

**NDEME YA FOŁUKUŁOO 'FOLKLORE' KHA U VHUEDZEDZA MIKHWA KHA
VHANA HO SEDZWA MVELELE YA TSHIVENĐA**

NGA

RAMANYIMI NYADZANI FLORENCE

**Mushumo uyu wo netshedzwa sa tshipiđa tsha u ũođa u swikela ũođea dza
Vhudokotela (PhD) fhasi ha Muhasho wa Nyambo dza Afrika (khethekanyo ya
Tshivendā), Fakhalthi ya Matshilisano a Vhathu, Saintsii na Pfunzo kha
Yunivesithi ya Vendā.**

YUNIVESITHI YA VENĐA

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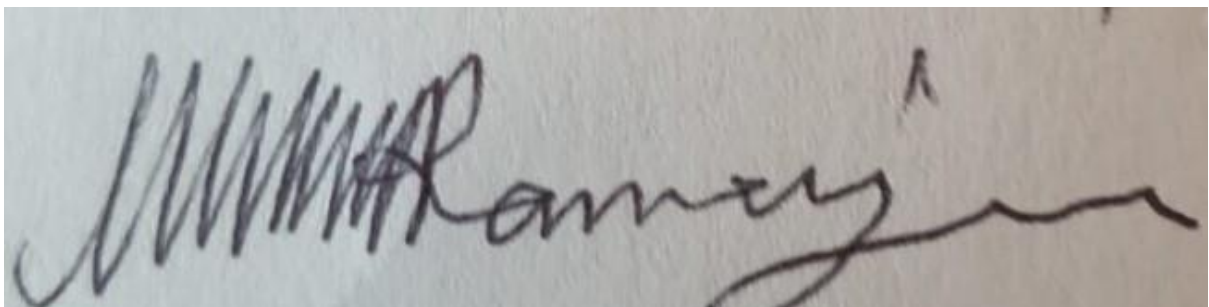
MUTHUSAMUFHAŨUSI: DR M MAŨHABI

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MUANO

Nhe Nyadzani Florence Ramanyimi ndi khou ana uri mushumo uyu wa thodiso iyi wo nekedzwa nga nhe u itela u fusha thodea ya digrii ya PHD kha Yunivesithi ya Venda. Mushumo uyu ndi u sa athu u nekedzwa kha inwe Yunivesithi, zwine zwa khwaṭhisedza fhungo la uri ndi wanga nhe muṅe.

Tsaino:



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VHUḐIKUMEDZELI

Ndi vhona zwi zwa ndeme u kumedzela mushumo wa tḥoḓisiso iyi kha vhana vhanga vha tevhelaho: Otendelwa Winnie, Andisa, Hani Zwivhuya na Ofhani Ramanyimi.

NDIVHUWO

Ndi livhuwa Mudzimu we a mpha vhuṭali na nungo dza uri ndi kone u swikelela kha mushumo hoyu. Ndi tama u livhuwa vhathu vhe vha nthusa kha u bveledza mushumo uyu, mufhaṭusi Dokotela Vho TD vhe vha vha vha sa mpheleli mbilu musi vha tshi khakhulula he nda vha ndi tshi khakha hone, ndi ri khavho a vha ntshileli. Ndi dovha hafhu nda isa ndivhuwo dzanga kha muthusamufhaṭusi Dokotela Vho M Maṭhabi vhe vha vha muṅwe we vha shela mulenzhe kha ṭhoḏisiso iyi.

Ndi dovha hafhu nda ṭahisela ndivhuwo dzanga kha vhana vhanga. Naho mirunzi i miṭuku, thikhedzo dzavho dzo nnyita tshithu. Sa izwi zwithu zwa thekholodzhi riṅe vhaṅwe ri songo dāvuka ngazwo, khavho zwi tou vha magwashu. Zwa mbo ita uri mushumo uyu u leluwe vhukuma nga thusedzo yavho. Ndi ri khavho, “Vhaḏuhulu vha Musunda, Mudzimu kha vha ni andisele vhunzhi ha maḏuvha vhananga”.

A thi hangwi u livhuwa musanda Vho Mmbara. Sa izwi riṅe vhaṅwe ri vhasiwana, zwi a konḏa u ḏivha zwa nga ngomu musanda. Musanda, vho nthusa vhukuma kha mushumo uyu. Mudzimu kha vha tonde lwa u vha tonda!

MANWELEDZO

Shango la Afrika Tshipembe ano maduvha lo livhana na u tsela fhasi tshothe kha sia la mikhwa. Vhathu vhanzhi, vha mirole yothe (vhaswa, vhahulwane na vhaaluwa) a vha tshe na mikhwa nga wila kale. Thodisiso iyi yo livha kha u sedzulusa ndeme ya 'folukooloo' kha u vhuyedzedza mikhwa kha vhana vha Vhavenḁa. Zwa tshayamikhwa zwi vhone kha u hulela ha khakhathi, vhugevhenga, vhufarekano, u tshipa, u tshinyadza zwikoloni na tshandanguvhoni. Zwothe zwiito izwo zwo bulwaho afho ntha zwine zwa ḁa nga hone u shaya mikhwa, ndi zwine hu dzulelwa u vhwigwa nga hazwo ḁuvha liḁwe na liḁwe kha nyandadzamafhungo. Vhushayamikhwa vhu humisela murahu ndisedzo ya tshumelo i yaho vhathuni i tshi bva kha mihasho ya muvhuso yo fhambanaho. Mvusuludzo ya mikhwa i vhone i tshone tshine tsha nga vha phindulo yavhudi kha dandetande heji lo hulaho nga u rali kha lushaka namusi. Thodisiso iyi yo shumisa ngona mbili dza thodisiso u kuvhanganya data. Ngona idzo ndi ya khwalithethivi na ya khwanthithethivi. Ho shumiswa mutumbulo wa ndivho u tumbula vhafhinduli vhane vha vha vhadededzi vha Tshivenda zwikoloni zwa sekondari, na u nanguludza mahosi u bva vhuḁoni ha Hatshivhasa. Thodisiso iyi yo ḁisendeka nga thyiori i no pfi 'Cultural Relativism'. Mutumbuli wa thyiori iyi ndi Franz Boas henengei murahu nga '20th century'. Thyiori iyi yo vhone yo tea vhunga i tshi lwela u andanya mikhwa na vhuḁifari ha lushaka na mvelele yalwo. I hanedzana na fhungo la u nyadza kana u dzhiela fhasi mvelele ya vhaḁwe zwi tshi ḁa kha uri zwo lugaho na zwi songo lugaho ndi zwifhio.

Maipfi a ndeme: folukooloo 'folklore', mikhwa, mvelele, pfudzungule, vhugevhenga, vhutshinyi.

ABSTRACT

South African society is currently experiencing a severe decline in moral code. Many people of all ages (i.e., youth, adults and elderly) no longer have morals like they used to. Moral ills are evident in high levels of violence, high crime rate, promiscuity, rape, school vandalism, and corruption. All the above moral ills are reported daily by the media. Moral ills negatively impact the service delivery by government departments to the people. The moral regeneration initiative has been viewed as a reliable response to this crisis and a seedbed of civic virtue. This study explores folklore's role in moral regeneration among the Vhavenḁa children. The study applied the qualitative research methodologies. Data sampling was primarily carried out through the purposive method and include other snowballing cases. Purposive sampling was used to select Tshivhenḁa educators from secondary schools and traditional leaders within the jurisdiction of Tshivhase Traditional Authority. The study was pinned by the theory of Cultural Relativism. This theory was developed by Franz Boas in the 20th century. Advocates of this theory argue that a person's beliefs and practices should be understood based on that person's culture. It refers to not judging a culture to our standards of what is right or wrong, strange or normal.

Keywords: **folklore, morals, moral ills, culture, violence, crime.**

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NDIMA YA U THOMA

1.1 MVULATSWINGA NA SIANGANE

Vhutshiloni zwithu a zwi dzuli zwo ralo, zwi a shanduka zwenezwi musu zwifhinga zwi tshi khou tshimbila. Zwa amba uri tshanduko i tshimbila na zwifhinga. Zwo ralovho na kha shango la namusi. A li fani na mulovha nga nzwambo wa tshone tshifhinga. Hu tshi pfi shango lo shanduka kana li khou shanduka na tshifhinga hu katelwa zwithu zwothe zwi iteaho vhutshiloni ha vhatu. Arali shango na zwithu zwothe zwo vha zwi sa shanduki na tshifhinga, ndi musu ri siho hafha hune ra vha hone namusi, na zwithu zwo vha zwi tshi nga vha zwi sa khou tshimbila nga ndila ine zwa khou tshimbilisa zwone namusi.

Kha zwi shandukaho, hu katelwavho na mvelele na sialala dza vhatu. Zwothe izwo zwi talutshedzwa zwavhudi nga Denison, Hooijberg, Lief na Lane (2012:1) musu vha tshi ri:

Tribes, families, cults, teams, and corporations all develop a complex and unique identity as they grow through the years.

Izwi zwi amba uri tshaka, miya, nyitelatherelwa, zwigwada na zwiimiswa zwothe zwi a hula lune zwa vha na tshiga tshi zwi talusaho (tshigatalu) zwenezwi miwaha i tshi khou di tandulukana.

Nga inwe ndila, tshifhinga zwenezwi tshi tshi khou tshimbila, na zwithu vhutshiloni zwi khou shandukavho zwo sedza kha u khwinisa uri zwi vhe zwa khwine.

Vharema vha na mvelele yavho yo ditikaho nga zwe vha tshenzhema zwone lwa tshifhinga tshilapfu. Vhoramañwalo Denison, Hooijberg, Lief na Lane (2012:1) vha zwi talutshedza nga ndila yavho musu vha tshi ri:

Their culture always reflects the collective wisdom that comes from the lessons people learn as they adapt and survive together over time.

Izwi zwi amba uri tshifhinga tshoṭhe, mvelele yavho i ṭana vhuṭali vhu bvaho kha ngudo dze vhathu vha guda zwenezwi musi vha tshi khou tambula vhoṭhe lwa tshifhinga tshilapfu.

Zwa amba uri mvelele a yo ngo sokou vuwa i hone, yo vha hone nga murahu ha tshifhinga tshilapfu tshe vhathu vha lushaka lwonolwo vha vha vha khou tshila khatsho. Yeneyo mvelele yavho yo livha kha uri muthu muṅwe na muṅwe, u bva kha ṅwana u ya kha mualuwa, a tshile nga ṅdila i ṭanganedzeaho shangoni. Maitele eneo o vha a tshi pfukiswa nga ipfi ḷa mulomo vhunga zwa u ṅwala zwo vha zwi sa athu vha swikela.

Mbiti (1990: 28) u zwi vhea nga ṅdila i tevhelaho:

There was no writing among African peoples, traditional wisdom and experiences were passed down by word of mouth.

Izwi zwi amba uri ho vha hu si na zwo tou ṅwalwaho fhasi kha vhathu vha Afrika, vho vha vha tshi rathisela vhuṭali ha sialala yavho na tshenzhemo nga ipfi ḷa mulomo.

Ho sedzwa lushaka lwa Vhavenda, mvelele yavho i laedza zwine zwa tea u itiwa nga muthu muṅwe na muṅwe kha mirele yo fhambanaho. Ndaela idzo dzi pfukiselwa kha vhathu nga kha zwiimiswa zwo yaho nga u fhambana hu tshi katelwa zwi tevhelaho: Ngoma dza sialala, mitambo ya sialala na vhurendi ha sialala. Kha ngoma dza sialala hu na musevhethe, tshikanda, domba na murundu (Stayt, 1931:101). Vhurendi ha sialala hone hu katela zwidade, zwikhodo na nyimbo dza sialala. Mitambo ya sialala i katela mahungwane, muravharavha, thai na ngano (Raṅanga, 2001:91). Ndaela dza matshilele u ya nga mvelele ya Vhavenda dzi dovhavho dza pfukiswa nga vhudavhidzani kha maambeke a katelaho maidioma na mirero.

Mafela (2005:1) a tshi khethekanya zwothe zwi pfukiswaho nga ipfi la mulomo u bva kha murafho u ya kha muñwe u zwi vhea nga ndila i tevhelaho:

Oral literature was part of the society's living which was widely shared. Oral literature could be divided into folk narratives (myth, legend, folktale and fable); folk songs (rhymes, praise poems and other songs) and folk speech (riddles, idioms and proverbs).

Zwi amba uri litheretsha ya Vharema ye ya vha i tshi pfukiselwa u bva kha murafho u ya kha muñwe nga ipfi la mulomo yo vha tshipida tsha matshilele avho tshe tsha tanganya hothe. Litheretsha yeneyo i nga khethekanywa ha vha na ngano (lwa tsiko, lwa sialala, lwa vhatu na lwa phukha); nyimbo (zwidade, zwikhodo na dziñwe nyimbo) na luambo (thai, maidioma na mirero).

Zwothe zwiimiswa na maitete a mvelele ya Vhavenda zwi nga vheva nga fhasi ha ipfi lithihi line la ri folukulo 'folklore'. Musalauja ndi musi zwiimiswa na maitete a mvelele ya Vhavenda zwi tshi dzhielwa ntha nga muthu muñwe na muñwe, nahone zwo vha zwi tshi dzhiwa u mulandu u sa vha tshipida tshazwo kana u sa zwi dzhiela ntha. U sa vha tshipida tshazwo kana u sa zwi dzhiela ntha wo vha u tshi vha u mulandu muhulu lune muthu na shangoni a nga pfuluswa nga vhañe vha shango vhunga a tshi dzhiwa uri ha khou pfa vhavhusi vhawe. Huñwe vhukhaki honoho ho vha hu tshi tou vha na ndatso i yaho mutani wonoyo une wa sa khou thonifha maitete na zwiimiswa izwo.

Ho sedzwa nyimele ya vhutshinyi musalauja kha Vhavenda, ndi musi i fhasi vhukuma. Namusi nyimele ya vhutshinyi i kha tshivhumbeo tshine tshi a ofhisa. Thodiso iyi yo livha kha u todisa ndeme ya folukulo 'folklore' kha u vhedzedza mikhwa kha vhana ho sedzwa mvelele ya Tshivenda.

Zwiteńwa zwa 'folklore' zwine tħođisiso iyi yo sedza khazwo ndi ngano sa nganetshelo ya sialala na mirero.

1.2 NDIVHO

Tshiteńwa tsha ndivho kha tħođisiso ndi tshine tsha bvisela khagala muhumbulo muhulwane une muđođisisi a tama u u swikela kha thandululo ya thaidzo ya tħođisiso yawe.

Nenty (2009) nga ha ndivho ya tħođisiso uri ndi ndavhelelo ine ngudo ya tama u i swikela magumoni a ndingedzo dza u shela mulenzhe kha u tandulula thaidzo i re hone.

Ndivho ya tħođisiso iyi ndi u tħođisisa ndeme ya fołukułoo 'folklore' kha u vhuedzedza mikhwa kha vhana ho sedzwa mvelele ya Tshivenda.

1.3 ZWIPIKWA

Zwipikwa zwa tħođisiso ndi zwine muđođisisi a lavhelela u zwi swikela musi o khunyeledza tħođisiso yawe.

Nkatini (2005:26) a tshi tħalutshedza tshipikwa u ri:

An objective is a specific and precise goal that the research sets to achieve during the research processes. It provides concrete direction regarding content, methods and mental processes involved in the research.

Izwi zwi tshi khou amba uri tshipikwa ndi tshilavhelelwa tshikene tshe tħođisiso ya fhima u tshi swikela nga tshifhinga tsha tħođisiso. Ndi tshone tshi neaho sumbandila kha zwi re ngomu, maitete na kuhumbulele zwi tshi kwama tħođisiso.

Izwo zwi ḡadziswa nga Hofstee (2013:86) ane a ri:

You need to make it clear at the outset what you want to achieve with your work. You are undertaking this study for certain reasons, you have an objective, and you have to name it.

Izwi zwi amba uri muthu u tea bvisela khagala hu tshe mathomoni uri u khou ṭoḡa u swikela zwifhio nga mushumo wawe. Ngudo iyi i tshi itiwa hu vha hu na zwe ya ḡiimisela u swikela zwone, ngauralo zwine ya khou itelwa zwone zwo tewa u buliwa.

Zwipikwa zwa ṭhoḡisiso iyi ndi zwi tevhelaho:

1.3.1 U ṭoḡisisa uri ngano ndi dza ndeme u gumafhi kha u vhuedzedza mikhwa kha vhana vha Vhavenḡa.

1.3.2 U ṭoḡisisa uri mirero ndi ya ndeme u gumafhi kha u vhuedzedza mikhwa kha vhana vha Vhavenḡa.

1.3.3 U bvisela khagala zwiimiswa zwine zwa kwamea kha u vhuedzedza mikhwa kha vhana vha Vhavenḡa.

1.3.4 U bvisela khagala masiandaitwa a u ṭutshela mvelele ya Vhavenḡa.

1.4 MBUDZISO DZA THODISISO

Mbudziso dzi fhindulwaho nga thodisiso ndi mbudziso dzine musi thodisiso i tshi guma dza do vha dzo fhindulea.

Badernhorst (2014:25) a tshi talutshedza mbudziso dza thodisiso uri ndi tshithude, u ri:

The research questions are not restatement of the research problem. They unpack the research problem; these are not questions one should ask an interviewee when gathering data. Instead, they are guiding questions.

Izwi zwi tshi amba uri mbudziso dza thodisiso a si ndovhololo ya thaidzo ya thodisiso. A si mbudziso dzine dza vhudziswa muvhudziswa musi hu tshi khou kuvhanganywa mafhungo. Vhuimoni ha izwo, dzi tou u vha mbudzisosumbandila.

Thodisiso iyi i do fhindula mbudziso dzi tevhelaho:

- 1.4.1 Ndi kha zwifhio hune folukulo 'folklore' ya nga shumiswa u vhuwedzedza mikhwa kha vhana vha Vhavana?
- 1.4.2. U kuvhuluwa ha mikhwa zwi kwama u gumafhi matshilo a vhana vha Vhavana?
- 1.4.3 U vhuwedzedza mikhwa hu nga tadvhudzwa hani sa phindulo ya u kuvhuluwa ha mikhwa?
- 1.4.4 Ndi afhio masiandaitwa a u tshela mvelele ya Vhavana?

1.5 TSHITAMENDE TSHA THAIDZO

Ndi zwa ndeme uri mutodisisi a tadvhudze thaidzo ine a tama u i tandulula nga kha thodisiso yawe. Mutodisisi u tea u tadvhudza vhuphara na vhunavha ha thaidzo nga ndila ine muwe na muwe a tshi sedza a wana hu na thodea ya uri i tandululwe.

Selamat (2008) a tshi amba nga ha tšhandavhudzo ya thaidzo u ri:

The heart of any research project is the problem and researchers get off a strong start when they begin with an unmistakable slide clear statement of the problem.

Tšhandavhudzo ya vha ya uri muṭoḍo muhulwane wa tšhoḍisiso ndi thaidzo i re hone, zwa ita uri vhaṭoḍisisi vha vhe na nungo musu vha tshi tšandavhudza thaidzo iyo.

Afrika Tshipembe ṅamusi ḽi khou fhira kha tshifhinga tshi konḍaho. Mbalombalo dza 'Musho wa Tshumelo dza Tshipholisa' dzi sumbedza Afrika Tshipembe ḽi ḽiṅwe ḽa mashango o ḍalelwaho nga vhutshinyi. Kha nyandadzamafhungo hu vhone ho ḍala mivhigo ya vhutshinyi ho fhambanaho vhu katelaho vhuvhava, mabulayo, khakhathi dza miṭani, khakhathi dzo ḍisendekaho nga mbeu na vhuṅwe vhuvhava ho fhambanaho. Vhutshinyi hoṭhe uhu hu vhone ho ḍisendeka nga tshayamikhwa. Tšhoḍisiso iyi yo livha kha u tšhoḍisisa ndeme ya 'folklore' kha u vhuḍzedza mikhwa kha vhana ho sedzwa mvelele ya Tshivenda.

