu, u țanganedza munna, u dıđivhadza, u dıamba na zwiñwevho zwi țutshelanaho na mvelele ya Tshivendı. Izwi zwi amba u ri u losha ndi u țanganya kana u pațekanya zwandı wo dzula. Iyi ndi ndıla ine mvelele ya Tshivendı ya vha i tshi khou sumbedza u țhonifha kana u dıțukufhadza. U losha ndi mvulatswinga ya tshiñwe na tshiñwe tshine wa nga vha u tshi khou tea u tshi ita kha mvelele ya Tshivendı. Tshikota (2012:40) a tshi țalutshedza u losha u ri ndi, “To greet a person, to accept defeat”. Izwi zwi amba u ri u losha ndi u lumelisa kana u vusa kana u țanganedza u kundwa”. Hezwi zwi sumbedza uri nga Tshivendı musı muthu a tshi khou losha u vha a tshi khou vusela vhañwe vhathu kana u țanganedza kana u tenda u kundwa nga muñwe. Nga u losha muthu a nga humbela tshiithu, a nga humbela pfarelo, a nga dıțukufhadza, a nga sengenedza kana a vusa zwıpfı zwa muloshiwa nga ndıla dzo fhambanaho.

Butler na Clark (2002:425) vha ri: “Greet or salute is to give a word or sign of welcome when meeting someone, receive or acknowledge in a specified way”. Izwi zwi amba u ri u losha ndi tsumbo ya u lumelisa kana u vusa kana ndıla ya u amba, u țanganedza muthu ane wa khou țangana nae na u khwațhisedza khuliso ine a khou i wana i tshi bva kha iwe muloshi. Nga mvelele ya Tshivendı naho muthu o dısa mulandu muđini ufhiu na ufhiu u tea nga u thoma u losha kana a loshwa. Kholomo dzi nga vha dzo ıa mavhele, vhana vha nga vha vho khakhisana kana hu tshi khou ambiwa lufu, hu thomiwa nga u loshiwa zwi tshi bva kha vhuimo ha onoyo muthu kha vhutshilo. Musı hu na lufu muțani wa musanda hu a loshiwa i ndıla ya u țhonifha mufu.

Wessmann (1908:33) ene u țalutshedza u losha nga ndıla i tevhelaho: Salute is very comical to European eye appears the manner in which the Bavendı salute one another and in this they differ entirely from all other known native tribes in the Transvaal. The highest marks of honor as we have already seen is accorded to the natives however salute each other in most respectfully manner. Izwi zwi amba u ri u losha u ya nga kuvhonele kwa Mayuropa ndi ndıla ine Vhavendı vha vha na ndıla ine vha hulisana ngayo zwi sa fani na zwa dziñwe mvelele kha Đanasivala ıoțhe. Zwiulusa musı ri tshi hulisa mahosi, a zwi fani na u hulisa muthu muñwe na muñwe.

Musi vhathu vhavhili vho t̄angana n̄dilani vha a reshana kana u vusana nga u losha kana u loshana. Munna na mufumakadzi musu vho dzula muḁini vha a hulisana nga u loshana i n̄dila ya u t̄honifhana na u nyanyula zwipfi zwa muḁwe zwine zwi nga vha zwi tshi khou fa nga n̄thani ha u ḁowelana na thaidzo dzine vha khou t̄angana nadzo vhutshiloni. Musi munna o dzula fhasi, mufumakadzi u a ḁa a gwadama phanḁa have a mu losha o sedza fhasi, sa izwi munna a sa sedzwi maḁoni nga Tshivendḁa vha tshi ri zwi a ila nahone ndi lunyadzo. Vha zwi ḁivhaho vhe u vho nga u khou mu sengisa kana u mu vhona mulandu kana u sedzulusa mulandu maḁoni awe. Zwo ḁi tou ralovho na kha munna, musu a tshi t̄angana na vhamusanda u bvula muḁwadzi t̄hohoni yawe a thoma u kumela, “kha i ponde i sie marambo muhali, tshivhavhala tsha shango, buka ḁa mamvele kha khana, iwe ane we ifai nda fa muhali.” Izwi zwi sumbedza vhuhali ha ndau na t̄honifho yavho ngauri nga Tshivendḁa vhamusanda ndi ndau kana n̄ḁoulume, ine u sinyuwa ḁaka ḁa lovha, ḁa sala ḁo vundekanywa nga mbiti.

1.14. Mvelele

Mvelele ndi n̄dila ya kutshilele kwa lushaka lwonolwo kune kwa ita uri lushaka lwonolwo lu vhonele lwo khethea kha dziḁwe tshaka. Mvelele yashu i ri ita zwine ra vha zwone vhukati ha dziḁwe tshaka. Mvelele i vha yo ḁisendeka nga ḁivhazwakale, vhubvo, kutshilele, vhurereli na u tenda na luambo lwa lushaka lwonolwo. Muthu u tea u t̄honifha mvelele yawe ngauri mvelele yawe i mu ita zwine a vha zwone. Arali wa sa t̄honifha mvelele yau hu vha na masiandoitwa a si avhuḁi vhutshiloni hau. Izwi zwi itwa ngauri u ḁo vha wo pfuka zwine mvelele yau ya t̄oḁa zwone. Mvelele kanzhi i t̄uḁuwedza uri muthu a vhe na mikhwa na kutshilele kwavhuḁi. Nga mvelele ya Tshivendḁa hu pfi muthu ha dzuli kha tshiukhuvha, zwi a ila. Izwi zwi vha zwi tshi khou kaidza uri muthu a songo ḁiḁowedza u dzula kha tshiukhuvha ngauri ḁiḁwe ḁuvha u ḁo dzula vhathu vha tshi khou pfuka a vho vha piringedza vha wa. Ndi ngazwo mvelele i tshi lwa na maitete aya a u dzula kha tshiukhuvha. Izwi zwi dovha hafhu zwa shavhisa uri wo dzula n̄tha ha tshiukhuvha u itela uri u songo vhonele vhafumakadzi ngauri tshifhingani tsha kale vho vha vha tshi vha vha songo luvhela nga ngomu.

Tshikota (2012:174) a tshi tšalutshedza mvelele u ri, “Mvelele ndi nđila ya kutshilele kwa lushaka lwonolwo. Izwi zwi amba u ri lushaka luñwe na luñwe lu na maitete alwo na kutshilele ku sa faniho na kwa luñwe lushaka. Maiwashe (2013:8) a tshi redza Miller (1995) u tšalutshedza mvelele nga nđila i tevhelaho:

Culture comprises the ways of acting and material object created and recognized by a human group as standards an acquired by individuals through learning. These objects are integrated and are the result of the group’s characteristic adaption to and of the environment in the widest sense. This group to which the culture is common is called a people.

Izwi zwi amba u ri mvelele i angaredza kuitele, kuhumbulele na kusikelwe kwa zwithu, zwi a tšanganyiswa zwa bveledza vhuvha ha tshigwada na he tsha dibandutshedza hone. Tshigwada tshenetshi tshine tsha wanala kha mvelele yatsho tshi vhidzwa u pfi ndi lushaka lwa vhatu.

Davhana (2004:17) a tshi redza “Britannica volumes” (1993) ene u zwi vhea nga nđila i tevhelaho: The word “culture” originally had a meaning much the same as “cultivate” just as a farmer cultivate a field preparing it by ploughing and then sowing a crop, so a person was “cultivated” by education development of his or her “culture”, in this sense, culture was something added to a person. Izwi zwi amba u ri ipfi “mvelele” lo vha na tšalutshedzo i no fana na u hwivha tsimu sa mulimi a tshi ita ndugiselo dza u lima a kona u zwala. Na zwenezwo zwa amba muthu sa o lugiswaho nga pfunzo na mvelaphanđa ya mvelele ya hawe. Muhumbulo uyu u sumba mvelele sa tshithu tsho tou engedzwaho kha muthu.

1.15. Nzudzanyo ya tšhodisiso

Ndima ya u thoma: Iyi ndi mvulatswinga ya tšhodisiso ine ya katela tshitatamennde tsha thaidzo, ndivho ya tšhodisiso, zwilavhelelwa na ndeme ya tšhodisiso.

Ndima ya vhuvhili: ndima iyi i ya Tshivenda i sumbedza tsenguluso ya mañwalwa hune ra vha ro sedza uri vhañwe vhañwali vha ri mini nga ha ṭhoho ya ṭhoḏisiso iyi ine ya vha “ndeme ya u losha ha vhanna na vhafumakadzi nga mvelele ya Tshivenda.” Hafha ndi hune muḏoḏisisi a ḏosumbedza na ṭhalutshedzo dza maipfi a ndeme kha ṭhoḏisiso ine ya ḏo itwa.

Ndima ya vhuraru: ndima iyi i sumbedza ngona dza ṭhoḏisiso hune muḏoḏisisi a ḏo bvisela khagala uri ene u ḏo shumisa ngona dze a tou nanga nga ḏilade kha u ṭhoḏisisa mafhungo a ṭhoḏisiso yawe. Nga iñwe ḏila, muḏoḏisisi u ḏo sumbedza tshivhumbeo tsha ngona dzine a ḏo shumisa khathihi na kukuvhanganyele kwa mafhungo a ṭhoḏisiso yawe.

Ndima ya vhuṅa: ndima iyi i sumbedza mafhungo a ṭhoḏisiso. I sumbedza ndeme ya u losha ha vhanna na vhafumakadzi nga mvelele ya Tshivenda. ndi kha yeneyi ndima hune ha sumbedzwa kuloshele kwa vhanna na vhafumakadzi nga mvelele ya Tshivenda. Nga u angaredza, iyi ndima i hwala mawanwa a ṭhoḏisiso.

Ndima ya vhuṅanu: ndima iyi ndi mvalatswinga ya ṭhoḏisiso yoṅhe nga u angaredza.

1.16. Mvalatswinga

Thandela iyi yo ḏisendeka nga ndeme ya u losha ha vhanna na vhafumakadzi kha mvelele ya Tshivenda. Iyi thandela yo sumbedza tshitamennde tsha thaidzo, ndivho, zwilavhelelwa, ṭhalutshedzo dza maipfi a ndeme, ngona dza ṭhoḏisiso, ndeme ya ṭhoḏisiso na nzudzanyo ya ṭhoḏisiso.

NDIMA YA VHUVHILI

2. Tsenguluso ya Mañwalwa

Hafha ndi hune muṭoddisisi a vha a tshi khou sengulusa mañwalwa a vhañwe vhañwali vho mu rangaho phanda u ya nga ṭhoho ya ṭhodisiso yawe kha zwine a khou ñwala ngazwo. Sengani (2008:34) a tshi ṭalutshedza tsenguluso ya mañwalwa uri,

To review literature is to go through information that has been recorded on an existing problem. In other words, it is a relook of background information on the research question. It is an attempt by the research to familiarize herself with various approaches over a period of time on what the research is investigating or exploring.

Hezwi zwi amba uri ndi u ya kha mañwalwa oṭhe e a rekhodiwa kha thaidzo dzine dza vha hone. Nga mañwe maipfi, ndi u dovha u sedza hafhu mafhungo a ḍivhazwakale kha mbudziso ya ṭhodisiso. Ndi ndingedzo nga muṭoddisisi u ḍiḍivhadza nga ha tswikelelo dzo fhambanaho kha tshifhinga tshenetsho tshine muṭoddisisi a khou ita ṭhodisiso dzawe.

Van Warmelo (1989:138) u ṭalutshedza u losha u ri: “Greet humbly by putting palms of hands together, mostly when seated, by both sexes”. Izwi zwi amba uri ndi u losha wo ḍiṭukufhadza wo ṭanganya zwanda fhethu huthihi, kanzhi wo dzula fhasi, nahone zwi itwa nga mbeu dzoṭhe.

2.1. Mvelele

Mvelele ndi ngila ya kutshilele kwa lushaka lwonolwo kune kwa ita uri lushaka lwonolwo lu vhone lwo khethea kha dziñwe tshaka. Mvelele yashu i ri ita zwine ra vha zwone vhukati ha dziñwe tshaka. Mvelele i vha yo ḍisendeka nga ḍivhazwakale, vhubvo, kutshilele, vhurereli na u tenda na luambo lwa lushaka lwonolwo. Muthu u tea u ṭhonifha mvelele yawe ngauri mvelele yawe i mu ita zwine a vha zwone. Arali wa sa ṭhonifha

mvelele yau hu vha na masiandoitwa a si avhudi vhutshiloni hau. Izwi zwi itwa ngauri u do vha wo pfuka zwine mvelele yau ya toda zwone.

Mvelele kanzhi i tshuwedza uri muthu a vhe na mikhwa na kutshilele kwavhudi. Nga mvelele ya Tshivenda hu pfi muthu ha dzuli kha tshiukhuvha, zwi a ila. Izwi zwi vha zwi tshi khou kaidza uri muthu a songo didowedza u dzula kha tshiukhuvha ngauri linwe duvha u do dzula vhatu vha tshi khou pfuka a vho vha piringedza vha wa. Ndi ngazwo mvelele i tshi lwa na maitete aya a u dzula kha tshiukhuvha. Izwi zwi dovha hafhu zwa shavhisa uri wo dzula ntha ha tshiukhuvha u itela uri u songo vhonele vhafumakadzi ngauri tshifhinganani tsha kale vho vha vha tshi vha vha songo luvhela nga ngomu.

Tshikota (2012:174) a tshi talutshedza mvelele u ri, “Mvelele ndi ndila ya kutshilele kwa lushaka lwonolwo. Izwi zwi amba uri lushaka luñwe na luñwe lu na maitete alwo na kutshilele ku sa faniho na kwa luñwe lushaka”. Maiwashe (2013:8) a tshi redza Miller (1995) u talutshedza mvelele nga ndila i tevhelaho:

Culture comprises the ways of acting and material object creates and recognized by a human group as standards as standards an acquired by individuals through learning. These objects are integrated and are integrated and are the result of the group’s characteristic adaption to and of the environment in the widest sense. This group to which the culture is common is called a people.

Izwi zwi amba uri mvelele i angaredza kuitele, kuhumbulele na kusikelwe kwa zwithu, zwi a tanganyiswa zwa bvedza vhuvha ha tshigwada na he tsha dibandutshedza hone. Tshigwada tshenetshi tsha wanala kha mvelele yatsho tshi vhidzwa u pfi ndi lushaka lwa vhatu.

Davhana (2004:17) a tshi redza “Britannica volume 5” (1993) ene u zwi vhea nga ndila i tevhelaho: “The word “culture” originally had a meaning much the same as “cultivate” just as a farmer cultivate a field preparing it by ploughing and then sowing a crop, so a

person was “cultivated” by education development of his or her “culture”, in this sense, culture was something added to a person”.

Izwi zwi amba uri ipfi “mvelele” lo vha na thalutshedzo i no fana na u hwivha tsimu sa mulimi a tshi ita ndugiselo dza u lima a kona u zwala. Na zwenezwo zwa amba muthu sa o lugiswaho nga pfunzo na mvelaphanda ya mvelele ya hawe. Muhumbulo uyu u sumba mvelele sa tshithu tsho tou engedzwaho kha muthu.

Elbert na James (1988:87) vha ri: “Culture is the total way of life of the people of a society, including their customs, institutions beliefs and values. Culture functions as a binding force, holding people together by common attitudes, beliefs and traditions. Many aspects of culture are obvious; others are subtle and not clearly observed even by the bearers of the culture. Izwi zwi amba uri mvelele ndi ndila yo fhelelaho ine vhatu vha tshila ngayo kha lushaka, yo katela kutshilele, zwikolo, thendo khathihi na vuvha havho. Mvelele i shuma vhu nga u divhofha nga maanda, u kuvhanganya vhatu fhethu huthihi vha ita maitele, thendo na sialala zwi fanaho. Vhunzhi ha maitele a mvelele a vha o fanela, zwiwe ndi zwigwasha na uri a zwi shumisiwi zwi khagala nahone a zwi dibadekanyi na mvelele.

Elbert na James (1988:87) vha ri:

“Culture is learned behavior, transmitted through communication, largely in the form of language. Language is so intimately connected with culture that it links its users in common modes of thought and perception. It raises the level of human possibilities for above those of the animal world because it can relate present to past and future and the close-at-hand to the faraway. Language (especially when written) makes possible the retention of the learning’s of the past and their transmittal to younger generations”.

Izwi zwi amba uri, mvelele i gudisa mikhwa, u fhirisela nga kha nyambedzano, u hula u ya nga tshiimo tsha luambo. Luambo ndi lwa ndeme lwo dibadekanya na mvelele ine ya

tumekanya vhashumisi vho khetheaho vha ndeme u ya nga kuhumbulele na kudzhiele kwa zwithu. Lu takula tshiimo tsha vhuḍifhinduleli ha muthu u fhira phukha dza shango nga kule ngauri lu na vhuḍumani ha u imela zwa kale na zwi ḍaho na vhutsini ha tshanda u guma kule.

Nga maanda luambo lwo tou ḥwalwaho lu ita uri zwi leluwe u vhulunga kugudele kwa kale na u fhisela kha murafho muswa. Elbert na James (Ibid) vha tshi ḥlutshedza mvelele vha ri:

Culture accumulates new traits over a period of time and it drops many traits that are no longer useful. Sometimes however ingrained cultural habits make change difficult. Although culture is a vehicle for human survival traits diffuse from one society to another. Cultures that are too isolated to profit from diffusion fail to develop the technologies that the Western world characterizes as advanced. Fear of outsiders and extreme physical isolation are very important factors in the prevention of diffusion.

Izwi zwi amba uri mvelele yo kuvhanganya maitete a ndeme lwa tshifhinga tshilapfu, ya dovha ya laḥa maitete a ndeme ane ha tshee na mushumo. Musi ri tshi ri i khou vhulunga maitete a mvelele ri vha ri tshi khou ita tshanduko dzi konḍaho. Musi zwo ralo mvelele i nga goloi ya muthu a tshi khou tshila, i ḍo vha ya vha tshikwekwe tsha ḥdowelo na vuhone vhune a hu na na muthihi ane a nga vhuponya. Vhuvha ha mvelele vhu khou fhela u bva kha lushaka u ya kha lushaka. Mvelele ine ya vha yo balanganaho yo kundwa u bvedza zwiswa zwine zwa shumiswa kha u rangela ḷa Afrika Tshipembe. Nyofho dza vha ḥḍa na mbonalelo ya u balangana ndi ha ndeme sa maga a u thivhela ḥḍo. Elbert na James (Ibid) vha ri:

Among the functions of culture is defining the “right” family type, patterns of rearing the young and “proper” social roles for men and women. Cultures develop values traditions and heroes. Culture help to regulate human nature even interfering to some extent with such biological matters as age of maturity and how often and what the individual should eat.

Cultures define reality influencing one's perception of the world and explaining the supernatural.

Izwi zwi amba uri vhukati ha mishumo ya mvelele i t̄alusa “pfanelo” kha lushaka lwa muṭa, tshivhumbeo tsha vhaswa “vhukuma” na kha matshilisano a vhanna na vhafumakadzi. Mvelele i bveledza vhuvha, sialala na vuhali. Mvelele i thusa u dzudzanya kha zwiṅwe zwiṅwa zwi ngaho maitele a ngudavhutshilo kha murole wa nyaluwo na uri zwo ḍa hani na uri ndi nga mini nga vhuene a tshi tea u ḷa. Mvelele i t̄alutshedza t̄huthuwedzo ya vhukuma kha kudzhiele kwa uyo wa ḷifhasi na u sumbedza vhumuthu ha vhukuma. Elbert na James (1988:88) vha tshi t̄alutshedza mvelele vha ri:

Cultures have their values and norms their standards of behavior. Some societal norms are enforced equally upon all individuals, others place stronger expectations upon people in respected positions than upon the common person. Cultures allow certain alternatives sometimes in such minor matters as style of dress and sometimes in such major matters as religious and political opinion, there are always limits to such alternatives however. Where laws do not impose limits the threat of social ostracism does.

Izwi zwi amba uri mvelele i na matshilele na maitele a zwithu. Maṅwe maitele a a kombetshedza ndinganyiso kha muṅwe na muṅwe, kha maṅwe masia vhaṅwe vhatu vha vha vha t̄honifheaho zwi tshi itiswa nga vhuimo vhune vha vha naho kha vhatu vho ḍowealeho. Mvelele tshiṅwe tshifhinga i a dzhia zwithu zwo leluwaho sa kuambarele na zwithu zwi kondaho sa mafhungo a vhurereli na a polotiki, kha maitele o raloho hu vha na u fhngudza zwithu. Ngeno mulayo u sa fhngudzwi u tshi tea u shuma nga ndila ya mveledziso. Elbert na James (Ibid): “Cultures have traditionally defined separate roles for males and males giving the greater prestige to men. Marvin Harris contends that welfare with its accompanying demand for boys for future warriors has been the major cultural pattern in the subordination of women”.

Izwi zwi amba uri mvelele i na sialala line la talutshedza zwo fhambanaho vhukati ha vha mbeu ya tshinnani na vha mbeu ya tshisadzini, ine i nea tshikhala tshihulwane vhanna. Elbert na James (ibid) vha tshi redza Harris mulaedza wawe ndi wa uri vhatukana ndi vhone vhane vha dzhiwa vhe vha ndeme musi ho sedziwa uri vha do vha vhahali vha matshelo, na u vha thikho ya vhafumakadzi kha maitete a mvelele.

Donovan (1989:126) a tshi talutshedza mvelele u ri: "Culture is a part of us that it is difficult to stand back and look at it for what use are reluctant to think that it stands in need of evangelization and conversion". Izwi zwi amba uri, mvelele ndi tshipiḁa tshashu tshine tshi a konḁa lune wa nga ima wa sedza murahu uri lwo itisa hani. Ri muthihi nga lwone ndi ngazwo ri tshi tea u humbula nga ha zwine ra zwi funa ra tshumaela na u shandukisa zwi vhonehalaho.

If Christ comes to a culture in the process of evangelization, something will live and something will die. Christ comes to fulfill every culture and to prophesy against every culture. Izwi zwi amba uri arali u ḁa ha Khirisito hu u ḁa kha mvelele, hu nga vha maitete a u tshumaela, zwiḁwe zwo vha zwi tshi do tshila, zwiḁwe zwa fa. U ḁa ha Khirisito ho vha u ḁadzisa kha mvelele iḁwe na iḁwe na kha vhumporofita vhu itelaho khaedu mvelele iḁwe na iḁwe.

2.2. Nḁila dza u losha kha mvelele ya Tshivendḁa

U ya nga mvelele ya Tshivendḁa ipfi u losha ndi ipfi lo angalalaho vhukuma hune la katela maitete a u tanganya zwandḁa, u gwadama, u lumelisa, u thonifha, u vhiga mafhungo kana milandu, u tenda mulandu, u tanganedza munna, u ḁiḁivhadza, u ḁiamba, u humbela, u luvha na zwiḁwevho zwi tutshelanaho na zwenezwo kha mvelele ya Tshivendḁa.

Tshikota (2012:29) a tshi talutshedza u losha u ri, ndi u lumelisa wo dzula fhasi nahone wo phatekanya na zwandḁa.

Izwi zwi amba uri u losha ndi u tanganya kana u phatekanya zwandḁa wo dzula fhasi. Iyi ndi nḁila ine mvelele ya Tshivendḁa ya vha i tshi khou sumbedza u thonifha kana u

ḡḡukufhadza ngayo. U losha ndi mvulatswinga ya tshiḡwe na tshiḡwe tshine wa nga vha u tshi khou tea u tshi ita kha mvelele ya Tshivendḡ. Tshikota (2012:40) a tshi ḡalutshedza u losha u ri: “To greet a person, to accept defeat”. Izwi zwi amba uri u losha ndi u lumelisa kana u vusa kana u ḡanganedza u kundwa. Hezwi zwi sumbedza uri nga Tshivendḡ musi muthu a tshi khou losha u vha a tshi khou vusela vhaḡwe vhathu kana u ḡanganedza kana u tenda u kundwa nga muḡwe. Nga u losha muthu a nga humbela tshithu, a nga humbela pfarelo, a nga ḡḡukufhadza, a nga sengenedza kana a vusa zwipfi zwa muloshiwa nga ḡḡila dzo fhambamaho.

Butler na Clark (2002:425) vha ri: “Greet or salute is to give a word or sign of welcome when meeting someone, receive or acknowledge in a specified way”. Izwi zwi amba uri u losha ndi tsumbo ya u lumelisa kana u vusa kana ḡḡila ya u amba, u ḡanganedza muthu ane wa khou ḡangana nae na u khwaḡhisedza khuliso ine a khou i wana i tshi bva kha iwe sa muloshi. Nga mvelele ya Tshivendḡ naho muthu o ḡisa mulandu ufhiu na ufhiu muḡini, u tea u thoma nga u losha kana a loshwa. Kholomo dzi nga vha dzo ḡa mavhele, vhana vha nga vha vho khakhisana kana hu tshi khou ambiwa lufu, hu thomiwa nga u loshiwa zwi tshi bva kha vhuimo ha onoyo muthu kana muḡi. Musi hu na lufu muḡani wa musanda ri thoma nga u losha (u luvha) i ḡḡila ya u ḡhonifha mufu.

Wessmann (1908:33) ene u ḡalutshedza u losha nga ḡḡila i tevhelaho: “Salute is very comical to European eye appears the manner in which the Vhavendḡ salute one another and in this they differ entirely from all other known native tribes in the Transvaal. The highest marks of honor as we have already seen is accorded to the natives however salute each other in most respectfully manner”.

Izwi zwi amba uri u ya nga kuvhonele kwa Mayuropa u losha ndi ḡḡila ine Vhavendḡ vha vha na ḡḡila ine vha hulisa ngayo zwi sa fani na zwa dziḡwe mvelele kha Ḋanasivala ḡḡhe. Izwi zwi zwibvelelesa musi ri tshi hulisa mahosi, a zwi fani na u hulisa muthu muḡwe na muḡwe.

Musi vhathu vhavhili vho t̄angana n̄ilani vha a reshana kana u vusana nga u losha kana u loshana. Munna na mufumakadzi musu vho dzula muḁini vha a hulisana nga u loshana i n̄ila ya u t̄honifhana na u nyanyula zwipfi zwa muḁwe, zwi nga vha zwi tshi khou fa nga n̄hani ha u ḁowelana kana u delelana na thaidzo dzine vha khou t̄angana nadzo vhutshiloni. Musu munna o dzula fhasi, mufumakadzi u a gwadama phanḁa hawe a mu losha o sedza fhasi, sa izwi nga Tshivend̄a munna a sa sedzwi maḁoni vha tshi ri zwi a ila nahone ndi lunyadzo. Vho Denga (2016) vha tshi amba vhe u vho nga u khou mu sengisa kana u mu vhona mulandu kana u sedzulusa mulandu maḁoni awe.

Zwo ḁi tou ralovho na kha munna, musu a tshi t̄angana na vhamusanda u bvula muḁwadzi t̄hohoni yawe a thoma u kumela, “kha i ponde i sie marambo Muhali, tshivhavhala tsha shango, buka ḁa mamvele kha khana, iwe ane we ifai nda fa Muhali”. Izwi zwi sumbedza vhuhali ha muhali sa ha ndau na t̄honifho yavho ngauri nga Tshivend̄a vhamusanda ndi ndau kana n̄oulume, ine u sinyuwa ḁaka ḁa lovha, ḁa sala ḁo vundekanywa nga mbiti.