1.6 NDEME YA TŠHOḌISISO

Tshiteṅwa itshi tshi amba nga mbuelo ine ya ḍo wanwa nga murahu ha tšhoḍisiso. Vhavhuelwa vha nga vha lushaka, tshiimiswa kana tshigwada tsha vhatu.

Nenty (2009) nga ha ndeme ya tšhoḍisiso u ri:

What contribution does your study intend to make to the advancement of knowledge or to the solution of some practical or theoretical problem?

Tšhandavhudzo ya vha ya uri tšhoḍisiso i ḍo shela hani mulenzhe kha u ḍo engedza ṅdivho kana u tandulula thaidzo i re hone kana ine ya khou tou humbulelwa.

Vharangaphanda vha sialala vha ḍo vhuḍwa nga tšhoḍisiso iyi vhunga vha tshi ḍo wana zwiṅwe zwa zwiteṅwa zwa 'folklore' zwine arali zwa nga humelwa khazwo, zwi nga thusa u fhungudza vhutshinyi ho hulelaho kha lushaka. Vhabindudzi vha ḍo vhuḍwa musu vha tshi

vho divha zwiñwe zwa 'folklore' zwine arali vha nga zwi lambedza zwa ita uri vhutshinyivhu fhungudzee kana vhu fhele. Ikonomi ya shango i do vuwa ha vha na mveledziso vhunga lushaka lu tshi do vha lwo vhu ye le la kha maitele kwao, hu si tshe na vhutshinyi na muvhosoni ngauri vhana na lushaka lwothe nga u angaredza lu do vha lu tshi vho thonifha ndaka ya muñwe na u thonifhana.

1.7 THALUTSHEDZO DZA MAIPFI

U ya nga Nenty (2009:25), maipfi sa one a vhumbaho luambo, a fhambana zwi tshi ya kha sia line luambo lwa khou shumisiwa hone. Nga inwe ndila, hu na maipfi ane a shuma kha luambo lwa polotiki, dzilafho, ekonomo, vhubindudzi, vhulimi, vhufuwi, vhurereli, ngoma dza sialala, vuhosini, tsenguluso na thodisiso, na zwiñwe zwinzhi. Muthu arali a sokou dzhia thalutshedzo ya ipfi u ya nga muhumbulo wawe a songo sedza sia line ipfi ilo la khou ambelwa lone, a nga di wana o xela kana a sa pfesesi mulaedza une wa vha kha fhungo ilo. Vhunga maipfi a tshi nga amba zwo fhambanaho kha vhatu vho fhambanaho kana kha nyimele dzo fhambanaho, ndi zwa ndeme kha thodisiso inwe na inwe uri mutodisisi a nee thalutshedzo dza maipfi kana mathemo ane a vhonala a tshi nga kanganyisa muvhali wa thodisiso yawe.

Afha fhasi hu tevhela maipfi ane a vhonala a tshi nga kanganyisa vhavhali. Tsini ha ipfi linwe na linwe hu na thalutshedzo ya hone:

U vhu edzedza mikhwa > Iyi ndi ndila ya u humela murahu kha maitele a mvelele na sialala kha lushaka.

U kuvhuluwa ha mikhwa > Ndi u sa tsha vha hone ha mikhwa. Izwi zwi vhonala musi vhatu vhothe vha si tsha sumbedza thonifho, vhabebi vha si tshe na ndango kha vhana, vhugevhenga na tshandanguvhoni, zwidzidzivhadzi, u tambudzwa ha vhafumakadzi na vhana, vhushai na khakhathi dza mitani.

U tsela fhasi ha mikhwa> Izwi zwi ambelwa fhaḵa hune mikhwa ya bva kha maimo a nḵha ha ya kha maimo a fhasi. U tsela fhasi ha mikhwa zwi tevhela u tsela fhasi ha ndeme ya vhutshilo ha vhathu na lushaka.

Mvelele> Ndi izwo zwine lushaka lukene lwa ḵivhiwa ngazwo zwi katelaho ngoma dza sialala, nganetshelo na kuambeke kwa lushaka lwonolwo.

Sialala> ndi zwiito na maitete a kale na kale a lushaka lukene. Zwiito na maitete ayo zwi pfukiswa nga ipfi ḵa mulomo kana nga tsumbo u bva kha murafho u ya kha murafho muḵwe (Stevenson, 2005).

Foḵukulo 'Folklore'> Ndi sialala na zwiḵori zwa shango ḵeneḵo kana lushaka lwonolwo. 'Folklore' i katela zwirendo, nganetshelo kana zwiḵori zwi shushaho, ngano, zwa vhahali kana mihaga, zwa vhutsila (zwivhadwa, zwilukwa, zwivhumbwa na zwiḵwe), mirero, mitshino, ngano, thai, maḵuvha a u awela na vhuḵambo ha zwa vhurereli.

1.8 RESHINALI

Reshinali ndi tshipiḵa tsha ḵhoḵisiso tshine khatsho muḵoḵisisi a bvisela khagala tsho mu ḵokonyaho he a vhuya a swikela muhumbulo wa u dzhena fhasi a ita ḵhoḵisiso yawe.

Vha tshi ḵalusa reshinali Vital na Jansen (1997:11) vha ri:

A rationale serves as a sufficient statement of how the researcher came to develop an interest in the proposed topic, and why the researcher believes the proposed research is worth doing.

Izwi zwi tshi amba uri reshinaḷa i shumiswa sa mafhungo a fushaho e a itisa uri muḷodisisi a swike hune a bveledza dzangalelo kha ṭhoho ine a khou ita ngayo ṭhodisiso, na zwa uri ndi ngani muḷodisisi a tshi tenda uri ṭhodisiso yawe i tewa nga u itwa.

Nga inwe ndila, ndi zwa ndeme uri muḷodisisi a bwisele khagala uri ndi ngani o vha na dzangalelo ḷa u ita ṭhodisiso yawe.

Musi muḷodisisi o fhenḷa maḥwalwa na ṭhodisiso dza vhaḥwe vhaḷodisisi, o wana uri muḥwali Louw (2009) ene kha thesisi yawe i no pfi 'The Socio-educational Implications of the Moral Degeneration of the South African Society: Towards a Solution', o ita ṭhodisiso yawe o sedzesa kha zwivhangi zwa u sa tsha vha hone ha mikhwa miṭani na zwiKoloni. Afho ndi he a wana uri u shaea ha mikhwa uho ndi masiandaitwa a vhushai na u shaea ha mishumo.

Ngeno Ladzani (2014) kha thesisi yawe i no pfi 'Moral Regeneration in the Lives of Vhavaḍa Youth Through Indigenous Knowledge Systems: Applied Ethnography of Communication-based Approaches with Special Reference to Tshivenda', o ita ṭhodisiso yawe o sedza u shaea ha mikhwa kha vhaswa.

Phambano vhukati ha zwe vhaḷodisisi Louw na Ladzani vha ḥwala ngazwo na zwine ṭhodisiso iyi ya khou sedza khazwo ndi ya uri ino ṭhodisiso yo livha kha u ṭodisisa ngano na mirero sa zwiteḥwa zwine tshi nga shela mulenzhe kha u vhuedzedza mikhwa kha vhana na lushaka lwoṭhe nga u angaredza. Ho sedzwa izwo zwo bulwaho afho nṭha, muḷodisisi o vhona tshikhala itsho tsho siedzwaho nga vhaḥwe vhaḷodisisi, a mbo ḍi takutshedza uri a mbo ḍo ita ṭhodisiso o sedza ṭhahalelo iyo. Muḷodisisi o ḍo bveledza ṭhodisiso yawe o livhanya na zwine zwiteḥwa zwa folklore zwi ngaho ngano na mirero zwa nga shela ngayo mulenzhe kha u vhuedzedza mikhwa kha vhana u ya nga mvelele ya Vhavaḍa.

NDIMA YA VHUVHILI

TSENGULUSO YA MAÑWALWA NA FREIMIWEKE YA THYIORI

2.1 MVULATSWINGA

Kha ndima iyi ndi he muṭoḍisisi a lavhelesa zwe vhañwe vhañwali vha swikela zwone kha ṭhoḍisiso dzavho maelana na tshiteñwa tshine ha khou ṭoḍisiswa nga hatsho. O dovhavho a bvisela khagala thyiori ine ṭhoḍisisi yawe ya vha yo ḍitika ngayo.

A tshi amba nga ha tsenguluso ya mañwalwa Leedy (1993:87) u ri:

A literature review literally involves looking again at the literature of a related area.

Zwa amba uri tsenguluso ya mañwalwa i katela u lavhelesa hafhu mañwalwa a vhañwe vhañwali ane a elana na zwine zwa khou ṭoḍisiswa nga hazwo.

Tshipikwa tsha u lavhelesa mañwalwa a vhañwe vhañwali ndi u itela uri muṭoḍisisi a kone u takuwa zwavhuḍi e na thikho ya u ḍivha zwe vhañwe vha ñwala na zwe vha ṭahedza u ñwala nga hazwo. Ndi henefho he vhañwe vha ṭahedza hune muṭoḍisisi a wana mulenzhe wa u ima ngawo kha mushumo wawe.

Neuman (1997:89) u zwi bvisela zwavhuḍi khagala musi a tshi ri:

The literature review is based on the assumption that knowledge accumulates and that we learn from and build on what others have done.

Zwa amba uri tshiteñwa tsha tsenguluso ya mañwalwa tsho ḍitika nga kuhumbulele kwa uri nḍivho i ya kuvhangana nahone ri guda na u fhaṭa kha zwe vhañwe vha shuma.

Hezwi zwi khwaṭhisedza kuḷa kuambeke kwa Vhavenda ku no ri 'tshinoni tshi fhaṭa tshiṭaha nga mithenga ya tshiñwe.'

Vhunga tshoḁisiso iyi i tshi kwama u dzhielwa nṯha ha ‘folklore’ kha u vhuedzedza mikhwa ya vhana vha Vhavenda, afha fhasi hu tevhela zwe vhaṅwali u ya nga u fhambana havho vha amba nga ha folklore.

2.2 FOḲUKUḲOO ‘FOLKLORE’

Iphi foḲukuḲoo ‘folklore’ a si Ḳa Tshivenda. U ya nga ramaṅwalo Dundes (1965:1), ipfi ‘folklore’ Ḳo lukwa lwa u tou thoma nga William Thoms henengei murahu nga ṅwaha wa 1846. Iphi Ḳi Ḳi pfala zwi songo leluwa u Ḳi Ḳalisa lune vhoramaṅwalo vhoṯhe vha tendelana kha u ṅea ṯhaluso nthihi. Ramaṅwalo Dundes (1965:2) o sedza ḲeneḲi Ḳa u sa tendelana ha vhoramaṅwalo kha ṯhaluso nthihi ya ipfi Ḳo, u ri:

The definition of the term “folklore” has been subject to a great deal of discussion.

Some definitions concern the definition of ‘lore’, that is the material of folklore and others concern the folk, that is the people who produce the lore.

Izwi zwa amba uri ṯhaluso ya ipfi foḲukuḲoo ‘folklore’ yo vha fhungo Ḳihulu Ḳe Ḳa ambeswa nga haḲo. Dziṅwe dza ṯhaluso dza ipfi Ḳo dzo livhanya na ṯhaluso ya kuipfi ‘lore’, zwine zwa amba zwo faredzwaho ngomu kha foḲukuḲoo ‘folklore’ yone Ḳe, ngeno vhaṅwe vha tshi Ḳalisa ipfi Ḳo vho Ḳi livhanya na kuipfi ‘folk’ zwine zwa amba vhathu vhe vha bvedza izwo zwo faredzwaho.

Afha fhasi hu tevhela ṯhaluso na ṯhalutshedzo u ya nga u fhambana hadzo zwi tshi bva kha vhoramaṅwalo vho fhambanaho:

Longman (1985:114) a tshi Ḳalisa foḲukuḲoo ‘folklore’ u ri:

Folklore are stories and songs that have been told and sung by people for hundreds of years.

Izwi zwi amba uri fołukułoo 'folklore' ndi zwiłori zwe zwa țalutshedzwa na nyimbo dzo imbyaho nga vhathu vhenevho lwa miñwaha ya mađana na mađana. Țhaluso iyi a yo ngo fhambanela kule na ya Milubi (1984) we a ri a tshi țalusa fołukułoo 'folklore' a sumbedza uri ndi ipfi Țo angaredzaho phurosa ya maanetshelwa a tshikale. Maanetshelwa a tshikale u ya nga Milubi ndi ngano u ya nga u fhambana hadzo: dza vhathu, dza phukha, dza tsiko na dza sialala.

Vhañwali avha vhuvhili havho vha sumbedza fołukułoo 'folklore' yo pfufhifhala vhukuma. Henefha hune ya tou vha zwiłori na nyimbo fhedzi. Kuvhonele kwa vhañwali avha musi ku tshi vhonala kwo pfufhifhala ngauralo, ndi he Haddock (1999:127) e a tshi țandavhudza țhaluso ya fołukułoo 'folklore' a ri:

Folklore is a traditional beliefs and legend, etc of the people.

Izwi zwi amba uri fołukułoo 'folklore' ndi thendo dza sialala, zwiłori na zwiñwevho zwa lushaka kana vhathu vhenevho. Haddock kha țhaluso yawe ya fołukułoo 'folklore' o zwi vbona uri hu na zwiñwevho zwine zwa wela fhasi ha fołukułoo 'folklore' zwine ha tou zwi ñvha zwavhuđi, ndi zwe ngazwo a vho fhedza o no sokou bula uri na zwiñwe zwe a fhedza a songo zwi bula.

Kuțalusele kwa Haddock (1999) kwa fołukułoo 'folklore' a kwo ngo fhambana na kuțalusele kwa

Hornby (2008:576) we musi a tshi țalusa fołukułoo 'folklore' a ri:

Folklore is the traditions and stories of a country or communit.

Zwi amba uri fołukułoo 'folklore' ndi sialala na zwiłori zwa shango kana muvhundu wonoyo.

Leach (1996: 257) a tshi redza ramañwalo Espinosa kha țhaluso ya fołukułoo 'folklore'uri:

It is the accumulated store of what mankind has experienced, learned, and practiced across the ages as popular and traditional knowledge, as distinguished from so-called scientific knowledge.

Izwi zwi amba uri fołukułoo 'folklore' ndi mbulungelo ya zwe vhatu vha tshenzhema, vha guda na u uta ndowendowe yazwo kha miñwaha minzhiminzhi zwa dzhiwa zwi ndivho yo dowealeho ya sialala, zwa fhambanya fołukułoo 'folklore' na zwine ha pfi ndi ndivho ya zwa saintsi.

Nga inwe ndila, zwine fołukułoo 'folklore'ya vha zwone kha lushaka, a si zwine zwa vha zwo tou topoliwa u bva kha luñwe lushaka lini, ndi zwine lushaka lwonolwo lwa vha lu na vhuñanzi nazwo vhu fareaho nahone ho khwañhaho vhunga vha tshi vhafhio fhira khazwo.

Kha ðhaluso dza vhañwali vhoñhe vho bulwaho afho nñha, zwi khagala uri 'folklore' ndi tshiñwe na tshiñwe tsha sialala ða lushaka kana muvhundu wonoyo une vhatu vha wanala khawo. Tshenetsho tshithu kana maitete a sialala a pfukiswa u bva kha murafho u ya kha muñwe nga maitete a sialala ane a vha nga ipfi ða mulomo.

Fertzer (2000: 322) ene u ðandavhudza zwi katelwaho nga fołukułoo 'folklore' musi a tshi ri:

Much folklore consists of ballads, fairy tales, folktales, legends, arts and crafts, dances, games, nursery, rhymes, proverbs, songs, riddles, superstitions, holidays and religious celebrations.

Izwi zwi amba uri kha vhunzhi ha fołukułoo 'folklore' hu katelwa zwirendo, nganetshelo kana zwiñori zwi shushaho, ngano, zwa vhahali kana mihaga, zwa vhutsila (zwivhadwa, zwilukwa, zwivhumbwa na zwiñwe), mirero, mitshino, ngano, thai, mañuvha a u awela na vhuñambo ha zwa vhurereli.

Kha zwi katelwaho nga fołukułoo 'folklore' Raphalalani (2015, 24) musi a tshi redza Mukaro (2011) u ri:

Folklore is an expressive genre which consists of legends, music, oral history, proverbs, jokes, popular beliefs, fairy tales, stories, riddles, ceremonies and rituals.

Izwi zwa amba uri fołukułoo 'folklore' i katela zwa vhahali kana mihaga, muzika, divhazwakale, mirero, mirubo, thendo, nganetshelo dzi shushaho, zwiłtori, thai, maguvhangano a madakalo na nyitelatherelwa.

Zwi katelwaho nga fołukułoo 'folklore' naho zwi tshi nga zwo bvela khagala tshołthe afho nłha,

Abrams (1988:68) u zwi khauledza na u zwi łanganya zwołthe musi a tshi ri:

Folklore has been the collective name applied to verbal materials and social rituals that have been handed down solely, or at least primarily, by a word of mouth and by example, rather than in written form.

Izwi zwi amba uri fołukułoo 'folklore' ło vha dzinalıkateli ło shumiswaho kha zwi kwamaho luambo na nyitelatherelwa dza lushaka zwo pfukiswaho u bva kha murafho u ya kha mułwe nga ipfi ła mulomo na nga tsumbo, zwi songo tou nłwalwa fhethu.

Leach (1996:263) a tshi redza ramałwalo Taylor (1990) u sumbedza fołukułoo 'folklore' hu si na ane a nga tou ima a ri ndi mishumo ya mihumbulo kana zwanła zwawe musi a tshi ri:

Folklore consists of materials that are handed on traditionally from generation to generation without a reliable ascription to an inventor or author.

Zwi amba uri fołukułoo 'folklore' yo vhumbya nga thundu i pfukiswaho lwa sialala u bva kha murafho mułwe u ya kha mułwe hu si na ane a nga ri ndi thundu yawe.

Nga inwe ndila, zwithu zwothe zwine zwa wela kha folukulo 'folklore', zwi dzhiwa zwi ndaka ya lushaka lwonolwo. Ho sedzwa zwothe izwo zwo ambiwaho nga vhoramañwalo vho fhambanaho vha tshi talusa uri folukulo 'folklore' ndi mini, Leach (1996: 263) u khunyeledza thaluso dzothe a tshi ri:

Although the word folklore is more than a century old, no exact agreement has ever been reached as to its meaning. The common idea present in all folklore is that of tradition, something handed down from one person to another and preserved either by memory or practice rather than written record. It involves the dances, songs, tales, legends, and traditions, the beliefs and superstitions, and the proverbial sayings of peoples everywhere. It also includes studies of customs, of traditional agricultural and domestic practices, types of buildings and utensils, and traditional aspects of social organization.