Gwinn (1968:23) a tshi t̄alutshedza u losha u ri, “Homage was essentially the acknowledgement of the bond of tenure that existed between the two. It consisted of the vassal surrendering himself to the Lord, symbolized by his kneeling and giving his joined hands to the Lord, who clasped them in his own, thus accepting the surrender”.

Izwi zwi amba uri “U losha” ndi ha ndeme nga u ombedzela maitele a zwiitei zwi bvelelaho vhukati ha vhavhili, zwi tshi itea kha wa maanḁa a tsireledza uyo ane a ri ndi muḁe wawe, tshine tsha vha tshiga tsha u gwadama na u ḁea Murena zwanḁa zwo faranaho. Uyo ane a vha t̄anganya kha ene muḁe, a tshi t̄anganedza u a ḁitukufhadza.

Mvelele ya Tshivend̄a i na n̄ila dzo fhambanaho dza u losha. U losha ndi tshiḁwe tsha zwiitei zwa ndeme zwine musu muthu muḁwe na muḁwe hu sa sedziwi mbeu yawe a tea u zwi sumbedza nga nyito fhethu ho fhambanaho. Nga u ita zwenezwo ha vha u bvukulula vhuvha ha muthu onoyo (muloshi) khathihi na muloshiwa. U losha hu ri t̄anela mvelele yashu nga n̄ila yavhuḁi, mvelele yo ḁalaho t̄honifho, u hulisa, vhuthu na u

ditukufhadza. Ri nga divhudzisa mbudziso dzo fhambanaho, hu loshiwa lini, nga vhafhio, ho itea mini khathihi na u sedza muloshi na muloshiwa.

2.2.1. U lumelisa muthu / u vusa muthu

Vho Masindi (2016) vha ri: “Nga mvelele ya Tshivenda musi ri tshi lumelisa muthu ri tea u tou losha. Izwi zwi vhone kha mbeu dzothe, mbeu ya tshinnani na kha mbeu ya tshifumakadzini. Mbeu inwe na inwe i na kuloshele kwayo. Musi u tshi losha u tea u sumbedza uri ndi mbeude. Vha tshifumakadzini vha swika vha ri: Aa! Vha tshinnani vha ri Ndaa! Muloshiwa a bvumela kana a fhindula nga ndila ine mbeu yawe ya tea u fhindulisa zwone”.

Kanzhi u lumelisa ndi musi vhathu vho tangana ndilani kana vho swika mudini. Munna na musadzi musi vho dzula mudini khathihi na vhomazwale, vhahalihho, makhotsimunene na vhokhotsimuhulu vha a loshana, i ndila ya u thonifhana. Nga mvelele ya Tshivenda vha mbeu ya tshisadzini vha lumelisa vho gwadama fhasi nahone vho sedza fhasi, a vha sedzi vhanna vhavho matoni ngauri arali vha vha sedza matoni vha nga vha khou vha sengisa mafhungo. Kha vha mbeu ya tshinnani vhone arali vho ambara muwadzi thohoni vha tea u u bvula vha konou dzhena mudini. Musi munna a tshi amba na vhahulwane khae sa mahosi, u tea u tumba fhasi a kumela o fara muwadzi nga tshanda ha vha hone u losha. Van Warmelo

2.2.2. U tenda u kundiwa

Vho Luvhengo (2016) vha tshi talutshedza u tenda u kundiwa vha ri: Nga mvelele ya Tshivenda musi muthu o kundiwa u a losha. Musi vhathu vhavhili vha tshi khou lwa kana vha tshi khou fhambana nga maipfi, a fhenyiwaho u tea u losha. Izwi zwi thusa uri ane a khou kunda a si bevele phanda na u mu rwa. Musi nwana o khakha mubebi kana muthu muhwane u tea u mu kaidza nga u tou mukela thamu a dzhoredza milenzhe, nga murahu u a vhudziwa zwa uri kha loshe i ndila ya u sumbedza uri o khakha, o no losha a kona u litshiwa.

Tshifhinganani tsha musangwe musi vhaṭhannga vha tshi khou tamba, hu hone maboho a tshi khou bovholana nga mavili, hu a swikelela hune muṅwe a pfa uri a zwi tsha kondelelea, u tea u tenda mulandu wa uri o kundiwa. Zwenezwo u tea u tumba fhasi a losha kana a imisa tshanḁa, hu u sumbedza uri ndi khou losha ngauri ndo kundiwa. Ndi fhaḁa hune malugwane a imisela tshanḁa nṭha tsha o kundaho. A thoma u ya ngei na ngei u sumbedza uri ndi ene ngweṅa ya ḁuvha ḁeneḁo.

2.2.3. U tenda u ṭanganedza munna

Vho Denga (2016) vha tshi sumbedza u ṭanganedza munna vha ri: Nga mvelele ya Tshivenḁa musi musidzana o no lugela u vha na vhuhadzi hawe o vha a sa ḁiṭoḁeli munna. Ho vha hu tshi tou ḁa vhatu vha mu ambisa kha vhabebi vhawe, arali vhabebi vha goḁana vha pḁana, hu vhidziwa iwe muṅe wa mafhungo wa ḁa wa dzula fhasi wa losha. Vha u ṭalutshedza zwa uri ho ḁa vhatu vha ha ngei ha Tshinyokoṭilo vha ri vha khou funa. Zwino riṅe sa vhabebi vhau ro tenda ngauri ro wana uri ndi vhatu vhavhuḁi. Ngauri nga mvelele ya Tshivenḁa vhabebi vha vha vho thoma vha ṭoḁisisa uri vhatu vhane vha khou ṭoḁa u mala ṅwana wavho ndi vhatuḁe. Vho vha vha tshi itela uri ṅwana wavho a siye muḁini wa vhatu vha no buba vha songo ṭohola (u lowa) a vho ḁo lala o dzula a sa zwi ḁivhi zwa u dodonga vhatu. U sumbedza uri u khou ṭanganedza mafhungo a bvaho kha vhabebi vhawe u tea u losha. U losha honoho ndi u sumbedza u ṭanganedza zwoṭhe zwo ambiwaho.

Vhakhwasha vha ḁo ḁivhadziwa nga vhoṅendila uri na musidzina o ṭanganedza zwoṭhe. Vha ḁo goḁana na vhoṅendila ha bvisiwa mamalo (lumalo). Musidzana a selwa a ya vhuhadzi na vhaselwa vha u mu vhingisa zwa naka.

2.2.4. U hambela tshithu

Vho Davhana (2016) vha tshi ṭalutshedza u hambela tshithu vha ri:” Nga mvelele ya Tshivenḁa musi muthu a tshi hambela tshithu kha onoyo ane a khou mu hambela, u tea u thoma nga u losha”. Izwi ri zwi wana kha mbeu dzoṭhe, vha tshinnani na vha tshisadzini, kha vhaṭuku na vhahulwane.

Musi n̄wana wa musidzana a tshi hambela tshithu kha vhabebi vhawe u tea u dzula fhasi o tou gwadama phanda ha vhabebi a losha a kona u hambela tshine a khou t̄oda tshone. U losha honoho hu mu nea mvumbo mbuya ya mikhwa, matshiliso na u t̄honifha. Zwo ralo na kha n̄wana wa mutukana u tea u ya phanda ha vhabebi vhawe a dzula phanda havho zwanda zwo t̄angana zwo ya matungo ha zwirumbi ha vha hone u losha, a kona u amba na vhabebi vhawe.

Musi mufumakadzi o maliwa muḁini u tea u hambela tshithu tshiḁwe na tshiḁwe tshine a khou tshi t̄oda vhutshiloni hawe. Musi mufumakadzi a si tshee na zwiḁiwa u tea u ya ha vhahulwane vha muḁini (vhomazwale), a losha a ri ndi khou amba nḁala. Musi a tshi amba nḁala u tea u amba hu tshee na vhukhopfu ha maḁuvha maḁa, uri musi mukegulu vha tshi ya u swikisa kha mukalaha vathu vha vhe vha tshi khou ḁi ḁa, u ita zwenezwo ndi nḁila ya u hambela nga u losha. Phindulo i vhuya na mavhele a bvaho tshisikuni kana ḁuluni.

Musi mufumakadzi a tshi khou tea u fara lwendo, u tea u thoma nga u hambela, u hambela honoho, u tea u vhu ita nga u losha uri ndo vha ndi tshi khou hambela u ya ha uri u ita zwikene na zwikeneḁene.

2.2.5. U vhiga mafhungo

Vho Netshamuḁavha (2016) vha tshi t̄alutshedza u vhiga mafhungo vha ri: U vhiga ndi musu u tshi khou ya u amba mafhungo a uri n̄wana wavho o khakhisa n̄wana washu. Musi mafhungo a sa athu u ambiwa hu thomiwa nga u losha kana u loshana. Musi vha tshi fhindula u sumbedza uri vho zwi pfa na vhone vha thoma nga u losha. Hu tou rumiwa muthu a ya u vhiga mafhungo. Vha muḁi wonoyo vha ḁo sumbedzisa uri ri ḁo thoma ra vhoḁha n̄wana washu uri u a mu ḁivha naa. Mafhungo ane a khou ambiwa. Arali e hone u a vhidziwa a ḁa a vhudzisiwa zwenezwo vathu vha tshee vho dzula. A nga tenda kana a hanedza u a vhoḁhiwa (u vhudziseswa) arali a swika hune a ri ndo ya luthihi vha mbo ḁi ri zwo luga ndi musadzi waḁu, Tshivenda tshi ri ya longa khwanda yo nwa. Izwi zwi tshi amba uri arali wo vhuya wa eḁela nae luthihi n̄wana ndi wau. Arali a ḁi vha a tshi khou t̄ata, u a tendelwa uri a tou lifha vhuḁondo, musadzi a sa mu male.

U vhiga mafhungo musi kholomo dzo la mavhele, hu a rumelwa muthu a ya mudini wonoyo kana vha tou ya. Nga inwe ndila u vha a tshi khou isa mulandu wa uri ndo tshinyalelwa masimuni nga kholomo dzavho. U tshi swika u vha u tshi khou semana nga maandla. Ndaa! kana Aa! Aa! ya hone i vha u semana,” vha vhona vho pfuma zwino vha rumela kholomo dzavho tsimuni yanga, vha a kola vhukuma” ri ne zwiwani ri do dzula ngafhi?

Vhane vha mu di vha do lingedza u phuphuthela nga ndila dzothe uri vha ambe uri hu dzuliwe fhasi hu dzudzanyiwe mafhungo zwavhudi. Nga murahu ha u dzudzanya mafhungo vho diselwaho mafhungo arali vha vhatu vha no tshila na vhatu vha do rumela muthu a da a pfumelwa, vho di mu putisa zwiukutu zwa u renga mbeu.

Musi vhadzulapo vho khakhelana vha isa mafhungo avho musanda uri vha vhe vhone vhane vha lamukanya. Musi vhadzulapo vho tswelana mbudzi muwe mudzulatsini, vha a mu hwelela musanda. Nangoho u do rumelwa vhadinda vha ya vha mu vhudza zwa uri u khou vhulawa thavhani nga Lavhutanu (u vhidziwa musanda).

Musi duvha la tsengo lo swika vha do tangana henengei musanda. Ndi khorotshitumbe ine ya do mu vhudza mafhungo othe. Mu ne wa mafhungo u do tou dadzisa muso o newa tshifhinga. Vha do hatula ngauri u tea u lifha inwe tshede i sala khoroni inwe ya neiwa mu ne wa mulandu. U do newa na duvha la u guma u lifha mulandu uyo. U a tenda mulandu nga u losha, khoru ya konaha u balangana.

2.2.6. U suma lufu

Van Warmelo (1989:343) u talutshedza u suma muso a tshi ri: “Inform a superior of an event, as when merely telling the chief about a matter”.

Izwi zwi amba uri ndi u divhadza muhwane zwithu, sa muso u tshi divhadza kana u tshi vhudza vhamusanda mafhungo. Vho Dima (2016) vha tshi amba u suma lufu vha ri: Arali lufu lwo bevelela mudini hu suwa kha vane vha thoho. A nga vha e muthu wa mbeu ya tshinnani kana wa mbeu ya tshifumakadzini, arali a vha sia u tea u suwa kha vha hawe. Kanzhi u suma zwi ambiwa nga luambo lwa musanda hu tshi khou ambiwa u

vhiga mafhungo. Mufu u ḁo vha a tshi khou tea u yo vheiwa tshiendeulu kana tshiṭakani tsha hawe ho lalaho vha hawe. Mukololo o ṭuwa hu a loshiwa (u luvha) u swikela a tshi fukedziwa vha tshi khou losha. Musi vha tshi khou mu vhea a hu imbiwi, u imba ha hone ndi u losha na u kumela.

Kha musiwana ndi hone hune vha tou amba uri ro ḁa u amba uri ṅwana wavho ha tsheeho, o ri sia. Arali e wa mbeu ya tshisadzini vha ḁo fhindula uri ḁivhiḁa ḁa musadzi ḁi vhuhadzi hawe. Hezwi zwi tshi khou itiswa ngauri o maliwa kana o bviselwa thundu dza lumalo.

2.2.7. U amba vhuṭambo / munyanya / tshimima

Vho Luvhengo (2016) vha tshi amba u amba vhuṭambo vha ri: Musi mashaka na khonani vho takala vha a rambana vhuṭamboni ho fhambanaho. Kanzhi ri wana uri zwenezwi hu na tshimima vhurumelwa vhu a swika muḁini, vha thoma nga u vusana (u loshana) ha itwa ndugiselo dzo fhambanaho dzi itaho uri mushumo u tshimbile zwavhuḁi.

Izwi a zwi wanali fhedzi kha miṭa ya vhasiwana na kha miṭa ya musanda zwi a wanala. Ri zwi wana musu musanda hu tshi khou tea u ḁadziwa mativha, (u vhea vhuḁosi) hu a rambiwa na miṭani ya vhasiwana uri hu itive lweṭolweṭo lwa u thusa vhueni vhune ha khou ḁa musanda. U losha ndi hone hune ha khwaṭhisedza vhudavhidzani vhukati ha muṭa wa musanda. Na musu arali musanda vha na vhueni vhune ha khou ḁa u vha dalela sa bepha kana mahosi a mashango a vhaḁedzani navho hu tea u vha na u loshana hunzhi. Vha a kona u swikisa mulevho kha vhalanda vhavho uri vha vha thuse nga u vha phalala kha vhueni vhune ha khou ḁa.

2.2.8. U hambela tshithu musanda / u luvha tshithu

Van Warmelo (1989:156) u ṭalutshedza u luvha sa u: “Render homage, recognise the overlordship of, subject oneself to, make obeisance, salute deferentially in token thereof, pay tribute.

Izwi zwi amba uri u luvha, u elelwa vhurena ha, u tšukufhadza, u dšitšukufhadza, u losha nga ndšila yo fhambanaho sa zwithu zwo dšoweleaho, u tšhonifha. Vho Masindi (2016) vha tshi amba u humbela tshithu musanda vha ri: Musi u tshi humbela tshithu musanda ndi zwavhuđi nahone zwi bvukulula tšhonifho na vhuluvha. Nga luambo lwa musanda musu u tshi humbela u vha u tshi khou tou luvha, musu wo no tshi wana wa kona u ri wo tshi swa musanda (u tshi ņeiwa musanda). Ndi ngazwo Tshivendā tshi tshi ri u luvha a hu na mapone. Izwi zwi amba uri u tshi tšoda tshithu musanda u tou nikela zwine wa vha nazwo a zwi pfisi vhuťungu.

Tsha musanda u tshi wana nga u luvha, ngauri musanda a hu na musandana. Vha nga luvha nga u tou losha kana nga u tou ņea zwine vha vha nazwo. Dšuvha šine wa humbela tshithu u swa musanda ngauri u mulanda a re na vhuluvha. Arali wo luvha tsimu musanda, ngauri u muthu wa vhuluvha, vha do u sumbedza tsimu wa dovha hafhu wa swa na šilaťwa. Hezwi zwa sumba vhushaka havhuđi na muhali.

2.2.9. U amba ņwana o bebwaho

Vho Luvhengo (2016) vha tshi tšalutshedza u amba ņwana o bebwaho vha ri: Nga mvelele ya Tshivendā musu mufumakadzi e vhuhadzi hawe o dšihwala nga ņwana wa u thoma u a iswa hayani hawe, ha pfi kha ye tshihulu u do vhuya o no tsa mirini. Zwino musu a henengei ha hawe tshifhinga tsha u vhoťholowa tsho no swika o no vha na ņwana, vha a rumela vhoņendšila. Musu vha tshi vha rumela vha vha vho sedza uri nndu ya ņwana yo no kunguluwa naa (tshikombo tsha ņwana tsho no wa) na u vheula mavhudzi e a bebiwa nao o no vheulwa naa.

Vhoņendšila vha do swika henengei vhuhadzi hawe, vha swikisiwa kha vhatu vho fanelaho. Vha do thoma nga u losha vha kona u ri: Ro rumiwa hu pfi ri de ri ambe tšoho dza vhatu, uša ngei o tshila nga ņwana wa mutukana kana wa musidzana. Avha vha vhuhadzi vha do fhindula uri ro livhuwa vhuloi ho bva. Ri do da nga dšuvha ša uri ra thusa ņwana washu. ņwana u do kona u vhuya hayani nga murahu ha miņwedzi mivhili kana miraru.

Vho Luvhengo (2016) vha tshi sumbedzisa vha ri: “U losha hu ṭuṭuwedzwa nga matshilisano a vhuḏi. Izwi zwi amba uri musi muthu o ḏihwala hafha muḏini vhakegulu na vhathu vhahulwane vha vha vha na thaidzo ya uri a vha ḏivhi uri u ḏo tshimbila hani kha maḏuvha a u vhoḥolowa, u ḏo tshidza kana u ḏo tshinyalelwa naa? Ndi ngazwo vha tshi ri u pfa ḥwana o bebwa mbilu dza dzula vhudzuloni vha ri: “Vhadzimu vho dzhenisa zwanda maḏini”.

2.2.10. U amba ḥwana wa musidzana o sema vhakegulu

Vho Muofhe (2016) vha tshi ṭalutshedza u amba ḥwana wa musidzana o sema vhakegulu vha ri: Musi musidzana o no fhira kha murele wa vhana vha thungamamu, u wela kha khomba. Musi e khomba u tea u vhona maḏuvha (u vhona malofha kha vhudzimu hawe) maḏuvha enea musi a tshi a vhona lwa u thoma u tea u amba. U tea u vhudza mmane wawe uri ene o vhona mini. O no ya ha mmane wawe ndi vhone vhane vha ḏo swikisa mafhungo kha vhakegulu. Vha ḏo swika vha losha, vha mu bvumela vha ri: Aa! vhone vha kona u amba zwa uri ndo ḏa u amba mukene o sema vhakegulu. Vhakegulu vha ḏo takala u sumbedza uri a vho ngo beba tshihole. U bva afha vha ḏo mu laya zwa uri u bva ḥamusu ha tsha ṭamba na vhana, ha tsha ṭamba vhusiku. Izwi zwi amba uri arali a ḏowela u ṭamba vhusiku, ḥowa yawe i ḏo ḏa vhusiku zwine zwi ita thaidzo musi o no maliwa u ḏo ita uri a vhaise munna ngauri i ḏo ḏa e ḥuni na munna.

2.2.11. U ṭhonifha muthu nga zwiito zwawe

Vho Davhana (2016) vha tshi ṭalutshedza u ṭhonifha muthu nga zwiito zwawe vha ri: Mufumakadzi musi o dzula muḏini na munna wawe u tea u mu ṭhonifha nga zwiito zwawe. Mufumakadzi u a losha munna wawe tshifhinga tshoṭhe. Izwi ndi u ḥea munna tshirunzi na maanda ngauri zwoṭhe zwine munna a zwi ita kha mufumakadzi ndi zwa ndeme. Ngauri khuhu ya phambo a i imbi mutsho ine ya imba ndi mukuku. Izwi zwi amba uri munna nga a hulisiwe, a ṭhonifhiwe ngauri ndi ene ane a andisa lushaka muṭani. Munna musi a tshi ṭhonifhiwa zwipfi zwawe zwi a nyanyuwa, ha vha hayani havhuḏi, a dzula a tshi takadza musadzi wawe.

2.2.12. U lohiswa muri

Van Warmelo (1989:138) u ri: “The stiff-necked, who refuse to humbly themselves in greeting, must be compelled to prostrate themselves before trees”. Izwi zwi amba uri muthu wa dambaulosha ane a lamba u diṭukufhadza kha u losha, u tea u tou kombetshedzwa uri a loshe a sa athu u lohiswa muri.

Vho Luvhengo (2016) vha tshi ṭalutshedza u lohiswa muri vha ri: Nga mvelele ya Tshivenda u losha ndi yone thikho ya mvelele ya lushaka. U losha ndi zwiṅwe zwa maitele kwao a u sumbedza vhubvo na vhuyo ha lushaka. Vhana vha a gudiswa u losha vha tshi kha ḡi vha vhaṭuku. Musi ṅwana a sa tendi u losha, vhahulwane vha a mu vhudza zwa uri u ḡo lohiswa muri. Musi u sa vhofoholowi nga iwe muṅe wa losha, vhahulwane vha ḡo tou kombetshedza uri u loshe naho u sa zwi funi. Vhahulwane vha a u dzhia vha u isa murini ha pfi u loshe muri. Nga u ita zwenezwo vha vha vho u lemulula kana u lutulula uri u sa vhe damba u losha. Ngauri musu u sa loshi u vha u sa tsha ita zwine mvelele ya Tshivenda ya ṭoda zwone.

2.2.13. U losha mufu

Vho Davhana (2016) vha tshi ṭalutshedza u losha mufu vha ri: Musi muthu o ṭuwa shangoni u a ṭhonifiwa. Kanzhi izwi zwi wanala kha vhakololo, ndi vhone vhane musu vha tshi swiṭwa (u vhulungwa) vha a loshiwa. Musi a tshi khou ya u vhulungwa vha ḡo hwala tshitumbu vha livha tshiṭakani vha swika vha vhea tshitumbu tsini na dindi, vha ri kha ri luvhe, ha luvhiwa, ha lidziwa na mifhululu vha tshi khou losha na u kumela. Vha thoma u tsitsa mufu dindini, vha tshi fhedza vha fukedza. Musi vha tshi fhedza u fukedza vha a dovha vha ri, kha ri luvhe, ha lidzwa mifhululu vha tshi khou losha, vha tshi khou mu khoḡa nga mutupo wawe.

Musi hu tshi swiṭwa mahosi mapitoni kana tshiendeulu, zwi itwa hu nga madekwana nahone a hu dzheni muṅwe na muṅwe nga nḡani ha mashaka nahone vha tsinitsini. Tshikona tshi vha tshi tshi khou lila vha thoma nga u luvha, vha kumela, na musu vho no fhedza u swiṭa vha a luvha.

Zwi tou ralo na kha musiwana arali o vha muhali nndwani u a loshwa, na musu o vha e lizhakandila kha lushaka lwonolwo. Sa musu ho dzhena tshivhanda shangoni a lwa natsho a tshi khou lamukisa vhutshilo ha vhathu. Nga murahu a fhedza a lovha nga mafuvhalo, na ene u a loshwa sa muhali o lwelaho lushaka.

2.2.14. U wa mashuvho / u wa nga lukuli

Vho Ratshili (2016) vha tshi talutshedza u wa mashuvho vha ri: U ya nga luambo lwa musanda hu sumbedza hu na kuloshele kwakwo. U losha a zwi itiwi fhedzi kha miya ya vhasiwana, na musanda hu a loshiwa, fhedzi vha losha nga tshikololo.

Musu u tshi swika musanda vha tshi u tangedza vha tou wa mashuvho, u wa nga lukuli. U losha wo lala nga lurumbu. Vhaloshiwa vha tshi zwi amba vhe u khou losha tshikololo.

Musu mahosi vho thukha, hu vha hu na vhatanuni vho dzulaho nga henefho tsini vho lindela u wa mashuvho musu ngwenya dzi tshi khou hweswa musanda kana musu vhamusanda vha tshi khou ambara malinga. Vhatanuni vha wa mashuvho ngeno vhalakala vha tshi khou kumela. Nga u ralo ndi ndila ya u thonifha na u hulisa muhali wavho.

2.2.15. U losha ha tshibode / khamba

Vho Muofhe (2016) vha tshi talutshedza u losha ha tshibode vha ri: Zwickhokhonono zwi na ndila dzo fhambanaho dza u ditsireledza. Musu ri tshi vbona tshibode tshi tshi khou tshimbila tsho takala, tsha tangana na muthu kana tshinwe tshithu tshi mbo di fovhedza thoho yatsho ha sala hu tshi khou vbonala gwangwa fhedzi. Vhathu vha mbo di humbula uri tshi khou losha. Ndi zwone tshi khou losha, fhedzi muhumbulo muhulwane watsho a si wa u losha, ndi wa u ditsireledza. Musu tsho dzumba thoho muthu a nga vhindulusa gwangwa, fhedzi thoho ha nga tshi vhaisi.

2.2.16. U losha ha khomba

Vho Netshamuavha (2016) vha tshi talutshedza u losha ha khomba vha ri: Khomba ndi musidzana o lindelaho u ya vuhadzi hawe. Khomba yeneyi i tea u lunda vhukomba

hayo nga u losha. Khomba ndi musidzana ane o fhedza zwothe zwa khombani. Ngauri henengei khombani ndi fhethu hune vhasidzana vhahulwane vha vha vha tshi khou pfumbudzwa hone. Ndi henefha hune musi a tshi vhuya hone u vhuya o no fhambana na zwe a tuwa e zwone u thomani. U vhuya o no rovha mutsinga, o no romba a tshi vho losha mutuku na muhulwane. A tshi tou tangana na vhahulwane khae ndilani ndi u vha sendelela ndila, a wa fhasi, nga lurumbu u do vuwa vho no fhira ene a kona u isa phanda na lwendo lwawe.

Na musi e hayani a tshi swika munangoni, kana a tshi swika tshiukhuvhani tsha ndu kana tsha tshitanga u vhea gona, a kona u dzhena tshitangani kana nduni. Na musi a tshi takusa vhathu vhahulwane u thoma nga u vhea gona fhasi a losha, a kona u ri vha khou vhidziwa.

2.2.17. U losha ha vha malombo

Vho Dima (2016) vha tshi talutshedza u losha ha vha malombo vha ri: Nga mvelele ya Tshivenda, ho vha hu si na muwe muthu ane a vha ntha ha mvelele. Vhavana ndi vhathu vhe vha vha vha tshi rerelela Mudzimu wavho, Nwali, khathihi na vha fhasi (vha Matongoni). Vho vha vha tshi tshina malombo. Malombo ndi mimuya ya vhomakhululuku wavho ine i a da ya dzhena vha tshila nga muya wa vhathu vho lovha kale. Vha amba zwine vha zwi funa. Zwenezwo vho hwelwa nga mimuya ya vho faho vha a thoma u amba nga Tshikalanga na maloshele a hone a a shanduka na dzina li a shanduka, vha vho vhidzwa u pfi makhulu. Vha tshi losha vha thoma u bobonya zwanza vho gwadama hu tshi pfala sisisi, ndi u sea ha hone, hu tshi tonzwa mudzwugu, ndi fola la vha malombo.