Izwi zwi amba uri naho ipfi folukulo 'folklore' lo no vha na miñwaha ya dana lo sikwa, u swikela zwino a hu athu vha na thendelano ya uri li amba mini. Honeha, muhumbulo u fanaho kha thaluso dzothe dza folukulo 'folklore' ndi wa uri folukulo 'folklore' i kwama sialala, tshithu tshiñwe na tshiñwe tsho pfukiselwaho u bva kha muthu u ya kha muñwe tsho vhulungea, hu nga vha maluvhini kana nga ndowendowe u fhirisa u tou ñwaliwa. Folklore i katela mitshino, nyimbo, ngano dza vhathu, ngano dza sialala, zwa lutendo, vhutendatenda, mirero ya vhathu hothehothe. folukulo 'folklore' i katelavho nyitelatherelwa, ndowendowe dza sialala dzi kwamaho zwa vhulimi na zwa mutani, lushaka lwa zwifhato na zwishumiswa, na zwa nzudzanyo dza matshilisano.

Folukulo 'folklore' yo tandavhuwa vhukuma u fhirisa zwiñori kana u imba nyimbo dza sialala. Khayo hu wanala zwa mvelele, zwa vhurereli ha sialala, zwa zwikolo zwa sialala (ngoma) na zwothezwothe zwine zwa gudisa vhathu vhutshilo na kutshilele kwonekwone ku tangedzeaho nga lushaka. Sa izwi zwi tshi itwa nga maitete a u tou amba na nga

tsumbo thwii, zwi tōḁa vhathu vha re na nḁivho na tshenzhemo nazwo uri vha kone u zwi fhirisela kha muḁwe murafho. Vhathu vha re na nḁivho na tshenzhemo yeneyo ndi vhalala (vhakalaha na vhakegulu). Zwa amba uri foḁukuḁoo 'folklore' yo vha yone ye u rangani hazwo, henengei murahu musi vhathu (vharema) vha sa athu kona u vhalala na u ḁwala, vhathu vha i shumisa u funza na u laya lushaka nḁila kwayo ya matshilele avhuḁi.

Zwine ramaḁwalo Leach a khou amba afho nḁha zwi sumba nḁila ine ipfi foḁukuḁoo 'folklore' ḁa vha ḁo tḁandavhuwa kana u aḁama ngayo. Honoho u aḁama ha ipfi ḁḁi, zwi ita uri vhoramaḁwalo vhanzhi vha tshi ḁi tḁalusa, vha siedze zwiḁwe nga nḁḁa zwine zwa tea u vha nga fhasi ha tḁhaluso yaḁo.

Stayt (1931:330) a tshi amba nga ha foḁukuḁoo 'folklore' o sedza Vhavenda u ri:

The Ba Venda are particularly rich in all branches of folklore and spend their evenings singing and story-telling over the khorro fire.

Izwi zwi amba uri Vhavenda ndi lushaka lwo khetheaho lwo pfumaho kha masia oḁhe a foḁukuḁoo 'folklore' na uri vha a kona u fhedza tshifhinga tshilapfu nga madekwana vha tshi khou anetshela ngano kana zwiḁtori hu tshi khou oriwa mililo khoroni.

Naho kuvhonele kwa Vhavenda u ya nga Stayt (1931) kha sia ḁa foḁukuḁoo 'folklore' a tshi sumbedza uri vha a wela kha masia oḁhe, zwine a nga ho ngo zwi sedza zwavhuḁi ndi zwa musi a tshi dzhia uri zwoḁhe zwenezwo zwa foḁukuḁoo 'folklore', zwi bveledzwa nga madekwana hu tshi khou imbiwa na u anetshelwa ngano. A si zwoḁhe zwa 'folklore'ya Vhavenda zwine zwa pfukiswa nga madekwana vhathu vhe muliloni. Hu na mitshino na mitambo i fanaho na muravharavha, mufuvha, khororo, ndode, khube, openi, bune, khadi, mudzumbamo, madeḁwa, tshigombela, tshikona, malende, tshifasi na mahundḁwane, zwine a zwi tshiniwa kana u tambiswa nga madekwana. Nga nḁḁa ha mitshino na mitambo iyo yo

bulwaho, hu na maambe a katelaho mirero na maidioma, ane ha tou vha na tshifhinga tshine a pfukiswa ngatsho. Oneha, a vha tshipiḁa tsha vhudavhidzani ha Vhavenda ha tshifhinga tshoṱhe.

Xue (2022: 436) a tshi ṱalisa foḁukuḁoo 'folklore' o sedza zwi wanalaho nga fhasi ha murunzi wayo musu u ri:

Folklore comprises the unrecorded traditions of a people—the collection of traditional customs and stories passed through the generations by word of mouth.

Zwi amba uri foḁukuḁoo 'folklore' yo vhumbe na sialala ya vhatu i songo ṱwalwaho fhethu ndi khuvhanganyo ya maitele a sialala na zwiṱori zwo pfukiswaho u bva kha murafho muṱwe zwi tshi ya kha muṱwe nga ipfi ḁa mulomo.

Dundes (1965: 279-298) u sumbedza ndeme ya foḁukuḁoo 'folklore' nga ṱdila i tevhelaho:

The first function of folklore is that it serves as a form of amusement or entertainment.

The second consists in the role it plays in validating culture.

The third function of folklore is found in the role that it plays in education.

The fourth function consists in maintaining the stability of a culture.

Izwi zwi amba uri mushumo wa u thoma wa foḁukuḁoo 'folklore' ndi u mvumvusa.

Mushumo wa vhuvhili ndi u khwaṱhisedza mvelele.

Mushumo wa vhuraru ndi u funza.

Mushumo wa vhuṱa ndi u ita uri hu vhe na vhudziki kha mvelele.

Mishumo iyo miṱa yo bulwaho ya foḁukuḁoo 'folklore' i bveledzwa nga zwiimiswa kana zwiṱwa zwa 'folklore' zwo fhambanaho zwi katelaho mitshino, mitambo, nyimbo, ngano,

ngoma, mirero, na zwiñwe zwinzhi. Yothe mishumo yo bulwaho, i vha yo livhiswa zwi huluhulu kha u bveledza ñwana uri a aluwe e ñwanañwana lune na musi a tshi aluwa a

vha muthumuthu. Izwo zwi khwañhisedzwa nga onoyu muñwali musi a tshi bvela phanda he a ri:

Most folklore is intended for younger generations in order to teach them manners, customs, beliefs, practices, and so forth.

Izwi zwi amba uri vhunzhi ha fołukułoo 'folklore' yo sedza kha murafho muțuku muga hu uri vha funzwe mikhwa, maitele, thendo, na zwiñwe zwinzhi.

U bva kha țhaluso dza vhoramañwalo vhothe vho bulwaho afho nțha, naho vha tshi fhambana kha țhaluso dzavho dza ipfi fołukułoo 'folklore', tshine tsha vha khagala kha țhaluso dzothe idzo ndi tsha uri ipfi fołukułoo 'folklore' ĩ ambelwa kha zwa sialala ya lushaka ine ya pfukiswa nga ipfi ĩa mulomo u bva kha murafho muñwe u ya kha muñwe. Dundes (1965:1) u zwi vheya zwavhuđi musi a tshi ri:

Basically, most people who define folklore say that it is an oral tradition.

Izwi zwi amba uri nga u tou angaredza, vhathu vhanzhi vha țalusa fołukułoo 'folklore' sa sialala i pfukiswaho nga ipfi ĩa mulomo.

Thođisiso iyi yo livha kha u tođisisa ndeme ya fołukułoo 'folklore' kha u vhuedzedza mikhwa kha vhana ho sedzwa mvelele ya Tshivenda. Zwiteñwa zwa 'folklore' zwine ho sedzwa khazwo ndi nganetshelo ya ngano na u dzheniswa ha mirero nga vhathu vhahulwane kha vhudavhidzani na vhana. țhaluso ya ipfi fołukułoo 'folklore' ine thođisiso iyi yo đisendeka

khayo ndi iyo yo newaho nga ramañwalo Dundes (1965:1) afho ntha ine ya sumbedza hu zwothe zwa sialala ya lushaka zwine zwa pfukiswa nga mulomo wa muthu u bva kha murafho u ya kha muñwe.

2.3 FREMIWEKE YA THYIORI

Muhangarambo wa thyiori ndi mutheo une thodisiso ya ditika ngawo. Izwi zwi vha zwi tshi khou nea tshileme thodisiso uri i songo vha i bvaho muyani, i songo ditikaho nga thyiori.

Hezwo zwi tikedzwa nga Vital na Jansen (1997:17) vha tshi ri:

Researchers may specify a theoretical framework for the following reason: to locate their research or signal where the research is coming from.

Izwi zwi tshi amba uri vha thodisisi vha bvisela khagala muhangarambo wa thyiori u itela u sumbedza he thodisiso ya disendeka hone.

Muhangarambo wa thyiori u dovha hafhu u bvisela khagala vhuimo ha thodisiso zwi tshi kwama ndivho.

Vinz (2015:1) a tshi amba nga muhangarambo wa thyiori u ri:

The theoretical framework of a dissertation is one of the more infamous components of a dissertation. A good theoretical framework gives a strong scientific research base and provides support for the rest of the dissertation.

Izwi zwi tshi amba uri muhangarambo wa thyiori ndi tshiñwe tsha zwine zwa divhelwa mañwalwa a thodisiso. Muhangarambo wa thyiori u nea thikhedzo yo kwhathaho kha thodisiso yothe nga u angaredza.

Thodisiso iyi yo disendeka nga thyiori ya mikhwa ine ya pfi 'Cultural Relativism'. Iyi ndi thyiori yo tumbulwaho nga rapfunzo Franz Boas henengei nga miŋwaha ya vhuḡana fumbili (20th Century). Ndi thyiori ine ya bula uri mikhwa i na vhusaka na zwine mvelele ya muthu onoyo ya laedza zwone. Zwine mvelele ya laedza kha sia la mikhwa yavhuḡi zwi fhambana u bva kha lushaka u ya kha luŋwe. Izwo zwa laedza uri a hu na mvelele ine ya vha na maanda lune ya nga ima ya sumba iŋwe nga munwe i tshi ri zwine zwa khou itwa nga iyo iŋwe zwo khakhea.

Izwi zwi vhewa zwavhuḡi nga Mawere (2011:12) musi a tshi ri:

Cultural relativism holds that there are no universal moral truths since morality depends on one's culture. This implies that each society has moral codes that bind it as a people.

Zwine Mawere a khou amba ndi zwa uri thyiori iyi ya 'Cultural Relativism' i khwaḡhisa la uri a hu na ngoho ya zwa mikhwa i fanaho lifhasini vhunga mikhwa i tshi ditika nga mvelele ya muthu onoyo. Zwi tshi amba uri lushaka luŋwe na luŋwe lu na zwine lwa zwi imisela nḡha sa maitete a mikhwa.

Zwa amba uri a hu na maitete a mvelele kana a sialala ane a nga dzhiwa a oneone a fhaḡaho muthumuthu kana muthu ane a vha na mikhwa. Izwi zwi sumba uri ndi zwa ndeme u sa nyadza zwine vhaŋwe vha zwi imisela nḡha sa mikhwa yoneyone na zwine vha ita sa lushaka u kokomedzwa mikhwa kha vhana na lushaka lwoḡhe nga u angaredza.

Thyiori iyi i vhonala yo fanela u vha thikho ya thodisiso iyi vhunga i tshi amba nga ha maitete a mvelele ane a laedza zwi teaho u itiwa kha vhana uri vha vhe vhathuvhathu ngomu muḡani na kha shango nga u angaredza. Maitete eneo a Vhavenda ane ha khou toḡisiwa nga hao kha thodisiso iyi, a si ane a tea u nyadziwa kana u dzhielwa fhasi vhunga a tshi nga shela mulenzhe zwi hulu kha u vhuedzedza mikhwa kha lushaka lwa Vhavenda.

NDIMA YA VHURARU

NGONA DZA THODISISO

3.1 MVULATSWINGA

Kha ndima yo fhiraho, muṭodisisi o sumbedzisa zwe vhaṅwe vhaṭodisisi na vhoramaṅwalo vha ṅwala zwine zwa vha na vhushaka na ṭhodisiso yawe. Kha u saukanya zwenezwo zwo ṅwalwaho nga avho vhathu, ndi he muṭodisisi a kona u wana zwo ṭahedzwaho kana u siiwa nga nṅa, zwa kona u mu fha mutheo wa ṭhodisiso yawe.

Kha ndima iyi ndi hune muṭodisisi a bvisela khagala tshivhumbeo na ngona dza ṭhodisiso, nṅila na maga e a a shumisa musi a tshi ita ṭhodisiso yawe.

3.2 TSHIVHUMBEO TSHA THODISISO

Vhoramaṅwalo vho fhambanaho vha ṭalutshedza tshivhumbeo tsha ṭhodisiso sa tshifanyisonyangaredzi tsha lushaka lwa ṭhodisiso yoṭhe (Nenty, 2009:26). Ndi zwa ndeme uri hu sa athu dzhenwa tshoṭhe kha ṭhalutshedzo dza tshakha dza ngona u ya nga u fhambana hadzo, hu thomiwe nga u sumbedza uri na hone tshivhumbeo tsha ṭhodisiso ndi mini.

Mishra na Alok (2011:7) vha tshi ṭalusa tshivhumbeo tsha ṭhodisiso vhone vha ri:

Research design refers to a general procedure that you choose to combine the various components of the study in a consistent and logical way.

Zwine zwa amba uri tshivhumbeo tsha tshodisiso ndi maitelagute ane mutodisisi a a nanga u tanganyisa zwipida zwo fhambanaho zwa ngudo nga ndila i tevheleleaho. A tshi dadzisa izwo zwo bulwaho nga avho vhoramañwalo afho ntha, Babbie (1992:143) u bula uri:

A research design is a plan or blueprint of how you intend conducting the research. Research design focuses on the end – product: What kind of study is being planned and what kind of results are aimed at? Research design focuses on the logic of research: What kind of evidence is required to address the research question adequately?

Hezwi zwi amba uri tshivhumbeo tsha tshodisiso ndi pulane kana khandiso ya uri mutodisisi o diimisela u ita tshodisiso nga ndilade. Tshivhumbeo tsha tshodisiso tshi sedza kha tshibveledzwa tsha magumo. Ndi ngudo ya lushaka lufhio yo dzudzanyiwaho na uri ndi mvelelode dzo pikiwaho khadzo? Tshivhumbeo tsha tshodisiso tshi sedza kha u tevhelelea ha tshodisiso: Ndi vhuñanzide vhune ha todea u fhindula mbudziso ya tshodisiso lu fushaho?

Zwo ambiwaho nga zwigwada zwivhili zwa vhoramañwalo afho ntha vha tshi talusa tshivhumbeo tsha tshodisiso, zwi bvisela khagala uri zwa u bula uri tshivhumbeo tsha tshodisiso yau ndi tshifhio, a si zwithu zwo leluwaho lune mutodisisi a nga sokou zwi bula a tshi bva khofheni. Ndi tsheo ine mutodisisi a swika khayoyi nga murahu ha muso o lavhelesa zwithu zwinzhi zwi katelaho ndivho ya tshodisiso, lushaka lwa data lune lwa do todiwa u swikela ndivho iyo na u fhindula mbudzisomboho ya tshodisiso.

A tshi nea thalutshedzo ya zwine tshiteñwa tsha tshivhumbeo tsha tshodisiso tsha tea u zwi bvisela khagala, Hofstee (2013:113) u ri:

The research design is where you name and discuss the overall approach you will use to test your thesis statement.

Mishra na Alok (2011: 3) vha tshi kulutedza kha zwine tshivhumbeo tsha tshoḁisiso ya khwalithethivi tsha vha zwone vhone vha ri:

Qualitative research, is concerned with qualitative phenomenon, i.e., relating to quality or variety. Qualitative research involves looking in-depth at non-numerical data.

Lushaka lwa tshoḁisiso ya khwalithethivi ndi ulu lune lwa vha lwo sedzesa kha vhuvha kana u vangana ha tshithu. Tshoḁisiso ya khwalithethivi yo livha kha u sedza vhungomu ha data ine i sa kalee kana u vhalea nga tshivhalo.

Kha liḁwe sia, hu tshi tshaluswa tshivhumbeo tsha tshoḁisiso ya khwanthithethivi, Mishra na Alok (2011: 3) vha ri:

In natural sciences and social sciences, quantitative research is based on the aspect of quantity or extent. It is related to object that can be expressed in terms of quantity or something that can be counted.

Zwa amba uri kha tshoḁisiso dza zwa matshilisano, lushaka lwa tshoḁisiso ya khwanthithethivi ndi ulu lune lwa vha lwo ḁitika nga zwi kwamaho tshivhalo kana vhunzhi ha zwithu.

Caulfield (1994:13) a tshi tshalusa vhambedza lushaka lwa tshoḁisiso ya khwanthithethivi na ya khwalithethivi u ri:

Quantitative research is expressed in numbers and graphs... Qualitative research is expressed in words.

Izwi zwi amba uri lushaka lwa tshoḁisiso ya khwanthithethivi lu ḁivhonadza nga mbalo na girafu, ngeno lushaka lwa tshoḁisiso ya khwalithethivi lu tshi ḁivhonadza nga maipfi.

Izwi zwi vha zwi khou ambelwa kha zwine zwa tshoḁisa sa mawanwa musu ho tshi ya u khunyeledzwa tshoḁisiso yoḁhe uri maḁwe mawanwa a ḁo vha e kha tshivhumbeo tsha

mbalo, arali i tshodiso ya khwanthithethivi, ngeno arali i ya khwalithethivi, mawanwa a tshi do vha e kha tshivhumbeo tsha maipfi. Nga u angaredza, tshivhumbeo tsha tshodiso tshi kaliwa nga lushaka lwa data ine ya todea u swikela ndivho ya tshodiso na u fhindula mbudzisomboho ya tshodiso yothe.

Ho ambiwa zwothe izwo nga ha tshivhumbeo tsha tshodiso he tsha pfala tsho disendeka nga data i todeaho u swikela ndivho ya kha tshodiso, mbudziso ndi ya uri, hone data hu mini?

Patton (2002:4) a tshi talusa data u ri:

Data are nothing more than ordinary bits and pieces of information found in the environment.

Izwi zwi amba uri data a hu tou vha zwiwevho lini nga nnda ha uri ndi zwipidapida zwa mafhungo zwi re fhethu hukene.

Nga inwe ndila hune data ya vha hone a yo ngo dzudzanyea, yo sokou balangana, lune a tsohaho u ni shumisa u tea u thoma a i kuvhanganya o sedza zwine a khou tsohela zwone.

Terre Blanche, Durrheim na Painter (2007: 51) vha tshi talusa data uri ndi tshithude vha ri:

Data are the basic material with which researchers work.

Izwi zwi tshi amba uri data ndi tshone tshishumiswa tsha u thoma tsha vhatsohisisi tshine vha shuma ngatsho.

Nga inwe ndila, mutsohisisi ha koni u bvela phanda a khunyeledza tshodiso yawe arali a si na data o i kuvhanganyaho. Izwo zwa amba uri data ndi yone thikho kana mutsoho wa tshodiso inwe na inwe.

Terre Blanche, Durrheim na Painter (2007: 51) vha bvela phanda vha tshi bvisela khagala tshaka dza data musi vha tshi ri:

Data come from observation and can take the form of numbers (numeric or quantitative data) or language (qualitative data).

Zwi amba uri data i bva kha u sedzulusa lune i nga dzhia tshivhumbeo tsha nomboro (data ya khwanthithethivi) kana tsha maipfi a luambo (data ya khwalithethivi).

Vhoramañwalo Goddard na Melville (1996:52) vha bula tshaka mbili khulwane dza data nga nqila ya tshikhau musu vha tshi ri:

Data can be qualitative or quantitative.

Izwi zwi tshi amba uri data i nga vha ya khwalithethivi kana ya khwanthithethivi.

Izwi zwi khwalithisedza uri data i na zwivhumbeo zwivhili, tsha maipfi na tsha mbalombalo.