Zwenezwo vho hwelwa vha amba zwothe zwine vha toza. Vhakalanga vha a vhidzana uri nyandala u ngafhi ndi sa mu vhoni, mudzimu wa hone a fhindula uri u khou shuma makhuwani. Ngauri havha vhathu vho vuyaho nga vha tshilaho vha ofha zwithu zwinzhi sa golo ngauri vho lovha vha sa i divhi, u do shavha a dzhena nduni a valela ngauri khae hu na muya wa lilombo.

2.2.18. U losha ha vhali

Vho Netshamuṭavha (2016) vha tshi ṭalutshedza u losha ha vhali vha ri: Musi vhasidzana vha musevhetho vho no ṭamba (u hweswa ngoma) vha vhidzwa u pfi ndi vhali. Vhenevha vhali na vhone vha na kuloshele kwavho kwo fhambanaho na kwa vhaṅwe vhathu. Musi vha tshi lumelisa vha tea u dzula fhasi vho kotamela fhasi vha tshi khou bobonya zwanḁa. Muloshiwa u mbo ḁi zwi vhona zwa uri muloshi ndi muthu ane a khou bva musevhethoni. Henefha musevhethoni ndi hune vha gudiswa u ṭhonifha na mikhwa yavhuḁi hu tshi ombedzelwa u losha.

2.2.19. U losha ha zwibwamathukhwi.

Vho Ramudzuli (2016) vha tshi ṭalutshedza u losha ha zwibwamathukhwi vha ri: Nga mvelele ya Tshivendḁa, hu na zwikolo zwine zwa pfumbudza vhanna na vhatukana matshilele kwao. Hogoni ndi huṅwe ha zwikolo zwi ṭhonifheaho kha u pfumbudza vhatukana kha vhumatshelo havho. Naho zwo vha zwi siho kale zwo ḁi tou ḁa na dziṅwe tshaka sa Mathosa, zwa ita uri mvelele ya Tshivendḁa i zwi dobe, ha vha u shanduka ha mvelele fhedzi maitele a Tshivendḁa ha shanduki.

Musi vhatukana vha tshi vhuya muḁani (Ha Maḁala) vha vhidzwa u pfi ndi zwibwamathukhwi. Na vhone vha na nḁila ine vha losha ngayo. Musi muḁa wo swa vha ya mulamboni u ṭamba, vha vhuya vho ḁodziwa luvhundi, vho pakata na malungu vho fara ṭhamu. Ṭhamu dzenedzi ndi dza u rwa muthu a sa ḁivhiho mulayo arali vho ṭangana nae kana wa shuvhuru manngoda.

Musi vha tshi ya musanda u losha vha tshimbila vho kotama vho fara ṭhamu, vho tingiwa nga vhadabe hu na vhahulwane vha murundu. Hu tshi khou imbiwa nyimbo dza henengei HaMaḁala. Hu tshi pfala, ” huweleele lele hogo, hogo, ngeno ri khou ruba hogo.” Musi vha tshi swika musanda vha swika vha gwadama vho sedza fhasi. Musi vha tshi losha vha bobonya zwanḁa.

Mubebi muṅwe na muṅwe u laiwa uri a nange ṅwana wawe a ṭuwe nae. Musi a tshi mu khetha u thoma nga u losha, a kona u mu sumba. Arali a sa sumba ene, u a rwiwa

muṭana nga ṭhamu a kona u sumbedzwa ene. Musi vho fhedza u nanga, vha rwa gwilisha vha tshi ya miṭani yo fhambanaho. Arali hu na vho dzulelanaho vhana vhavho vha ya u pfunda fhethu huthihi. Shango loṭhe hu pfala khuwa na mifhululu, luimbo hu imbiwa hogo fhedzi u swika vha tshi yo ṭamba mulamboni.

2.2.20. U losha ha mudzadze

Vho Muofhe (2016) vha tshi ṭalutshedza u losha ha mudzadze vha ri: Mudzadze ndi mufumakadzi a re na ṅwana muṭuku. Mudzadze u na kuloshele kwawe. Izwi hu vha hu u vhudza vhathu uri khuvhani a thi tsheeho mirini (u ḡihwala), ndo no vha na ṅwana. Ngauri nga mvelele ya Tshivenda arali muthu o vha o gonya miri, ha vhudziswi uri no vhuya na kuni ngauri zwa nga itea a vha a songo tshimbila zwavhuḡi, u vho nga u khou kola. Zwino u tea u sumbedza vhathu nga u tou losha nga lurumbu, vha zwi vhoneho vha ḡo konaha u vhudzisa uri ndi kuni, ene a kona u fhindula uri, ndo vhuya na mulisa wa mbudzi kana ndi vhakegulu.

2.2.21. U losha mulilo

Vho Netshamuṭavha (2016) vha tshi ṭalutshedza u losha mulilo vha ri: Nga mvelele ya Tshivenda musu Venda ḡi tshi kha ḡi vha ḡo lala, nahone ḡo sina midzi, miḡi yo vha yo fhaṭwa nga ṅdila ya u thalangana. Nga zwenezwo ho vha hu na u okelana mulilo. Mulilo wonoyu musu u tshi khou okiwa, wo vha vha tshi thoma nga u loṣwa vha kona u okwa, vha ṭuwa nawo ha havho.

Ndi u swika vho fara tshidongo vha dzhena tshiṭangani vha swika vha gwadama vhe poḡo vha losha, vha tshi fhedza vha bvisela mahale kana maxale a mulilo kha tshidongo. Vha tshi fhedza vha losha vha kona u ṭuwa na uḡa mulilo. U ita izwi vha ri ndi u hulisa na u ṭhonifha muthu o u honzaho kana o u vhasaho.

2.2.22. U losha ndilo ya zwiliwa

Vho Ratshili (2016) vha tshi amba u losha ndilo ya zwiliwa vha ri: Mvelele ndi maṅwe a maitete ane a ita uri ri tshile ḡo lala ngomu miṭani yashu. Musi mufumakadzi e muḡini na

vhamuṭani wawe (munna wawe) khathihi na vhaṅwe vhahulwane vha muḍini wonoyo, u tea u sumbedza ṭhonifho. Musi a tshi bika zwiliwa zwa munna wawe, u tea u ita nga ndila ya u hulisa. Munna wawe a nga vha e hone kana e siho, musi a tshi vhea zwiliwa nduni, a tshi fhedza na musi a tshi vhetshela zwiliwa vhahulwane khae u tea u losha. Izwi zwi sumbedza u ṭhonifha, u hulisa na funa mvelele yawe. Naho vhorapolotiki vha tshi ri u losha ndi u tambudza fhedzi kha Vhavenda a zwo ngo ralo ngauri khavho ndi u ḍihudza havho.

2.2.23. U losha Mudzimu

Vho Ramudzuli (2016) vha tshi amba nga u losha Mudzimu vha ri: U losha ho ḍi vha tshivhangalelwa u bva tsha kale na kale u bva tsikoni. U losha ho ḍi vha hone na kha maṅwalo makhethwa. Ho ḍi vha na vhe vha vha vha tshi losha Mudzimu. Tsumbo: Vha vhuṭali vho bva vhubvaduṅvha vho rangwa phanda nga ṅaledzi vha tshi ya u losha ṅwana, Jesu Khiristo.

U losha Mudzimu, ndi zwithu zwine zwa fhambana zwi tshi tevhedza mvelele ya lushaka lwonolwo. Vhaṅwe vha tshi losha vha pfuṅa tshisenga, vhaṅwe vha tou gwadama nga magona, vhaṅwe vha shuvhama nga thumbu vho wa nga zwifhatuwo ngeno vhaṅwe vha tshi losha vho lilala ṭadulu vho imisela zwanḍa ṅṅha.

2.2.24. U losha ha mapholisa / maisiisi

Vho Denga (2016) vha tshi ṭalutshedza u losha ha mapholisa vha ri: Musi ro sedza mapholisa sa vhathu vhane vha a tsireledza vhathu kha shango, hu na ndila ine vha losha ngayo. Musi o vhidziwa nga muhulwane wawe, u tea u losha nga ndila ya u saḷutha, na musi a tshi ṭangana na mushumisani nae vha lumelisana nga u saḷuthana. Izwi zwi amba u ṭhonifha vhuimo vhune muhulwane wawe a vha naho. Na musi o no fhedzi u amba u rwa mulenzhe fhasi a kona u ṭuwa.

Zwi tou vha uri maloshele enea vho tou a ṭunda kha mvelele dza vhaṅwe, ngauri zwi tou fhambana zwituku ngauri ri tshi ya khothe ri tou ima ngeno nga mvelele ri tshi tou dzula fhasi. Musi ri tshi swika khothe kha zwa mulayo, musi muhulwane wa zwa

vhulamukanyi a tshi dzhena, pholisa u vhidzelela a ri ri ime nga milenzhe, musi muhulwane o no dzula ra kona u dzula. Izwi zwo ralo na musi o fhedza mushumo wawe vhathu vha ima nga milenzhe a kona u tuwa.

2.2.25. U losha ha vha malende na tshikona

Vho Ratshili (2016) vha tshi talutshedza u losha ha vha malende na tshikona vha ri: Nga mvelele ya Tshivenda musi vhathu vha tshi khou qimvumvusa nga mitshino ya sialala, i ngaho sa malende hu thomiwa nga u loshwa. Mutshini wa malende u thoma nga u losha a dovha a fhedza nga u losha. U do sima luimbo vhabvumeli vha bvumela a ralo u diludza nga u tshina. Zwenezwi a tshi khou tshina, u neiwa mafulufulu nga vhabvumeli vha tshi khou vhandu na zwanda zwi zwavhuqi.

Tshikona sa tshinwe tsha mutshino wa sialala, na vhone musi vha tshi thoma, vha thoma nga u luvha, mananga o tangedzana, hune vha yo fhedza hone vha ita tshikhuvhugu fhethu huthihi, ha takuwa muwe a ralo u tanga, a tshi ri u fhufha vhavhili vha sera, ha vha hone u losha nga u ralo vha fhedza nga u luvha.

Musi mativha o xa, hu tshi switwa vhamusanda hu vha hu tshi khou lila tshikona, na musi tshifhinga tsho swika tsha u dadza mativha (u vhea vuhosi) hu vha hu tshi khou lila tshikona hu tshi khou loshwa.

Tshikona tshi a dovha tsha ima sa mmbi ya musanda, tshi tsireledza shango na vhamusanda. Vha tshi tshi amba vhe tshikona muladza shango. Izwi zwi tshi amba uri u lila ha tshikona shangoni zwi ita uri li dzike li rwiwe nga phepho. Musi vhamusanda vha tshi dalela mashango a vhadzani, vha tuwa na tshikona, hu pfi tshikona tsho bva bepha. Vha do twa hengei vha tshi khou nwa na u ja vho takala, mananga a tshi khou vhovhola hu tshi khou loshwa. Musi mirunzi i tshi vho tika thavha vhamusanda vha do nenga vha humela thavhani.

2.2.26. U losha ha tshiti, pfe, dongololo na muri

Vho Netshamutavha (2016) vha tshi amba u losha ha tshiti, pfe, dongololo na muri vha ri: Tshiti na tshone tshi a losha, musi wo tangana natsho tshi mbo di fovedza thoho yatsho. Vhaambi vhe u na thoni dzi no nga dza tshiti. U fohela honoho ho vha u ditsireledza kha maswina.

Pfe na lone musi lo hahedzwa nga muthu kana mmbwa hu swika hune li a losha, li losha nga u thivha khofheni nga zwanda u sumbedza zwa uri ndi khou losha, ndi khou tenda mulandu.

Dongololo na lone musi lo tangana na muthu kana swina madzuloni a uri li tshimbile li tshi ya phanda, li mbo di sombana la ri hwi, la lindela muthu a tshi li fhira la kona u vuwa nga murahu la isa phanda na lwendo lwalo. U ita zwenezwo ndi u ditsireledza kha maswina.

Mushoni wa muri, u a losha. Hu na muri u no pfi mushoni, u ne musi u tshi kwamiwa u mbo di vhuna matari, ha ri nga murahu wa thoma u putuluwa nga zwituku nga zwituku. Izwi zwi amba uri na zwimela zwa mupo na zwone zwi na ndila ine zwa losha ngayo.

2.2.27. U losha zwifhoni

Vho Dima (2016) vha tshi talutshedza u losha zwifhoni vha ri: Zwifhoni ndi fhethu ho fhambanaho na huwe, vhunga lushaka luwe na luwe lu na hune lwa tenda hone. Tsumbo: hu na zwifho ho sedzwa zitaka, thavha, zwisima, maisha, mapako na matombo. Zwifhoni ndi fhethu hune lushaka lwonolwo lwa rerela vhadzimu vhalwo (vhafhasi) hone. Hehefho ndi hune lushaka lwonolwo lwa ri ndi fhethu hu khethwa halwo. A hu na ane a tenda fhethu hu khethwa hawe hu tshi tshinyadziwa ngauri ndi hune a losha hone. Hu na tshitaka tsha Vhutanda, tshine vane vhatsho vha phaselela vho makhulukuku vhavho hone. Henefha zwifhoni ndi hone hune makhadzi mufarathungu a vhonala hone a tshi khou losha nga tshifhinga tsha thevhula. Mufarathungu, ndi makhadzi o faraho zwitungulo zwa lushaka lwonolwo. Ndi ene tshifhe wa mudini wonoyo. U tuwa a ya bvungwi a tshi khou ya u phasa (u losha) a tshi khou ambelela muwe na muwe wa mudini wonoyo.

2.2.28. U fhingula

Vho Masindi (2016) vha tshi tšalutshedza u fhingula vha ri: U fhingula ndi nḡdila ya u lifha mulandu we wa u ita nga u tou loshiwa. Tsumbo ndi ya musu mukwasha o dzhena ha vhomakhulu o ambara zwienda u a fhingula. Hu vha na muthu ane a mu vhona mulandu nga u tou mu losha. Musu zwo ralo u tea u bvisa tshipfumelo. Tshipfumelo tshi nga vha lukunda kana tshelede.

Musu mufumakadzi e muḡini u tea u amba mafhungo na thangana dzawe ngauri arali a amba mafhungo vhukati ha vhathu vhahulwane u a fhingula, vha mbo ḡi eḡdela nga lurumbu vha losha, u tea u lifha nga u rengela vhakegulu halwa kana fola. Musu mufumakadzi a songo ambadza ḡwana tshideka, a vhonala ngei kha vhathu vhahulwane a tshi khou tshimbila e fhedzi, vhakegulu vha a losha vha ri ro semiwa, u a fhingula, u tea u lifha mme a ḡwana.

2.2.29. U losha muḡangoni / tshiukhuvhani / u kotha

Vho Denga (2016) vha tshi tšalutshedza u losha muḡangoni vha ri: Mvelele ya Tshivenda yo ḡala u hulisa na u tšhonifha. Musu mufumakadzi kana musidzana a tshi swika muḡangoni wa nḡdu kana wa tshiḡanga tshiukhuvhani u tea u vhea gona kha tshiukhuvha musu a tshi dzhena na musu a tshi bva. Vha ri ndi u kotha muḡangoni, nga u ita zwenezwo ndi u sumbedza mvumbo yau uri u muthuḡe.

Zwiḡwe ndi zwa uri musu muthu a tshi dzhena nga khoro ya musanda, musu a tshi wana vhamusanda, vhakoma na magota vho thukha kharoni, arali a wa mufumakadzi u tea u kotha (u losha) nga u tou nga u vhea gona fhasi, ḡi si swike fhasi o kothela tshanda nḡḡha tsha nga u tšangana na tšhoho i tshi khou kotama. A sendela ho thukhaho vhathu nga u tou kokovha nga magona, a swika a luvha (u losha) a kona u amba zwe a ḡdela zwone, u sumbedza uri zwe a amba o fhedza, a dovha a losha.

Arali a muthu wa munna a tshi swika kharoni ho thukhaho vhamusanda, vhakoma na magota u thoma nga u bvula muḡwadzi tšhohoni, a fara nga tshanda a tshi khou tšanganya zwanda kana a dzhena a tshi khou kumela u swika a tshi dzula fhasi, hu tshi

pfala, “Tshidada muhali, tsha u fuka na tsha u adza, buka la mavhalavhala, vha fa lini ra wana vhaṭanuni, mboloma muhali”, izwi zwi amba u hulisa vhamusanda.

2.2.30. U farelwa lufhanga

Vho Masindi (2016) vha tshi ṭalutshedza u farelwa lufhanga vha ri: Mvelele ya Tshivenda i ri ṭuṭuwedza uri musi vhathu vha tshi khou tshila shangoni kha vha vhe na matshilisano avhuḍi. Musi hu na matshilisano na vhuthu vhu vha vhu hone henefho. Musi vhathu vho dzulelana vha tea u kona u tshila zwavhuḍi. Arali musi vha tshi khou tshila ha swika hune vha khakhelana, ngauri ṭhamusi vha hambela tshikumbu tsha u ka ngatsho maḍi, musi vha ṅdilani tshikumbu tsha suvha tsha pwashea, vha tea u ṭoda muthu wa u ya u hambela pfarelo kana u farelwa lufhanga. Murumiwa u ḍo swika a losha, a kona u amba e a ḍa ngao muḍini.

Zwi a itea pfarelo ya ṭanganedzwa kana i sa ṭanganedzwe. Arali zwo ralo o rumiwaho u a vhuvelela o putiswa zwiṭukuṭuku u itela uri fhungo li lale, hu fhaṭiwe mulalo, vhutshilo vhu bvelephanda.

2.2.31. U khotha

Vho Muofhe (2016) vha tshi ṭalutshedza u khotha vha ri: Musi vho wana vhathu vhahulwane vho ima ṅdilani kana vho ṭangana navho ṅdilani vha tea u khotha. Vhafumakadzi na vhana vha vhasidzana vha tea u khotha musi vho ṭangana na vhathu vhahulwane khavho. Vha tea u vhea gona fhasi tshanda tsha monde tsha kothetshela ṅṅha tsho vhewa kha gona la mulenzhe wa monde li tshi khou ṭangana na ṭhoho i khou kotamaho. Izwi zwi amba u losha. Vha tshi fhedza vha takuwa vha bvela phanda na lwendo lwavho.

Arali vha vhathu vha tshinnani vha tea u bvula miṅwadzi ṭhohoni dzavho vha kona u ri ndaa! Vha tshi fhira vha kona u dovha vha u ambara. Arali vho vha vho panga zwanḍa zwi kwamani zwi tea u bviswa, ha pfala ndaa! Zwanḍa zwi tshi khou ṭangana. Musi vho no fhira vha kona u isa phanda na zwe vha vha vha tshi khou ita, na vhatukana vha tea u edza zwine vhanna vha ita zwone.

2.2.32. U ramba vhusha

Vho Luvhengo (2016) vha tshi amba nga u ramba vhusha vha ri: Zwikolo zwa Tshivenda na zwone zwi a tšutšwedza uri mvelele ya Tshivenda i vhulungee. Ri zwi wana musi musidzana wa khomba o no semaho vhakegulu, u a ambiwa musanda uri a dzhene khombani u imbelwa.

Musi o no ambiwa musanda hu vha na vhasidzana vhane vho no ya vhushani u thoma, khwakhwathe, ndi vhone vhane vha dzhena muḽi muḽwe na muḽwe vha tshi ramba vhusha, kanzhi vhusha vhu rambiwa nga matsheloni na nga masiari.

Vha tshi swika muḽini vha swika vha losha nga lurumbu vha ri, “Ri khou ramba vhusha” muloshiwa a fhindula a ri, ndi ha nnyi? Vhasidzana vha fhindula vha ri, ndi ha Adzilani wa ha Mukwevho u khou dzhena thondoni madekwana. Vha vha vho rambiwa vhushani nga u loshwa nga khwakhwathe.

2.2.33. ḽwana o naka / u mela maḽo

Vho Netshamuḽavha (2016) vha tshi ḽalutshedza ḽwana o naka vha ri: Mvelele ndi yone mulomo u ambaho zwoḽhe zwine muthu a tea u tshila ngazwo. Musi mufumakadzi e mudzadze a tshi khou ongoḽedza lushie lwawe, hu na zwipiḽa zwine ḽwana a fhira hone zwenezwi a tshi khou aluwa. Musi ḽwana a tshi vha zwiḽalazwanda na mulomoni wawe u vha a tshi khou naka. Izwi zwi amba uri ḽwana u khou seisa vhathu. U vha o no vha na maḽo mavhili a fhasi.

Musi a kha wonoyu murole mme a ḽwana u a ya ha vhomazwale a swika a wa nga lurumbu a losha a ri, ḽwana o naka (o mela maḽo) mukegulu vha ḽo swikisa mafhungo kha mukalaha. Zwino zwo rali zwi vho amba uri ḽwana u a kona u bva a ya madaloni, na u takulwa nga vhathu vhaḽwe vha no takalela u mu takula.

2.2.34. U ḽihwala / u gonya miri

Vho Denga (2016) vha tshi ḽalutshedza u ḽihwala vha ri: Musi mufumakadzi e muḽini u tea u amba uri ḽwedzi ho ngo u vhona. Na musi zwenezwo a tshi khou amba u tea u

tou losha, ndi hone u t̄honifha. Izwi zwi amba uri na musi arali ha itea zwiñwe u a vha na vhaimelēli.

Musi mufumakadzi o d̄ihwala ndi mafhungo a u ri o lindela ñwana muṭuku. Musi o zwi vhona uri u na miñwedzi miraru a sa yi maḍuvhani, zwi mbo d̄i vha na tsumbo ya uri u vha ni tshiñwe tsho wela tshiñweni, mufumakadzi u tea u vha na muthu / mme ane a mu vhudza mafhungo. Onoyo mme ndi ane a d̄o swikisa mafhungo kha vhakegulu, vhakegulu vha isa mafhungo kha mukalaha arali vhe hone. U swika a ri, “ñwedzi ho ngo u vhona”, mme u d̄o vhudzisa zwauri ndi mingana, ene a ri ndi miñwedzi miraru. Musi a tshi amba nga u ralo u vha a tshi khou losha. U bva ḍuvha ḷeneḷo mufumakadzi u tea u ila zwithu zwi ngaho zwiñwe zwa zwiliwa.

2.2.35. U losha ha maine / ñanga

Vho Davhana (2016) vha tshi ṭalutshedza u losha ha maine vha ri: Maine a tshi vuwa nga matsheloni u vhudzisa mutsho kha vhafhasi. U dzhena ṅuni ine a alafhela khayō a swika a losha a ri, Aa! arali a wa tshisadzini, arali a wa tshinnani a ri, Ndaa! a ri ḷo tsha muendanand̄ila mutshimbili uri ndi bvafhi? Izwi zwi amba uri u khou renda vhaeni vha khou d̄a vhane vha kha d̄i vha ṅilani. A shela fola fhasi. Musi zwo ralo u d̄o kona u vhona vhaeni vha ḍuvha ḷeneḷo, ngauri u d̄o fara thevhele a kuḍanya na fhasi, a fara thevhele nga fhasi dza shulutshela fhasi kha mukumba a kona u laula, a vhona vhaeni.

Hu na t̄hangu ine ya pfi mushashu, ndi t̄hangu i no sumbedza uri hu khou d̄a vhaeni, vha khou d̄a u vhonisa muthu o lovhaho. Ha vha na t̄hangu ya u fhulut̄isa marumbi, iyo i sumbedza vhaeni vha khou d̄aho na mufumakadzi o lovhelwaho nga ñwana muṭuku. A tshi fhedza u laula t̄hangu u a tota fola a shela fhasi, a losha a kona u takuwa.

2.2.36. U losha ha vhaeni vho d̄aho muḍini

Vho Ratshili (2016) vha tshi ṭalutshedza u losha vhaeni vha ri: Nga mvelele ya Tshivenda vha ri mueni a songo hwalaho zwa maramani u na zwo. Izwi zwi amba uri, na ho muthu o d̄a muḍini hu si na tshe a hwala kana u fara nga tshanda, fhedzi mafhungo u nao, vhe muthu ndi mapfura u a d̄oliwa. Musi mueni o swika muḍini u tea u

swieledwa, musi zwenezwiḽa vha tshi ri Aa! kana Ndaa! Ndi u losha, u sumbedzwa ha u dzula nahone ndi u losha.

Musi vha tshi mu vusela vha tshi ri: “Ri a vusa” nahone ndi u losha. Musi muloshi a tshi takuwa a tshi ya u vhidza vhahulwane khae, na heneḽho u swika a losha, a kona uri “hu na vhaeni” vhahulwane vha tshi swika ho swieledwaho mueni na vhone vha vusa kana u lumelisa mueni nga u losha. Nga u losha honoho hu tuḽuwedza vhudavhidzani havhuḽi vhukati ha muloshi na muloshiwa.

Mueni u ḽo kona u amba mafhungo e a ḽela one o vhoḽholowa ngauri musi zwenezwi vha tshi khou reshana muḽwe na muḽwe u vha o vhoḽholowa. U losha ndi dzilafho ḽa mutakalo wa muthu muḽwe na muḽwe, a nga vha muḽuku kana muhulwane. Musi vho fhedza mafhungo, kana vho no vhoneana, vha ḽo onesana, vha loḽhana, vha takuwa vha tuwa.

2.2.37. U losha ndi u rabela

Vho Dima (2016) vha tshi tuḽutshedza uri u losha ndi u rabela vha ri: U losha a hu khethululi mbeu kana muḽole, muḽwe na muḽwe u a losha. Vha loḽwaho ndi vhaḽhasi na vha tshilaho. Musi muthu a tshi losha u wana tsireledzo na u ḽola mapfura (mashudu) musi a tshi tuḽangana na muthu, na reshana Aa! kana Ndaa! heneḽha nḽilani, musi muḽwe a tshi vho tuḽavha mukosi, hu na zwe a vhone u a kona u mu phalala, ya vha yone tsireledzo. Musi u tshi khou losha muthu muhulwane heneḽha nḽilani, a fhedza ngauri kha dzule zwawe mukololo u na mikhwa yavhuḽi, nga zwenezwo ndi u ḽoliswa tuḽoho mapfura a phaḽhutshedzo.

U losha hu tshi tevhelela maitete a zwithu, madzhenele muḽini, u dzula ḽhasi, u tshimbila, kuambarele na maḽele a zwiliwa.

a. Madzhenele a muḽini

Musi muthu a tshi dzhena muḽini u tea u losha a tshi swika khoroni a ri: Aa! kana Ndaa! a sa fhindulwa, u tea u ima, a dovhoolola u losha, ngauri u ita zwenezwo ndi

tsireledzo, ngauri a kombetshedza a dzhena, u do huvhala, ngauri zwi a itea ha vha hu na mmbwa, dzavho dzi do mu luma, ngauri hu do vha hu si na a kaidzaho. Musi a tshi losha a khoroni, ndi u itela uri vha vhe vha tshi dzumbetshedza zwe vha fara, na vha songo luvhelaho vha vhe vha tshi khou luvhela (u ambara zwiambaro zwa tsini) musi vha sa athu u fhindula. Musi vho u fhindula u a ima u swikela vha tshi u swielela.

Na musi a mune wa muji a tshi khou vhuya nnda u tea u losha, u itela uri vha mu pfe zwa uri mune wa muji o vhuya, ngauri zwa sa ralo u do vhulawa nga pfumo la mufarekano wa musadzi wawe. U losha ndi u itea uri vha vhe vha tshi dzumbetshedza uri a sa zwi vhone zwa uri hu khou bvelela mini, hu na vhudavhu vhu khou itiwaho.

b. U dzula fhasi

Musi muthu a tshi lumelisa u tea u dzula fhasi. Musi wo dzula fhasi, hu na madzulele kwao. Vha mbeu ya tshinnani vha tou tumba fhasi vha tshi losha ngeno vha mbeu ya tshisadzini vha tshi tou gwadama fhasi vha losha. Arali a wa mukololo u do tou lala nga lurumbu.