U fhambanyisa vhukati ha data ya khwalithethivi na ya khwanthithethivi, Patton (2002:4) u ri:

Data conveyed through words have been labelled qualitative, whereas data presented in number form are quantitative. Qualitative data consist of direct quotations from people about their experiences, opinions, feelings and knowledge obtained through interviews; detailed descriptions of people's activities, behaviours, actions recorded in observations; and excerpts, quotations, or entire passages extracted from various types of documents.

Izwi zwi amba uri data i daho nga maipfi i pfi ndi data ya khwalithethivi, ngeno data i daho nga nomboro i tsh ipfi ndi ya khwanthithethivi. Data ya khwalithethivi yo vhumbeo nga mutopolo tswii, i bvaho kha tshenzhemo, vhuḍipfi, vhuḍifari na nqivho ya vhathu yo swikelwaho nga kha tshishumiswa tsha u kuvhanganya data tshi no pfi inthaviyu; thalutshedzo yo godombelaho ya zwiito zwa vhathu, vhuḍifari, zwiito zwo rekhodiwaho zwo tou vhone, mutopolo u bva kha zwo tou nwalwaho kana zwi bvaho kha mañwalo o fhambanaho.

Hezwi zwoṭhe zwo bulwaho afho nṭha, zwi sumbedza uri vhunzhi ha ṭhoḍisiso dza zwa matshilisano a vhathu, dzi dzhia tshivhumbeo tsha khwalithethivi u fhirisa tsha khwanthithethivi.

U bvisela khagala tshoṭhe uri data ya khwanthithethivi ndi dataḍe, Punch (2005: 59) u ri:

Quantitative data are data in the form of numbers either counting, or scaling, or both. Measurement turns data into numbers and its function is to help us make comparisons.

Zwi tshi amba uri data ya khwanthithethivi ndi data ine ya vha kha tshivhumbeo tsha nomboro, hu nga vha nga u vhalela, kana nga u kaliwa, kana zwoṭhe u vhalela na u kala. U kala hu shandukisa data ya vha nomboro na uri mushumo wayo ndi u thusa riṅe u ita mbambedzo.

Nga iṅwe nḍila, data i na zwivhumbeo zwivhili, tsha mbalombalo kana tshivhumbeo tsha zwi vhaleaho, na tsha zwine zwa tou ṭalutshedzelwa nga maipfi, a nga vha a bvaho kha vhathu (vhafhinduli) thwii, kana o tou ṅwaliwaho kha maṅwalo u ya nga u fhambanaho, hu tshi katelwa bugu, magazini, athikili, disithesheni na thysisi.

Mveledziso ya ṭhoḍisiso iyi i vhonala i tshi ḍo ṭoḍa data i bvaho kha masia mavhili, ane a vha sia ḷa zwi vhaleaho kana ḷa mbalombalo, u itela u vhona uri ndi vhangana vhafhinduli vho fhindulaho zwikene ho sedzwa ndivho ya ṭhoḍisiso ine ya vha u ṭoḍisisa ndeme ya foḷukuḷoo 'folklore' kha u vhuedzedza mikhwa kha vhana ho sedzwa mvelele ya Tshivenda. Nga zwenezwo, hu ḍo ṭoḍea data ya khwanthithethivi. Zwo ralo, maitete ane a ḍo tea u shumiswa ndi a ngona ya khwanthithethivi.

I tshi kha ḍi vha yeneyi ṭhoḍisiso nthihi, hu ḍo dovhavho ha ṭoḍea data ine ya ḍa i kha tshivhumbeo tsha maipfi u swikela ndivho ya ṭhoḍisiso iyi ine ya vha u ṭoḍisisa ndeme ya foḷukuḷoo 'folklore' kha u vhuedzedza mikhwa kha vhana ho sedzwa mvelele ya Tshivenda.

Maipfi ayo a do vha a tshi bva kha vhafhinduli vhane vha vharangaphanda vha sialala (mahosi) na vhagudisi vha vhana ngei zwikoloni. Inwe data i re kha tshivhumbeo tsha maipfi i do bva kha manwalwa u ya nga u fhambana hao. Zwa amba uri hu do tevhelwa maitele a ngona ya khwalithethivi u bveledza thodisiso iyi.

Ho sedzwa zwothe zwo bulwaho afho ntha, zwi kwamaho data ya khwalithethivi na ya khwanthithethivi dzine dza do todea vhuvhili hadzo u swikela ndivho ya thodisiso iyi, zwi khagala uri thodisiso iyi ndi ya tshivhumbeo tsha mutanganelano (Mixed-method design).

Zwo raloha, zwi amba uri thodisiso ine ya vha ya tshivhumbeo tsha khwalithethivi, i toda u bveledziwa ho shumiswa lushaka lwa data ya khwalithethivi yo kuvhanganywaho ho tevhelwa maitele na ngona dza khwalithethivi. Zwo ralovho na kha thodisiso ine ya vha ya tshivhumbeo tsha khwanthithethivi, i toda u bveledziwa ho shumiswa lushaka lwa data ya khwanthithethivi, yo kuvhanganywaho ho tevhelwa maitele na ngona dza khwanthithethivi.

3.3 NGONA DZA THODISISO

Kha tshitehwa itshi tsha thodisiso ndi hune maitele kana ndila dzine mutodisisi a do dzi shumisa musi a tshi ita thodisiso yawe zwa bviselwa khagala.

Saltz (2015:225) a tshi bvisela khagala ngona ya thodisiso u ri:

Research methodology focuses on the process and the kind of tools and procedures to be used.

Ṭhalutshedzo ya vha ya uri ngona ya ṭhoḍisiso yo livha kha maitele, zwishumiswa na kha ṅdila ine zwishumiswa izwo zwa ḍo shumiswa ngayo.

Zwa amba uri lwendo lwoṭhe lune muṭoḍisisi a lu fara a tshi tevhela zwine zwa ḍo mu thusa u bveledza ṭhoḍisiso yawe, lu tea u toololwa henefha kha tshiteṅwa tshenetshi. Hu na ngona mbili khulwane dzine dza shumiswa musi hu tshi itwa ṭhoḍisiso. Dzenedzo ndi ngona ya khwanthithethivi na ya khwalithethivi (Nenty, 2009:26).

3.3.1 Ngona ya khwanthithethivi

Ngona ya khwanthithethivi ndi yone ine ya shumisiwa u swikela data ya khwanthithethivi i bvaho kha vhafhinduli. Munyai (2016:104) a tshi redza Tashakkori u ri:

Quantitative methods are defined as techniques associated with the gathering, analysis, interpretation and presentation of numerical information.

Ngona dza Khwanthithethivi dzi ṭalutshedzwa sa ṅdila dzi re na vhushaka na u kuvhanganya, u saukanya, u ṭalutshedza na u ṅekedza mafhungo a dzimbalo.

Zwa amba uri tshiṅwe na tshiṅwe tshi kwamanaho na fhungo ḷa mbalo ngomu kha ṭhoḍisiso tshi tea u sedzwa ho shumiswa ngona ya khwanthithethivi. U tou bva kha u kuvhanganya data, u saukanya na u ṭalutshedza mawanwa a ṭhoḍisiso u swika kha u khunyeledza ṭhoḍisiso lune ha vha hu khou ṅekedziwa tshibveledzwa tsha u fhedzisela.

Ladzani (2014:61) a tshi amba nga ha ngona ya khwanthithethivi u ri:

Muṭodisisi ane a shumisa ngona ya khwanthithethivi u kombetshedzea u vhudzisa mbudziso dzo dzudzanywaho fhedzi nahone phindulo dzi tou topolwa, tsumbo, u

bvisela tshileme nga nomboro, kana 'ee' kana 'hai'. Ngona ya khwanthithethivi i shumiswa musi hu tshi nekedzwa mbalo dza mbudzisavhathu dzo rumelwaho kha vhafhinduli, dzo tangedzwaho murahu na mbalo ya vhupo ho dalelwaho. Izwi zwi amba uri ngona ya khwanthithethivi ku kuvhanganyele kwa mawanwa ayo a itwa nga ndila ya dzimbalombalo, izwi zwi itwa ngauri vhunzhi ha zwi no vha zwi khou sedzuluswa zwi nga vheiwa kha dzi phaitshati, nomboro, girafu kana ndila ifhio na ifhio ine ya bvisela khagala vhuhulwane ha zwo ṭodisiswaho.

Zwi ambiwaho nga Ladzani afho nṭha zwi amba uri ngona ya khwanthithethivi i kuvhanganya data ya nomboro kana tshivhalo tsha phindulo nkene i dṭaho i tshi bva kha vhafhinduli vho vhudziswa mbudziso dzi no fana vhoṭhe. Zwa amba uri muṭodisisi u tea u thoma a dzudzanya mbudziso dzawe dzoṭhe dzine a dṭo tama u fhinduliwa dzone, a dzi ṛwale kha bambiri ḷa mbudziso nga u tevhekana hadzo, a kone u ya kha vhafhinduli o fara bambiri iḷo ḷi re na mbudziso. Bambiri ḷeneḷo ḷi re na mutevhe wa mbudziso ndi ḷine ḷa vhidzwa u pfi mbudzisavhathu.

Nga ngona iyi, tshivhalo tsha vhafhinduli, tsha mbudzisavhathu dzo nekedziwaho na tsha mbudzisavhathu dzo vhuياهو murahu tshi a dzhielwa nṭha musi hu tshi saukanywa data yo kuvhanganyiwaho.

Kha t̄hōdisiso iyi, mūt̄hōdisisi o dzudzanya mbudziso dzōthe dze dza vhudziswa vhafhinduli. Mbudziso idzo o dzi n̄wala nga mutevhe kha bambiri la mbudzisavhathu. O rumela mbudzisavhathu kha vhurangaphanda ha sialala (Mahosi) vhūtanu vhūponi ha Hatshivhasa, na kha vhagudisi (vhadededzi vha vhana zwikoloni) vha fumi. Musi mbudzisavhathu dzo vhūiswa dzōthe murahu, o vhekanya data iyo o tevhedza thero dze dza t̄aha u bva kha mbudziso dzo vhūdziswaho a zwi vhea kha t̄afula uri a kone u saukanya zwavhūdi.

3.3.2 Ngona ya khwalithethivi

Ngona ya khwalithethivi ndi ine ya shumisiwa u swikela khuvhanganyo ya data ya khwalithethivi kha lushaka lwa t̄hōdisiso ya khwalithethivi. Terreblanche na vhañwe (2007:272) vha tshi t̄alutshedza nga ha ngona ya t̄hōdisiso ya khwalithethivi vha ri:

Qualitative research methods are methods that try to describe and interpret people's feelings and experiences in human terms rather than through quantification and measurement.

Izwi zwi amba uri ngona dza t̄hōdisiso dza khwalithethivi ndi ngona dzine dza lingedza u buletshedza na u t̄alutshedza vhūdipfi na tshenzhemo dza vhathu u fhirisa zwa tshivhalo na muelo.

Zwithu zwi no nga vhūdipfi na tshenzhemo ya vhathu zwi nga kona u bviselwa khagala khwine nga maipfi, hu si nga tshivhalo kana mbalombalo. Zwa amba uri ngona ya khwalithethivi ndi ndila yoneyone ya u kona u swikela data iyo na u i saukanya u itela u swikela ndivho ya t̄hōdisiso. Ngona ya khwalithethivi ndi ine yo tea u kuvhanganya data ineu ya nga Sengani (2008:10), ya vha i tshi kwama t̄halutshedzo ya vhūdipfi na tshenzhemo ya

zwi no nga zwiwo, lutendo, mikhwa, zwithu zwa ndeme, vhuḍiimiseli, lutamo na vhuḍifari ha vhathu.

Muḗodisisi u kuvhanganya data iyo yo tou raloho u bva kha vhathu vha re na ṅdivho ya zwine a khou ḗodisisa nga hazwo, kana data iyo ya bva kha zwo tou ṅwalwaho nga vhoramaṅwalo vho ṅwalaho nga zwine zwa khou yelana na ḗhoho ya ḗhodisiso yawe.

Kha ḗhodisiso iyi, ngona ya khwaḗithethivi i ḗo shumiswa u kuvhanganya data u bva kha zwiko zwivhili zwine zwa vha tsha phraimari na tsha sekondari. Afha fhasi hu tevhela ḗhandavhudzo ya zwiko izwo vhuvhili hazwo u ya nga u sielisana.

3.3.2.1 Tshiko tsha phraimari

Kha tshiko itshi ndi hune muḗodisisi a wana data kha vhafhinduli u ya nga he vha dzudzanywa ngaho. Kha tshiko tsha phraimari, ndi hune muḗodisisi a wana vhuḗanzi ha u thoma vhu bvaho kha vhane vha na ṅdivho kana tshenzhemo na zwithu zwenezwo zwine ha khou ḗodisiswa ngazwo.

Best na Khan (1970:102) vha tshi ḗalusa zwiko zwa phraimari vha ri:

Primary sources are eyewitness accounts. They are reported by an observer or participant in event.

Zwa mbo amba uri zwiko zwa phraimari zwi ṅekedza vhuḗanzi vhu bvaho kha ḗhanzi ya maḗo kana yo tou vhonaho nga maḗo. ḗhanzi iyi i nga vha yo tou zwi vhona yo ima kule kana i tshi tou vha ngomu khazwo.

Hezwi zwi amba uri vhuḗanzi vhu bvaho kha tshiko tsha phraimari ho khwaḗa nahone a si vhune ha hanedzea. Ndi vhuḗanzi vhu no nga zwiḗa zwine ḗiambele ḗa Tshivenda ḗa ri vhu bva khalini yo bikaho.

A tshi dādzisa kha zwine tshiko tsha phraimari tsha vha zwone, Creswell (2012:83) u ri:

Primary sources present the literature in the original state and present the viewpoint of the original author. Primary sources also provide the details of original research better than do secondary sources.

Izwi zwi amba uri tshiko tsha phraimari tshi nkedza litheretsha ya vhukumakuma ya maimo a mathomo i bvaho kha muṅe wayo. U bva kha tshiko tshonetshone ho netshedzwa ndivho iyo nga muṅe wa mafhungo. Tshiko itshi tsha phraimari tshi dovha hafhu tsha nea zwidodombedzwa zwa vhukumakuma u fhirisa zwidodombedzwa zwi nkedzwaho nga tshiko tsha sekondari.

Nga inwe ndila, data i bvaho kha tshiko tsha phraimari a si ine ya nga hanedzea nga muthu vhunga i tshi vha i tshi khou bva kha muṅe wayo ene muṅe.

Kha thodisiso iyi, u bva kha tshiko tsha phraimari, data yo kuvhanganyiwa u bva kha vhurangaphanda ha sialala (Mahosi) vhuṑoni ha Hatshivhasa, na kha vhagudisi (vhadededzi vha vhana zwikoloni) fhasi ha tshitiriki tsha Vhembe.

Vhunga mahosi na vhagudisi vhuṑoni ha tshitiriki tsha Vhembe vhe vhanzhi, zwo vha zwi nga si konadzee uri hu kuvhanganywe data u bva khavho vhothe. Sa maitete a thodisiso inwe na inwe, hu do tea u topoliwa kana u tumbula u bva kha zwigwada izwo zwivhili zwa vhafhinduli, vhatu vhe ha do kuvhanganywa data u bva khavho. Hu na maitete kana ngona dzine dza tevheleliwa musi hu tshi tumbuliwa tshigwada tshituku u bva kha tshigwada tshihulwane tsha vhafhinduli. Afha fhasi hu tevheleliwa ndila idzo na maitete a hone.

3.3.2.1.1 Muṭumbu na maṭumbulele

A si zwithu zwi leluwaho u ita ṭhodiṣiso kha tshigwada tshihulwane. Muṭodiṣisi u tea u nanga tshigwada tshiṭuku tshine a ḑo kuvhanganya data i katelaho tshigwada tshihulwane khatsho. Tshigwada tshenetsho tshi vhidzwa u pfi muṭumbu, munango kana ṭhumbulo.

Fontana na Frey (1994:125) vha ṭalusa muṭumbu nga vhubufhi musu vha tshi ri:

A sample is a subgroup for a population.

Ṭhalutshedzo ya vha ya uri muṭumbu ndi tshigwada tshiṭuku tshi imelaho tshigwada tshihulwane. Hu na maitele ane tevhelwa musu hu tshi nangiwa muṭumbu. Maitele ayo a vhidzwa u pfi maṭumbulele.

Babbie (1992:142) a tshi ṭalusa maṭumbulele u ri:

Sampling is the process of selecting a manageable subset of a population.

Ṭhalutshedzo ya vha ya uri maṭumbulele ndi maitele a u nanguludza tshigwada tshiṭuku tshi langeaho u bva kha tshigwada tshihulwane.

Nḑila dza maṭumbulele dzi bviselwa khagala nga Erickson na Nosanchuk (1983: 128), vhane vha ri:

There are two types of sampling, namely, random and non-random sampling.

Izwi zwi amba uri hu na tshaka mbili dza maṭumbulele dzine dza vha 'random' na 'non-random sampling'.

Vha tshi vhambedza tshaka dza maṭumbulele idzo vhoramaṅwalo avho vha bula zwi tevhelaho:

Random sampling is a process in which every unit in the population has a chance of being selected for the sample. It includes simple random sampling, systematic sampling, stratified sampling, cluster and stage sampling. Non-random sampling is one in which some units in the population have no chance of being selected in the sample.

Izwi zwi amba uri maṭumbulele a 'random' ndi maitete ane muraḍo muṅwe na muṅwe kha tshigwadaguṭe a vha na tshikhala tsha u nangiwa u dzhenela ṭhoḍisiso sa mufhinduli wa mbudziso. Kha enea maṭumbulele hu katelwa maitete ane a vhidzwa nga ṅdila i tevhelaho: 'random sampling, systematic sampling, stratified sampling, cluster and stage sampling'. Kha liṅwe sia, maṭumbulele a 'Non-random' ndi ane miṅwe miraḍo u bva kha tshigwadaguṭe i sa vhe na tshikhala tsha u nangiwa u dzhenela ṭhoḍisiso sa vhafhinduli vha mbudziso. Kha enea maṭumbulele hu katelwa maitete ane a vhidzwa, nga ṅdila i tevhelaho: 'purposive sampling, quota sampling, convenience sampling and snowball sampling'.

Kha ṭhoḍisiso iyi ho tevhedzwa maṭumbulele a 'non-random' ane a vhidzwa u pfi 'purposive sampling'. Maṭumbulele aya a 'purposive' ndi ane, musi a sa tendeli muraḍo muṅwe na muṅwe u dzhenela u fhindula mbudziso, a tendela hu tshi nangiwa fhedzi vhafhinduli hu na ndivho ya kunangele ukwo yo livhanywaho na ndivho ya ṭhoḍisiso yoṭhe.

Ho shumiswa maitete a maṭumbulele a ndivho u nanga mahosi na vhagudisi vhane u bva khavho ho kuvhanganywa data. Muṭumbu uyo wo vha wa mahosi maṭanu (5) na vhagudisi vhafumi (10). U bva kha mahosi ndi he muṭoḍisisi a kuvhanganya data i yelanaho na zwa sialala ya Vhavenda.

Vhushaka ha mahosi na sialala zwi tlatshedzwa zwavhudi nga Mbalula (2010), musi a tshiri:

Traditional leadership plays an important role as custodians of the South African customs, which includes, amongst others, the transmission of cultural practices.

Izwi zwi amba uri vhangaphanda ha sialala ndi hone ho faraho maitete a vathu vha Afrika Tshipembe, maitete ayo a katela u pfukiswa ha mvelele.