Musi ro sedza madzulele, hu na vhane vha tsitsa gona lithihi fhasi zwanza zwi kha gona li re ntha ha zwanza zwo ya matungo kana phanda. Hu na vhane vha dzula vha pfuna tshisenga zwanza zwi nga matungo. Hu na vhashavhi, vhalungu madzhuta vhone vha tshi losha vha tou bobonya zwanza.

c. Musi hu tshi khou tshimbilwa

Tshivenda tshi a zwi amba zwa uri, musadzi wa vivho u shonisa ni mutani, wa tshikhuna a tshi shonisa ni ndilani. Izwi zwi amba uri musadzi wa vivho u vhivhana na vhahadzinga vhave mutani ngeno wa tshikhuna a tshi shonisa ni ndilani ngauri ha loshi vhatu vhane a tangana navho.

Zwino ndilani muthu ha fhirwi sa danda kana tshitanda, u a lumeliswa ngauri u do u thusa linwe duvha. Vha vhanna vha bvula miwadzi vha ri: Ndaa! Vhafumakadzi na vhasidzana vha tshi tou khotha. Ndi u sendelela vhahulwane ndila, wo isa gona fhasi

tshanda tshi ntha ha gona, tsha tlangana na thoho i tshi khou kotama. Muloshiwa a divhaho mutupo wa u a khoḁa a ri: “Kha dzule zwawe Mukwevho wa thavha ya Luonde, vhe gambana dzwugu thavhani ya Luonde, zwibwamuḁa zwi Luvhola. Vhe thavha khulu dzia rendana. Luvhola yo renda Luonde, hevu! hevu! Ndi one maguluvhe mahulu a Luonde”. Izwi zwa vha u ḁodzwa mapfura na phaḁhutshedzo nga u wa losha vhahulwane kha iwe nga thonifho.

d. Kuambarele ku a tuḁwedza kuloshele

Vha ri maḁali maswa maambarela nduni, a bvela nḁa a kumba malakati. Izwi zwi amba uri zwithu zwavhuḁi u tea u zwi fara zwavhuḁi, arali wa sa zwi fara zwavhuḁi zwi tavhanya u suḁufhala. Musi mufumakadzi o ambara tshiḁhomola na muḁhavhela, vha tou mu hasha nga maḁo, u reshwa na nga vhafhiri vha gondo, ngauri mvelele i vha yo tanea khae, uri hoyu ndi Muvenda mubikwa na ive, ive la vhibva Muvenda a sala. Ndi ene Muvenda wa ha nyatshikamuroho, li sa ladzi ḁwana na nḁala. U ralo ndi u khoḁa, ha vha hone u losha.

Musi musidzana o ambara muthephuthephu (sheḁo) a i nga bande ntha ha thuthu musi zwo rali zwi tana mvelele yawe, a sevhedza nga u losha. Mufumakadzi o ambara gwana a vhofha muvhofho kha thumbu, thohoni o phulwa tshigude (tshivhundu) na henefha vhavhoni vha vha vho no zwi vhona uri uyu ndi mudzadze, u mbo ḁi losha nga lurumbu, u sumbedza uri o tsa mirini. Izwi zwi amba uri u na ḁwana muḁuku.

Vhathu vho hwelwaho nga muya wa malombo, ri vha vhona vho ambara maḁongo a mivhala yo fhambanaho, tshilemba (muḁadzi) tsanga, luḁo na litshovha, vha losha nga thothomane.

Musi hu tshi khou lugiselwa thevhula ya musanda, vhafumakadzi vha ambara vhuḁambo thohoni ngeno vhaḁanuni vha tshi ambara vhuḁambo na mufunga thohoni. Vhuḁambo ndi muḁali mutshena, mufunga ndi vhulungu ho itwaho nga gumba la mphwe. Musi vhafumakadzi na vhaḁanuni vha musanda vha tshi khou fhisa, musi vhe kha vhuḁambo vha vha vha tshi khou pfumbudziwa mafarele a muḁani uri musi u muḁini u farisa hani

munna wau. U lavhelelwa u ita zwithu zwi sa dzhenisi t̄honini, hu tea u vhoneala u t̄honifha na u hulisa.

e. Kujelele kwa zwiḽiwa

Musi munna a tshi vhuya hayani a tshi wana o vhetshelwa zwiḽiwa nduni, u swika a ya dongoni ḽa maḽi a t̄amba zwanda, a tshi fhedza a thoma nga u losha, a tshi fhedza u losha u ḽwata vhuswa, a thotha kha muroho kana tshisevho (ḽama) a posa fhasi a ri: “Tshipavhadzimu ha lali na ndala”. Izwi zwi amba uri na vhafhasi kha vha ḽevho. U losha zwiḽiwa u vha a tshi khou t̄honifha muthu o bikaho zwiḽiwa.

Musi a tshi ḽwata u vhea tshanda nga fhasi ha phetwa ya vhuswa, tshiḽwe tshanda tsha ḽarula nga ḽḽa ha tou tetuluwa zwavhuḽi vhu songo ita zwiḽwate. Izwi ndi u itela uri arali ho sala muḽwe kana mueni a swikaho, u a kona u vhu ḽa vhu songo ita zwiḽwate. Musi ḽwana a tshi khou tea u ḽa vhuswa ho siiwaho nga khotsi, vhuswa ho salaho vhu tou sikuliwa ha vheiva kha ḽwe ndilo. Ndilo ya khotsi ndi mudzio i a t̄honifhiwa.

Musi muthu a tshi ḽa zwiḽiwa ha ambi, vha ri ni songo ḽa ni tshi amba zwi a ila. Izwi zwi amba uri musu u tshi ḽa u tshi amba, u ḽo fhirelelwa nga zwiḽiwa. ḽwana wa mutukana a tshi ḽa zwiḽiwa zwo bikwaho nga mme awe kana mmane wawe u tea u tou dzula fhasi, ha tei tumba ngauri zwi a ila. U thoma nga u losha a kona u ḽa, ndi u t̄honifha.

2.2.38. U vhulunga masalela / mufu

Vho Davhana (2016) vha tshi t̄lutshedza u vhulunga masalela vha ri: Ri amba uri ndi masalela ngauri muya wa muthu a u tsheeho ḽamani, ho sala tshitumbu. Musi hu tshi khou vhulungiwa, nga murahu ha u fukedza mavu, hu vha na u zwalela mbeu dzo fhambanaho ḽḽa ha ḽivhiḽa khathihi na maḽi a shothodzo. Izwi zwi amba uri vha khou losha uri na vhone vho salaho vha sale zwi tshi vha nakela masimuni avho. Vha tshi lima vha kaḽe zwavhuḽi.

Nga murahu ha u vhulunga vha a luvhedza mufu. Izwi zwi amba u losha nga u nea mufu wavho tshiluvhelo. Afha kha u luvhedza zwi tevhela mbeu ya muthu. Arali mufu o vha e wa tshisadzini hu ṭodiwa mbudzi ya phambala yo no dzwalaho, ya ita tshiluvhelo ngeno wa mbeu ya tshinnani hu tshi ṭodiwa mbudzi ya bokoṭo ine i kha ḡi dia. Thongo a i ṭodei ngauri a i tsha dia yo fhahulwa. Izwi zwi amba u losha.

2.2.39. U losha nga mifhululu

Vho Dima (2016) vha tshi amba u losha nga mifhululu vha ri: Nga mvelele ya Tshivenda musi vhamusanda vha tshi swika khoroni ho dzulaho lushaka lwa gole mutumbuka vhathu, vha ṭanganedzwa nga mifhululu na u kumela. Zwikalaha zwo ya nga zwidzhasi, zwiwegulu zwo ya nga zwikapa kana zwibai. Hu pfala, “lululuuu, khakhamela muhali, tsha u fuka na tsha u adza, iwe u no ri ifai nda fa muhali, lutiitii lu na dzhasi”. Vhamusanda vha thukha fhasi hu tshi kha ḡi luvhiwa nga u ralo.

Vhamusanda vha ḡo takuwa vha resha lushaka nga dakalo, mukoma a nga tsini a tshi khou kumela, “khai ponde i sie marambo, thovhele nga a lalame” musi vhamusanda vho fhedza u zwa. Vha tshi tou thukha fhasi, mihuvho i a pfala na mifhululu khathihi na u kumela, ha vha u ṭanganedza mazwiwa a bvaho thavhani.

Vhasidzana vha tshi ya mikondeni na vhatei, hu pfala muulu wa mifhululu miungo ndilani na hune vha khou ya hone. Musi vha tshi swika muḡini vha ṭanganedzwa nga mifhululu, hu pfala, “o vhuya, o vhuya vhaṅweni” nga tshenetsho tshifhinga vhatei vha vha vho lala fhasi nga lurumbu vha tshi khou losha.

Vhahali ndwani musi vho vhuya vho kunda vha pfala vha tshi huvha mihuvho vho takala vha tshi khou pembela, vha tshi dzhena nga khoro ya musanda. Vha vha ṭanganedzaho vha lidza ngoma na mifhululu. Mifhululu i a kona u fheletshedza muloshi nga muloshiwa.

Mifhululu i a fheletshedza mahosi na vhakololo. Izwi zwi vhone musi vha tshi swiṭwa hune vha thoma nga u lidza mifhululu na musi vho fhedza u vhulunga. Vhunga ri tshi

zwi ḍivha zwa uri mufu ha lạtiwi u tou vhulungwa vha dovha vha lidza mifhululu na u losha, vha kona u takuwa vha tuwa.

2.2.40. U luvha kana u suma

Vho Masindi (2016) vha tshi amba u luvha vha ri: U luvha a hu na mapone. Musi vhomuitashango vho vhuya sa garaba tshikhuwani u tea u ya na mubebi ngei kha vhakoma uri vha mu swikise musanda, uri a yo luvha. U luvha ndi zwone zwone ngauri u vha o tuwa lwa n̄waha wothe a sa vhuvi. Na mueni o ḍaho muḍini u dala u tea u ambiwa mukomani. Uri ndi na mueni o ḍaho u bva ngafhi u do tuwa lini. Vhakoma na vhone vha do isa mafhungo thavhani. Ndi ndila ya u suma uri arali a vuwa o lovha zwi vha zwi tshi ḍivhea uri o vha o tou da u dala.

Tshivenda tshi ri ya vhulawa i a suḅwa. Izwi zwi amba uri, zwiḅwe na zwiḅwe zwine wa ita u tea u suma kha vhaḅe vha mavu (musanda). Arali halwa ho ingwa, hu tshi fhedza u tuḍwa vhu tea u shelwa tshibvuvhelo tsha pfumbavhulo tsha u isa ha vhakoma, vhakoma vha u swikisa musanda. Hu nga vha u suma nga voho la nama, ha vhakoma, vha u swikisa musanda. Izwi ndi u itela uri musanda hu si vhe na ndala. Musanda ndi fhethu ha vhueni vhunzhi sa vhafhalali, maḍabaḍaba, vhaloi na zwiḅhole, vhothe ndi vhathu vha thovhele. Musi vho swika vha a bikelwa vha la vha nwa vho takala.

Musi tshifhefho tsho fhefhuwa masimuni, musivha sa athu u ka vha la hu tea u thoma ha suḅwa musanda. Maitele ndi aneala a uri maḍi ha pfuki mulindi. Vha thoma mafhungo ha vhakoma, vhone vha kona u vha swikisa musanda.

A hu sumiwi musanda fhedzi, na kha miḍi ya vhasiwana vha a tea u suma kha vhafhasi vha havho. Vha suma mini? vha suma tshikoli, thanga na mphwe, u ita nga u ralo vha ri ndi u luma. U luma ndi u ilela uri hu thome u ka vhafhasi, vho no ka, vhone vha do ka na u la nga murahu, vho thoma vha luma. Izwi zwi amba u thonifha vhafhasi.

2.2.41. U fhisa ha vhakololo

Vho Muofhe (2016) vha tshi amba u fhisa ha vhakololo vha ri: Vhasidzana vha musanda (vhakololo) a vha imbelwi vha tou fhisa, hu imbelwa vhasidzana vha vhasiwana. Musi vhakololo vha tshi khou fhisa henengei musanda, vha vha vha tshi khou pfumbudzwa uri vha kone u imedzana na khaedu dza vhutshilo ha duvha lĩnwe na lĩnwe, musi vha tshi do vha na miṭa yavho matshelo. Musi vhakololo vha tshi losha vha lapfisa ṅala vha losha vho lala nga lurumbu, zwi ne zwa amba u wa mashuvho.

Musi vho fhedza u fhisa, vha tshi ṭangana na vhatu ṅdilani, vha do wana vho rovha mutsinga vho romba. Musi vha tshi fheletshedzwa mahayani a vha na muula. Vha sokou ḍitshimbilela vho fhumula vha swika vha dzhena muḍini, vha swika vha wa nga lukuli vha losha vho lapfisa ṅala.

2.2.42. U imbelwa ha vhasidzana

Vho Netshamuṭavha (2016) vha tshi ṭalutshedza u imbelwa ha vhasiwana vha ri: Vhasiwana vha tshi imbelwa, vha imbelwa musanda. Vhasidzana vha pfunzi vha thoma nga u ramba vhusha. Izwi ndi u vhudza vhatu uri kha vha de musanda nga madekwana nga duvha ḷa uri hu na vhusha. Afha ndi hune ha vha hu tshi khou pfumbudzwa vhasidzana kha u kondelela, u ṭhonifha khathihi na u fara miṭa yavho zwavhuḍi matshelo. Musi vho no imbelwa vha vho vhidzwa u pfi vhatei na khwakhwathi. Khwakhwathi ndi vhone vhone vha vhasela mulilo vhatei maḍuvha maṭanu na mavhili, ḷa vhuṭanu na vhuraru vha khou fheletshedzwa hayani, hu pfi hu iwa mikondeni. Musi vha tshi swika hu vha ho lugiswa zwiliwa. Musi vha tshi losha vha puta mafeisi vho lala nga lurumbu.

Duvha ḷine vha fheletshedzwa hayani, nga maṭavhelo vha ṭuwa na khomba khulwane, vhone a vha kotami. Hu kotama khwakhwathi na ene mutei ane a khou fheletshedzwa, sa mutei u vha o ambara sheḍo, bande na thau, ngauri mutei u vhone na thau. Musi vhe ṅdilani mutei na khwakhwathi vha tshimbila vho kotama vho pfumba zwanda vha tshi vhone na vho romba.

Musi vha tshi t̄angana na vhathu, a nga vha muṭuku kana muhulwane, ndi u losha nga lurumbu vho puta mafeisi. Zwenezwi vha tshi khou tshimbila hu vha hu tshi khou pfala muulu (u imba) na mifhululu. Musi vha tshi dzhena nga khoro hu pfala mifhululu, vha thoma nga u losha muṭani, vha kona u dzheniswa ṅuni, musi vha ṅuni vha ḑo ḑa vha nwa. Musi vha tshi khou ḑa ha dzhena muthu heneḑha he vha dzula hone, vha a litsha u ḑa vha thoma vha losha.

Musi vha tshi ya u ḑithusa bungani vha bva ṅuni vho kotama, vha vhuya vho kotama. Izwi zwi amba uri vho laiwa vha pfeledza. Vhasidzana vha ḑo ṭuwa nga mathabama. Musi o sala, u sala a tshi losha vhathu vhoṭhe hayani khathihi na vhana. Vhutei hawe vhu ḑo fhela musu hu tshi imbelwa muṅwe, u bva afho u ḑo vha khomba khulwane musu mirole i tshi khou t̄andulukana murahu hawe, a kona u langa vhaṭuku khae.

2.2.43. Musidzana a tshi vhingwa

Vho N̄ethengwe (2016) vha tshi t̄alutshedza musidzana a tshi vhingwa vha ri: Musu musidzana o lugela u ya vuhadzi, u vha e muthu o no bviselwaho mamalo (thundu kana kholomo). Hu swika mukwasha o ḑaho u sela khomba. A tshi swika u pfala nga tshihotola murahu ha tshit̄anga nga lufhimavhaeni. Hu ḑo bva muthu a ya u mu t̄anganedza, u thoma nga u losha, a kona u mu swielela. Musu o mu swielela u ḑo vhidza vhahulwane vha ḑa vha mu resha, vhunga ḑo kovhela u ḑo ṅewa zwiliwa kana a si ṅewe. A tshi vuwa u ḑo hambela vhoṅṅila uri a kone u vha vhudza mafhungo. A tshi thoma u a losha vha kona u amba mafhungo.

Vhomakhulu vha ḑo ya u hambela musidzana wa tsini uri a ḑe a bikele mukwasha. Musidzana a tshi bika na u t̄ambedza mukwasha u vha a tshi khou loshelela, uri a wane marengwa. Musidzana uyu zwiliwa zwawe ndi makokosha a mukwasha.

Vhoṅṅila vha ḑo swikisa mafhungo kha vhaṅe vha muḑi, vha sumbedzisa uri ndi mukwasha wa u ḑa u sela (u vhingwa). Vhoṅṅila vha tea u vha muthu a sa ambi mafhungo a vhathu miḑini. Vha tea u vha muthu a sa kaṅi ṅawa na mbisi, izwi zwi amba uri ndi muthu a sa zwifhi. Maḑuvha a si mangana vhabebi vha musidzana, vha ḑo ya u

humbela pheletshedzi midini ya tsini. Na henefha vha thoma nga u losha vha kona u humbela.

Duvha line mukwasha a tuwa ha onesi vha do tou vuwa nga matsheloni vha wana hu si na muthu. Vha do ri vha tshi adzulula thovho, vha do wana ho vhewa marengwa a u amba uri ndo tuwa nae, pheletshedzi dzi do tou tevhela.

Musi a tshi swika khoroni u do swika a loshelela o edela fhasi, o lindela marengwa. Marengwa hu nga vha vhukunda kana tshelede. Musi vho no mu renga u do kona u dzhena mudini. A tshi swika mutani u do dovha a lamba u dzhena nduni. U do rengwa, a kona u dzhena nduni.

Pheletshedzi dzo no swika ndi hone hu tshi pfi vhasidzana vha khou pfunda. Muñwe na muñwe o no dzhena afha nduni ya vhaselwa u a loshiwa, u itela uri a bwise marengwa. Vhaselwa vha pfunda maduvha mararu, la vhuña vha ya u tswa lushika mulamboni, vha kona u vuwa vha tshi bva. Duvha line vha bva vha a phulwa tshigude kana tshivhundu thohoni. Vha do kovhelwa mita ya midini ya tsini hune vha do vuwa vha tshi ya u tamberza hone na u bika. Musi vhe henefho he vha newa hone, tshinwe na tshinwe vha tshi ita nga u loshelela, hu tamberzwa vathu vhothe henefho mudini. Hu loshiwa muhulwane na mutuku u itela u wana marengwa. Aya ndi one maitete kwao a u pfumbudzwa kha u vha muselwa. Hu diswa na mavhele ha pfi vha tohole vha dovhe vha a sinde.

Musi vha sa athu u onesa vha tea u thoma u sia vho tohola mavhele khathihi na u sinda nga ngeno khuni vha tshi khou reda, u itela uri muñe wa vhuhadzi a sale a sa tambuli. Hu a shulwa mudu wothu. Duvha line vha onesa vha twa vha tshi kuvha thundu ya mudu wothu ngei mulamboni. Musi vha tshi vhudza vhoñendila uri vhone vha khou tuwa, vha vha vho no nangana uri hu khou sala nnyi, kanzhi hu sala murathu kana shaka la tsini la muñe wa vhuhadzi. Vha do tuwa vho hwala na marengwa. Vha tshi fhedza u losha vha dzhena ndilani. Uyu o salaho u do sala a dzula nwedzi na ene a losha a onesa. U rengelwa na zwifuko na ene a tuwa o hwalela.

NDIMA YA VHURARU

3. Ngona dza thodisiso

Ngona ndi ndila dzine muṭodisisi a ḡo dzi shumisa u swikelele mafhungo a thodisiso yawe zwi tshi bva kha uri ndi thodisiso ya lushakaḡe. Thodisisi iyi yo livhiswa kha u sengulusa maitele a u losha u ya nga mvelele ya Tshivenda. Muṭodisisi u ḡo wana mafhungo kha vhathu vha katelaho vhanna, vhafumakadzi, mahosi, nanga, khadzi dza musanda na vhomakhadzi, uri a kone u swikelela ndivho yawe. U ḡo kuvhanganyavho mafhungo u bva kha zwo nwalwaho nga vhaṅwe vhaṭodisisi kha zwi kwamaho ndivho ya thodisiso yawe. Thodisiso ya lushaka ulu ndi ya khwalithethivi. Nga nthani ha zwenezwo muṭodisisi u ḡo shumisa ngona ya phuraimari na ngona ya sekondari u kuvhanganya mafhungo awe.

3.1. Ngona ya khwalithethivi

Cooper na Schindler (2006:196) vha tshi ṭalutshedza ngona ya khwalithethivi vha ri: qualitative research is designed to tell the researcher how (process) and why (meaning) things happen as they do. Izwi zwi amba uri ngona ya khwalithethivi yo itelwa u vhudza muṭodisisi uri ndi ngani na uri zwo ḡa hani musi vha tshi zwi shuma.

Sherril (2009:82) a tshi ṭalutshedza ngona ya khwalithethivi u ri:

Researcher focuses on phenomena that occur in natural settings and the data are analyzed without the use of statistics. Qualitative research usually takes place in the field or wherever the subjects normally conduct their activities. When using qualitative methods however, researchers are typically not interested in simplifying, objectifying.

Izwi zwi amba uri ngona khwalithethivi ndi ndila ine muṭodisisi a sedza kha maga mahulwane ane a itea kha kudzudzanyele kwa mupo na tzedzuluso ya khuvhanganyo i si na u shumisa mbalo. Thodisiso ya khwalithethivi kanzhi i bvelela fhethu ha u shumela hune kha thero zwo ḡowelea u dzhenela kha miṭaṭisano. Musi hu tshi shumiswa ngona ya khwalithethivi nga u ralo, vhaṭodisisi vha zwiṅwevho a vha na dzangalelo kha u leludza, u ita tshithu.

Gordon (1988) used welfare records to try to understand family violence; she used case records from social works agencies to investigate how social conception of family violence changed over time. A second qualitative method is the archival method, which involves describing data that existed before the time of the study in other words the data were not generated as part of the study. One of the biggest advantages of archival research is that the problem of reactivity is minimized because the data have already been collected and the researcher does not have to interact with the subject in any way.

Izwi zwi amba uri ngona ya vuvhili ya khwalithethivi ndi ngona ya a tshivaḷa, ine yo ḡidzhenisa kha u ḡalutshedza khuvhanganyo ye ya bvelela nga murahu ha tshifhinga tsha u guda, nga maḡwe maipfi khuvhanganyo a dzo ngo vha kha tshipiḡa tsha u bveledza u guda. Inwe ya vhuḡi ha ḡhoḡisiso ya atshivaḷa khulusa ndi thaidzo ya U fhungudza u maḡḡafhadza ngauri khuvhanganyo ndi kale yo kuvhanganya na muḡḡisisi ho ngo ri tshithu nga u dzhenelela kha thero nga ḡḡila yeneyo. U ya nga ha tsumbo ya Linda o shumisa ḡḡila ya vhuḡi ya u rekhoda hu u lingedza u pfesesa nndwa dza miḡani, o shumisa rekhodo kheisi i bvaho kha madzhendedzi a dzudzanyo ya miḡa kha u ḡḡisisa uri ndi nga ni tshipiḡa tsha matshilisano tsha khakhathi dza miḡani dzi tshi shanduka nga murahu ha tshifhinga.

3.1.1. Ngona ya phuraimari

Ngona ya phuraimari i katela mbudziso na mbudzisavhathu. Afha ndi hune muḡḡisisi a ḡo ḡḡisisa maloshele kwao kha mvelele ya Tshivendḡ. Muḡḡisisi u ḡo tea u wana mafhungo kha vhathu vha katelaho vhanna, vhafumakadzi, mahosi, mingome na ḡanga, khadzi dza musanda na vho-Makhadzi. U ḡo vhudzisa vhathu vha nga ho vhakalaha, vshakegulu, vhanna na vhafumakadzi vhane vha vha na ndivho na tshenzhemo nga ha u losha ha vhanna na vhafumakadzi u ya mvelele ya Tshivendḡ.

3.1.1.1. Mbudzisavhathu

Muḡḡisisi u ḡo shumisa ngona ya mbudzisavhathu (interview) u itela uri mufhindulano u kone u bvisela khagala vhupfiwa ha vhathu vho fhambanaho. Kumar (1999:109) a tshi ḡalutshedza mbudzisavhathu uri, “The interview is the primary data collection technics

for gathering in qualitative methodologies. It states that any person to person interaction between two or more individuals with a specific purpose in mind can be called an interview”.

Izwi zwi amba uri mbudzisavhathu ndi zwileludzi zwa khuvhanganyamafhungo zwa vhuimo ha fhasi, na u kuvhanganya ngona ya khwalithethivi. U sumbedza uri nyambedzano inwe na inwe vhukati ha vhathu vhavhili kana vhanzhi hune ha vha hu na ndivho yeneyo i itwaho mihumbuloni, i vhidzwaho u pfi mbudzisavhathu.

Cohen na vhañwe (2007:349) vhone vha tshi ũalutshedza mbudzisavhathu vha ri: “The interview is a flexible tool for data collection, enabling multi-sensory channels to be used, verbal, non-verbal spoken and heard”.

Izwi zwi amba uri mbudzisavhathu ndi khuvhanganyamafhungo ya tshibveledzi tsho shumiswaho u tendela zwothe kha u kuvhanganya mafhungo, tsha tendela ndila dzo fhambanaho dza zwipfi tshine tsha shumiswa kha zwo ñwalwaho kana zwi songo ñwalwaho, zwo ambiwaho kana zwo pfiwaho.

Interviews are usually classified according to the degree of flexibility, structured interviews, semi-structured interviews and unstructured interview.

a. Mbudzisavhathu yo lugiselwaho

Vesagie (2010:68) a tshi ũalutshedza mbudzisavhathu yo lugiselwaho u ri: The interview puts a collection of questions from a previously compiled questionnaire to a respondent in a face to face situation and records the respondents answer.

The interviewer asks specific items of all the participants. The structured interview consist of a pre-determined set of questions which uses the same wording and order of question. The interviewer often uses a detailed interview guide similar to a questionnaire to guide the question order and the specific way the questions are asked. The interviewer has little freedom to

deviate from the predetermined questions. Questions can be open-or closed-ended.