Zwa amba uri zwothe zwi kwamanaho na mitambo ya sialala na zwi kwamaho maambe a Vhavana, vhangaphanda vha sialala vha lavhelelwa u vha na ndivho nanzhi yazwo. Nga inwe ndila, mahosi vha Vhavana ndi vhone vhafari vha mvelele ya Vhavana.

Vhagudisi vha luambo lwa Tshivenda vho dzheniswa kha uri hu do kuvhanganywa data u bva khavho ho sedzwa uri ndi vhone vha dedezaho na u funza vhagudi luambo lwa Tshivenda lune lwa vha tshipida tsha mvelele ya Vhavana. Zwigwada izwo zwihili zwa vafhinduli zwo nanguludzwa u bva mivhunduni na zwikoloni zwo nanguludzwaho tshirikini tsha Vhembe, masipalani wa Thulamela, fhasi ha Thovhele Vho MPK Tshivhase.

3.3.2.1.2 Mikhwa na vhudifari hu tshi kuvhanganywa data

Thodisiso inwe na inwe ine khayi ha kuvhanganywa data u bva kha zwi tshilaho, i tea u vha na maga na maitete ane a tea u tevheleliwa uri hu sa vhe na u kandekanya pfanelo dza tshiko kana zwiko zwa data izwo.

Gray (2009:69) a tshi amba nga ha mikhwa na vhuḍifari hu tshi kuvhanganywa data u ri:

Research ethics are the moral principles which guide research. Any research that involves data gathering or contact with human subjects involves ethical considerations.

Izwi zwi amba uri mikhwa ndi yone sumbandila ya ṭhoḍisiso. Ṭhoḍisiso inwe na inwe i kwamaho u kuvhanganywa ha data kana hune u kwama vhathu i tea u dzhiela nṭha milayo ya mikhwa na vhuḍifari.

Sa zwe zwa sumbedzwa afho nṭha, data inwe ye ya ḍo ṭodea u bveledzisa ṭhoḍisiso iyi, yo bva kha mahosi na vhagudisi. U itela u tsireledza ppanelo dza vhafhinduli avho vho bulwaho afho nṭha, muṭoḍisisi o ita khumbelo ya uri a wane thendelo ya u kuvhanganya data Univesithi ya Venda hune a ḍo tea u wana 'Ethical Clearance Certificate'.

Izwo zwa thendelo zwi khwaṭhisedzwa nga Burns (2000:18) musi a tshi ri:

Potential participants should sign an informed consent form which describes the purpose of the research, its procedure, risks and discomforts, its benefits and the right to withdraw.

Izwi zwi amba uri mufhinduli u tea u ḍadza fomo ya uri u khou tenda u dzhena kha u fhindula mbudziso dza ṭhoḍisiso, fomo iyo ndi ine ya bvisela khagala ndivho ya ṭhoḍisiso, maitele ayo, milingo, mbuyelo na ppanelo ya u nga litsha.

Liṅwalo ilo (fomo) muṭoḍisisi o li dzudzanya a ṅekedza mufhinduli muṅwe na muṅwe hu sa athu thomiwa u kuvhanganya data.

3.3.2.1.3 Kukuvhanganyele kwa data

Kukuvhanganyele kwa data ndi ndila dzine dza shumiswa nga muṭodisisi musi a tshi khou ita ṭhodisiso yawe. Afho u tea u swikelela kha ndivho, zwilavhelelwa na mbudziso dza ṭhodisiso. Burns na Groove (2005:18) nga ha kukuvhanganyele kwa data vha ri:

Data collection involves applying the measuring instrument to the sample or cases selected for the investigation.

Zwa amba uri u tshi kuvhanganya data u shumisa zwishumiswa zwa u kala kana u ela kha muṭumbu uri u kone u bveledza ṭhodisiso yau.

U kuvhanganya data u bva kha tshiko tsha phraimari muṭodisisi u ḡo shumiswa zwishumiswa zwivhili zwine zwa vha tsha mbudzisavhathu na inthaviyu.

3.3.2.1.3.1 Mbudzisavhathu

Mbudzisavhathu ndi tshiṅwe tsha zwishumiswa zwine muṭodisisi a zwi shumisa u kuvhanganya data kha vhafhinduli. Kumar (1996:110) a tshi ṭalusa mbudzisavhathu u ri:

A questionnaire is a ready-made list of questions on paper to be answered by respondents. It is generally regarded as a form distributed through the mail or filled out by the respondent under the supervision of the investigator or interviewer.

Ṭhalutshedzo ya vha ya uri mbudzisavhathu ndi mutevhe wa mbudziso dzo tou ṅwalwaho fhasi wo lugiselwaho kha bambiri une wa tea u fhindulwa nga vhafhinduli. I dzhiwa sa fomo yo ṅetshedzwaho mufhinduli uri a i ḡadze nga thusedzo ya muvhudzisi.

Zwa amba uri muṭodisisi u kuvhanganya data nga ndila ya u tou vhudzisa mbudziso dzo tou dzulaho dzo ṅwalwa kha bambiri kha vhafhinduli, lune na vhafhinduli vha lavhelelwa u fhindula nga u tou ṅwalavho.

Kha ṭhōḍisiso iyi mụṭōḍisisi o kwama vhafhinduli vha re kha mụṭumbu a vha fha mbudziso dzo dzulaho dzo lugiselwa uri vha fhindle nga u tou n̄wala. U ita nga u ralo o kona u kuvhanganya data ye a vha a khou i ṭōḍa u swikela ndivho ya ṭhōḍisiso yawe.

Mbudziso idzo ndi dzi tevhelaho:

A. Dzo yaho kha vhagudisi:

3.3.2.1.3.1.1 Ndi vhufhio vhutshinyi tshikoloni tshavho vhune ha khou dina matshudeni?

3.3.2.1.3.1.2 Kha tshifhinga tshi linganaho n̄waha tsho fhiraho vha vhona vhutshinyi uho vhu tshi khou hulela kana vhu tshi khou fhungudzea?

3.3.2.1.3.1.3 Vhaiti vha vhutshinyi uho nga vhunzhi, vha vhona vha vha mbeuifhio?

3.3.2.1.3.1.4 Vhaiti vha vhutshinyi uho nga vhunzhi vha vhona vhe kha murole ufhio?

3.3.2.1.3.1.5 Ndi vhafhio vhane vha vha na vhudifhinduleli ha u kaidza vhutshinyi?

3.3.2.1.3.1.6 Vha vhona ngano na mirero zwa sialala ya Vhavenda zwi zwa ndeme u guma ngafhi kha u fhungudza vhutshinyi?

3.3.2.1.3.1.7 U tambywa ha ngano nga vhana na u shumisiwa ha mirero nga vhatu vhahulwane musalauno vha vhona zwi khou engedza kana u fhungudzea?
Ndi ngani zwo ralo?

B. Dzo yaho kha mahosi:

3.3.2.1.3.1.1 Ndi vhufhio vhutshinyi vhuponi havho havho vhune ha khou dina vhadzulapo?

3.3.2.1.3.1.2 Kha tshifhinga tshi linganaho n̄waha tsho fhiraho vha vhona vhutshinyi uho vhu tshi khou hulela kana vhu tshikhou fhungudzea?

3.3.2.1.3.1.3 Vhaiti vha vhutshinyi uho nga vhunzhi, vha vhona vha vhambeu ifhio?

3.3.2.1.3.1.4 Vhaiti vha vhutshinyi uho nga vhunzhi vha vhona vhe kha murole ufhio?

3.3.2.1.3.1.5 Ndi vhafhio vhane vha vha na vhuḍifhinduleli ha u kaidza vhutshitshinyi?

3.3.2.1.3.1.6 Vha vhona ngano na mirero zwa sialala ya Vhavenda zwi zwa ndeme u

guma ngafhi kha u fhungudza vhutshinyi?

3.3.2.1.3.1.7 U tambywa ha ngano nga vhana na u shumisiwa ha mirero nga vhathu

vhahulwane musalauno vha vhona zwi khou engedzea kana u fhungudzea.

Ndi ngani zwo ralo?

3.3.2.1.3.2 Inthaviyu

Inthaviyu ndi tshishumiswa tsha u kuvhanganya data tshine ha tou farwa nyambedzano nga muḵodisisi na mufhinduli.

Burns (2000:4230) a tshi ḵalusa inthaviyu u ri:

The interview is a verbal interchange often face to face, though the telephone may be used, in which an interviewer tries to elicit information, beliefs or opinions from another person.

Zwa amba uri inthaviyu ndi nyambedzano, kanzhi ya u tou livhana zwifhaḵuwo, naho luḵingo lu tshi nga ḵi shumiswa, hune kha nyambedzano iyo muḵodisisi a edzisa u kopḵola mafhungo, zwa thendo kana zwa kuhumbulele u bva kha mufhinduli.

Musi muṭoḍisisi a tshi shumisa tshishumiswa tsha inthaviyu u kuvhanganya data, zwi a mu nea tshikhala tsha u vhudzisesa mufhinduli arali hu na zwine a zwi khou tou bvela khagala zwavhuḍi.

Izwo zwi bviselwa khagala nga Raphalalani (2015:117) musu a tshi ri:

Where necessary, the researcher probes the respondents to respond towards the expected objective of the study.

Zwine zwa amba uri musu hu tshi shumiswa tshishumiswa tsha inthaviyu u kuvhanganya mafhungo, muṭoḍisisi musu zwo tea, a nga vhudzisa mufhinduli nga nḍila ine ya mu sumba sia ḽine a khou ṭoḍa phindulo i tshi ela khaḽo uri a kone u swikela tshipikwa tsha ṭhoḍisiso.

Zwa amba uri mbudziso dza inthaviyu, musu dzi tshi vhambedzwa na dza mbudzisavhathu, a dzo ngo oma lune dzi sa kone u petiwa u ya nga lutamo lwa muṭoḍisisi.

Kha ṭhoḍisiso iyi ho shumiswa tshishumiswa itshi tsha inthaviyu u kuvhanganya data u bva kha vhafhinduli vhane zwigwada zwa hone ndi zwi tevhelaho: mahosi na vhagudisi.

Muvhudzisi u vhudzisa mbudziso, mufhinduli a kona u fhindula mbudziso vho tou livhana zwifhaṭuwo. U bva afho muṭoḍisisi u ya a dzula fhasi a ḽwalulula data ye a vhuya nayo yo tou rekhodiwaho u bva kha vhafhinduli. Mbudziso dzo vhudziswa ho ndi dzi tevhelaho:

A. Dzo yaho kha mahosi:

3.3.2.1.3.2.1 Hu na vhushaka vhukati ha vhutshinyi na tshayamikhwa? Kha vha ṭandavhudze phindulo yavho.

3.3.2.1.3.2.2 Ndi zwifhio u ya nga mvelele na sialala ya Vhavenda zwine zwa itwa u fhungudza vhutshinyi na u khwaṭhisa mikhwa kha vhana?

3.3.2.1.3.2.3 Ngano dzi nga shela hani mulenzhe kha u vhuedzedza mikhwa kha

vhana vha Vhavanḁa?

3.3.2.1.3.2.4 Mirero i nga shela hani mulenzhe kha u vhuedzedza mikhwa kha vhana

vha Vhavanḁa?

3.3.2.1.3.2.5 Vhone sa murangaphanḁa wa sialala vha nga ita zwifhio kha u vhuedzedza

mikhwa kha vhana vha Vhavanḁa?

B. Dzo yaho kha vhagudisi:

3.3.2.1.3.2.1 Hu na vhushaka vhukati ha vhutshinyi na tshayamikhwa? Kha vha

ṭandavhudze phindulo yavho.

3.3.2.1.3.2.2 Ndi zwifhio u ya nga mbekanyamaitele ya tshikolo zwine zwa itwa u fhungudza

vhutshinyi na u khwaṭhisa mikhwa kha vhana?

3.3.2.1.3.2.3 Ngano dzi nga shela hani mulenzhe kha u vhuedzedza mikhwa kha vhana

vha Vhavanḁa?

3.3.2.1.3.2.4 Mirero i nga shela hani mulenzhe kha u vhuedzedza mikhwa kha vhana

vha Vhavanḁa?

3.3.2.1.3.2.5 Vhone sa mugudisi vha nga ita zwifhio kha u vhuedzedza mikhwa kha vhana

vha Vhavanḁa?

3.3.2.2. Tshiko tsha sekondari

Ho kuvhanganywa data inwe u bva kha tshiko tsha sekondari. U bva kha tshiko itshi, ndi he muṭodisisi a tou vhala zwo nwalwaho kha mañwalwa o tumbulwaho. Muṭodisisi u do vhala mañwalo o fhambanaho a mañwalwa a sialala. Tsumbo: Bugu dza foṭukulo 'folklore', athikili, disithesheni na thesisi dza vhañwe vhoramañwalo. Muhumbulo muhulwane afha ndi wa u wana ndivho yo no kuvhanganywaho nga ndila ya u tou nwalwa nga vhañwe vhoramañwalo.

3.4 MVALATSWINGA

Kha ndima iyi, muṭodisisi o tanḁavhudza tshivhumbeo tsha ṭhodisiso yoṭhe he ha sumbedzwa uri ndi ya tshivhumbeo tsha muṭanganelano (mixed-method design). Ho tanḁavhudzwavho na ngona dza ṭhodisiso dzine dza vha ya khwaṭhithethivi na ya khwanthithethivi. Ho sumbedzwa uri data yo kuvhanganyiwa u bva kha mahosi maṭanu na vhagudisi vhafumi i kha nyimele ya maipfi. Kha u kuvhanganya data yeneyo ho shumiswa zwishumiswa zwivhili zwine zwa vha tsha mbudzisavhathu na tsha inthaviyu.

Musi muṭodisisi a sa athu kuvhanganya data o ranga a wana thendelo u bva kha Univesithi ya Venda he a do nwa ṭhanziela ine ya pfi 'Ethical Clearance Certificate'. ṭhanziela iyi i khwaṭhisedza uri muṭodisisi u do tevhela maga oṭhe a siaho vhafhinduli vha songo tshinyalelwa nahone vha songo kandekanyelwa pfanelo dzavho musi hu tshi kuvhanganyiwa data u bva khavho.

Ho sumbedzwavho na tshiko tsha sekondari tshine khatsho muṭodisisi o kuvhanganya data u bva khatsho. Kha tshiko itsho ndi hune muṭodisisi o kuvhanganya data u bva kha mañwalo a vhañwe vhorapfunzo a ambaho zwi re na vhushaka na ṭhodisiso yawe. Henefho ho sumbedzwa mañwalo ayo a tshi katela mañwalwa a sialala kana foṭukulo 'folklore'.

NDIMA YA VHUṄA

U KUVHANGANYWA HA DATA

4.1 MVULATSWINGA

Muṭodisيسي kha ngudo yo fhelaho o vhea mutheo wa ṭhodisيسو yawe. Afho ndi he a sumbedza uri ṭhodisيسو yawe ndi ya mutheo wa tshivhumbeo tsha muṭanganelano (mixed-method design). O sumbedzisavho na makuvhanganyele awe a data he a amba uri o shumisa mbudzisavhathu na inthaviyu u kuvhanganya data i bvaho kha vhafhinduli sa tshone tshiko tshawe tsha phraimari. Vhafhinduli avho ndi mahosi vhane vha vha vhafari vha mvelele na sialala ya Vhaventḁa, khathihi na vhagudisi ngei zwikoloni vhane vha vha na mushumo wa u funza vhana luambo lwa Tshiventḁa. Fhungo ḽi kwamaho mikhwa na vhuḁifari ha muṭodisيسي musi a tshi kuvhanganya data, na ḽone ḽo ṭandavhudzwa.

Kha ndima iyi ndi he muṭodisيسي a kuvhanganya data i bvaho kha zwiko zwivhili zwine zwa vha tsha sekondari na tsha phraimari. Data i bvaho kha tshiko tsha sekondari yo dzhiwa u bva kha maṅwalo a katelaho thyesisi, disithesheni, athikili, bugu na kha inthanethe. Data i bvaho kha tshiko tsha phraimari yone yo dzhiwa u bva kha vhafhinduli vhane vha vha mahosi, ho dzhielwa nṭha uri ndi vharangaphantḁa vha sialala vha dovha vha vha vhafari vha mvelele ya Tshiventḁa. Inwe data yo dzhiwa u bva kha vhagudisi vha luambo lwa Tshiventḁa, ho dzhieliwa nṭha uri ndi vhone vha funzaho vhana luambo zwikoloni. Data yoṭhe i bvaho kha vhafhinduli yo vhekanywa u ya nga thero dza hone uri i kone u saukanyea zwavhuḁi.

4.2 KHUVHANGANYO YA DATA I BVAHO KHA MAŊWALO

U ya nga ramaŋwalo Loubser (1989:54), lushaka lwa Vhavenda, sa lushaka luŋwe na luŋwe fhanu jifhasini, lu na mvelele yalwo ine lwa ditika na u dikukumusa ngayo. Mvelele yenei ya Vhavenda i katela zwiambaro na kuambarele, zwiliwa na kujele, ngoma dza sialala, mitshino, nyimbo, maambeke, thai, nganetshelo na zwiŋwe zwinzhi. Mvelele yavho sa lushaka, vho vha vhatu vhe vha vha vha tshi i dzhiela ntha vhukuma, vho sedza uri i na ndayo ya kutshilele na matshilele kwae ane a ita uri muthu a vhe muthumuthu a re na vhudifhinduleli.

Enea maiteke o da he a kaudzwa nga vhakaudzi hu na zve vha vha vho sedza khazwo. Vhenevho vhakaudzi ndi vha vharumelwa vha zwa lutendo lwa Tshikriste vha Berlin Missionary Society vhe vha swika muno vha tshi bva ngei Germany nga wonoua nwa wa 1872. Mafela (2005:1) u bvisela khagala tshipikwa tsha vharumelwa avho musi a tshi ri:

Missionaries were persons who had been sent to propagate the Christian faith.

Zwa amba uri vharumelwa avho vho vha vhatu vhe vha da fhanu vho tou rumiwa u phadaladza lutendo lwa Tshikriste.

Muthivhi (2010:143) ene a tshi amba nga ha u kaudzwa honohu ha mvelele ya Vhavenda nga uho vharumelwa u ri:

Missionaries, in particular, attacked Venda culture as 'heathen' and encouraged people to denounce their culture and traditional ways of living.

Zwi ambaho uri ndi vhurumelwa honohu ha zwa lutendo lwa Tshikriste he ha tshasela mvelele ya Tshivenda he vha i dzhia sa vuhedeni, vha inga nga u tshuwedza vhathu u bva kha mvelele na maitete a sialala yavho ya kutshilele.

U tshela mvelele na maitete a sialala yau, yo vha inwe ya thodea ya uri muthu a kone u pfi o dzhena tshothhe kha zwa lutendo lwa Tshikriste. Izwo zwo vha zwi tshi nea muthu onoyo tshikhala tsha u dzhena kha zwickolo zwo tumbulwaho ngavho vhenevha vha vhurumelwa.

Vhunzhi ha vhathu nga tshifhinga tshenetsho maitete ayo vho a takalela vhunga o vha a tshi ita uri muthu a vhone a tshi nga o thafhuluwa u fhirisa vhañwe vha songo tshutshelaho mvelele na sialala yavho. Zwo ralo, ngauri vhe vha tenda izwo zwothe vho vha na tshikhala tsha u dzhena tshikolo vha konavho u vhalala na u nswala.

Naho vhukoni ha u nswala na u vhalala hu havhudi zwi tshi tamisa u bva wonoula nswaha we ra kandwa nga vhuja vhueni, hu vhone hu na mahosi vhe vhañwe vha hone vha lwa vhukuma na u latiswa mvelele yavho. Mahosi avho vho vhone zwi songo fanela u lata mvelele yavho vha tshi itela u wana zwo daho na avho vhe vha vha vha tshi khou vha kombetshedza u i litsha. Muñwe wa hone ndi khosi Makwarela Mphaphuli sa zwe Muthivhi (2010:144) a sumbedza musi a tshi ri:

This tension is nowhere better illustrated than in the reported wishes of chief Makwarela to be baptised and the missionary, Klaas Kuhn's objection on the ground that he must first stop practicing polygamy, which missionary doctrine condemned in strictest terms. Unfortunately, these were terms Makwarela could not agree to, as he was obliged to lead by example through adhering to the cultural values of his society.

Izwi zwi amba uri ho vha na u pinelana huhulu vhukati ha khosi Makwarela na vhurumelwa vhuja ha Germany, ho vhone uja musi we khosi iyo ya ri yo tama u lovhedziwa, mufunzimirumelwa Klaas Kuhn a vha hanela, a vha vhudza uri vha tea u thoma vha litsha u ita zwa mvelele yavho ya u mala vhasadzi vhanzhi, zwe u ya nga zwa lutendo lwawe, zwa

vha zwo iledzwa. Mashudumavhi, khosi Makwarela vho zwi dadadzela kule vhunga vho vha vha tshi khou tea u tshila vhe tsumbo ya u nambatela kha zwine mvelele ya lushaka lwavho ya laedza zwone.

Khosi Makwarela vho fhedza vha songo tsha lovhedziwa, vha ima kha lutendo lwavho lwa uri vhone sa khosi ndi vhone mufari wa mvelele, arali ha vha vhone phangami ya u tutshela mvelele, na lushaka lwothe lwe vha lu ranga phanda lu do ita zwenezwo. Zwa nga zwila zwine Vhavenda vha ri 'khosi ya tudza na vhalanda vha a tudza.

Honohula u lafa mvelele ho simuwaho wonoula musu, hu khou bvela phanda na u huvhadza lushaka lwa Vhavenda na namusi. Namusi hu vhone shango lashi ho no vha mupufhi u si mphire. Vhuzhi ha vhatu vha vhone vha tshi ita nga u funa havho. Vha la, vha nwa, vha tshimbila, vha fuka, vha amba nga ndila ine vha funa. A vha tsha thonifha na u ila tshithu sa zwe zwa vha zwone mulovhani.

Vhutshinyi hu pfala ho anda hothethothe nga ndila ine zwi vho shela nyofho na kha lushaka lwothe. U tshi theshelesa kha zwirathisi zwa mafungo hu pfala mivhigo ya vhutshinyi ho fhambanaho nga vha Mhasho wa Mapholisa. Vhutshinyi uho vhu katela vuvhava, mabulayo, u tshipa, khakhathi dza mitani, vhugevhenga vhu itelwaho vhana na vhafumakadzi, na huwe vuzhi. Vhutshinyi hovhu hothethothe na huwe vhu songo bulwaho, vhu vhone vhu na vushaka na u tutshela mvelele na sialala ya lushaka lwa Vhavenda na tshaka dzothe dza Afrika Tshipembe nga u angaredza. Mbuziso ndi ya uri zwi do dovha zwa luga naa, kana kha hu sokou bvelwa phanda na vutshilo ho tou ralo. Vhavenda vha na liambele line vha ri, 'u nala tshau ndi u lafa'.

Liambele li amba uri wa tutshela tshithu tshau zwi tou fana na musu wo tshi lafa ngauri a u tsha do dovha wa tshi vhone. Zwo ralo, Vhavenda vha dovhavho vha vha na huwe liambele line la ri 'muri u kothololwa u tshe muvu'. Liambele ili li amba uri arali muri u tshi tama u tshi aluwa wo tou tswititi, u tea u u thoma u tshee muvu uri u tende u kotho. Arali wa

lindelwa wo no vha muhulwane kana wo no oma, u nga ri u tshi edzisa u u khotlolola wa fhedza wo vunḑea.

Kha vhutshilo zwi nga amba uri arali ri khou ṭoḑa uri lushaka lu vhe na mikhwa na vhuḑifari havhuḑi, ri tea u thoma henengei fhasi kha vhorumbularihotshe, ra lugisa hone vhunga vha tshee vhaṭuku lune vha onyolosea. Ra edzisa u thoma kha vhathu vhahulwane, zwi nga konḑa u nga thanda yo omaho. Bivhili (Mirero,22:6), i ri:

Funza ṛwana kutshilele a tshee nga hawe, na musi o no kalaha u ḑo ḑi zwi nambatela.

Zwa amba uri vhabebi vha khou tsivhudzwa u funza vhana vhavho mikhwa na vhuḑifari havhuḑi, zwa ralo, vhana avho na musi vho no hula a vha nga ṭutsheli pfunzo iyo. Zwi ḑi nga arali vhabebi vha sa ita ngauralo, ṛwana uyo u ḑo ḑigudisa zwithu zwi si zwavhuḑi, a hula nazwo a fhedza a muthu ane a dzulela u vha maḑisambilu kha vhabebi vhawe na lushaka lwoṭhe nga nṭhani ha mikhwa na vhuḑifari hawe.

4.2.1 Mikhwa

Mikhwa ndi ṅḑila ya kutshilele kwa ḑuvha ḑiṅwe na ḑiṅwe kwa vhathu heneffho kha lushaka. Kwonoko kutshilele a si kune muthu a tou bebwa e nako lini. Ndi kutshilele kune kwa tou gudiwa huṅwe fhethu. Ku nga gudiwa u bva kha zwiimiswa zwa mvelele zwo fhambanaho kana kha vhutshilo ha vhathu vhahulwane heneffho muṭani na kha lushaka ngei nḑa.

Kwonoko kutshilele ndi kune kwa tou aluwa sa muri une wa khou nyoriwa wa dovha wa sheledzwa nga tshifhinga tsho teaho. Zwenezwi kutshilele kwonoko ku tshi aluwa ngomu mbiluni ya muthu, ku mbo ḑi fhedza kwo no vha dzema lune ha fhedza hu tshi vho tou pfi ukwo ndi kutshilele kwawe.

Harits (1999:3) nga ha mikhwa u ri:

Moral itself is defined as the fundamental human behaviour that ensures the sustainability, enjoyment and fulfilment of the meaning of life.

Zwi amba uri mikhwa i ṭalutshedzea sa vhuḍifari ha muthu vhune ha khwaṭhisa u bvela phanḁa, u ḍiphiṅa na u swikela ndeme ya vhutshilo. Zwa amba uri mikhwa i vha tshipiḁa tsha matshilele a muthu.

Dictionary.cambridge.org.com, kha ḷeneḷi ḷa mikhwa i ri:

Relating to the standards of good or bad behaviour, fairness, honesty, etc, that each person believes in, rather than to laws.

Zwi amba uri zwi elana na tshikalo tsha vhuḍifari havhuḍi kana vhuḍifari vhu si havhuḍi, u fulufhedzea, na zwiṅwe zwine muthu a tenda khazwo, u fhirisa u tenda kha mulayo. Vhana vha na tshiedzisela. Kha zwinzhi zwine vha edzisela, vha edziselavho na kutshilele kune vha ku vhona muṭani kha miraḁo ya muṭa, nga maanḁa vhahulwane khavho. Izwo zwi vhonala zwavhuḍi musi vha tshi khou tamba nga masiari. Arali muṭani vhabebi vha tshi dzulela u amba na u fhindulana nga nḁila i si yavhuḍi, u wana vhana musi vha tshi khou tamba, vha tshi mbo ḍi thoma u tamba zwi no nga ḷitambya. Henefho u wana vha tshi fhindulana vho tou kokotolo kha zwe vha vhuya vha pfa vhabebi vha tshi khou fhindulisana zwone. Hu ḍi nga na musi arali vhabebi henefho muṭani vha tshi tshila na u fhindulana zwavhuḍi, vhana vha ya edzisela ngei nḁa musi vha tshi khou tamba.

Zwa amba uri musi vhana vha tshi dzulela u vhona matshilele a si avhuḏi, vha a edzisela vha zwi dzhia a one matshilele kwao, matsina vha khou guda mikhwa i si yavhuḏi. Honeha, arali vha tshi dzulela u vhona matshilele avhuḏi muṭani na kha vhathu vhahulwane, musi vha tshi edzisela, vha vha vha khou guda mikhwa yavhuḏi. Zwenezwi zwa amba uri hu na mikhwa yavhuḏi na mikhwa i si yavhuḏi. Afha fhasi hu tevhela ṭhandavhudzo ya tshaka mbili dza mikhwa dzine dza vha mikhwa yavhuḏi na mikhwa i si yavhuḏi.

4.2.1.1 Mikhwa yavhuḏi

Mikhwa yavhuḏi ndi dzema ḷa u dzulela u tshila zwavhuḏi na vhathu. Ndi dzema ḷa u vha muthu wa ṭhonifho, u fulufhedzea, u vha wa ngoho, vhuthu, u konḑelela, u luga na u vha na vhuḏifhinduleli kha zwiito zwau sa muthu. Hezwo zwa dzhiiwa a one matshilele kwao a muthu. Muthu u fhaṭea zwavhuḏi nga u kona u ḏivha uri zwi i si zwavhuḏi na zwine zwa vha zwavhuḏi vhutshiloni ndi zwifhio.

Arali muthu a na mikhwa yavhuḏi, u a kona u dzhia tsheo yavhuḏi zwa dovha zwa mu ita muthu kwae. Mikhwa i ngaho u ṭhonifha, u konḑelela, u vhavhalela, u vha na vhuthu, u sa zwifha, u sa tswa, u sa vhulaha, u sa ḏikukumusa, u sa tambudza vhaṅwe, u sa sasaladza, u sa nyefula, usa shumisa zwidzidzivhadzi, u sa ḏiṭoḑela hu tshi naka zwau fhedzi nga u vhaisa vhaṅwe, ndi dziṅwe dza tsumbo dza mikhwa yavhuḏi i ṭanganedzeaho lushakani sa dzine dza bveledza matshilisano avhuḏi. Mikhwa yavhuḏi i a gudiswa na u gudiwa u bva kha zwiimiswa zwa mvelele ya Vhavenda. Mikhwa yavhuḏi i ya dovhavho ya gudiwa kha vhathu vhahulwane u bva muṭani na kha vhaṅwe vhathu ngei nḑa.

Vhana vha guda mikhwa yavhuḏi nga u lavhelesa vha vhona kutshilele kwa vhathu vha re na mikhwa tsini navho. Zwine vhahulwane vha tshilisa zwone, u a wana vhana vha tshi edzisela zwone. Ndi zwiḷa zwine wa pfa Vhavenda vha tshi ri 'ho ngo dzhia fhasi'. Izwo zwi amba uri u khou tshila vhutshilo a tshi edza muṅwe henefho muṭani, nga maandḑa vhabebi

vhawe. Zwi ambelwa musi muthu a tshi edza muñwe nga mikhwa kana zwiito zwavhuđi zwine zwa tamisa na u țanganedzea nga lushaka.

Nga nnda ha u tou edzisela kutshilele kwavhuđi kha mirado mihulwane ya muța, sa vhabebi, vhana vha dovhavho vha guda mikhwa yavhuđi u bva kha ngano dzine dza anetshelwa henefho muțani nga vhathu vhahulwane sa makhulu.

Vhoramañwalo Denison, Hooijberg, Lief na Lane (2012: 4) vha sumbedza uri hu na thero dza ngano musi vha tshi ri:

There are three general themes in folktales, merely: good versus evil, the power of perseverance, and the exploration for the ways of the world. Such themes are the global themes and all of them are focusing on the moral education and teaching.

Izwi zwi amba uri hu na thero khulwane tharu dza ngano, dzine dza vha vhuvhi na vhuvhuya, maanda a u kondelela na guda ndila dza shangoni. Thero idzo ndi dza lifhasi lothe nahone dzothe dzo sedza kha u dededza na u funza mikhwa.

Dziñwe dza thero kha ngano dza Vhavenda ndi dzi tevhelaho:

- Wa maanda u konwa nga wa vhuțali.

Țhalutshedzo: Afha zwi ambelwa kha muthu arali a tshi khou lwa na muñwe ane a tshi mu sedza a wana e na nungo vhukuma lune a nga si mu kunde, uri a mu kunde, u tea u mu shumisela vhuțali.

- Matsilu ndi zwiñwa zwa vhațali.

Țhalutshedzo: Zwi amba uri vhathu vha songo tou țalifhaho, vha tambwa ngavho nga vho țalifhaho. Vha nga di pometshedzwa na milandu ye vha sa i ite vha fhedzisela vha tshi wela khomboni. Hu khou eletshedzwa vhana uri vha songo tou vha matsilu nga u tou ralo

vhutshiloni vha sa ḡo tambiwa ngavho nga vhañwe vhatu. Zwa amba uri vha tea u vula maḡo vha tshi khou tshila shangoni.

- U vhona hu rumbula maḡo.

Ṱhalutshedzo: Zwi ambelwa kha muthu ane a funesa u tou kholwa tshithu nge a tou zwi vhona, zwine zwi fhedzisela zwo mu wedza khomboni. Afha hu khou kaidzwa vhana uri vha singo lilela u tenda nga murahu ha musu vho tou vhona tshithu, kha vha tende na musu vho tou vhudzwa nga mulomo. Zwa amba uri tshiñwe tshifhinga u vhona honoho hu nga vha dzhenisa khomboni.

- Vhutulu ho ḡa mufhomi.

Ṱhalutshedzo: Kanzhi zwi ambelwa kha muthu we a vha a khou itela muñwe tshikwekwe tsha uri a dzhene khakhathini, nga murahu mafhungo a vho vhuya nḡha ha ḡoho yawe, mulandu wa fasha ene muḡe wa mafhungo. Afha hu khou kaidzwa vhana uri vha songo itelana zwikwekwe vhutshiloni, ngauri tshikwekwe tshenetsho tshi nga fhedza tsho fasha mui watsho.

- U songo sokou fulufhela muthu.

Ṱhalutshedzo: Afha zwi ambelwa kha uri musu muthu a tshi khou tshila, zwi tshi ḡa kha u fulufhela muthu, kha vhe na mikano. Zwi khou ralo ngauri hu na vhane vha nga fhedza vho u wedza khomboni. Afha hu khou kaidzwa vhana kha u sokou fulufhela muthu vha sa mu ḡivhiho.

- Mubva ha na nzie dzi khoroni.

Ṱhalutshedzo: Zwi amba muthu ane a bvafha holuya lune a balelwa na u tou dzhia na tshithu tshi henefho tsini hawe. Afha hu khou kaidzwa u bvafha kha vhana.

Kha ngano idzo, vhana vho vha vha tshi guda matshilele kwao ane a vha fhaṭa vha vha na mikhwa yavhuḍi i fanaho na u ṭhonifha, u vha na lufuno, u vhavhalelana, u konḑelela na zwiṅwe zwinzhi zwivhuya. Izwo zwo vha zwi tshi kona u vha fhaṭa lune na musu vho no vha vhathu vhahulwane vha tshila sa vhathu vha re na mulayo nahone vha re na mikhwa. Misi ḱila vhuḍifhinduleli uho ha u rathisela mikhwa yavhuḍi iyo nga ngano kha vhana nga nganetshelo ho vha hu zwandani zwa vhathu vhahulwane sa vhomakhulu vha vhana.

Popenoe (1996:3) nga ha mikhwa yavhuḍi u ri:

Good morals are those morals that children learn from and are influenced most by those persons who are most meaningful to them, and the most meaningful adults are those to whom the child is emotionally attached.

Zwi amba uri mikhwa yavhuḍi ndi ine vhana vha i guda na nga u ṭuṭuwedziwa kanzhi nga vhathu avho vhane vha vha vha ndeme khavho, zwiuhuluhulu vhathu vhahulwane vhane vhana vha vha na vhuḍibaḑekanyi navho.

Nga iṅwe nḑila, vhana vha dzhia avho vhathu vhane vha ḑibaḑekanya navho vhe vhone sumbanḑila ya vhutshilo havhuḍi vhu edziseleaho. Kanzhi vhenevho vhathu ndi vha re muṭani une ṅwana a khou aluwa khawo, sa vhabebi. Zwa amba uri arali vhabebi sa vhone vha u thoma vhane ṅwana a ḑibaḑekanya navho vha tshi tshila zwavhuḍi, na vhana vha ḑo edzisavho matshilele eneo, vha konaha u aluwa vhe na mikhwa yavhuḍi ngomu hayani na nḑa lushakani.

4.2.1.2 Mikhwa i si yavhuḁi

Mikhwa i si yavhuḁi kana mikhwa mivhi ndi dzema ḁa u dzulela u vha na matshilele ane a sa vhe avhuḁi na vhathu. Khaḁo dzema ḁo hu wanala zwiito zwi no nga hezwi: u tambudza vhañwe, u tswa, u zwifha, u vhulaha, lunyadzo, u shumisa zwidzidzivhadzi, u sa tevhedza milayo, u kandedza pfanelo dza vhañwe, u nyefula, u sasaladza, vhumombye, vhumemu, na zwiñwe.

Nwachukwu, Feng, and Achilike (2010:2) vha tshi amba nga ha mikhwa i si yavhuḁi vha ri:

Immorality is a behaviour which is synonymous with corruption, dishonesty, illegality and a host of other vices. Immorality has gone far destroying the lives of our quotable 'leaders' of tomorrow.

Ṭhalutshedzo ya vha ya uri mikhwa mivhi i tou fana na u ita vhuḁa, u sa fulufhedzea, zwa u vha nga nḁa ha mulayo na u vha tshiko tsha vhumvhi. Vhumayamikhwa kana yone mikhwa mivhi yo no fhiruludza lune i khou pwashekanya matshilo a vharangaphanḁa vhaḁivhalea vha matshelo.

Zwa amba uri mikhwa mivhi i a tshinyadza vhumkuma kha lushaka. Henefha hune ya tou wisa muthu a tou fhasi biligidi!

Vhana na vhathu vhumulwane vmane vha vha na mikhwa mivhi, vha tshila nga nḁila i si yavhuḁi. Nga zwenezwo vha fhedzisela vha tshi wela khomboni kana hone khakhathini nga vhumshinyi havho hune vha dzulela u vhu ita zwi tshi bva kha mikhwa mivhi yavho. Vha fhedza vha tshi humeliwa henegei kothoni nga mapholisa, kana lushaka nga hone u neta, lwa fhedza nga u dzhia mulayo lwa vhea zwandani, ha fhedza hu tshi vha na tshinyalelo i sa takuwi fhasi kana dzone mpfu. Vhathu vha mikhwa mivhi a vha na vhumḁifari havhuḁi, vha tshi tshila nga nḁila i sa ṭanganedzei.

Vhana vha a swika hune mikhwa mivhi miñwe vha i guda na kha khonani dzavho. Vha swika hune vha edzisela matshilele mavhi a khonani dzavho u swika vha tshi a ḡowela, ya vho vha ḡdila yavho ya kutshilele. Khavho vha pfa hu si tshe na kuñwe kutshilele kwa khwine nga ḡḡa ha u vha muthu wa mikhwa mivhi. Huñwe vhabebi vha tshi tamela vhana vhavho u sa guda mikhwa mivhi, u nga pfa vha tshi hanela vhana vhavho u tamba na vhana vha muḡini mukene. U tshi vhudzisesa, vha ri vhana vha muḡini uyo a vha na mikhwa. Zwa amba uri vha khou shavha uri wavho a nga fhedza o guda mikhwa mivhi iyo i vhonealaho i kha vhana avho.