Izwi zwi amba uri muvhudzisi u vhea mbudziso dzo kuvhanganyiwaho u bva kha mbudziso dzo dzudzanyiwaho tshifhingani tsho fhiraho u ya kha vhavhudziswa nga nyimele ya u sedzana tshifhaṭuwo nga tshifhaṭuwo na u rekhoda phindulo dza vhavhudziswa. Muvhudzisi u ḡo vhudzisa zwiteṅwa zwa ndeme kha vhoṭhe vhane vha khou shela mulenzhe. Mbudzisavhathu yo lugiselwaho yo khetekanywa nga zwithu zwi songo swikaho zwi tshi itiswa nga sethe ya mbudziso dzine dzi shuma kha u fana ha maipfi na mbudziso dzo dzumbamaho. Muvhudzisi u ḡo shumisa zwidodombedzwa zwa mbudzisavhathu kha u tsivhudza zwi fanaho u ya kha mbudziso dza mbudziso dzolugiselwaho na nga ṅḡila yo naguludzaho mbudziso dzo vhudziswa. Muvhudzisi u na vhuḡilangi vhuṭuku vhune ho fhambana u bva kha zwithu zwi songo swikaho zwi itiswaho nga mbudziso. Mbudziso dzi nga vha dzo vuleaho kana dza guma dzo valea.

b. Mbudzisavhathu ya vhukati

Interviews that fall between the completely structured interview and completely unstructured interviews are called semi-structure interviews, the interview guide involves a list of topics and aspects which the interviewer should bring up during the course of the interview. All respondents are asked the same questions, but the interviewer may adapt the formulation of the questions, including the terminology to fit the background and educational level of respondents. The same structured items are asked of all participants and there are also completely open-ended question with no limitations on how the respondents can respond. The interviewer is allowed more freedom to deviate from predetermined question and is allowed to rephrase questions. Vesagie (ibid)

Izwi zwi amba uri mbudzisavhathu iyi i ḡo wela vhukati ha mbudzisavhathu yo lugiselwaho na mbudzisavhathu i songo lugiselwaho ine ya vhidzwa u pfi ndi

mbudzisavhathu ya vhukati. Tsivhudzo ya mbudzisavhathu i didzhenisa kha mutevhe wa thoho na dziñwe thodea dzine mbudzisavhathu ya tea u dzi dīsa tshigani tsha khoso ya mbudzisavhathu. Vhavhudziswa vhothe vha tea u vhudziswa mbudziso dzo no fana, ngeno muvhudzisi a tshi tea u fara mulenzhe wa kudzudzanyele kwa mbudziso, dzo dzheniswaho na theminojodzhi, u itela u lwa na siangane na tshiimo tsha u funzea ha vhavhudziswa. Maga a mbudzisavhathu ya vhukati a do vhudziswa vathu vhothe vhane vha khou shela mulenzhe na u do vha hafhu vha fhedzisa mbudziso dzo vuleaho dza guma hu sin a u fhungudza kha uri vhavhudziswa vha khou fhindula ha ni. Muvhudzisi u do tendela vhudzilangi vhunzhi nga ndila yo fhambanaho u bva kha zwithu zwi songo fhelelaho zwi tshi itiswa nga mbudziso na u tenda u vhekanya mbudziso nga hu swa.

c. Mbudzisavhathu i songo lugiselwaho

Welman na Kruger (1999:196). In an unstructured interview the interviewer simply suggests the general theme of discussion and poses further questions as these come up in the spontaneous development of the interaction between the interviewer and the participant.

The unstructured interview is not bound to a predetermined list of question. Broad questions are usually asked, the interviewer formulates question spontaneously during the interview. The focus of the unstructured interview is to understand how individuals experience their lives and how they make sense of the world around them. The interviewer therefore focuses on the participants first-hand experiences rather than on their interpretation. Predetermined questions and questions which suggest a particular theoretical point of view should be avoided. Question about sensitive and highly emotional issues may be asked in in-depth interviews which is not possible with other forms of data collection.

Izwi zwi amba uri mbudzisavhathu i songo lugiselwa muvhudzisi u do da na mawanwa o leluwaho ane a angaredza ndivho ya maambiwa na thaidzo u ya kha mbudziso dzi daho ntha ha zwi songo dzudzanyiwaho na thanganelano vhukati ha muvhudzisi na ane a khou shela mulenzhe. Mbudzisavhathu i songo lugiselwaho a si tshikolodo kha zwithu zwi songo fhelelaho zwi tshi itiswa nga mutevhe wa mbudziso. Mbudziso dzo tndavhuwaho kanzhi dzi a vhudzisiwa. Muvhudzisi u do ita mbudziso dzi songo dzudzanyiwaho tshifhinganani tsha mbudzisavhathu. Mbudzisavhathu dzi songo lugiselwaho dzi vha dzo lifhiswa kha u pfesesa na tshenzhemo ya muthu u ya nga ha vhutshilo hawe na uri zwi vha ha ni zwa vhuhogwa kha lifhasi lo vha tangaho. Muvhudzisi ndi nga zwo a tshi do livhisa kha vhane vha vha na tshenzhemo vha khou shelaho mulenzhe lwa u thoma u fhira vhane vha vha vha tshi khou talutshedza. Zwithu zwi songo swikaho zwi itiswaho nga mbudziso na mbudziso dzine dza dzhiasia fhethu hune ha vha ha ndeme kha sia lenelo hu sa dzhielwe ntha. Mbudziso dzine dza tatisa namafhungo a vhuhogwa a tea u vhudziswa kha mbudzisavhathu ya muthu nga muthu ine a yo ngo leluwa kha tshivhumbeo tsha khuvhanganyamafhungo.

Mason (2002:2) a tshi talutshedza mbudzisavhathu u ri: "Is the interactional exchange of dialogue? Interviews may involve one to one interactions large group's interviews or focus group may take place face to face or over telephone.

Izwi zwi amba uri mbudzisavhathu ndi nyambedzano vhukati ha muthu na muthu, u ya kha zwigwada zwine zwa wana mafhungo nga u vhudzisa vho sedzana zwifhatuwo kana nga u tou shumisa lutingo.

Kumar (1999:109) a tshi talutshedza mbudzisavhathu u ri: "States that any person-to-person interaction between two or more individuals with a specific purpose in mind can be called an interview".

Izwi zwi amba u sumbedza muthu muhwe na muhwe kha nyambedzano ya vhatu vhavhili kana u fhira yo khetheaho kha muhumbulo u vhidzwaho u pfi ndi mbudzisavhathu.

Visagie (2010:70) a tshi tšalutshedza mbudzisavhathu u ri: “Interview is the primary data collection technique for gathering data in qualitative research. We distinguish between different kinds of interviews. One-on-one interview, group interviews and telephone interview”.

Izwi zwi amba uri mbudzisavhathu ndi tshileludzi tsha khuvhanganyamafhungo tsha vhuimo ha fhasi tsha khuvhanganyamafhungo a khwalithethivi a tšhoḁisiso. Vhukati ha mbudzisavhathu ri wana tshaka dzo fhambanaho, mbudzisavhathu ya muthu nga muthu, mbudzisavhathu ya tshigwada na mbudzisavhathu ya luṅingo.

3.1.1.2. Mbudzisavhathu ya muthu nga muthu

Vasagie (2010:70) a tshi redza Cooper na Schindler (2006) a tshi tšalutshedza mbudzisavhathu ya muthu nga muthu u ri,

The individual in- depth interview is an interaction between an individual interviewer and a single participant. The interview can take between 20 minutes and two hours to complete and the participants are usually paid to give their insight. The individual in-depth interview is usually recorded so that the researcher can be provided with rich detail that will be needed for the research study. Interviewers usually visit respondents at home or at their work place. The interview may vary from methods that are completely unstructured to those that are completely structured and standardized.

Izwi zwi amba uri mbudzisavhathu ya muthu nga muthu ndi nyambedzano vhukati ha muvhudzisi na ane a khou shela mulenzhe. Mbudzisavhathu i a kona u dzhia mithethe ya vhukati ha mahumi mavhili na uri zwi dzhia iri mbili uri i fhelele na vhathu vhane vha khou u shela mulenzhe, kanzhi vha tea u badelwa uri vha bwise zwa mbiluni dzavho. Mbudzisavhathu ya muthu nga muthu kanzhi itea u rekhodiwa u itela uri muṱoḁisisi a kone u ṅekedza zwine zwa khou tšoḁea zwo pfumisaho ngudo ya tšhoḁisiso. Vhavhudzisi

kanzhi vha dalela vhavhudziswa hayani kana fhethu hune vha shuma hone. Mbudzisavhathu i vha yo khwaṭhisedzwaho u bva kha ngona dzo fhelelaho dzine a dzi athu u khunyelela u ya kha dzo fhelelaho u khunyelela na vhuimo havhuḍi.

3.1.1.3. Mbudzisavhathu ya tshigwada

Cooper na Schindler (20 06:210) vha tshi ṭalutshedza mbudzisavhathu ya tshigwada vha ri, “The group interview as a data collection method using single interviewer with more than one participant”. Groups can vary in size dyads (two people), triads (three people), min-groups (2-6 people), and small groups (6-10 peoples). The groups can also be compiled out of different individuals. Groups can consist of experts or non-experts.

Izwi zwi amba uri mbudzisavhathu ya tshigwada sa ngona ya khuvhanganyamafhungo ine i shumisa muvhudzisi muthihi ane a vha a na vhathu vhane vha fhira muthihi kha u shela mulenzhe. Zwigwada zwi a khwaṭhisedza tshivhalo uri ndi vhathu vhavhili, vhathu vhararu, zwigwada zwiṭukusa zwa vhathu vhavhili u ya kha vhathu vha rathi na zwigwada zwiṭuku zwa vhathu vha rathi u ya kha vhafumi. Zwigwada zwi a dovha zwa vhekanywa u bva kha vhathu u ya nga u fhambana. Zwigwada zwi nga itwa nga ndavhelelo kana nga u sa vha na ndavhelelo.

3.1.1.4. Mbudzisavhathu ya luṭingo

Because of the increased cost in conducting one-on-one interviews and the development of computer assisted method of recording response, researchers have turned more towards the telephone interview. With the telephone interview two humans are still interacting but the voice is the only form of contact and source of interaction. The voice must be pleasant to the ear and easy to understand. The interviewer asks questions from the interview schedule over the telephone and records the respondents' answers. Because the respondents do not have the questions in front of them, the telephone interview is less suited for complicated questions. The telephone interview is

shorter than individual interviews, with 10-15 minutes being the norm. Cooper na Schindler (Ibid).

Izwi zwi amba uri ngauri hu tshi itwa mbudzisavhathu ya muthu nga muthu hu vha na u engedzedzea ha mbadelo na mveledziso ya khomphutha ine i thusa ngona kha u rekhoda mahumbulwa, vhaṭodisisi vha sendamela nga maanda kha thungo ya mbudzisaluṭingo. Kha mbudzisaluṭingo hu na zwivhumbiwa zwivhili ndi zwone zwi kha ḡi itaho mushumo ngeno ipfi ḡi ḡone fhedzi ḡi itaho vhuṭumanyi na u bveledza nyito. Ipfi musi ḡi tshi elela nga kha nḡevhe na u leluwa kha u pfesesa. Muvhudzisi u vhudzisa mbudziso kha tsumbamushumo ya mbudzisavhathu a tshi khou shumisa luṭingo na u rekhoda phindulo dza vhavhudziswa. Ngauri vhavhudziswa a vha na mbudziso phanda ha vho, mbudzisavhathu ya luṭingo ndi yone yo teaho zwiṭuku kha u fhindula mbudziso dzi kondaho. Mbudzisavhathu ya luṭingo yo ṭukufhala u fhira mbudzisavhathu ya muthu nga muthu, nga mithethe ya fumi u ya kha ya fumiṭhanu u ya nga mbetshelwa.

Muṭodisisi u ḡo vhudzisa mbudziso kha muvhudziswa vho sedzana zwifhaṭuwo, phindulo i wanala nga tshenetsho tshifhinga. Arali muvhudziswa a vha a so ngo pfesesa mbudziso, u a nḡewa tshikhala tsha u vhudzisa muṭodisisi kha zwe a sa zwi pfesese, uri a kone u nḡea phindulo kha zwine a vha na vhuṭanzi nazwo. Muṭodisisi u a dovha hafhu a shumisa vhushaka na vhudavhidzani havhuḡi ha u wana mafhungo kha vhatu vhahulwane vhane a vha koni u vhalala na u nḡwala, vhenevho vhatu vhahulwane vha vha vha na nḡivho ya ndeme ya kuloshele kwa vhanna na vhafumakadzi nga mvelele ya Tshivenda. Mbudzisavhathu a i fhedzi tshifhinga, muvhudziswa u mbo ḡi nḡea phindulo na zwenezwo henefho.

3.1.1.5. Mbudzisavhathu ya zwigwada zwo livhaho

According to Cooper and Schindler (2006:212) focus groups usually consist of a panel of people (10 participants) led by a trained moderator who meet for 90 minutes to two hours. Ideas, feelings and experiences related to the topic of the research are exchanged during these meetings. Focus groups can also be used to reveal the issues

relevant to an area of research where there is little knowledge. The researcher makes use of note taking but can also make use of voice recording.

Izwi zwi amba uri zwigwada zwo livhaho kanzhi zwo vhumbiwa nga madzulo a vhathu vha fumi vho livhaho kha u pfumbudziwa nga vhaṭoli vhane vha ṭangana lwa mithethe ya fuṭahe u ya kha iri mbili. Mihumbulo, zwipfi na tshenzhemo zwi tea u vha na vhushaka na ṭhoho ya ṭhoḍisiso ine ya shandulwa nga tshifhinga tsha muṭangano wonoyo. Zwigwada zwo livhaho zwi a dovha zwa shuma u wanulusa mafhungo ane a elana na fhethu hune ṭhoḍisiso ya vha na ndivho ṭhukhu. Muṭoḍisisi u ḍo ita uri a shumise u ṅwala mafhungo a ndeme nahone u ḍo dovha a ita uri a shumise u rekhoda ipfi.

3.2. Mbudziso

Muṭoḍisisi u ḍo dovha a shumisa mbudziso (questionnaires) u kuvhanganya mafhungo u bva kha vhathu vhane a ḍo vha o vha topola u ita ṭhoḍisiso khavho. Kumar (1999:110) a tshi ṭalutshedza mbudziso u ri:

The questionnaire as a “written list of questions, the answers to which are recorded by respondents”. Instead of the researcher asking the questions and reporting on them, the participant completes a questionnaire which lists all the questions. The questionnaire can be an interactive or non-interactive data collection method. It will be non-interactive (quantitative) if it is sent via post, email, or fax and interactive (qualitative) if it takes the form of a telephone, one-on-one, or group administration. The questionnaire must be simple to complete, clearly worded and attractively presented.

Izwi zwi amba uri mbudziso sa mutevhe wa mbudziso dzo tou ṅwalwaho, phindulo dzo tou rekhodiwaho nga vhavhudziswa. Vhudzuloni ha uri muṭoḍisisi a vhudzise mbudziso

na u nea muvhigo kha vho, vhavhudziswa vha fhindula mbudziso dzi re kha mutevhe wothe wa mbudziso. Mbudziso dzi a kona u vha dza khwalithethivi kana khwanthithethivi kha ngona ya khuvhanganyamafhungo. I vha khwanthithethivi arali i khou rumelwa nga kha bogisi la poswo, emeili kana fekisi na uri i vha khwalithethivi arali i kha tshivhumbeo tsha lutingo, muthu nga muthu kana ndangulo ya tshigwada. Mbudziso i tea u vha yo leluwaho kha u fhindula, maipfi a re khagala na u imela hu kungaho.

Mufofisi u shumisa ngona ya mbudziso nga u kuvhanganya mbudziso dzo fhambanaho, a tou dzi nwa fhasi. Muhumbulo muhulwane wa mufofisi ndi wa u fofo u wana kupfesesele kwa vhavhudziswa, zwi tshi ya nga ndivho ine vha vha nayo. Mufofisi musu zwo tou rali u a lelutshelwa u wana mafhungo o teaho, ngauri vhavhudziswa vha vha vha tshi khou nwa vhe vhothe hu si na ane a khou vho zwa muwe uri o zwi fhindula nga ndilade. Cohen na vha (2007:317) vhone vha tshi redza Willson (1994) vha tshi talutshedza mbudziso vha ri, "The questionnaire is a widely used and useful instrument for collecting survey information, providing structured often numerical data being able to be administered".

Izwi zwi amba uri mbudziso ndi tshishumiswa tsha ndeme tsho tshandavhuwaho tshine tsha kuvhanganya milaedza ya fofo, na u khethekanya tshivhumbeo tsha tshivhalo tsha zwiveledzwa zwine zwa tea u shumiswa nga ndango.

Mufofisi u tshedza vhavhudziswa mabambiri ane a vha na mbudziso dza fofo, uri muthu muwe na muwe a nwa vhuipfi hawe o vhofohlowa a sa vho zwa muwe. Mbudziso dzi a thusa ngauri muthu u amba o vhofohlowa nahone a hu nwaliwi dzina la muthu kha bambiri la mbudziso. Mufofisi u fofo kuvhanganya mafhungo kha vhavhudziswa vho fhambanaho u ya kha mivhundu yavho yo fhambanaho.

3.3. Ngona ya Sekondari

Ngona ya sekondari ndi ndila ya u tḱoḱisisa mafhungo, hune muḱoḱisisi a shumisa maḱwalwa o ḱwalwaho nga vhaḱwe vhaḱwali kha u kuvhanganya mafhungo a tḱoḱisiso yawe. Ndi uri musi hu tshi khou shumiswa ngona ya sekondari, hu vha hu tshi khou kuvhanganywa mafhungo a tshi bva kha bugu, mbambiri o vhalwaho khoniferentsini dzo fhambanaho, magazine, dzhenala na maḱwe maḱwalwa o fhambanaho. U kuvhanganya mafhungo nga ngona iyi zwo leluwa vhunga mafhungo a tshi tou tḱoḱisiswa kha maḱwe maḱwalwa o no gandḱiswaho kale.

3.4. Tsedzuluso ya ngona ya sekondari

Many researchers use data from the available data achieved (either in the form of documents or survey results and codebooks) for secondary analysis. Secondary analysis is the analysis of a document or data gathered or authored by another person. The secondary analysis generally has a research goal different from that of the first researchers. Willson (Ibid)

Izwi zwi amba uri vhaḱoḱisisi vhanzhi vha shumisa khuvhanganya u bva kha khuvhanganya dzi re hone dzine dzi vha dzi kha tshivhumbeo tsha bugu kana zwiḱwevho khatsedzuluso ya sekondari. Tsedzuluso ya sekondari i sedzulusa kha u fhenda bugu kana khuvhanganyamafhungo kana zwo themendeliwaho nga muḱwe muthu. Nga u angaredza tsedzuluso ya sekondari i ita uri tshipikwa tsha tḱoḱisiso tshi fhambane u bva kha avho vhaḱoḱisisi vha u ranga.

Wehmeier na vhaḱwe (2007:201) vha tshi ḱalutshedza u fhenda bugu vha ri: “Document is an official paper or book that gives information about or that can be used as evidence or proof of something like legal document”.

Izwi zwi amba uri u fhenda bugu ndi bambiri la tshiofisi kana bugu ine ya ḱea mafhungo kana ine ya shuma sa u ḱea vhuḱanzi sa bugu ya mulayo.

3.2.1. U fhenda bugu

Muṭodisisi o shumisa ngona ya u fhenda bugu, muhumbulo muhulwane u wa u ṭoda u vhona uri vhaṅwe vhaṅwali vho ṅwala nga ṅilade.

Mason (2002:9) ene a tshi ṭalutshedza u fhenda bugu u ri: “Documents are used to verify or contextualize or clarify personal recollections and other forms of data derived”.

Izwi zwi amba u ri u fhenda bugu ndi u sedzulusa maṅwalwa e a kuvhanganywa. Dokhumennde dzi shumiseswa u khwaṭhisedza vhuṭanzi kana u tou vhea kha nyimele kana u sumbedza zwe muthu a kuvhanganya na dziṅwe ṅila dza u kuvhanganya mafhungo dzine dza nga itwa.

Muṅwe muṅwali uri o bvisela khagala nga ṅilade. Afha muṭodisisi u wana mihumbulo ya vhaṅwali vho fhambanaho a kona u i vhambedza. Afha vha shumisa kana u ṭodisisa mafhungo ane a bva kha bugu, magazine na kha maṅwe maṅwalwa a songo gandiswaho.

Afha muṭodisisi u dzhia bugu dza vhaṅwe vhaṅwali a vhala u itela uri a pfesese ṅila ya u kuvhanganya mafhungo nga ṅila yo teaho. Vhaṅwe vhaṅwali vha shumisa luambo lwo leluwaho lune wa sala u tshi pfesesa zwavhuṭi zwe zwa vha zwi tshi khou ambiwa. Zwo ralo muṭodisisi u ḍo vhambedza mihumbulo ya vhaṅwali vho fhambanaho uri vha ri mini nga ndeme ya u losha ha vhanna na vhafumakadzi nga mvelele ya Tshivenḍa.

NDIMA YA VHUNA

4. Mvulatswinga

Mvelele ndi ndila ya kutshilele kwa lushaka lwonolwo kune kwa ita uri lushaka lwonolwo lu vhonele lwo khethea kha dziñwe tshaka. Mvelele yashu i ri ita zwine ra vha zwone vhukati ha dziñwe tshaka. Mvelele i vha yo ḍisendeka nga ḍivhazwakale, vhubvo, kutshilele, vhurereli, u tenda na luambo lwa lushaka lwonolwo. Mvelele kanzhi i ṭuṭuwedza uri muthu a vhe na mikhwa na kutshilele kwavhuḍisa kha lushaka. Kha Vhavenṭa, u losha ndi tshiñwe tsha mikhwa yavhuḍi ine ya sumbedza u ṭhonifha, u romba, na kutshilele kwavhuḍi ku tamisaho. U ya nga mvelele ya Tshivenṭa ipfi u losha ndi ipfi lo angalalaho vhukuma hune la katela maitete a u ṭanganya zwanṭa, u ḍiamba, u hambela, u ḍiḍivhadza, u luvha na zwiñwevho zwi ṭutshelanaho na zwenezwo kha mvelele ya Tshivenṭa. Mvelele i a shanduka na tshifhinga fhedzi maitete a mvelele ha shanduki ngauri ndi wone mudzi wa kutshilele kwonekwone kwa Tshivenṭa. Mvelele ya Tshivenṭa i na ndila dzo fhambananaho dza u losha sa dze dza buliwa afho nṭha. U losha u ṭanganya zwanṭa, u losha u gwadama, u suma lufu, u amba vhuḱambo, u hambela tshithu musanda, u amba n̄wana o bebwaho, u amba n̄wana wa musidzana o semaho vhakegulu, u ṭhonifha nga zwiito zwawe, u loshiswa muri, u losha mufu, u wa mashuvho, u losha ha tshibode, u losha ha khomba, u losha ha vha malombo, u losha ha vhali, u losha ha zwibwamathukhwi, u losha ha mudzadze, u losha mulilo, u losha ndilo ya zwiḱiwa, u losha mudzimu, u losha ha mapholisa, u losha ha vha malende na tshikona, u losha ha tshiḱoni, p̄fene, d̄ongololo na muri, u losha zwifhoni, u fhingula, u losha muḱangoni, u farelwa lufhanga, u kotha, u ramba vhusa, n̄wana o naka, u ḍihwala, u losha ha maine, u losha ha vhaeni vho d̄aho muḱini, u vhulunga masalela, u losha ha mifhululu, u luvha, u suma, u fhisa ha vhaḱololo, u imbelwa ha vhasidzana na musidzana a tshi vhingwa.

4.1. U lumelisa muthu / u vusa muthu

U lumelisa muthu ndi zwa ndeme, ngauri vha tea u dxivha uri ndi lini hune ha lumelisiwa nahone nga vho nnyi ho itea mini? U lumelisa ndi u vha na matshilisano avhuḁi na muthu ane wa khou amba nae. Nga u lumelisa honohu zwi fhaḁa matshilisano avhuḁi vhukati ha mulumelisi na mulumelisiwa. Afha hu dovha ha bvukululwa mvumbo ya muthu khathihi na mvelele yawe. Musi vhatu vho ḁangana nḁilani vha tshi lumelisana vha vha vha tshi khou tana mvelele yavho, vhunga mvelele inwe na nwe i na maitele ayo. Kha muḁuku na muhulwane kha hu vhe na u lumelisana ngauri tshirunzi tshi vha hone matungo oḁhe.

Vho Masindi (2016) vha tshi ḁalutshedza u lumelisa vha ri: “Nga mvelele ya Tshivenda musi ri tshi lumelisa muthu ri tea u tou losha. Izwi zwi vhonala kha mbeu dzoḁhe, mbeu ya tshinnani na kha mbeu ya tshifumakadzini. Mbeu inwe na inwe i na kuloshele kwayo. Musi u tshi losha u tea u sumbedza uri ndi mbeuḁe. Vha tshifumakadzini vha swika vha ri Aa! Vha tshinnani vha ri ndaa! Muloshiwa a bvumela kana a fhindula nga nḁila ine mbeu yawe ya tea u fhindulisa zwone”.

Kanzhi u lumelisa ndi musi vhatu vho ḁangana nḁilani kana vho swika muḁini. Munna na musadzi musi vho dzula muḁini khathihi na vhomazwale, vhahalivho, makhotsiminene na vhokhotsimuhulu vha a loshana, i nḁila ya u ḁhonifhana. Nga mvelele ya Tshivenda vha mbeu ya tshisadzini vha lumelisa vho gwadama fhasi nahone vho sedza fhasi, a vha sedzi vhana maḁoni ngauri arali vha vha sedza maḁoni vha nga vha khou vha sengisa mafhungo. Kha vha mbeu ya tshinnani vhone arali vho ambara muḁwadzi ḁhohoni vha tea u u bvula vha konou dzhena muḁini. Musi munna a tshi amba na vhahulwane khae sa mahosi, u tea u tumba fhasi a kumela o fara muḁwadzi nga tshanḁa ha vha hone u losha.

4.2. U tenda u kundwa / kundiwa

U tenda u kundiwa zwi tshimbilelana na u tshonifha khathihi na u vha na mikhwa yavhudi. Musi ro lavhelesa u tenda hu vha na u ditukufhadza khazwo. A tendwaho u kundiwa ha vhulawi, arali iwe wa sa tangedza u kundiwa hawe wa diita muhaga, hu fhaḽa tshigwadani vha a u vutshela vha ri a u na matshilisano ngauri houḽa muthu o tenda uri o kundwa, u tea u litshiwa.

Vho Luvhengo (2016) vha tshi tshutshidza u tenda u kundiwa vha ri: Nga mvelele ya Tshivenda musu muthu o kundiwa u a losha. Musi vhatu vhavhili vha tshi khou lwa kana vha tshi khou fhambana nga maipfi, a fhenyiwaho u tea u losha. Izwi zwi thusa uri ane a khou kunda a si bevele phanda na u mu rwa. Musi nwana o khakha mubebi kana muthu muhulwane u tea u mu kaidza nga u tou mu kela thamu a dzhoredza mulenzhe, nga murahu u a vhudziwa zwa uri kha loshe i ndila ya u sumbedza uri o khakha, o no losha a kona u litshiwa.

Tshifhingani tsha musangwe musu vhatshanga vha tshi khou tamba, hu hone maboho a tshi khou bovholana nga mavili, hu a swikelela hune muḽwe a pfa uri a zwi tsha kongelelea, u tea u tenda mulandu wa uri o kundiwa. Zwenezwo u tea u tumba fhasi a losha kana a imisa tshanda, hu u sumbedza uri ndi khou losha ngauri ndo kundiwa. Ndi fhaḽa hune malugwane a imisela tshanda ntha tsha o kundaho. A thoma u ya ngei na ngei u sumbedza uri ndi ene ngwena ya duvha leneḽo.

4.3. U tenda u tangedza munna

Vho Denga (2016) vha tshi sumbedza u tangedza munna vha ri: Nga mvelele ya Tshivenda musu musidzana o no lugela u vha na vhadzi hawe o vha a sa ditodeli munna. Ho vha hu tshi tou da vhatu vha mu ambisa kha vhabebi vhawe, arali vhabebi vha godana vha pfana, hu vhidziwa iwe muḽwe wa mafhungo wa da wa dzula fhasi wa losha. Vha u tshutshedza uri ho da vhatu vha hangei ha Tshinyokoḽilo vha ri vha khou funa. Zwino riḽe sa vhabebi vha ro tenda ngauri ro wana uri ndi vhatu vhavhudi. Ngauri nga mvelele ya Tshivenda vhabebi vha vha vho thoma vha todisisa uri vhatu vhane vha khou toda u mala nwana wavho ndi vhatudde. Vho vha vha tshi itela uri

ñwana wavho a si ye muḁini wa vhathu vha no buba vha songo ṭohola (u lowa) a vho ḁo lala o dzula a sa zwi ḁivhi zwa u dodonga vhathu. U sumbedza uri u khou ṭanganedza mafhungo a bvaho kha vhabebi vhawe u tea u losha. U losha honoho ndi u sumbedza u ṭanganedza zwoṭhe zwo ambiwaho.

Vhakhwasha vha ḁo ḁivhadziwa nga vhoṇendila uri na musidzana o ṭanganedza zwoṭhe. Vho ḁo goḁana na vhoṇendila ha bvisiwa mamalo (lumalo). Musidzana a selwa a ya vhuhadzi na vhaselwa vha u mu vhingisa zwa naka.

Aya o vha one maitete kwao a u ṭoḁela ñwana wa musidzana munna. Nga mvelele ya Tshivenda ñwana o vha a sa ḁiṭoḁeli munna. Izwi vho vha vha tshi zwi itela uri vha ḁivhe vhathu vho teaho uri vha konou vha na matshilisano avhuḁi. Aya o vha maitete a u dzulelana na vhadzulatsini. Musi a sa athu u tenda vhahulwane vha thoma vha ṭoḁisisa uri ndi vho nnyi vha ngafhi. Huñwe u ḁo tenda ñwana a tshi dzeiwa nga zwira. Zwi amba uri u malwa kha vhathu vho no lowa. Musi musidzana o ṭoḁelwa munna zwithusa musi a tshi ṭangana na thaidzo vhahulwane ngauri vha a ḁivhana vha ḁo konou lugisa mafhungo, ngauri zwo thoma kha vhahulwane zwi ḁo dovha zwa fhelela kha vhahulwane, ha nga vha mafhungo awe fhedzi. Vhahulwane vha dovha vha vha khuthadza nga ḁa uri vhuhadzi ndi ṇama ya thole ya fhufhuma ri a fhunzhela. Izwi zwi amba uri kha konḁelele zwi ḁo luga.

4.4. U hambela tshithu

Musi muthu a tshi hambela tshithu ndi u sumbedza mikhwa na u ṭhonifha. Maitete a mvelele ha tei u kandedzwa ngauri ri ḁo vha na lushaka lwo shandeaho. Musi ñwana a tshi swika hayani a tshi bva malisoni, a tshi zwi ḁivha zwa uri zwiliwa zwawe zwi dzula ngafhi, a tshi fhedza u ṭamba zwanda, u thoma a vhudzisa mukegulu uri “Zwiliwa zwanga zwi ngafhi”, mukegulu vha konou uri zwi henefho vhuralani, ene a dzhia a ḁa ha vha u sumbedza mikhwa na u ṭhonifha. Arali u sa ita nga ṇdila yone vha ri u ḁo ḁa na khulu ndilo.

Vho Davhana (2016) vha tshi tšalutshedza u hambela tshithu vha ri: nga mvelele ya Tshivenda musi muthu a tshi hambela tshithu kha onoyo ane a khou mu hambela, u tea u thoma nga u losha. Izwi ri zwi wana kha mbeu dzothe, vha tshinnani na vha tshisadzini, kha vhatuku na vhahulwane.

Musi nwana wa musidzana a tshi hambela tshithu kha vhabebi vhawe u tea u dzula fhasi a tou gwadama phanda ha vhabebi a losha a kona u hambela tshine a khou toda tshone. Nga u losha honoho hu mu nea mvumbo mbuya ya mikhwa, matshilisano na u thonifha. Zwo ralo na kha nwana wa mutukana u tea u ya phanda ha vhabebi vhawe a dzula phanda havho zwanda zwo tangana zwo ya matungo ha zwirumbi ha vha hone u losha, a kona u amba na vhabebi vhawe.

Musi mufumakadzi o miliwa mudini u tea u hambela tshithu tshinwe na tshinwe tshine a khou tshi toda vhutshiloni hawe. Musi mufumakadzi a si tshee na zwiliwa u tea u ya ha vhahulwane vha mudini (vhomazwale), a losha a ri ndi khou amba ndala. Musi a tshi amba ndala u tea u amba hu tshee na vkhophu ha maduvha mana, uri musi mukegulu vha tshi ya u swikisa kha mukalaha vhatu vha vhe vha tshi khou di la. U ita zwenezwo ndi ndila ya u hambela nga u losha. Phindulo i vhuya na mavhele a bvaho tshisikuni kana duluni.

Musi mufumakadzi a tshi khou tea u fara lwendo, u tea u thoma nga u hambela, u hambela honoho, u tea u hu ita nga u losha uri ndo vha ndi tshi khou hambela u ya ha uri u ita zwikene na zwikenehene.

4.5. U vhiga mafhungo

U vhiga mafhungo zwi bvukulula matshilisano, Vhavana ndi lushaka lwa matshilisano na vhuthu. Vho Netshamuṭavha (2016) vha tshi tšalutshedza u vhi ga mafhungo vha ri: U vhiga ndi musi u tshi khou ya u amba mafhungo a uri nwana wavho o khakhisa nwana washu. Musi mafhungo a sa athu u ambiwa ho thomiwa nga u losha kana u loshana. Musi vha tshi fhindula u sumbedza uri vho zwi pfa na vhone vha thoma nga u losha. Hu tou rumiwa muthu a ya u vhiga mafhungo. Vha mudzi wonoyo vha sumbedzisa uri ri do

thoma ra vhoḥḥa ḥwana washu uri u a ḍivha naa mafhungo ane a khou ambiwa. Arali e hone u a vhidziwa a ḍa a vhudzisiwa zwenezwo vḥathu vḥa tshee vho dzula. A nga tenda kana a hanedza u a vhoḥḥiwa (u vhudziseswa) arali a swika hune a ri ndo ya luthihi vḥa mbo ḍi ri zwo luga ndi musadzi waḥu. Tshivenḍa tshi ri ya longa khwanḍa yo nwa. Izwi zwi tshi amba uri arali wo vḥuya wa eḍela nae luthihi ḥwana ndi wau. Arali a ḍi vḥa a tshi khou ḥḥaḥa, u tendelwa uri a tou lifha vḥuḥonḍo, musadzi a si mu male.

U vḥiga mafhungo musi Kholomo dzo ḵa mavhele, hu a rumelwa muthu a ya muḍini wonoyo kana vḥa tou ya. Nga iḥwe ḥḍila u vḥa a tshi khou isa mulandu wa uri ndo tshinyalelwa masimuni nga Kholomo dzavho. U tshi swika u vḥa u tshi khou semana nga maanḍa. Ndaa! Kana Aa! Aa ya hone i vḥa u semana, “Vḥa vḥona vho pfuma zwino vḥa rumela Kholomo dzavho tsimuni yanga, vḥa a kola vḥukuma”, riḥe zwisiwana ri ḍo dzula ngafhi?

Vḥaḥe vḥa muḍi vḥa ḍo lingedza u phuphuthela nga ḥḍila dzoḥe uri vḥa ambe uri hu dzuliwe fḥasi hu dzudzanyiwe mafhungo zwavḥuḍi. Nga murahu ha u dzudzanya mafhungo, vho ḍiselwaho mafhungo arali vḥa vḥathu vḥa notshila na vḥathu vḥa ḍo rumela muthu a ḍa a pfumelwa, vho ḍi mu putisa zwiḥukutuku zwa u renga mbeu.

Musi vḥadzulapo vho khakhelana vḥa isa mafhungo avho musanda uri vḥa vḥe vḥone vḥane vḥa lamukanya. Musi vḥa dzulapo vho tswelana mbudzi muḥwe mudzulatsini, vḥa a mu hwelela musanda. Nangoho u ḍo rumelwa vḥaḍinḍa vḥa ya vḥa mu vḥudza zwa uri u khou vḥulawa thavḥani nga ḵavḥuḥanu (u vhidziwa musanda).

Musi ḍuvḥa ḵa tsengo ḵo swika vḥa ḍo ḥanganana henengei musanda. Ndi khorotshitumbe ine ya ḍo mu vḥudza mafhungo oḥe. Muḥe wa mafhungo u ḍo tou ḍadzisa musi o ḥewa tshifhinga. Vḥa ḍo ḥaḥula ngauri u tea u lifha iḥwe tshelede i sala khoroni iḥwe ya ḥeiwa muḥe wa mulandu nga u losha, khoro ya koneha u balangana.

4.6. U suma lufu

Van Warmelo (1989:343) u tšalutshedza u suma musi a tshi ri: “Inform a superior of an event, as when merely telling the chief about a matter”.

Izwi zwi amba uri u d̄ivhadza muhulwane zwithu, sa musi u tshi d̄ivhadza kana u tshi vhudza Vhamusanda mafhungo. Vho Dima (2016) vha tshi amba u suma lufu vha ri: “Arali lufu lwo bvelela muḍini hu suḅwa kha vhaḅe vha t̄hoho. A nga vha e muthu wa mbeunya tshinnani kana wa mbeu ya tshifumakadzini, arali a vha sia u tea u tea u suḅwa kha vha hawe. Kanzhi u sua zwi ambiwa nga luambo lwa musanda hu tshi khou ambiwa u vhiga mafhungo. Mufu u ḍo vha a tshi khou tea u yo vheiwa tshiendeulu kana tshiḱakani tsha hawe ho lalaho vha hawe. Mukololo o t̄uwa hu a loishiwa (u luvha) u swikela a tshi fukedziwa vha tshi khou losha. Musi vha tshi khou mu vhwewa a hu imbiwi, u imba ha hone ndi u losha na u kumela.

Kha musiwana ndi hone hune vha tou amba uri ro ḍa u amba uri ḅwana wavho ha tsheeho, o ri sia. Arali e wa mbeu ya tshisadzini vha ḍo fhindula uri livhiḍa la musadzi li vhuhadzi hawe. Hezwi zwi tshi khou itiswa ngauri o miliwa kana o bviselwa thundu dza lumalo.

4.7. U amba vhuḱambo / munyanya

Vho Luvhengo (2016) vha tshi amba u amba vhuḱambo vha ri: musi mashaka na khonani vho takala vha a rambana vhuḱamboni ho fhambanaho. Kanzhi ri wana uri zwenezwo hu na tshimima vhurumelwa vhu a swika muḍini, vha thoma nga u vusana (u lošana) ha itwa ndugiselo dzo fhambanaho dzi itaho uri mushumo u tshimbila zwavhuḍi.

Izwi a zwi wanala fhedzi kha miḱa ya vhasiwana na kha miḱa ya musanda zwi a wanala. Ri zwi wana musi musanda hu tshi khou tea ḍadziwa mativha, (u vhea vuhosi) hu a rambiwa na miḱani ya vhasiwana uri hu itwe lweḱolweḱo lwa u thusa vhueni vhune ha khou ḍa musanda. U losha ndi hone hune ha khwaḱisedza vhudavhidzani vhukati ha muḱa wa musanda. Na musi arali musanda vha na vhueni vhune ha khou ḍa u vha

dalela sa bepha kana mahosi a mashango a vhaledzani navho hu tea u vha na u loshana hunzhi. Vha a kona u swikisa mulevho kha vhalanda vhavho uri vha vha thuse nga u vha phalala kha vhueni vhune ha khou da.

4.8. U luvha tshithu

Van Warmelo (1989:156) u talutshedza u luvha sa u: “Render homage, recognise the overlordship of, subject oneself to, make obeisance, salute deferentially in token thereof, pay tribute”.

Izwi zwi amba uri u luvha, u elelwa vhurena ha, u tukufhadza, u ditukufhadza, u losha nga ndila yo fhambanaho sa zwithu zwo doweleaho, u thonifha. Vho Masindi (2016) vha tshi amba u humbela tshithu musanda vha ri: Musi u tshi humbela tshithu musanda ndi zwavhuḍi nahone zwi bvukulula thonifho na vhuluvha. Nga luambo lwa musanda musu u tshi humbela u vha u tshi khou tou luvha, musu wo no tshi wana wa kona uri wo tshi swa musanda (u tshi neiwa musanda). Ndi ngazwo Tshivenda tshi tshi ri u luvha a hu na mapone. Izwi zwi uri u tshi toda tshithu musanda u tou nikela zwine wa vha nazwo a zwi pfisi vhuḵungu.

Tsha musanda u tshi wana nga u luvha, ngauri musanda a hu na musandana. Vha nga luvha nga u tou losha kana nga u tou nea zwine vha vha nazwo. Duvha line wa humbela tshithu u swa musanda ngauri u mulanda a re na vhuluvha. Arali wo luvha tsimu musanda, ngauri u muthu wa vhuluvha, vha do u sumbedza tsimu wa dovha hafhu wa swa na lilaḵwa. Hezwi zwa sumba vhushaka havhuḍi na muhali.

4.9. U amba ḵwana o bebwaho

Vho Luvhengo (2016) vha tshi talutshedza ḵwana o bebwaho vha ri: Nga mvelele ya Tshivenda musu mufumakadzi e vhuhadzi hawe o dihwala nga ḵwana wa u thoma u a iswa hayani yawe, ha pfi kha ye tshihulu u do vhuya o no tsa mirini. Zwino musu a henengei ha hawe tshifhinga tsha u vhotholowa tsho no swika o no vha na ḵwana, vha a rumela vhoḵondila. Musu vha tshi vha vha rumela vha vha vho sedza uri nḵu ya

ñwana yo no kunguluwa naa (tshikombo tsha ñwana tsho no wa) na u vheula mavhudzi e a bebiwa nao o no vhelwa naa.

Vhoñenḡila vha ḡo swika henengei vhuhadzi hawe, vha swikisiwa kha vhathu vho fanelaho. Vha ḡo thoma nga u losha vha kona u ri, ro rumiwa hu pfi ri ḡe ri ambe t̄hoho dza vhathu, uḡa ngei o tshila nga ñwana wa mutukana kana wa musidzana. Avha vha vhuhadzi vha ḡo fhindula uri ro livhuwa vhuloi ho bva. Ri ḡo ḡa nga ḡuvha ḡa uri ra thusa ñwana washu. Ñwana u ḡo kona u vhuya hayani nga murahu ha miñwedzi mivhili kana miraru.

Vho Luvhengo (2016) vha tshi sumbedza vha ri: “U losha hu t̄t̄uwedzwa nga matshilisano avhuḡi. Izwi zwi amba uri musi muthu o ḡihwala hafha muḡini vhakegulu na vhathu vhahulwane vha vha vha na thaidzo ya uri a vha ḡivhi uri u ḡo tshimbila hani kha maḡuvha a u vhofoholowa, u ḡo tshidza kana u ḡo tshinyalelwa naa? Ndi ngazwo vha tshi ri u pfa ñwana o bebwa mbilu dza dzula vhudzuloni hazwo vha ri: “Vhadzimu vho dzheniswa zwand̄a maḡini”.

4.10. U amba ñwana wa musidzana o semaho vhakegulu

Vho Muofhe (2016) vha tshi ḡalutshedza u amba ñwana wa musidzana o sema vhakegulu vha ri: Musi musidzana o no fhira kha murole wa vhana vha thungamamu, u wela kha khomba. Musi e khomba u tea u vhona maḡuvha (u vhona malofha kha vhudzimu hawe) maḡuvha enea musi a tshi a vhona lwa u thoma u tea u amba. U tea u vhudza mmane wawe uri ene o vhona mini. O no ya ha mmane wawe ndi vhone vhane vha ḡo swikisa mafhungo kha vhakegulu. Vha ḡo swika vha losha, vha mu bvumela vha ri Aa! Vhone vha kona u amba zwa uri ndo ḡa u amba mukene o sema vhakegulu. Vhakegulu vha ḡo takala u sumbedza uri a vho ngo beba tshihole. U bva afha vha ḡo mu laya zwa uri u bva ḡamusu ha tsha t̄amba na vhana, ha tsha t̄amba vhusiku. Izwi zwi amba uri arali a ḡowela u t̄amba vhusiku, ḡowa yawe i ḡo ḡa vhusiku zwine zwa ita thaidzo musi o no miliwa u ḡo ita uri a vhaise munna ngauri i ḡo ḡa e nduni na munna.

4.11. U tšhonifha muthu nga zwiito zwawe

Vho Davhana (2016) vha tshi tšalutshedza u tšhonifha muthu nga zwiito zwawe vha ri: Mufumakadzi musu o dzula muḡini na munna wawe u tea u mu tšhonifha nga zwiito zwawe. Mufumakadzi u a losha munna wawe tshifhinga tshoḡhe. Izwi ndi u ḡea munna tshirunzi na maḡḡa ngauri zwoḡhe zwine munna a zwi ita kha mufumakadzi ndi zwa ndeme. Ngauri khuhu ya phambo a i imbi mutsho ine ya imba ndi mukuku. Izwi zwi amba uri munna nga a huliswe, a tšhonifiwe ngauri ndi ene ane a andisa lushaka muḡani. Munna musu a tshi tšhonifiwa zwipfi zwawe zwi a nyanyuwa, ha vha hayani havhuḡi, a dzula a tshi takadza musadzi wawe.

4.12. U lohiswa muri

Van Warmelo (1989:138) u tšalutshedza u lohiswa muri sa: “The Stiff-necked, who refuse to humbly themselves in greeting, must be compelled to prostrate themselves before trees”.

Izwi zwi amba uri muthu wa dambaulosha ane a lamba u ḡitukufhadza kha u losha, u tea u tou kombetshedzwa uri a loshe a sa athu u lohiswa muri.

Vho Luvhengo (2016) vha tshi tšalutshedza u lohiswa muri vha ri: Nga mvelele ya Tshivendḡa u losha ndi yone thikho ya mvelele ya lushaka. U losha ndi zwiḡwe zwa maitele kwao a u sumbedza vhubvo na vhuyo ha lushaka. Vhana vha a gudiswa u losha vha tshi kha ḡi vha vhaḡuku. Musu ḡwana a sa tendi u losha, vhahulwane vha a mu vhudza zwa uri u ḡo lohiswa muri. Musu u sa vhoḡholowi nga iwe muḡe wa losha, vhahulwane vha ḡo tou kombetshedza uri u loshe naho u sa zwi funi. Vhahulwane vha a u dzhia vha u sia murine ha pfi u loshe muri. Nga u ita zwenezwo vha vha vho u lemulula kana u lutulula uri u sa vhe damba u losha. Ngauri musu u sa loshi u vha u sa tsha ita zwine mvelele ya Tshivendḡa ya tḡḡa zwone.

4.13. U losha mufu

Vho Davhana (2016) vha tshi tšalutshedza u losha mufu vha ri: Musi muthu o tšwa shangoni u a tšhonifiwa. Kanzhi izwi zwi wanala kha vhakololo, ndi vhone vhane musu vha tshi switwa (u vhulungwa) vha a loshiwa. Musi a tshi khou ya u vhulungwa vha do hwala tshitumbu vha livha tshitakani vha swika vha vheya tshitumbu tsini na dindi, vha ri kha ri luvhe, ha luvhiwa, ha lidziwa na mufhululu vha tshi khou losha na u kumela. Vha thoma u tsitsa mufu dindini, vha tshi fhedza vha fukedza. Musi vha tshi fhedza u fukedza vha a dovha vha ri, kha ri luvhe, ha lidzwa mufhululu vha tshi khou losha vha tshi khou mu khoḁa nga mutupo wawe.

Musi hu tshi switwa mahosi mapitoni kana tshiendeulu, zwi itwa hu nga madekwana nahone a hu dzhena muthu muḁwe na muḁwe nga nḁdani ha mashaka nahone vha tsinitsini. Tshikona tshi vha tshi tshi khou lila vha thoma nga u luvha, vha kumela na musu vho no fhedza u swita vha a luvha.

Zwi tou ralo na kha musiwana arali o vha muhali nḁdwani u a loshwa, na musu o vha e lizhakandila kha lushaka lwonolwo. Sa musu ho dzhena tshivhanda shangoni a lwa natsho a tshi khou lamukisa vhutshilo ha vathu. Nga murahu a fhedza a lovha nga mafuvhalo na ene u a loshwa sa muhali o lwelaho lushaka.

4.14. U wa mashuvho

Vho Ratshili (2016) vha tshi tšalutshedza u wa mashuvho vha ri: U ya nga luambo lwa musanda hu sumbedza hu na kuloshele kwakwo. U losha a zwi itwi fhedzi kha miḁa ya vhasiwana, na musanda hu a loshiwa, fhedzi vha losha nga tshikololo.

Musi u tshi swika musanda vha tshi u tšanganedza vha tou wa mashuvho, u wa nga lukuli. U losha wo lala nga lurumbu. Vhaloshiwa vha tshi zwi amba vhe u khou losha tshikololo.

Musi mahosi vho thukha, hu vha hu na vhaḁanuni vho dzulaho nga heneḁha tsini vho lindela u wa mashuvho musu ngweḁa dzi tshi khou hweswa musanda kana musu vhamusanda vha tshi khou ambara malinga. Vhaḁanuni vha wa mashuvho ngeno

vhakalaha vha tshi khou kumela. Nga u ralo ndi ndila ya u tshonifha na u hulisa muhali wavho.

4.15. U losha ha tshibode /khamba

Vho Muofhe (2016) vha tshi tšalutshedza u losha tshibode vha ri: Zwickhokhonono zwi na ndila dzo fhambanaho dza u ditsireledza. Musi ri tshi vhona tshibode tshi tshi khou tshimbila tsho takala, tsha tšangana na muthu kana tshiñwe tshithu tshi mbo di fovhedza tšoho yatsho ha sala hu tshi khou vhonala gwangwa fhedzi. Vhathu vha mbo di humbula uri tshi khou losha. Ndi zwone tshi khou losha, fhedzi muhumbulo muhulwane watsho a si wa u losha, ndi wa u ditsireledza. Musi tsho dzumba tšoho muthu a nga vhinđulusa gwangwa, fhedzi tšoho ha nga tshi vhaisi.

4.16. U losha khomba

Vho Netshamuṭavha (2016) vha tshi tšalutshedza u losha ha khomba vha ri: Khomba ndi musidzana o lindelaho u ya vhuhadzi hawe. Khomba yeneyi i tea u lunda vhukomba nga u losha. Khomba ndi musidzana ane o fhedza zwoṭhe zwa khomboni. Ngauri henengei khomboni ndi fhethu hune vhasidzana vhahulwane vha vha vha tshi khou pfumbudzwa hone. Ndi henefha hune musi a tshi vhuya hone u vhuya o no fhambana na zwe a tuwa e zwone u thomani. U vhuya o no rovha mutsinga, o no romba a tshi vho losha muṭuku na muhulwane. A tshi tou tšangana na vhahulwane khae ndilani ndi u vha sendelela ndila, a wa fhasi, nga lurumbu u do vuwa vho no fhira ene a kona u isa phanda na lwendo lwawe.

Na musu e hayani a tshi swika muṅangoni, kana a tshi swika tshiukhuvhani tsha nṅu kana tsha tshiṭanga u vhea gona, a kona u dzhena tshiṭangani kana nṅuni. Na musu a tshi takusa vhathu vhahulwane u thoma nga u vhea gona fhasi a losha, a kona u ri vha khou vhidziwa.

4.17. U losha ha vha malombo

Vho Dima (2016) vha tshi tšalutshedza u losha ha vha malombo vha ri: Nga mvelele ya Tshivenda, ho vha hu si na muñwe muthu ane a vha ntha ha mvelele. Vhavana ndi vhatu vhe vha vha vha tshi rerelela Mudzimu wavho, Nwali, khathihi na vha fhasi (vha Matongoni). Vho vha vha tshi tshina malombo. Malombo ndi mimuya ya vhomakhulukuku wavho ine i a da ya dzhena vha tshila nga muya wa vhatu vho livhaho kale. Vha amba zwine vha zwi funa. Zwenezwo vho hwelwa nga mimuya ya vho faho vha a thoma vha a thoma u amba nga Tshikalanga na maloshele a hone a a shanduka na dzina li a shanduka, vha vho vhidzwa u pfi makhulu. Vha tshi losha vha thoma u bobonya zwanda vho gwadama hu tshi pfala sisisi, ndi u sea ha hone, hu tshi tonwa mudzwugu, ndi fola la vha malombo.

Zwenezwo vho hwelwa vha amba zwothe zwine vha toda. Vhakalanga vha a vhidzana uri nyandala u ngafhi ndi sa mu vhoni, mudzimu wa hone a fhindula uri u khou shuma makhuwani. Ngauri havha vhatu vho vuyaho nga vha tshilaho vha ofha zwithu zwinzhi sa golo ngauri vho lovha vha sa i divhi, u do shavha a dzhena nduni a valela ngauri khae hu na muya wa lilombo.

4.18. U losha ha vhali

Mvelele ya Tshivenda yo pfuma ndayo na maithele kwao a u alusa nwana wa musidzana. Musevhetho ndi tshikolo tsha Tshivenda tshine tsha pfumbudza vhana uri vha kona u fara zwiphiri na u kondelela. Musevhetho u thusa u tutuwedza na u mvumvusa. Muhumbulo muhulwane u vha wa uri vhana vha vhe na hune vha didzumbulula mvumbo yavho hone, sa vhuñambi, vthuthu, mikhwa zwi vhonala henefho. Mafenya (1988:32) vha tshi tšalutshedza musevhetho vha ri:

Secrecy is considered to be a very good element amongst the Vhavana. They are secretive tribe as such it is very much important for their children to be memorialised on this point. The Venda girls are taught to be secretive from early age. This can be taught through

a song. The song indicates to a young girl that if she is not secretive she will receive punishment.

Izwi zwi amba uri musevhetho u dzhiwa sa tshipiḁa tsha ndeme kha Vhavenḁa. Vhavenḁa ndi lushaka lune lwa vha na tshidzumbe zwine zwa vha zwa ndeme kha vhana uri vha kone u zwi elelwa. Vhana vha Vhavenḁa vha vhasidzana vha a pfunzwa u vha na tshidzumbe vha tshi kha ḁi vha vhaḁuku. Izwi zwi nga itwa nga u tou imba luimbo. Luimbo lwa hone lu vha lu tshi gudisa ḁwana wa musidzana uri a sa vha na tshidzumbe u ḁo gwevhiwa kana u lifhiswa.

Vho Netshamuḁavha (2016) vha tshi ḁalutshedza u losha ha vhali vha ri: Musi vhasidzana vha musevhetho vho no ḁamba (u hweswa ngoma) vha vhidzwa u pfi ndi vhali. Vhenevha vhali na vhone vha na kuloshele kwavho kwo fhambanaho na kwa vhaḁe vhatu. Musi vha tshi lumelisa vha tea u dzula fhasi vho kotamela fhasi vha tshi khou bobonya zwanda.

Muloshiwa o mbo ḁi zwi vhone zwa uri muloshi ndi muthu ane a khou bva musevhethoni. Henefha musevhethoni ndi hune vha gudiswa u ḁhonifha na mikhwa yavhuḁi hu tshi ombedzelwa u losha.