Vhabebi zwenezwi vhe kha fulo ḡavho ḡa u kaidza hu nga swika hune vha balelwa u swikela ndivho yavho. Musi vho ralo u balelwa, vha ḡikhuthadza nga ḡiambele ḡa uri 'A tho ngo beba mbilu, ndo beba muthu'. Zwine zwa amba uri mikhwa mivhi ine ya khou vhonealaho kha uyo ḡwana, ho ngo i wana kha vhone, arali vha vhe vho beba mbilu, o vha a tshi ḡo vha a tshi tshila sa vhone vhunga vhone vha si na mikhwa mivhi iyo. Nga iñwe ḡdila, musi ḡwana e na mikhwa mivhi, u vha maḡisambilu kha vhabebi vhawe hune vha swika na hune vha shumisa ḡiambele ḡa uri 'u beba ndi u bva muya'. ḡiambele ḡi ḡi amba uri ndi ḡwana ane avha na zwiito zwo bvaho kana zwi sa ḡanganedzei kha vathu. Nga iñwe ḡdila u dzulela u vhaisa vhabebi nga zwiito zwo bvaho. Vha ralo nga hone u dinalea vhunga vha tshi tenda uri o ḡi tou vha balela vha tshi khou ḡi lwa nazwo zwa u mu laya.

Kha ḡa u guda mikhwa mivhi kha khonani dzine ḡwana a tshila nadzo, arali ḡwana uyo o vha tshi dzulela u ambiwa nae ho shumiswa mirero, ḡiñwe ḡuvha o vha a tshi ḡo vha a songo dzhena vivhini ḡo ḡe a dzheniswa khaḡo nga dzone khonani mmbi. Muñwe wa mirero iyo ndi une wa ri: 'Dangani ḡa fobvu a hu dzhenwi'. Murero uyu u amba uri muthu arali a tshi tshimbila na muthu ane avha na zwiito zwi si zwavhuḡi, na ene u fhedzisela a tshi edzisela

Zwa amba uri vhuḁifari ndi maitete a re khagala a tshithu tshi tshilaho ane kanzhi a katela vhuḁifari kha kuambeke na kutshimbilele.

Zwo ambiwaho nga vhoramaḁwalo avho vhavhili Exforsys na Bergner afho nḁḁa zwi bvisela khagala uri vhuḁifari a si zwine zwa tou vha matshilele a muthu a ḁuvha na ḁuvha. Ndi zwine zwa fhambana u bva kha fhethu hukene na nyimele ya henefho. Zwa amba uri vhuḁifari vhu nga bva na kha ḁḁḁḁwedzo ya zwikambi na zwidzidzivhadzi. Zwo ralo, zwi amba uri muthu o kambiwaho kana o shumisaho zwidzidzivhadzi a nga ḁifara nga nḁila nkene ḁamusu ngauri o zwi shumisa, ḁi tshi tsha nga matshelo a wanala a tshi khou ḁifara nga nḁila inḁwevho musi zwila zwikambi kana zwidzidzivhadzi zwo no bva muvhilini wawe. Ndi zwila zwine wa pfa vhatu vha tshi ri mukene a vhuya e katla, ha tsha farea ḁḁḁḁ. Zwa amba uri a vhuya a nwa zwikambi, vhuḁifari hawe vhu a shanduka lune a si tsha langea. Zwa amba uri hu na vhuḁifari havhuḁi na hu si havhuḁi.

4.2.2.1 Vhuḁifari havhuḁi

Vhuḁifari havhuḁi ndi zwiito na kutshilele kwavhuḁi ku ḁanganedzeaho na u pfesesea nga tshifhinga tshenetsho. Vhuḁifari havhuḁi miḁani vhu a kona u fhaḁa vhukonani havhuḁi, vhu vhumba lufuno, ḁḁḁḁḁḁ, u vha na mikhwa, u shumisana, u hangwelana, u thusana na zwiḁwe. Exforsys (2010:1) nga ha vhuḁifari havhuḁi u ri:

Good behaviour comprises of actions and responses acceptable and understood by society. They adhere to the norms of society. The outcome of such behaviour is always positive and pleasant. However, what may be “good” behaviour to you may not necessarily be perceived as such to others.

Zwi amba uri vhuḁifari havhuḁi vhu vhumbya nga zwiito na u vinyuwa hu ḁanganedzeaho na u pfesesiwa nga lushaka. Zwiito izwo na mavinyutshetele ndi zwi laedzwaho nga milayo ya kutshilele nga lushaka. Mvelelo dza vhuḁifari uho ndi dzavhuḁi nahone dzi a takadza.

Honeha, zwine zwa nga dzhiwa sa vhuḍifari havhuḍi, zwi nga ḍi dzhiwa nga vhañwe vhu si vhuḍifari havhuḍi.

Zwo ambiwaho afho nṯha ndi zwiḷa zwine vhañwe vha tshi zwi amba vha ri a hu na ane a nga takadza shango loṯhe. Ndi zwiḷa zwine ṯhamusi sa tsumbo, muthu o nwa zwikambi, a wanala a tshi tshina malende nga nḍila ine yo fhambana na musu a songo vhuya e katla! Zwiito zwawe musu o ralo u swura vhañwe vha nga ri vha tshi sedza vha ri ha khou ḍifara zwavhuḍi ngeno vhañwe vha tshi nga ri ndi hone a tshi khou ḍifara zwavhuḍi tshoṯhe. Honeha, vhuḍifari havhuḍi vhu ṯanganedzwa nga vhathu vhoṯhe.

4.2.2.2 Vhuḍifari vhu si havhuḍi

Vhuḍifari vhu si havhuḍi ndi maitele a si avhuḍi nahone a sa ṯanganedzei kha lushaka. Maitele eneo ndi ane na hayani a vusa pfudzungule ngauri khao a hu vhoneali ṯhonifho na mikhwa. Hezwi ndi zwiito zwi si zwavhuḍi zwine zwi kwashekanya vhuḵonani na mbingano miṯani. Mishumoni zwi luṯanya vhahulwane na vhashumisani. Nwana a vhu ya a alutshela muṯani wo raloho, u aluwa a si na mikhwa nahone u vha thaidzo na kha lushaka.

Exforsys (2010:1) u tikedza nga u ri:

Bad behaviour causes damage to any person, events or things and affects and harms society, including the ability to perform duties and responsibilities.

Zwa mbo amba uri vhuḍifari vhu si havhuḍi vhu kwashekanya muthu, zwithu na u tshinyadza lushaka, na vhuḍiimiseli wo ḍifunga kha u shuma na u dzhia vhuḍifhinduleli. Hezwi zwi amba uri vhuḍifari hu si havhuḍi vhu vha ho vha na ṯhuṯhuwedzo ya zwiñwe zwithu. Ndi vhuḍifari vhune muthu arali hu songo vha na izwo zwiṯuṯuwedzi, a sa vhu ite. Kanzhi nga murahu ha musu muthu uyo a songo ḍifara zwavhuḍi nga nḵambo wa izwo zwiṯuṯuwedzi, nga murahu musu o no dzivhuluwa, u a ḍisola kha vhuḍifari hawe. Huñwe u a swika na hune a humbela

pfarelo kha avho vhe a vha khakhela, a tshi bula na uri ndo itiswa nga zwiṭuṭuwedzi zwikene, kha vha mu farele, ha tsha ḡo dovha. Vhathu vhenevho vhane vha ḡifara nga ṅḡila i si yavhuḡi, vha vha tsumbo i si yavhuḡi ya matshilele oneone kha vhana. Vhunga vhana vha tshi guda nga u vhona, vha fhedza huṅwe vha tshi nga dzhia uho vhuḡifari vhu havhuḡi lune vha nga tamavho u vhu edzisela, ha mbo ḡi vha u kombama tshoṭhe. Vhuḡifari hu si havhuḡi vhu ya pwasha mbingano nga ṅwambo wa luambo lune lwa nga dzulela u vha hone hafha muṭani musi muṅwe wa vhavhili kana vhuvhili havho vha re mbinganoni vha tshi dzulela u sa ḡifara zwavhuḡi nga ṅwambo wa zwidzidzivhadzi kana zwone zwikambi. Vhana vha aluwaho muṭani une hu sa vhe na vhuḡifari havhuḡi vha aluwa vha na kuvhonele kwa uri ndi yone ṅḡila kwae ya vhutshilo, vha fhedza vha tshi tshila vha si na mikhwa yavhuḡi ngei lushakani.

4.3 NGANO

Ramaṅwalo Thompson (1951: 13) u sumbedza ngano hu nganetshelo ya sialala i re hone ḡifhasini ḡoṭhe musi a tshi ri:

The telling of folktales is a constant activity all over the world. However, the activity is by no means uniform in the various parts of the world.

Zwi amba uri nganetshelo ya ngano ndi maitete a re hone ḡifhasini ḡoṭhe. Naho zwo ralo, kuanetshete kwa hone u ku fani kha mashango oṭhe.

Nga iṅwe ṅḡila, maga na maitete a u anetshela ngano a fhambana u ḡi tou fana na musi mvelele dza vhathu dzi sa fani. Mvelele inwe na iṅwe i na zwine ya zwi vhea phanḡa uri kuanetshete kwa ngano ku tshimbizwa hani.

Ngano dzi honevho na kha lushaka lwa Vhavenda. Vhunga muḡi wa Vhavenda wo ṭandavhuwa vhukuma, hu munna na musadzi wawe, vhana vhawe, vhabebi vha uyo munna

vhuvhili havho (makhulutshinna, na makhulutshisadzi), khaladzi na vharathu vha uyo munna vha vha vhe henefho muṭani muthihi (Stayt, 1931:186).

Musi vhana vha tshi aluwa vha lelwa nga makhulu wavho. Ndi zwiḽa zwine vha vha na ḽiambele ḽa uri 'makhulu ndi tshiulu ri tamba ri tshi gonya'. Zwa amba uri vhana vha a takala na u ḽiphina lune vha sa tsha londa uri ḽiṅwe ḽuvha makhulu vha nga vha vha sa khou zwi takalela. Tshiṅwe tshine makhulu vha tshi ita zwenezwi vha tshi khou lela na u alusa vhaḽuhulu vhavho ndi u vha anetshela ngano. Ngano, sa mutambo muṅwe na muṅwe, hu na ṅdila ine dza anetshelwa ngayo.

Raṅanga (2001:90) u sumbedza ngano dzi na tshivhumbeo tshadzo tshine tsha vha tshi tevhelaho: Mvulatswinga, mutumbu na mvalatswinga. U bvela phanḽa a tshi ḽalusa zwiteṅwa zwa tshivhumbeo nga ṅdila i tevhelaho:

Mvulatswinga - Afha ndi hune muanetsheli a thoma u kunga hone vhathetsheseli vhawe nga maipfi ane a ri: Salungano Salungano. Maipfi aya a vha a khou amba uri vhathetsheseli ha vha pangule ṅdevhe vha thetshesele lungano. U sumbedza uri vhathetsheseli vho lugela kana vho lindela u thetshesela lungano, vha fhindula nga u bula maipfi a no ri Salungano.

Mutumbu - Afha ndi hune muanetsheli a bvela phanḽa na u anetshela lungano lwawe ngeno vhathetsheseli tshavho hu u bvumela ngauri Salungano tshifhinga tshoṽhe musi muanetsheli a tshi fhedza fhungo ḽawe. Huṅwe, muanetsheli u a ita a tshi dzhenisa luimbo vhukati lunea thoma a fundedza vhathetsheseli uri lu bvumeliwa hani. Izwo hu vha u itela uri na vhathetsheseli vha kone u shela mulenzhe. U bva afho muanetsheli u bvela phanḽa na u anetshela u swika magumoni a lungano.

Mvalatswinga – Lungano a lu sokou fhela tshikhalani. Muanetsheli u bula maipfi a u ri ‘Ndi hone u fa ha lungano’. U ralo ndi hone o gomedza nganetshelo ya lungano.

Zwenezwo musu nganetshelo ya lungano yo guma, hu na maitele ane vhathetsheseli vha tea u ita. Hu pfelwa mare tshivhasoni (Netshisaulu na Nyoni, 2021:12).

Izwo hu vha hu u dzivhela vhathetsheseli uri vha songo vha na miḽoro i ofhisaho vhunga vho vha vha khou anetshelwa nga zwithu zwine zwiḽwe zwa hone zwi a ofhisa vhukuma.

Hu na zwiila zwi kwamaho ngano zwine Netshisaulu na Nyoni (2021:12) vha zwi dodombedza nga ḽdila i tevhelaho:

- Dza anetshelwa nga masiari, muanetsheli u a bva maḽanga.
- Vhana vha dzi thetshesela nga masiari, vha a guvhuwa mavhudzi ḽhohoni.
- Muanetsheli a dzi anetshela nga masiari, u a fhunguwa.
- Dza anetshelwa nga khalaḽwaha ya Tshilimo, mavhele a a dzhenwa nga tshivhungu.
- Dza anetshelwa nga khalaḽwaha ya Tshilimo, zwidodo zwi a ḽa mavhele masimuni.
- Dza anetshelwa vhatu vha sa athu u ḽa, vha tshi ya u ḽa vha ḽa vha sa furi.

Ngano musu dzi tshi anetshelwa, hu vha ho dzulwa muliloni nga madekwana nga khalaḽwaha ya mavhuyahaya (Raḽanga, 2001: 90). Khalaḽwaha ya mavhuyahaya i thoma heneḽha nga ḽwedzi wa Shundunthule u swika Fulwana. Nga khalaḽwaha iyi zwiliḽwa zwa masimuni zwi vha zwo no vhuya mahayani lune a hu tou vha na zwinzhi zwine vhana vha vha vha tshi khou ita zwone (Netshisaulu na Nyoni, 2021: 212).

Nga u tou dzula muliloni vha tshi anetshelwa ngano nga makhulu, vhana vha a vhuyelwa nga zwinzhi kha vhutshilo havho. Hu a fhaṭea vhushaka vhukati ha makhulu na vhaḍuhulu nga ndila ine vha aluwa vha tshi ḍivha uri makhulu wavho ndi shaka ḵavho lune a nga si vhuye a ḍelwa nga mihumbulo ya u vha tshinyadza vhunga vhe vha hawe. Hu dovhavho ha fhaṭea vhushaka vhukati ha vhana nga tshavho zwenezwi musi vho dzula muliloni vha tshi khou anetshelwa lungano. Vhushaka honoho vhu fhaṭa lufuno vhukati havho lune vha nga si swike hune vha ḍelwa nga mihumbulo ya u tshinyadzana. Vhuimoni ha izwo vha nga tou tsireledzana sa vhana vha muthu. Lwonolo lufuno lwo takuwaho muliloni nga tshavho vhenevha vhana, vha aluwa nalwo lwa phaḍalala na kha vhaṅwe vhathu. Zwa ralo, zwi ita uri hu vhe na u tshilisana na vhaṅwe vhana khathihi na lushaka lwoṭhe nga u angaredza. Musi hu na matshilisano zwa mikhwa i si yavhuḍi a zwi vhi hone. Kha nzulele iyo a hu koni u vha na u tshinyadzana.

Mmbi, Maphiri, Mandoma na Phaswana (2012:161) vha sumbedza uri musi makhulu vha tshi thoma u anetshelwa lungano, vha bula maipfi a u ri “Salungano Salungano!” Izwo zwi vha zwi tshi khou amba uri vhana vhoṭhe kha vha ḍise nḍevhe khavho vhunga vha tshi ṭoḍa u thoma u anetshela. Musi zwo ralo, vhana vhoṭhe vha lavhelelwa u bvumela nga khathihi vha ri: “Salungano”. Zwa amba uri vho thetshelesa.

Netshisaulu na Nyoni (2021: 211) vha sumbedza ngano sa maṅwalwa a phrosa, dzi na vhaanewa vhadzo. Vhaanewa vhenevho vha khethekanywa nga ndila i tevhelaho: Muanewa muhali, muanewa muvhi na muanewa murwelahoṭhe. Vhoramaṅwalo avho vha bvela phanḍa vha tshi ṭandavhudza vhaanewa avho nga ndila i tevhelaho:

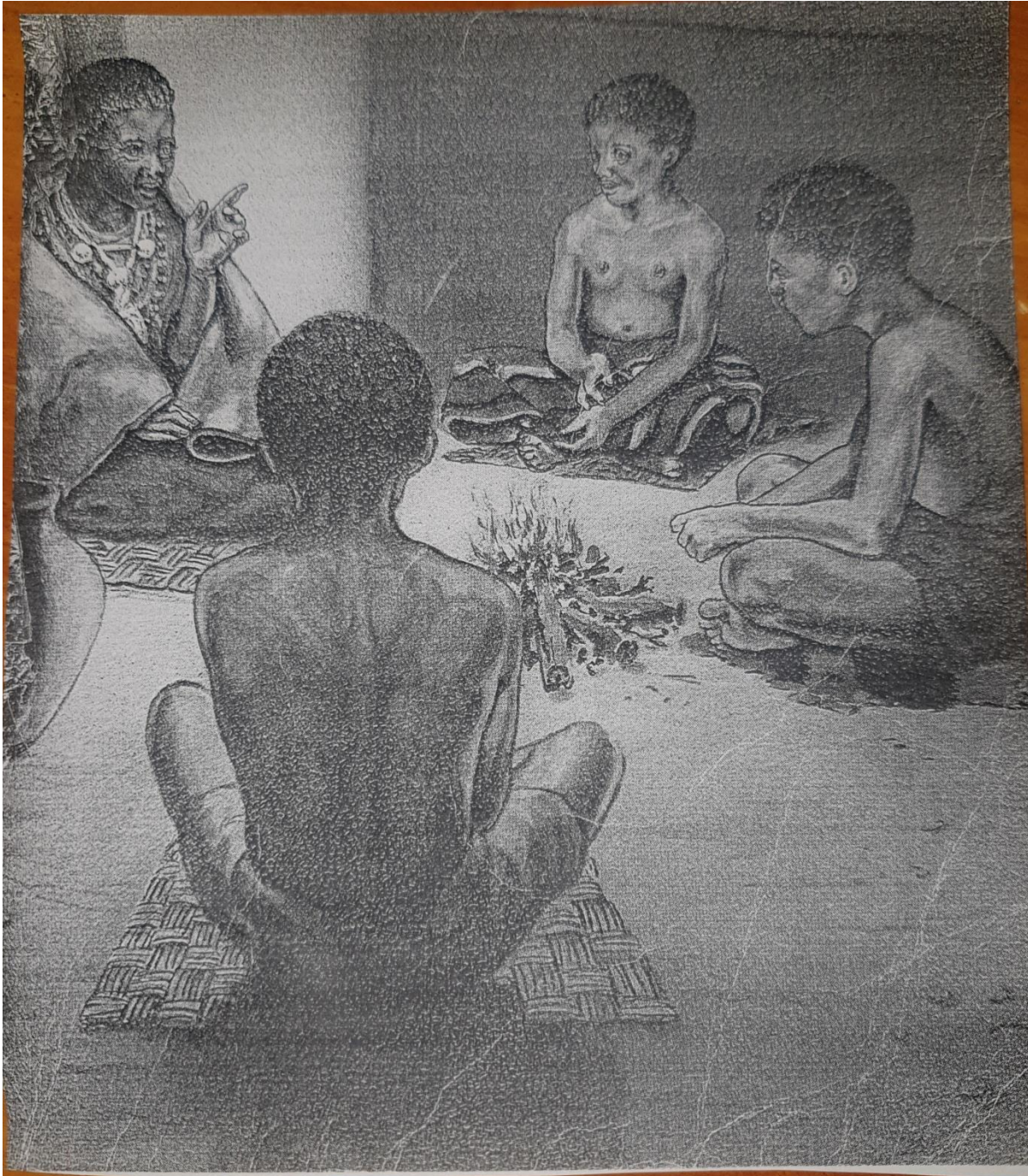
Muanewa muhali ndi muanewa ane a vha na khaedu kana thaidzo ine ya tea u tandululiwa kha lungano. Onoyu muanewa u pfala a tshi khou lwa na u tandulula thaidzo kana khaedu

yawe kha lungano lwothe. Muanewa ane a mu vhangela thaidzo ndi uja ane a vhidzwa u pfi muanewa movhi. Uyo u tou ima lurandala a tshi lwela uri muanewa muhali a sa diphine nga tshithu vhutshiloni. Nga inwe ndila, muanewa movhi, tshawe ndi u toda u wisa muvhuso wa muanewa muhali. Thaidzo ya muanewa muhali ndi ine ya wana thandululo zwenezwi lungano lu tshi ya magumoni.