4.19. U losha ha zwibwamathukhwi

Vho Ramudzuli (2016) vha tshi ḁalutshedza u losha ha zwibwamathukhwi vha ri: Nga mvelele ya Tshivenda, hu na zwikolo zwine zwa pfumbudza vhana na vhatukana matshilele kwao. Hogoni ndi huḁwe ha zwikolo zwi ḁhonifheaho kha u pfumbudza vhatukana kha vhumatshelo havho. Naho zwo vha zwi siho kale zwo ḁi tou ḁa na dziḁwe tshaka sa Mathosa, zwa ita uri mvelele ya Tshivenda i zwi dobe, ha vha u shanduka ha mvelele fhedzi maitele a Tshivenda ha shanduki.

Musi vhatukana vha tshi vhuya muḁani (HaMaḁala) vha vhidzwa u pfi ndi zwibwamathukhwi. Nahone vha na ḁḁila ine vha losha ngayo. Musi muḁa wo swa vha ya mulamboni u ḁamba, vha vhuya vho ḁodziwa luvhundi, vho pakata na malungu vho fara

thamu. Thamu dzenedzi ndi dza u rwa muthu a sa divhiho mulayo arali vho tanga nae kana wa shuvhuru manngoda.

Musi vha tshi ya musanda u losha vha tshimbila vho kotama vho fara thamu, vho tingiwa nga vhadabe hu na vhahulwane vha murundu. Hu tshi khou i imbiwa nyambo dza henengei HaMadala. Hu tshi pfala “huweleele leliwee, hogo, hogo, ngeno ri khou ruba hogo”. Musi vha tshi swika musanda vha swika vha gwadama vha sedza fhasi. Musi vha tshi losha vha bobonya zwanḁa.

Mubebei muḁwe na muḁwe u laiwa uri nange ḁana wawe a tuwe nae. Musi a tshi mu khetha u thoma nga u losha, a kona u mu sumba. Arali a sa sumba ene, u a rwiwa muḁana nga thamu a kona u sumbedzwa ene. Musi vho fhedza u nanga, vha rwa gwilisha vha tshi ya miḁani yo fhambanaho. Arali hu na vho dzulelaho vhana vhavho vha ya u pfunda fhethu huthihi. Shango loḁthe hu pfala khuwa na mifhululu, luimbo hu imbiwa hogo fhedzi u swika vha tshi yo tamba mulamboni.

4.20. U losha ha mudzadze

Vho Muofhe (2016) vha tshi talutshedza u losha ha mudzadze vha ri: Mudzadze ndi mufumakadzi a re na ḁwana muḁuku. Mudzadze u na kuloshele kwawe. Izwi hu vha hu u vhudza vhathu uri khuvhani a thi tsheeho mirini (u dihwala), ndo no vha na ḁwana. Ngauri nga mvelele ya Tshivenda arali muthu o vha o gonya miri, ha vhudziswa uri no vhuya na kuni ngauri zwa nga itea a vha a songo tshimbila zwavhuḁi, u vho nga u khou kola. Zwino u tea u sumbedza vhathu nga u tou losha nga lurumbu, vha zwi vhoneho vha ḁo kanaha u vhudzisa uri ndi kuni, ene a kona u fhindula uri, ndo vhuya na mulisa wa mbudzi kana ndi vhakegulu.

4.21. U losha mulilo

Musi hu tshi loshiwa mulilo nga muoki, muhumbulo muhulwane ndi wa u thonifha muthu o u vhasaho (u honza). Mulilo ndi tshithu tsha ndeme kha lushaka ngauri u tou sikiwa. Hu tou vha na vhathu vho fanelaho vha lushaka lwonolwo vhane vha vha na vhukoni ha u sika. Hu dzhiwa thanda mbili iḁwe ya phulwa buli vha shela muḁavha, iḁwe ya vha

yone ine vha fhetela bulini ngayo. Nga murahu mulilo u do mbo di duba vhutsi ha bva mudugudugu. Musi hu tshi thonifhiwa o u sikaho hu vha u lunda mvelele ya Tshivenda ngauri a zwi itiwu nga muthu muñwe na muñwe.

Vho Netshamutavha (2016) vha tshi tlatshedza u losha mulilo vha ri: Nga mvelele ya Tshivenda musu Venda li tshi kha di vha lo lala, nahone lo sina midzi, mi di yo vha yo fhatwa nga ndila ya u thalanganana. Nga zwenezwo ho vha hu na u okelana mulilo. Mulilo wonoyu musu u tsho khou okiwa, wo vha u tshi thoma nga u loshwa wa kona u okwa, vha tuwa nawo ha havho.

Ndi u swika vho fara tshidongo vha dzhena tshitungani vha swika vha gwadama vhe podo vha losha, vha tshi fhedza vha bvisela mahale kana maxale a mulilo kha tshidongo. Vha tshi fhedza vha losha vha kona u tuwa na ula mulilo. U ita izwi vha ri ndi u hulisa na u thonifha muthu o u hodzaho kana o u vhasaho.

4.22. U losha ndilo ya zwiliwa

Vho Ratshili (2016) vha tshi amba u losha ndilo ya zwiliwa vha ri: Mvelele ndi mañwe a maitele ane a ita uri ri tshile lo lala ngomu mitani yashu. Musu mufumakadzi e mudini na vha mutani wawe (munna wawe) khathihi na vhañwe vhahulwane vha mudini wonoyo, u tea u sumbedza thonifho. Musu a tshi bika zwiliwa zwa munna wawe, u tea u ita nga ndila ya u hulisa. Munna wawe e nga vha e hone kana e siho, musu a tshi vhea zwiliwa nduni, a tshi fhedza na musu a tshi vhetshela zwiliwa vhahulwane khae, u tea u losha. Izwi zwi sumbedza u thonifha, u hulisa na u funa mvelele yawe. Naho vhorapolotiki vha tshi ri u losha ndi u tambudza, fhedzi kha Vhavenda a zwo ngo ralo ngauri khavho ndi u dihudza havho.

4.23. U losha Mudzimu

Vho Ramudzuli (2016) vha tshi vha tshi amba nga u losha Mudzimu vha ri: U losha ho di vha tshivhangalelwa u bva tsha kale na kale u bva tsikoni. U losha ho di vha hone na kha mañwalo makhethwa. Ho di vha na vhe vha vha vha tshi losha Mudzimu. Tsumbo, vha vhuñali vho bva vhubvavvha vho rangwa phanda nga ñaledzi vha tshi ya u losha ñwana Yeso Khristo.

U losha Mudzimu, ndi zwithu zwine zwa fhambana zwi tshi tevhedza mvelele ya lushaka lonolwo. Vhañwe vha tshi losha vha pfun̄a tshisenga, vhañwe vha tou gwadama nga magona, vhañwe vha shuvhama nga thumbu vho wa nga zwifhatuwo ngeno vhañwe vha tshi losha vho lilala țadulu vho imisela zwand̄a n̄tha.

4.24. U losha ha mapholisa / maisiisi

Vho Denga (2016) vha tshi țalutshedza u losha ha mapholisa vha ri: Musi ro sedza mapholisa sa vhathu vhane vha a tsireledza vhathu kha shango, hu na nd̄ila ine vha losha ngayo. Musi o vhidziwa nga muhulwane wawe, u tea u losha nga nd̄ila ya u saľutha, na musi a tshi țangana na mushumisani nae vha lumelisana nga u saľuthana. Izwi zwi amba u țhonifha vhuimo vhune muhulwane wawe a vha naho. Na musi o no fhadza u amba u rwa mulenzhe fhasi a kona u țuwa.

Zwi tou vha uri maloshele enea vho tou a țuđa kha mvelele dza vhañwe, ngauri zwi tou fhambana zwițuku ngauri ri tshi ya khothe ri tou ima ngeno nga mvelele ri tshi tou dzula fhasi. Musi ri tshi swika khothe kha zwa mulayo, musi muhulwane wa zwa vhulamukanyi a tshi dzhena, pholisa u vhidzelela a ri ri ime nga mulenzhe, musi muhulwane o no dzula ra kona u dzula. Izwi zwo ralo na musi o fhedza mushumo wawe vhathu vha ima nga mulenzhe a kona u țuwa.

4.25. U losha ha vha malende na tshikona

Vho Ratshiji (2016) vha tshi țalutshedza u losha ha vha malende na tshikona vha ri: Nga mvelele ya Tshivenda musi vhathu vha tshi khou đimvumvusa nga mitshino ya sialala, i ngaho sa malende hu thomiwa nga u loshwa. Mutshini wa malende u thoma nga u losha a dovha a fhedza nga u losha. U đo sima luimbo vhabvumeli vha bvumela a ralo u điludza nga u tshina. Zwenezwi a tshi khou tshina, u ñeiwa mafulufulu nga vhabvumeli vha tshi khou vhand̄a na zwand̄a zwi zwavhuđi.

Tshikona sa tshiñwe tsha mitshino ya sialala, na vhone musi vha tshi thoma, vha thoma nga u luvha, mañanga o țanganedzana, hune vha yo fhedza hone vha ita tshikhuvhugu fhethu huthihi ha takuwa muñwe a ralo u țangela, a tshi ri u fhufha vhavhili vha sera, ha

vha hone u losha nga u ralo vha fhedza nga u luvha. Musi mativha o xa, hu tshi swiṭwa vhamusanda hu vha hu tshi khou lila tshikona, na musu tshifhinga tsha u ḡadza mativha tsho swika (u vhea vuhosi) hu vha hu tshi khou lila tshikona hu tshi khou loshwa.

Tshikona tshi a dovha tsha ima sa mmbi ya musanda, tshi tsireledza shango na Vhamusanda. Vha tshi tshi amba vhe tshikona muladza shango. Izwi zwi tshi amba uri u lila ha tshikona shangoni zwi ita uru ḡi dzike ḡi rwiwe nga phepho. Musi vhamusanda vha tshi dalela mashango a vhaḡedzani, vha ṭuwa na tshikona, hu pfi tshikona tsho bva bepha. Vha ḡo ṭwa henengei vha tshi khou nwa na u ḡa vho takala, maṅanga a tshi khou vhovhola hu tshi khou loshwa. Musi mirunzi i tshi vho tika thavha vhamusanda vha ḡo nenga vha humela thavhani.

4.26. U losha ha tshiṭoni, pfene, ḡongololo na muri

Vho Netshamuṭavha (2016) vha tshi amba u losha ha tshiṭoni, pfene, ḡongololo na muri vha ri: Tshiṭoni na tshone tshi a losha, musu u tshi ṭangana natsho tshi mbo ḡi fovhedza ṭhoho yatsho. Vhaambi vhe u na ṭhoni dzi no nga dza tshiṭoni. U fovhela honoho ho vha u ḡitsireledza kha maswina.

Pfene na ḡone ḡo hahedzwa nga muthu kana mmbwa hu swika hune ḡi a losha, ḡi losha nga u thivha khofheni nga zwanda u sumbedza zwa uri ndi khou losha, ndi khou tenda mulandu.

ḡongololo na ḡone musu ḡo ṭangana na muthu kana swina madzuloni a uri ḡi tshimbila ḡi tshi ya phanda, ḡi mbo ḡi sombana ḡa ri hwi, ḡa lindela muthu a tshi ḡi fhira ḡa kona u vuwa nga murahu ḡa isa na lwendo lwaḡo. U ita zwenezwo ndi u ḡitsireledza kha maswina.

Mushoni wa muri, u a losha. Hu na muri u no pfi mushoni, une musu u tshi kwamiwa u mbo ḡi vhuna maṭari, ha ri nga murahu wa thoma u putuluwa nga zwiṭuku nga zwiṭuku. Izwi zwi amba uri na zwimela zwa mupo na zwone zwi na ṅdila ine zwa losha ngayo.

4.27. U losha zwifhoni

Vho Dima (2016) vha tshi tšalutshedza u losha zwifhoni vha ri: Zwifhoni ndi fhethu ho fhambanaho na huñwe, vhunga lushaka luñwe na luñwe lu na lwe tenda hone. Tsumbo: hu na zwifho ho sedzwa zwiṭaka, thavha, zwisima, maisha, mapako na matombo. Zwifhoni ndi fhethu hune lushaka lwonolwo lwa rerela vhadzimu vhalo (vhafhasi) hone. Henefho ndi hune lushaka lwonolwo lwa ri ndi fhethu hu khethwa halwo. A hu na ane a tenda fhethu hu khethwa hawe hu tshi tshinyadziwa ngauri ndi hune a losha hone. Hu na tshiṭaka tsha Vhuṭanda, tshine vhaṇe vhatsho vha phaselela vho makhulukuku vhavho hone. Henefha zwifhoni ndi hone hune makhadzi mufarathungu a vhone hone a tshi khou losha nga tshifhinga tsha thevhula. Mufarathungu ndi makhadzi o faraho zwitungulo zwa lushaka lwonolwo. Ndi ene tshifhe wa muḍini wonoyo. U ṭuwa a ya bvungwi a tshi khou ya u phasa (u losha) a tshi khou ambelela muñe na muñwe wa muḍini wonoyo.

4.28. U fhingula

Vho Masindi (2016) vha tshi tšalutshedza u fhingula vha ri: U fhingula ndi ndila ya u lifha mulandu we wa u ita nga u tou loshiwa. Tsumbo ndi ya musu mukwasha o dzhena ha vhomakhulu o ambara zwienda u a fhingula. Hu vha na muthu ane a mu vhona mulandu nga u tou mu losha. Musu zwo ralo u tea u bvisa tshipfumelo. Tshipfumelo tshi nga vha lukunda kana tshelede.

Musu mufumakadzi e muḍini u tea u amba mafhungo na thangana dzawe ngauri arali a amba mafhungo vhukati ha vhatshu vhahulwane u a fhingula, vha mboḍi eḍela nga lurumbu vha losha, u tea u lifha nga u rangela vhakegulu halwa kana fola.

Musu mufumakadzi a songo ambadza ṅwana tshideka, a vhone ngei kha vhatshu vhahulwane a tshi khou tshimbila e fhedzi, vhakegulu vha a losha vha ri ro semiwa, u a fhungula, u tea u lifha mme a ṅwana.

4.29. U losha muṅangoni / tshiukhuvhani / u khotha

Vho Denga (2016) vha tshi ṭalutshedza u losha muṅangoni vha ri: Mvelele ya Tshivenda yo ḡala u hulisa na u ṭhonifha. Musi mufumakadzi kana musidzana a tshi swika muṅangoni wa nṅdu kana wa tshiṭanga tshiukhuvhani u tea u vhea gona kha tshiukhuvha musi a tshi dzhena na musi a tshi bva. Vha ri ndi u khotha muṅangoni, nga u ita zwenezwo ndi u sumbedza mvumbo yau uri u muthuḡe.

Zwiṅwe ndi zwa uri musi muthu a tshi dzhena nga khoro ya musanda, musi a tshi wana vhamusanda, vhakoma na magota vho thukha khoroni, arali a wa mufumakadzi u tea u khotha (u losha) nga u tou vhea gona fhasi, ḡi si swike o kothela tshanda nṅha tsha nga u ṭangana na ṭhoho i tshi khou kotama. A sendela ho thukhaho vhathu nga u tou kokovha nga magona, a swika a luvha (u losha) a kona u amba zwe a ḡela zwone, u sumbedza uri zwe a amba o fhedza, a dovha a losha.

Arali muthu wa munna a tshi swika khoroni ho thukha vhamusanda, vhakoma na magota u thoma nga u bvula muṅwadzi ṭhohoni, a fara nga tshanda a tshi khou ṭanganya zwanda kana a dzhena a tshi khou kumela u swika a tshi dzula fhasi, hu tshi pfala, “Tshidada muhali, tsha u fuka na tsha u adza, buka ḡa mavhalavhala, vha fa lini ra wana vhaṭanuni, mboloma muhali”, izwi zwi amba u hulisa vhamusanda.

4.30. U farelwa lufhanga

Vho Masindi (2016) vha tshi ṭalutshedza u farelwa lufhanga vha ri: Mvelele ya Tshivenda i ri ṭuṭuwedza uri musi vhathu vha tshi khou tshila shangoni kha vha vhe na matshilisano avhuḡi. Musi hu na matshilisano na vhathu vhu vha vhu hone henefha. Musi vhathu vho dzulelana vha tea u kona u tshila zwavhuḡi. Arali musi vha tshi khou tshila ha swika hune vha khakhelana, ngauri ṭhamusi vha humbela tshikumbu tsha u ka ngatsho maḡi, musi vha nḡilani tshikumbu tsha suvha tsha pwashea, vha tea u ṭoda muthu wa u ya u humbela pfarelo kana u farelwa lufhanga. Murumiwa u ḡo swika a losha, a kona u amba e a ḡa ngao muḡini.

Zwi a itea pfarelo ya t̄anganedzwa kana i sa t̄anganedzwe. Arali zwo ralo o rumiwaho u a vhuelela o putiswa zwi t̄uku t̄uku u itela uri fhungo li lale, hu fhat̄iwe mulalo, vhutshilo vhu bvele phanda.

4.31. U kotha / u losha

Vho Muofhe (2016), vha tshi t̄alutshedza u kotha vha ri: Musi vho wana vhathu vhahulwane vho ima ndilani kana vho t̄angana navho ndilani vha tea u kotha. Vhafumakadzi na vhana vha vhasidzana vha tea u kotha musu vho t̄anga na vhathu vhahulwane khavho. Vha tea u vhea gona fhasi tshanda tsha monde tsha kothetshela n̄tha tsho vhewa kha gona la mulenzhe wa monde li tshi khou t̄angana na t̄hoho i khou kotamaho. Izwi zwi amba u losha. Vha tshi fhedza vha takuwa vha bvela phanda na lwendo lwavho.

Arali vha vhathu vha tshinnani vha tea u bvula muwadzi t̄hohoni dzavho vha kona u ri ndaa! Vha tshi fhira vha kona u dovha vha ambara. Arali vho vha vho panga zwanda zwi kwamani zwi tea u bviswa, ha pfala ndaa! Zwanda zwi tshi khou t̄angana. Musi vho no fhira vha kona u isa phanda na zwe vha vha vha tshi khou ita, na vhatukana vha tea u edza zwine vhanna vha ita zwone.

4.32. U ramba vhusha

Vho Luvhengo (2016) vha tshi amba nga u ramba vhusha vha ri: Zwikolo zwa Tshivenda na zwone zwi a t̄ut̄uwedza uri mvelele ya Tshivenda i vhulungee. Ri zwi wana musu musidzana wa khomba o no semaho vhakegulu, u a ambiwa musanda uri a dzhena khomboni u imbelwa.

Musi o no ambiwa musanda hu vha na vhasidzana vhane vho no ya vhushani u thoma, khwakhwathe, ndi vhone vhane vha dzhena muḁi muḁwe na muḁwe vha tshi ramba vhusha, kanzhi vhusha vhu rambiwa nga matsheloni na nga masiari.

Vha tshi swika muḁini vha swika vha losha nga lurumbu vha ri: “Ri khou ramba vhusha” muloshiwa a fhindula a ri, ndi ha nnyi? Vhasidzana vha fhindula vha ri, ndi ha Adzilani

wa ha Mukwevho u khou dzhena thondoni madekwana. Vha vha vho rambiwa vhushani nga u loshwa nga khwakhwathe.

4.33. Nwana o naka / u mela maṅo

Vho Netshamuṭavha (2016) vha tshi ṭlutshdza ṅwana o nāka vha ri: Mvelele ndi yone mulomo u ambaho zwoṭhe zwine muthu a tea u tshila ngazwo. Musi mufumakadzi e mudzadze a tshi khou ongoḏedza lushie lwawe, hu na zwipiḏa zwine ṅwana a fhira hone zwenezwo a tshi khou aluwa. Musi ṅwana a tshi vha zwiḏalazwanḏa na mulomoni wawe u vha a tshi khou naka. Izwi zwi amba uri ṅwana u khou seisa vhatu. U vha o no vha na maṅomavhili a fhasi.

Musi a kha wonoyu murole mme a ṅwana u a ya ha vhomazwale a swika a wa nga lurumbu a losha a ri, ṅwana o naka (o mela maṅo) mukegulu vha ḏo swikisa mafhungo kha mukalaha. Zwino zwo ralo zwi vho amba uri ṅwana u a kona u bva a ya madaloni, na u takulwa nga vhatu vhaṅwe vha no takalelwa u mu takula.

4.34. U ḏihwala / u gonya miri

Vho Denga (2016) vha tshi ṭlutshedza u ḏihwala vha ri: Musi mufumakadzi e muḏini u tea u amba uri ṅwedzi ho ngo u vhona. Na musi zwenezwo a tshi khou amba u tea u tou losha, ndi hone u ṭhonifha. Izwi zwi amba uri na musi arali ha itea zwiṅwe u a vha na vhuimeleli.

Musi mufumakadzi o ḏihwala ndi mafhungo a u ri o lindela ṅwana muṭuku. mUsi o zwi vhona uri u na miṅwedzi miraru a sa yi maḏuvhani, zwi mbo ḏi vha na tsumbo ya uri u vha ni tshiṅwe tsho wela tshiṅweni, mufumakadzi u tea u vha na muthu / mme ane a mu vhudza mafhungo. Onoyo mme ndi ane a ḏo swikisa mafhungo kha vhakegulu, vhakegulu vha isa mafhungo kha mukalaha arali vhe hone. U swika a ri, “ṅwedzi ho ngo u vhona”, mme u ḏo vhudzisa zwauri ndi mingana, ene a ri ndi miṅwedzi miraru. Musi a tshi amba nga u ralo u vha a tshi khou losha. U bva ḏuvha leneḷo mufumakadzi u tea u ila zwithu zwi ngaho zwiṅwe zwa zwiḷiwa.

4.35. U losha ha maine / nanga

Vho Davhana (2016) vha tshi tšalutshedza u losha ha maine vha ri: Maine a tshi vuwa nga matsheloni u vhudzisa mutsho kha vha fhasi. U dzhena nnguni ine a alafhela khayo a swika a losha a ri, Aa!, arali e wa tshisadzini, arali e wa tshinnani a ri; Nndaa!, a ri lo tsha muendanandila mutshimbili uri ndi bvafhi? Izwi zwi amba uri u khou renda vha nei vha khou da vhane vha kha di vha ngilani. A shela fola fhasi. Musi zwo ralo u do kona u vhona vha nei vha duvha lene lo, ngauri u do fara thevhele a kudanya na fhasi, a fara thevhele nga fhasi dza shulutshela fhasi kha mukumba a kona u laula, a vhona vha nei.

Hu na tshangu ine ya pfi mushashu, ndi tshangu i no sumbedza uri hu khou da vha nei. Vha khou da u vhonisa muthu o livhaho. Ha vha na tshangu ya u fhulutisa marumbi, iyo i sumbedza vha nei vha khou daho na mufumakadzi o lovhelwaho nga nwana mutuku. A tshi fhedza u laula tshangu u a tota fola a shela fhasi, a losha a kona u takuwa.

4.36. U losha ha vhaeni vho daho mudini

Vho Ratshiji (2016) vha tshi tšalutshedza u losha vha nei vha ri: Nga mvelele ya Tshivenda vha ri mueni a songo hwalaho zwa maramani u na zwo. Izwi zwi amba uri, naho muthu o da mudini hu si na tshe a hwala kana nga tshanda, fhedzi mafhungo u nao, vhe muthu ndi mapfura u a doliwa. Musi mueni o swika mudini u tea u swielelwa, musi zwenezwila vha tshi ri Aa! Kana nndaa! Ndi u losha, u sumbedzwa ha u dzula nahone ndi u losha.

Musi vha tshi mu vusela vha tshi ri: “Ri a vusa” nahone ndi u losha. Musi muloshi a tshi takuwa a tshi ya u vhidza vhahulwane khae, na henefha u swika a losha, a kona u ri: “Hu na vha nei” vhahulwane vha tshi swika ho swielelwaho mueni na vhone vha vusa kana u lumelisa mueni nga u losha. Nga u losha honoho hu tšutšwedza vhudavhidzani havhudi vhukati ha muloshi na muloshiwa.

Mueni u do kona u amba mafhungo e a dela one o vho fholowa ngauri musi zwenezwo vha tshi khou reshana muñwe na muñwe u vha o vho fholowa. U losha ndi dzilafho la mutakalo wa muthu muñwe na muñwe, a nga vha mutuku kana muhulwane. Musi vho

fhedza mafhungo, kana vho no vhonana, vho do onesana, vha loshana, vha takuwa vha tuwa.

4.37. U losha ndi u rabela

Vho Dima (2016) vha tshi talutshedza uri u losha ndi u rabela vha ri: U losha a hu khethululi mbeu kana murole, muñwe na muñwe u a losha. Vha loshwaho ndi vhafhasi na vhatshilaho. Musi muthu a tshi losha u wana tsireledzo na u dola mapfura (mashudu) musi a tshi tangana na vhathu, na reshana Aa! kana Ndaa!, henefha ndilani, musi muñwe a tshi vho favha mukosi, hu na zwe a vhona, u a kona u mu phalala, ya vha yone tsireledzo. Musi u tshi khou losha muthu muhulwane henefha ndilani, a fhedza ngauri kha dzule zwawe mukololo u na mikhwa yavhudi, nga zwenezwo ndi u doliswa thoho mapfura a phatshedzo.

U losha hu tshi tevhela maitele a zwithu, madzhenele mudini, u dzula fhasi, u tshimbila kuambarele na malele a zwiliwa.

a. Madzhenele a mudini

Musi muthu a tshi dzhena mudini u tea u losha a tshi swika khoroni, a ri Aa! kana Ndaa! a sa fhindulwa, u tea u ima, a dovhola u losha, ngauri uita zwenezwo ndi tsireledzo, ngauri a kombetshedza a dzhena, u do huvhala, ngauri zwi a itea ha vha hu na mmbwa, dzavho dzi do mu luma, ngauri hu do vha hu si na a kaidzaho. Musi a tshi losha a khoroni, ndi u itela uri vha vhe vha tshi dzumbetshedza zwe vha fara, na vha songo luvhelaho vha vhe vha tshi khou lavhelela (u ambara zwiambaro zwa tsini) musi vha sa athu u fhindula. Musi vho u fhindula u a ima uswikela vha tshi u swikelela.

Na musi a muñe wa muñi a tshi khou vhuya nnda u tea u losha, u itela uri vha mu pfe zwa uri muñe wa muñi o vhuya, ngauri zwa sa ralo u do vhulawa nga pfumo la mufarekano wa musadzi wawe. U losha ndi u itela uri vha vhe vha tshi dzumbetshedza uri a sa zwi vhona zwa uri hu khou bvelela mini, hu na vhudavhu vhu khou itiwaho.

b. U dzula fhasi

Musi muthu a tshi lumelisa u tea u dzula fhasi. Musi wo dzula fhasi, hu na madzulele kwao. Vha mbeu ya tshinnani vha tou tumba fhasi vhatshi losha ngeno vha mbeu ya tshisadzini vha tshi tou gwadama fhasi vha losha. Arali a wa mukololo u do tou lala nga lurumbu.

Musi ro sedza madzulele, huna vhane vha tsitsa gona lithihi fhasi zwanḁa zwi kha gona li re nḁha ha zwanḁa zwo ya matungo kana phanḁa. Hu na vha ne vha dzula vha pfunḁa tshisenga zwanḁa zwi nga matungo. Hu na vhashavhi, vhalungu madzhuta vhone vha tshi losha vhatou bobonya zwanḁa.

c. Musi hu tshi khou tshimbilwa

Tshivenda tshi a zwi amba zwa uri, musadzi wa vivho u shonisa ni mutani, wa tshikhuna a tshi shonisa ni ndilani. Izwi zwi amba uri musadzi wa vivho u vhivhana na vhahadzinga vhawe mutani ngeno wa tshikhuna a tshi shonisa ni ndilani ngauri ha loshi vhatu vhane a tangana navho.

Zwino ndilani muthu ha fhirwi sa danda kana tshitanda, u a lumeliswa ngauri u do u thusa linwe duvha. Vha vhanna vha bvula minwadzi vha ri: Ndaa! Vhafumakadzi na vhasidzana vha tshi tou khotha. Ndi u sendelela vhahulwane ndila, wo isa gona fhasi tshanḁa tshi nḁha ha gona, tsha tangana na thoho i tshi khou kotama. Muloshiwa a divhaho mutupo wau a khoḁa a ri: “Kha dzule zwawe Mukwevho wa thavha ya Luonde, vhe gambana dzwugu thavhani ya Luonde, zwibwamuḁa zwi luvhola. Vhe thavha khulu dzia rendana. Luvhola yo renda Luonde, hevu! hevu! Ndi one maguluvhe mahulu a Luonde”. Izwi zwa vha u dodzwa mapfura na phathutshedzo nga u wa losha vhahulwane kha iwe nga thonifho.

d. Kuambarele ku a tutuwedza kuloshele

Vha ri madali maswa maambarele nduni, a svela nḁa a kumba malakati. Izwi zwi amba uri zwithu zwavhuḁi u tea u zwi fara zwavhuḁi, arali wa sa zwi fara zwavhuḁi zwi tavhanya u sudufhala. Musi mufumakadzi o ambara tshithomola na muthavhela, vha

tshi tou mu hasha nga maṭo, u reshwa na nga vhaḥhiri vha gondo, ngauri mvelele i vha yo ṭanea khae, uri hoyu ndi muvenḁa mubikwa na ive, ive ḁa vhibva muvenḁa a sala. Ndi ene muvenḁa wa ha Nyatshikamuroho, ḁi sa ladzi ṅwana na ṅḁala. U ralo ndi u khoḁa ha vha hone u losha.

Musi musidzana o ambara muthephuthephu (sheḁo) a i nga bande ṅṭha / thuthu musi zwo rali zwi ṭana mvelele yawe, a sevhedza nga u losha. Mufumakadzi o ambara gwana a vhoḥfa muvhofho kha thumbu, ṭhohoni phulwa tshigude (tshivhundḁu) na henefha vhaḥhoni vha vha vho no zwi vhoḥa uri uyu ndi mudzadze, u mbo ḁi losha nga lurumbu, u sumbedza uri o tsa mirini. Izwi zwi amba uri u na ṅwana muṭuku.

Musi vhatu vho hwelwaho nga muya wa malombo, ri vha vhoḥa vho ambara maṭongo a mivhala yo fhambanaho, tshilemba (muṅadzi) tsanga, ludo na ḁitshovha, vha losha nga thothomane.

Musi hu tshi khou lugiselwa thevhula ya musanda, vhaḥumakadzi vha ambara vhuṭambo ṭhohoni ngeno vhaṭanuni vha tshi ambara vhuṭambo na munga ṭhohoni. Vhuṭambo ndi muḁali mutshena, mufunga ndi vhulungu vhu itwaho nga gumba ḁa mphwe. Musi vhaḥumakadzi na vhaṭanuni vha musanda vha tshi khou fhisa, musi vhe kha vhuṭambo vha vha vha tshi khou pfumbudziwa mafarele a muṭani uri musi u muḁini u farisa hani munna wau. U lavhelelwa u ita zwithu zwi sa dzhenisi ṭhonini, u tea u vhoḥala u ṭhonifha na u hulisa.

e. Kuḁele kwa zwiliwa

Musi munna a tshi vhuya hayani a tshi wana o vhetshelwa zwiliwa nṅuni, u swika a ya dungoni ḁa maḁi a ṭamba zwanda, a tshi fhedza a thoma nga u losha, a tshi fhedza u losha u ṅwata vhuswa, a thutha kha muroho kana tshisevho (ṅama) a posa fhasi a ri, “Tshipavhadzimu ha lali na ṅḁala”. Izwi zwi amba uri na vhaḥhasi kha vha ḁevho. U losha zwiliwa u vha a tshi khou ṭhonifha muthu o bikaho zwiliwa.

Musi a tshi n̄wata u vhea tshanda nga fhasi ha phethwa ha vhuswa, tshin̄we tshanda narula nga n̄tha ha tou tetuluwa zwavhudi hu songo ita zwiñwate. Izwi ndi u itela uri arali ho sala muñwe kana mueni o swikaho, u a kona u vhu la vhu songo ita zwiñwate. Musi n̄wana a tshi khou tea u la vhuswa ho siwaho nga khotsi, vhuswa ho salaho vhu tou sekuliwa ha vhewa kha in̄we ndilo. Ndilo ya khotsi ndi mudzuyo i a thonifhiwa.

Musi muthu a tshi la zwiñiwa ha ambi, vha ri ni songo la ni tshi amba zwi a ila. Izwi zwi amba uri musu u tshi la u tshi amba, u do fhirelelwa nga zwiñiwa. N̄wana wa mutukana a tshi la zwiñiwa zwo bikwaho nga mme awe kana mmane wawe u tea u tou dzula fhasi, ha tei u tumba ngauri zwi a ila. U thoma nga u losha a kona u la, ndi u thonifha.

4.38. U vhulunga masalela / mufu

Vho Davhana (2016) vha tshi talutshedza u vhulunga masalela vha ri: Ri amba uri ndi masalela ngauri muya wa muthu a u tsheeho namani, ho sala tshitumbu. Musi hu tshi khou vhulungiwa, nga murahu ha u fukedza mavu, hu vha na u zwalela mbeu dzo fhambanaho n̄tah ha livhida khathihi na maḍi a tshothodzo. Izwi zwi amba uri vha khou losha uri na vhone vho salaho vha sale zwi tshi nakela masimuni avho. Vha tshi lima vha kane zwavhidi.

Nga murahu ha u vhulunga vha a luvhedza mufu. Izwi zwi amba u losha nga u nea mufu wavho tshiluvhelo. Afha kha u luvhedza zwi tevhela mbeu ya muthu. Arali mufu o vha e wa tshisadzini hu toḍiwa mbudzi ya phambala ho no dzwalaho, ya ita tshiluvhelo ngeno wa mbeu ya tshinnani hu tshi toḍiwa mbudzi ya bokoḥo ine i kha di dia. Thongo a i toḍei ngauri a i tsha dia yo fhahulwa Izwi zwi amba u losha.

4.39. U losha nga mifhululu

Vho Dima (2016) vha tshi amba u losha nga mifhululu vha ri: Nga mvelele ya Tshivenda musu vhamusanda vha tshi swika khoroni ho dzulaho lushaka lwa gole mutumbuka vhathu, vha tangedza nga mifhululu na u kumela. Zwikalaha zwo ya nga zwidzhasi, zwiwegulu zwo ya nga zwikapa kana zwibai. Hu pfala luluulu, khakhamela

muhali, tsha u fuka na tsha u adza, iwe u no ri ifai nda fa muhali, lutiitii lu na dzhasi. Vhamusanda vha thukha fhasi hu tshi kha ɔi luvhiwa nga u ralo.

Vhamusanda vha ɔo takuwa vha resha lushaka nga dakalo, mukoma nga tsini a tshi khou kumela, “Nga i ponde i sie marambo, thovhele nga a lalame”. Musi vhamusanda vho fhedza u zwa, vha tshi tou thukha fhasi, mihuvho i a pfala na mufhululu khathihi na u kumela, ha vha u ɔanganedza mazwiwa a bvaho thavhani.

Vhasidzana vha tshi ya mikondeni na vhatei, hu pfala muulu wa mifhululu / miungo ndilani na hune vha khou ya hone. Musi vha tshi swika muɔini vha ɔanganedzwa nga mufhululu, hu pfala, “O vhuya, o vhuya vhañweni”. Nga tshenetsho tshifhinga, vhatei vha vha vho lala fhasi nga lurumbu vha tshi khou losha.

Vhahali nndwani musu vho vhuya vho kunda vha pfala vha tshi huvha mihuvho vho takala vha tshi khou pembela, vha tshi dzhena nga khoro ya musanda. Vha vha ɔanganedzaho vha lidza ngoma na mufhululu. Mifhululu i a kona u fheletshedza muloshi nga muloshiwa. Mifhululu i a fheletshedza mahosi na vhaokololo. Izwi zwi vhone vha tshi swiɔwa hune vha thoma nga u lidza mufhululu na musu vho fhedza u vhulunga. Vhunga ri tshi zwi ɔivha zwa uri mufu ha laɔwi u tou vhulungwa vha dovha vha lidza mufhululu na u losha, vha kona u takuwa vha ɔuwa.

4.40. U luvha, u suma

Vho Masindi (2016) vha tshi amba u luvha vha ri: u luvha a hu n amapone. Musi vhomuitashango vho vhuya sa garaba tshikhuwani u tea u ya na mubebi ngei kha vhakoma uri vha mu swikise musanda, uri a yo luvha. U luvha ndi zwone zwone ngauri u vha o ɔuwa lwa ñwaha woɔhe a sa vhuji. Na mueni o ɔala u tea u ambiwa mukomani. Uri ndi na mueni o ɔaho u bva ngafhi u ɔo ɔuwa lini. Vhakoma na vhone vha ɔo isa mafhungo thavhani. Ndi ndila ya u suma uri o vuwa o lovha zwi vha zwi tshi ɔivhea uri o vha o tou ɔa u dala.

Tshivenda tshi ri ya vhulawa i a suŋwa. Izwi zwi amba uri zwiŋwe na zwiŋwe zwine wa ita u tea u suma kha vhaŋe vha mavu (musanda). Vhunga halwa arali ho ingwa hu tshi fhedza u ũdwa vhu tea u shelwa tshibvuvhelo tsha pfumbavhulo tsha u isa ha vhakoma, vhakoma vha u swikisa musanda. Hu nga vha u suma nga voho ũa ũama, ha vhakoma, vha u swikisa musanda. Izwi ndi u itela uri musanda hu si vhe na ndala. Musanda ndi fhethu ha vhueni vhunzhi sa vhaŋhalali, maḍabaḍaba, vhaloi na zwiŋhole, vhoŋthe ndi vhatu vha thovhele. Musi vho swika vha a bikelwa vha ũa vha nwa vho takala.

Musi tshifhefho tsho fhefhuwa masimuni, musu vha sa athu u ka vha ũa hu tea u thoma ha suŋwa musanda. Maitete ndi eneaũa a uri maḍi ha pfuki mulindi. Vha thoma mafhungo ha vhakoma, vhone vha kona u vha swikisa musanda.

A hu sumiwi musanda fhedzi na kha miḍi ya vhasiwana vha a tea u suma kha vhaŋhasi vha havho. Vha suma mini, vha suma tshikolo, thanga na mphwe, u ita nga u ralo vha ri ndi u luma. U luma ndi u itela uri hu thome u ka vhaŋhasi, vho no ka, vhone vha ḍo ka na u ũa nga murahu, vha thoma vha luma. Izwi zwi amba u ũhonifha vhaŋhasi.

4.41. U fhisa ha vhakololo

Vho Muofhe (2016) vha tshi amba u fhisa ha vhakololo vha ri: vhasidzana vha musanda (vhakololo) a vha imbelwi vha tou fhisa, hu imbelwa vhasidzana vha vhasiwana. Musi vhakololo vha tshi khou fhisa henengei musanda, vha vha vha tshi khou pfumbudzwa uri vha kone u imedzana na khaedu dza vhutshilo ha ḍuvha ũiŋwe na ũiŋwe, musu vha tshi ḍo vha na miḍa yavho matshelo. Musi vhakololo vha tshi losha vha lapfisa ũala vha losha vho lala nga lurumbu, zwine zwa amba u wa mashuvho. Musi vho fhedza u fhisa vha tshi ũangana na vhatu ndilani, vha ḍo wana vho rovha mutsinga vho romba. Musi vha tshi fheletshedzwa mahani a vha na muula. Vha sokou ḍi tshimbilela vho fhumula vha swika vha dzhena muḍini, vha swika vha wa nga lukuli vha losha vho lapfisa ũala.

4.42. U imbelwa ha vhasidzana

U imbelwa ha vhasidzana (khomba) ndi musi musidzana a tshi khou aluswa u bva kha u vha n'wana a tshi ya kha vhuhulwane. Izwi zwi itea nga murahu ha musi o no sema vhakegulu. U sema vhakegulu ndi musi musidzana a tshi khou vhona n'wedzi (malofha) n'wedzi muñwe na muñwe. Musi a kha tshiimo tshenetshi u a iswa vhushani. Mushumo muhulwane wa vhusha ndi wa u pfumbudza musidzana, uri musi a tshi vho do vha na muṭa a divhe zwa uri muṭa u farwa nga ndilade.

Tshiñwe tsha ndeme ndi tsha uri a kone u kondelela na u fara zwiphiri zwa muḍini. Musi a tshi pfumbudziwa hu vha na vhafumakadzi vhahulwane, vhakegulu na vhasidzana vho no pfumbudziwa. Mafenya (1988:7) a tshi redza Staut (1931:106) a tshi ṭalutshedza vhusha u ri:

This is the school entered by a girl after she has matured. When a girl has seen her first menstruation she is considered to have reached the stage in life when she must discard her children practices and become a responsible member of the community. In order to show a girl that she is no longer a child, she must attend this school...the girls attended this school are known as "vhatei". The people who are allowed to enter when this school is on progress are old women and older girls who have already attended this school.

Izwi zwi amba uri itshi ndi tshikolo tshine tsha dzhenwa nga n'wana wa musidzana musi a tshi khou aluwa. Musi n'wana wa musidzana a tshi vho ya maḍuvhani u dzhiiwa sa muthu o no aluwaho kha vhutshilo nahone ane a tea u edza nḍila dza kutshilele kwa vhana vhaṭuku, fhedzi u tea u vha muthu ane a vha na vhuḍifhinduleli kha lushaka. Zwine zwa sumbedza uri n'wana wa musidzana o no aluwa ndi u ya vhushani. Muñwali o dovha a amba uri vhasidzana vhane vha ya vhushani vha vhidzwa u pfi ndi Vhatei. Vhathu vhane vha tendelwa u dzhena vhushani ndi vhakegulu na vhasidzana vhahulwane vho no dzhenaho vhushani (kana kha itshi tshikolo). Rau (1979:33) ene u ri: "This ceremony indicates that the girls have graduated from being "vhasidzana" to being "khomba" and the last word indicates that sexual relations could now results in

pregnancy. At this school education in several tasks and sexual matters is given in the form of songs”

Izwi zwi amba uri tshikolo itshi (tsha vhusha) tshi sumbedza vhasidzana vho no aluwa u bva kha u vha vhasidzana vha vha vho no vha khomba, zwine zwa amba uri arali vha țangana na muthu wa munna vha a gonya miri. Kha itshi tshikolo pfunzo nga zwavhudzekani na zwiñwe zwithu zwa ndeme i tou ñetshedzwa nga ñdila ya u tou imbelela nyimbo, tsumbo, “Ro vhona maitete hee hee, Vha Hamutele vho bva nga tshivhanani nga buka heli”.

Vho Ñetshamuțavha (2016) vha tshi țalutshedza u imbelwa ha vhasidzana vha ri: Vhasidzana vha tshi imbelwa, vha imbelwa musanda. Vhasidzana vha pfunzi vha thoma nga u ramba vhusha. Izwi ndi u vhudza vhathu uri kha vha ðe musanda nga madekwana nga ðuvha ła uri hu na vhusha. Afha ndi hune ha vha hu tshi khou pfumbudzwa vhasidzana kha u konðelela, u țhonifha khathihi na u fara mița yavho zwavhuđi matshlo. Musi vho no imbelwa vha vho vhidzwa u pfi Vhatei na khwakhwathi. Khwakhwathi ndi vhone vhañe vha vhasela mulilo Vhatei mađuvha mațanu na mavhili, ła vhuțanu na vhuraru vha khou fheletshedzwa hayani, hu pfi hu iwa mikondeni. Musi vha tshi swika hu vha ho lugiswa zwiliwa. Musi vha tshi losha vha puta mafeisi vho lala nga lurumbu.

Đuvha ține vha fheletshedzwa hayani, nga mațavhelo vha țuwa na khomba khulwane, vhone vha a kotama. Hu kotama khwakhwathi na ene mutei ane a khou fheletshedzwa, sa mutei u vha o ambara sheđo, bande na thau, ngauri mutei u vhonala nga thau. Musi vhe ñdilani mutei na khwakhwathi vha vha tshimbila vho kotama vho pfumba zwanda vha tshi vhonala vho romba.

Musi vha tshi țangana na vhathu, a nga vha muțuku kana muhulwane, ndi u losha nga lurumbu vho puta mafeisi. Zwenezwo vha tshi khou tshimbila hu vha hu tshi khou pfala muulu (u imba) na mufululu. Musi vha tshi dzhena nga khoro hu pfala mufululu, vha thoma nga u losha muțani, vha kona u dzheniswa ñduni vha ðo ła vha nwa. Musi vha

tshi khou ɓa ha dzhena muthu heneɓha he vha dzula hone, vha a litsha u ɓa vha thoma vha losha.

Musi vha tshi ya u ɗithusa bungani vha bva ɗuni vho kotama, vha vhuya vho kotama. Izwi zwi amba uri vho laiwa vha pfeledza. Vhasidzana vha ɗo ɗuwa nga mathabama. Musi o sala, u sala a tshi losha vhathu vhothe hayani khathihi na vhana. Vhutei hawe vhu ɗo fhela musu hu tshi imbelwa muwe, u bva afho u ɗo vha khomba khulwane musu mirole i tshi khou ɗandulukana murahu hawe, a kona u langa vhatuku khae.

4.43. Musidzana a tshi vhingwa

Vho Nethengwe (2016) vha tshi ɗalutshedza musidzana a tshi vhingwa vha ri: Musu musidzana o lugelaho u ya vuhadzi, u vha e muthu o no bviselwaho mamalo (thundu kana Kholomo). Hu swika mukwasha o ɗaho u sela khomba. A tshi swika u pfala nga tshihotola murahu ha tshitanga nga lufhimavhaeni. Hu ɗo bva muthu a ya a mu ɗanganedza, u thoma nga u losha, a kona u mu swikelela. Musu o no muswielela u ɗo vhidza vhahulwane vha ɗa vha mu resha, vhunga lo kovhela u ɗo newa zwiliwa kana a si newe. A tshi vuwa u ɗo humbela vhoneɗila uri u kone u vha vhudza mafhungo. A tshi thoma u a losha vha kona u amba mafhungo.

Vhomakhulu vha ɗo ya u humbela musidzana wa tsini uri a ɗe a bikele mukwasha. Musidzana a tshi bika na u ɗambedza mukwasha u vha a tshi khou loshelela, uri a wane marengwa. Musidzana uyu zwiliwa zwawe ndi makokosha a mukwasha.

Vhoneɗila vha ɗo swikisa mafhungo kha vhaɓe vha muɗi vha sumbedzisa uri ndi mukwasha wa u ɗa u sela (u vhingwa). Vhoneɗila vha tea u vha muthu a sa ambi mafhungo a vhathu miɗini. Vha tea u vha muthu a sa kani newa na mbisi, izwi zwi amba uri ndi muthu a sa zwifhi. Maɗuvha a si mangana vhabebi vha musidzana vha ɗo ya u humbela pheletshedzi miɗini ya tsini. Na heneɓha vha thoma nga u losha vha kona u humbela.

Duvha line mukwasha a tuwa ha onesi, vha do tou vuwa nga matsheloni vha wana hu si na muthu. Vha do ri vha tshi adzulula thovho vha do wana ho vhewa mrenywa a u amba uri ndo tuwa nae, pheletshedzi dzi do tou tevhela.

Musi a tshi swika khoroni u do swika a loshelela o edela fhasi o lindela marengwa. Marengwa hu nga vha vhukunda kana tshelede. Musi vho no mu renga u do kona u dzhena mudini. A tshi swika mutani u do dovha a lamba u dzhena nduni. U do rengwa a kona u dzhena nduni.

Pheletshedzi dzo no swika ndi hone hu tshi pfi vhasidzana vha khou pfunda. Muñwe na muñwe o no dzhena afha nduni ya vhaselwa u a loshiwa, u itela uri a bwise marengwa. Vhaselwa vha pfunda maduvha mararu, lavhuna vha ya u tswa lushaka mulamboni, vha kona u vuwa vha tshi bva. Duvha line vha bva vha a phulwa tshigude kana tshivhundu thohoni. Vha do kovhelwa mita ya midini ya tsini hune vha do vuwa vha tshi ya u tamberza hone na u bika. Musi vhe henefha he vha newa hone, tshinwe na tshinwe vha tshi ita nga u loshelela, hu tamberzwa vathu vhothe henefho mudini. Hu loshiwa muhulwane na mutuku u itela u wana marengwa. Aya ndi one maitete kwao a u pfumbudzwa kha u vha muselwa. Hu diswa na mavhele ha pfi vha tohole vha dovhe vha a sinda.

Musi vha sa athu u onesa vha tea u thoma u sia vho tohola mavhele khathihi na u sinda nga ngeno khuni vha tshi khou reda, u itela uri muñe wa vhuhadzi a sale a sa tambuli. Hu a shulwa mudu wothu.

Duvha line vha onesa vha tuwa vha tshi kuvha thundu ya mudu wothu ngei mulamboni. Musi vha tshi vhudza vhoñdila uri vhone vha khou tuwa, vha vha vho no nangana uri hu khou sala nnyi, kanzhi hu sala murathu kana shaka la tsini la muñe wa vhuhadzi. Vha do tuwa vho hwala na marengwa. Vha tshi fhedza u losha vha dzhena ndilani. Uyu o salaho u do sala a dzula nwedzi na ene a losha a onesa. U rangelwa na zwifuko na ene a tuwa o hwalela.

4.2. Mvalatswinga

Mvelele ndi kutshilele kwa lushaka lwonolwo kune kwa ita uri lushaka lwonolwo lu vhonele lwo khethea kha dziñwe tshaka. Mvelele i vha yo ðisendeka nga ðivhazwakale, vhubvo, kutshilele, vhurereli, u tenda na luambo lwa lushaka lwonolwo. Afha muðodisisi u khou ri ðanela u losha sa tshithu tsha ndeme tshine tsha sumbedza mikhwa yavhuði, u ðhonifha, u romba na kutshilele kwavhuði ku tamisaho. Mvelele ya Tshivenda i na ndila dzo fhambanaho dza u losha, sa u losha ha u ðanganya zwanda, u losha ha u gwadama, u suma lufu, u amba vhuðambo, u hambela tshithu, u losha zwifhoni, u losha ha tshibode, u losha ha mudzadze, u losha mulilo, u losha ha vhali, u losha tshiukhuvhani khathihi na u losha ho fhambanaho sa zwe zwa bulwa afho nðha. Mvelele

i a shanduka na tshifhinga fhedzi maitete a mvelele ha shanduki sa u losha ngauri ndi yone siangane ya lushaka lwa matshelo.

NDIMA YA VHUṬANU

5. Mvalatswinga

Thandela iyi yo ḡisendeka nga ndeme ya u losha ha vhanna na vhafumakadzi nga mvelele ya Tshivenda. Iyi thandela kha ndima ya u thoma yo sumbedza mvulatswinga na siangane ya ṭhoḡisiso ine ya katela tshitatamennde tsha thaidzo , ndivho ya ṭhoḡisiso , zwilavhelelwa , reshinale,mbudziso dza ṭhoḡisiso , mvelelokhumbulelwa , milayo i tevhelelwaho na ndeme ya ṭhoḡisiso. Kha ndima ya vhuṭhili yo dovha ya sumbedza tsenguluso ya maṅwalwa, ṭhalutshedzo dza maipfi a ndeme. Ndimā ya vhuraru yo sumbedza ngona dza ṭhoḡisiso. Afha ndi hune muṭhoḡisisi a ḡo bvisela khagala uri ene u ḡo shumisa ngona dze a tou nanga nga ṅḡilade. Nga inwe ṅḡila, muṭhoḡisisi u ḡo sumbedza tshivhumbeo tsha ngona dze a dzi shumisa. Ndimā ya vhuṅa i sumbedza muṭhoḡisisi o dzhia maga kwao a u sumbedza ṅḡila dzo fhambanaho dza u losha, izwi zwoṭhe zwo itwa sa siangane ya lushaka na u dzhiela ṅṭha mvelele ya Tshivenda. Ndimā ya vhuṭanu ndi mvalatswinga ya ṭhoḡisiso.

Bugutshumiswa

Butler, C na Clark, N.2002. Readers Digest Word Power Dictionary. The Readers Digest as Sociation London.

Cohen, L. na vhañwe. 2007. Research Methods in Education. 2 Park Square: Militon Park.

Coopper, D.R. & Schindler, P.S. 2006. Business Research Methods. 9th ed. Boston: McGraw Hill.

Davhana, G. N. 2004. Mvelele na Ndeme ya Miri kha Dzilafho ǀa Malwadze o Fhambanaho a Vhathu. University of Venda: ǀhohoyandou.

Denga, M. 2016. Interviewed at Lwamondo Village.

Kumer, R. 1999. Research Methodology. A Step-by-Step Guide for Beginners. London: Sage.

Luvhengo, P. 2016. Intervied at Nzhelele Village.

Maiwashe, A. G. 2013. Kuǀanganedzele kwa vhaeni nga mvelele ya Tshivenda. University of Venda: Thohoyandou.

Masakona, N.J. 2000. The Traditional Venda Marriage: A theological ethical evaluation. Potchefstroom University for Christian Higher Education.

Masindi, T. 2016. Tshiozwi village.

Mason, J. 1996. Qualitative Researching. Second Edition. Sage Publication Ltd, Olivers Yard, SS City Road: London.

Miller, B. D. 1995. Anthropology Study Guide for Ant-100c. Unisa: Pretoria.

Muofhe, T. 2016. Dzamba village.

Nethengwe, G.T. 2005. The study of chieftainship: A case of Tshivenda lore. University of Limpopo.

Qualitative Researching. Second Edition. Sage Publication Ltd, Olivers Yard, SS City Road: London.

Sengani, T. M. 2008. Strategic Discourse in Names: A critical Discourse Analytical Interpretation with Special Reference to Tshivenda Naming Practices. Unpublished PhD Thesis. University of Limpopo.

Struwig, F.W. na Stead, G.B. 2004. Planning, Designing and Reporting Research. Cape Town: Pearson Education.

Tshikota, S. L. 2012. Ṫhalusamaipfi ya Luambo Luthihi ya Tshivenda. University of Venda: Ṫhohoyandou.

Tshikota, S. L. 2012. Ṫhalusamaipfi ya Maidima. Tshivenda – English. University of Venda: Ṫhohoyandou.

Tshikota, S. L. 2012. Ṫhalusamaidioma ya luambo luthihi ya Tshivenda. University of Venda: Ṫhohoyandou.

Visagie, A. 2010. Midrand, Graduate Institute.

Wessmann, R. 1990. The Bawenda of the Spelonken. The African World, Ltd, Throgmorton House, Capthall Avenue: London.