Muanewa muhali a nga dzhiwa sa uja ane a pfi muanewa dendele kha manwalwa a no nga nganea na nganeapfufhi. Uyo ane a mu vhangela khaedu kana thaidzo ine a khou tangana nayo ndi muanewa a no pfi muanewa movhi, ane kha manwalwa manwe a vhidzwa u pfi ndi muanewa mupikisi.

Muanewa murwelahothe ndi ene ane a vhangela thaidzo kana khudano vhukati ha vhaanewa vhavhili vhane vha vha muanewa muhali na muanewa movhi. Muanewa murwelahothe, u tshimbilelana na hune a nakelwa hone kha havho vhavhili. Tshawe u vha a khou lwela u vha lutanya, ene a sala a tshi nga haho ngomu khazwo. Muanewa uyu a nga dzhiwa sa uja ane kha nganea na nganeapfufhi a vhidzwa u pfi muanewa mulutanyi.

Tshifanyiso 1: Makhulu vha khou anetshela vhaduhulu ngano. Ndi nga madekwana hu khou oriwa mulilo.



Ngano dzi na mishumo yo vhalaho kha u alusa na u bvedza vhana vhane vha nga vha vhanavhana kha lushaka vhane na musu vho no aluwa vha tshila nga ngila i sa solisei.

Harits (1999:2) a tshi amba nga ha ndeme ya ngano u ri:

The important things in the study of folktale is the use of folktales as media to convey the cultural heritage and moral message to the next generation of one society. Thus, the folktales mostly tell about moral teachings which are sourced from their own local genius or local wisdom and according to their cultural values as the reflection of their way of life.

Izwi zwi amba uri tsha ndeme musu hu tshi gudwa ngano ndi tsha uri ngano dzi shuma sa zhendedzi la u pfukisa vhufa ha mvelele na mulaedza wa mikhwa u ya kha murafho u tevhelaho wa lushaka lwonolwo. Nga inwe ngila, ngano dzi amba nga ha pfunzo ya mikhwa zwo dzhiwaho u bva kha vhuṭali ha lushaka u ya nga zwine zwa dzhielwa nṭha sa zwa ndeme zwi sumbaho matshilele a lushaka lwonolwo.

Zwenezwi zwauri ngano ndi zhendedzi la zwa mikhwa zwi khwaṭhisedzwa nga vhoramaṅwalo Denison, Hooijberg, Lief na Lane (2012: 3) vhane vha ri:

Folktales are used as the vehicle of didacticism, they can deliver and convey the values of one society, like social, historical, religious and moral values. They are the effective instruments to keep and maintain the tradition from one generation to the next generation.

Izwi zwi amba uri ngano dzi shumiswa sa zhendedzi la u funza zwithu zwa ndeme kha lushaka, u fana na zwa matshilisano, zwa divhazwakale, zwa vhurereli, na zwa mikhwa. Ndi zwishumiswa zwi shumaho vhukuma u vhulunga na u ṭhogomela sialala u bva kha murafho u ya kha muṅwe.

Zwo ambiwaho nga vhoramañwalo afho n̄tha zwi ombedzelwa nga Raphalalani (2015:23) a tshi redza Mukaro (2011) we a tshi amba nga ha ndeme ya ngano kha lushaka u ri:

Stories in particular are very important to the traditions and customs of all African people in the sense that besides entertaining, they serve to teach a lesson of a moral value and sometimes survival strategies. It means that customs are used to regulate social life.

Zwi amba uri ngano ndi dza ndeme nga maan̄da kha sialala na maitete a vathu vhoṭhe vha Afrika, nga n̄da ha u mvumvusa, dzi na a funza mikhwa na n̄dila dza u tambala. Zwi ambaho zwauri maitete ayo a sialala a a shela mulenzhe kha kutshilele kwa vathu shangoni.

Zwa amba uri ngano ndi dza ndeme lune a hu koni u vha na u bvela phan̄da ha vhutshilo havhuḍi arali ngano dzo ṭutshelwa nga lushaka.

A tshi tou angaredza mishumo ya ngano, Dundes (1965: 7) u bula uri:

Folktales are used to teach general attitudes and principles and to ridicule vices and misbehaviour.

Izwi zwi amba uri ngano dzi shuma u funza nga u angaredza mikhwa na vhuḍifari na u kaidza vhuvhi na tshayavhuḍifari.

Pfunzo na khaidzo idzo dzi ḍaho nga kha ngano dzi vha dzo ḍa dzo livhiswa kha vhana uri vha vhe vhanavhana vhane na musi vha tshi aluwa vha vha vhatuvhathu kha lushaka.

4.3.1 Mishumo ya ngano

4.3.1.1 U bveledza vhukoni ha u thetshesela

U tou bva kha marangaphanda a lungano, hu na u guda vhukoni kana tshikili tsha u tshetshelesa kha vhana. Vhana avho a vha bvumeli ngeno muanetsheli a sa athu fhedzazwine a khou amba. Vha a thetshelesa zwavhuḏi uri vha kone u fhindula kana u bvumela vho pfa uri o fhedza. Tshikili tshenetshi vha lavhelelwa u aluwa natsho vha bvela phanda sa vhathu vha thetshelesaho. Wo sedza ano maḏuvha, vhathu vha a luḽana ngauri muḽwe a vha o fhindula a songo ranga a pfa kana u thetshelesa zwavhuḏi a pfa zwi bvaho kha muḽwe. Miḽani kana hone mbinganoni, u wana vhavhili vho imedzana, muḽwe a tshi ri u amba, muḽwe a fhindula a songo thoma a ḽea muḽwe tshikhala tsha u fhedza u amba.

Zwa ralo, hu mbo ḏi vha na u luḽana hune tshiḽwe tshifhinga vha nga fhedza vha tshi vho tshinyadzana nga u tou huvhadzana kana u gevhengana. Honeha, arali ḽwana o takuwa na tshikili itshi u bva henengei vhuḽukuni hawe musi hu tshi khou anetsheliwa ngano nga makhulu, u thetshelesa wa kona u fhindula zwi ḏo vha maitele awe u ya ho ya. Kha ndingo dza musi vhathu vha tshi ḽoḽa mushumo, vhavhudzisi vha vhudzisa nga mulomo, iwe sa mufhinduli wa lavhelelwa u fhindulavho nga mulomo. Arali wo aluwa u si na tshikili itshi tsha u thetshelesa, tshiḽwe tshifhinga u nga ḏi wana u songo kunda kha ndingo idzo, zwo bva kha u fhindula u songo pfa zwavhuḏi, wa fhedza wo fhindula zwi songo vhudziswa.

4.3.1.2 U bveledza vhukoni ha u anetshela

Musi vhana vha tshi thetshelesa ngano vha bveledza vhukoni ha u anetshela nga murahu ha musi vho pfa makhulu vha tshi toolola mafhungo nga u tevhekana vha si khou tou a vhala huḽwe fhethu lini. Zwi ita uri na musi vha tshi hula vha vhe vhathu vha konaho u anetshela kana u toolola mafhungo hu si na u vanganya, u ḽanganyisa kana hone u bva kha mudzedze wa mafhungo. Zwi vha thusavho na u kona u sengisa kana u saukanya milandu musi vhe

khroni kana dzone khothe vhunga vha tshi do vha vha tshi kona u rwela ngomani na u saukanya zwe vha pfa.

4.3.1.3 U mvumvusa

Uyu ndi muñwe wa mishumo mihulwane ya ngano. Ngano dzi anetshelwa nga khalañwaha kana tshifhinga tsha Mavhuyahaya tshine tsha thoma nga ñwedzi wa

Shundunthule tsha guma nga ñwedzi wa Fulwana. Tshifhinga tsha Mavhuyahaya ndi tshine zwibveledzwa zwa ngei masimuni zwa vha zwo no vhuiswa mahayani lune nga masiari vhana a vha tou vha na mishumo minzhi. A ho ngo dzhiwa tshifhinga kana khalañwaha ya Tshilimo vhunga nga khalañwaha iyi hu tshi vha ho dalesa mishumo ya ngei masimuni lune vhana vha vhuya vho neta, nahone vha tshi khou tea u tjavhanya u edela uri vha kone u bubela hafhu masimuni nga duvha li tevhelaho.

Vhunga kale ho vha hu si na zwimvumvusi zwinzhi sa musalauno, ngano dzo vha dzi tshi thusa u tjavha tshifhinga tsha madekwana a khalañwaha ya Mavhuyahaya vhunga vhusiku ha hone ho lapfa vhu tshi vhambedzwa na ha Tshilimo.

U mvumvusa zwi itelwa u thivhela vhana u diwana vho edela u tjavhanya lune khofhe dzi nga fhela vhukati ha vhusiku vha diwana vho no sokou dzula hu si na zwine vha khou ita lune vha nga vhuya vha dzhenwa na nga miñwe mihumbulo i songo daho. U bva kha honohu vhumvumvusi sa tshone tshipikwa tshihulwane tsha ngano, vhana vha guda uri matsina a hu tei u vha na tshifhinga tshine muthu a vha o sokou dzula o sokou go!, hu si na tshine a khou ita. Arali mishumo i no tea u itwa yo fhela, u fanela u dzhena kha zwa u dimvumvusa nga zwine zwa divhiwa nga vhabebi na u tjanganedziwa nga lushaka, zwine zwa nga mitambo u ya nga u fhambana hayo.

Ano maðuvha vhathu vhahulwane na vhaçuku u wana vha tshi kundwa mbande dza vhuçimvumvusi tsini na hune vha dzula hone lune vha fhedza vha tshi vho dzhena kha zwa

u dimvumvusa nga zwidzidzivhadzi. U bva heneffa kha u shumisa zwidzidzivhadzi, ndi hune vhutshinyi vhunzhi ha takuwa hone.

4.3.1.4 U kaidza

Lungano luñwe na luñwe lu na mulaedza kana pfunzo ine lwa i pfukisela kha vhana vhaṭuku vhane vha vha vhathetshesesi vhalwo. Hu na ngano dzine musi vhana vha tshi fhedza u anetshelwa, vha pfa mulaedza wa hone u wa u vha kaidza kha zwiito zwivhi kana zwiito zwi songo ḍaho.

Tsumbo ya lungano lwa u kaidza: Munna wa tseḍa (Mavhina, S., Muedi, R.V., Maumela, T.N. na Mbuwe, A.R., 1993:5)

Lungano ulwo lu amba nga ha munna we a vha e na musadzi na ṅwana. Muṭa uyu wo vha u wa vhalimi vhukuma. Tsimu yavho yo vha i tsini na thavha. Henengei ndi he vha fhaṭa tshilindo tshine vha tshi shumisa musi vha tshi linda mapfene. Uyo ṅwaha hu pfi mavhele vho vha vho a vhulaha vhukuma. Sa izwi munna na musadzi vho vha vha sa dzuli murunzi muthihi, munna o mbo ḍi ḍelwa nga vivho na vhutshivha kha mavhele ayo. A humbula u ḍishandukisa a vha pfeṅe uri a ḍo kona u ḵa mavhele ayo zwavhuḍi. Nangoho pfeṅe iḵo ḵa dzhena tsimuni ḵa thoma u ḵa mavhele. ṅwana sa izwi o vha e ene mulindi, hu pfi o lingedza nga ṅḍila dzoṭhe u ḵi pandamedza, zwa bala. Ḷo vha ḵi tshi ri u fhedza u ḵa, ḵa hwala maṅwe ḵa dzhena ḍakani. A tshi vhuya hayani, a vhudza mme awe zwe a ṭangana nazwo. Mme vha mu vhudza uri nga ḵi tevhelaho, u ḍo ṭuwa na mmbwa dzine dza ḍo thusa kha u gidimedza pfeṅe iḵo. Ḷi tshi tsha nangoho a mbo ṭuwa na mmbwa. Tshifhinga tshaḵo tsha swika, ḵa vha ḵi a thoma mushumo waḵo. Mutukana o lingedza u ḵi pandela a tshi khou thusana na mmbwa, zwe vhutoto. Nga madekwana ṅwana a tshi ṭalutshedza zwe a ṭangana nazwo, khotsi vha halifha vhukuma, vha ri u khou tou bvafha. Mme vha langana na vhaṅwe vhanna heneffho kha lushaka uri vha vha thuse kha u pandela pfeṅe ḵi no khou vha fhedzela mavhele. Munna

nga itsho tshifhinga o vha a sa ḍivhi zwe zwa langaniwa. Nga matshelo mutukana a ḍi ita zwa nga maḍuvha. Musi ḷi tshi tou thoma u ita mushumo waḷo, vhanna vha vha vha a ḷi wela.

Vho ri u rwa, ḷi tshi vho welela, vha wana uri ndi muṅe wa muḍi. Vho lingedza u mu thusa, zwa kunda, ha vha u sia vhathu. Ha mbo vha u fa ha lungano.

Kha lungano ulwo, hu na mulaedza wa u kaidza. Vhana vha khou kaidzwa uri vha bve kha maitele a u vha na tseḍa ngauri a a vhulaisa. U funa u ḷa u woṭhe, u sa kovhani na vhaṅwe, a si maitele avhuḍi kha vhathu vha tshi khou tshila.

Vhana vho anetshelwaho lungano ulu, na musi vho no hula mulaedza walwo vha nga si u hangwe. Vha ḍo vha vhathu vha si na tseḍa na zwiḷiwa.

Ano maḍuvha vhunzhi ha vhathu vha vho tshila nga zwine vha vha nazwo zwickwamani zwavho. U wana khotsi zwenezwi a henengei mushumoni, a tshi vhuya o ḷa zwifeshwa henengei. Izwo zwa mbo ita uri hafha hayani a tshi ṅewa zwiḷiwa, ngauri u vha a songo rengela vhahayani uri na vhone vha ḍiphine nga zwifeshwa, a tshi hana u ḷa, ngauri khae zwi nga u tshinya haṅwani. Ha vha zwiḷa zwine Vhavenda vha ri 'Tshimange tsha lamba mbevha thumbuni ndi mitumbu'. Vhutseḍa honohu hune kanzhi ha itwa nga vhokhotsi, vhu a vhulaisa. Vhana vha khou kaidzwa uri vha sendele kule na maitele mavhi ayo, ngauri arali vha luwa nao, a vha nga ḍo vha vhathuvhathu na luthihi.

4.3.1.5 U laya

Musi lungano lu tshi khou anetshelwa vhana nga vhomakhulu, lu a vha na ndayo ine lwa i pfukisela kha vhana vho thetshesahohu.

Tsumbo ya lungano lwa u laya: Mulimi wa u lelelwa ṅwana nga tshixele (Phophi, 1990:31).

Ho vha hu na muñwe musadzi we a vha e na tsimu yawe tsini na thavha. Musadzi uyo o vha e na ñwana muṭuku. Ñwana uyo o vha a sa dzindeli zwone. Izwo zwa mbo ita uri ndima yawe i sa tshimbile. Liñwe ḡuvha ha mbo bvelela mbila ya mu hambela uri i mu lelele ñwana, uri a kone u lima a sa dzindelwi. Musadzi a tou ri mashudu awe a phele.

Ñwana a vhuya a ḡowela, maḡuvha a ḡi ṭandulukana a tshi ya. Nga liñwe ḡa maḡuvha, musi musadzi a tshi vho ṭoḡou ṭuwa, a vhidzelela mbila, ha sa pfale phindulo. Matsina mbila yo ṭuwa na ñwana hune ya dzula hone. Henengei ndi he dziñwe mbila dza mbo ḡi dzhia uḡa ñwana dza mu via dza mu ḡa. ṭhoho yawe ya mbo itwa ngoma. Iḡa mbila yo ri i tshi swika kha musadzi ya vha i khou lidza ngoma ye ya itwa nga ṭhoho ya ñwana. Musadzi o ri u vhona izwo e tshililo ṭhukhu. Vha vhuhadzi na vha hayani vha mu ṭanutshela. Ha vha u fa ha lungano.

Kha lungano ulwo vhana vha khou laiwa uri vha songo fulufhela vhatu vhane vha sa vha ḡivhe. Vhana musi vho anetshelwa lungano ulu, mulaedza kana ndayo ya uri vha songo fulufhela vhatu vhane vha sa vha ḡivhe vha aluwa nawo vha u shumisa na musi vho no vha vhahulwane.

Musalauno vhatu vha a fulufhedziswa mishumo nga vhatu vha sa vha ḡivhi. Vha fhedzisela vha tshi vho rengiswa, vha dzheniswa kha zwa zwidzidzivhadzi, zwikambi, u tambudzwa lwa vhudzekani, na zwiñwe zwine zwi fhedzisela zwi tshi vhaisa matshilo avho.

4.3.1.6 U ṭuṭuwedza

Musi vhana vha tshi anetshelwa ngano, vha a wanavho na mulaedza une wa vha ṭuṭuwedzo kha matshilo avho.

Tsumbo ya lungano lwa u ṭuṭuwedza: Maedza wa tshihole (Ngwana, 1987:42)

Ho vha hu na muñwe muṭhannga wa tshihole we a vha a tshi pfi Maedza. Maedza o vha e na khonani dzawe. Phungo ya lunako lwa muñwe musidzana we a vha a tshi pfi Naledzi a no dzula Lukalakati ya ṭanganya shango loṭhe. Sa izwi hu si na a sa funi zwithu zwavhudi, vhaṭhannga avho vha langana u ya henengei shangoni ilo u wana nyanenge uyo. Sa izwi hu kule, vha puta mbuvha dzine dza do vha thusa kha lwendo lwavho. Zwo vha dzhiela vhege dzo vhalaho vhe ndilani vha sa swiki. Vha tshi vhona uri mbuvha dzi khou fhela, ngeno lwendo lu tshi kha di vha lulapfu, vha humbula u humela mahayani. Maedza a isa phanda na lwendo e eṭhe. Naho o vha a tshi vho zwi pfa uri u khou neta, a wa a tshi vutsheledza.

Musi e kha lwendo lwonolu, a tshi vhudzisa uri ndi ngafhi, a vhudzwa uri a hu tsha vha kule. A kondelela a vhuya a swika mudini wa hone. Khotsi a wa musidzana vha mu nyadza nga u vhona nyimele yawe. Nga murahu vha mu vhudza uri arali a tshi khou u toḁa iyo ṭhase, nga range u ya ishani a tupule muthenga u re vhukati ha maḁi. Maedza a ya a lingedza, a kundwa. A dovha hafhu a vhuyelela, a vhuya nawo. Zwa mbo takadza mbilu ya mukalaha. Zwa mbo ita uri vha mu nee ṭhase yavho vha dovhe vha mu fhe na lupfumo lunzhi lwa zwifuwo. Maedza a tuwa o takala nge a wana zwe a vha a khou toḁa. Ha vha u fa ha lungano.

Lungano ulwo lu funza vhana uri zwivhuya zwi wanwa nga a no kondelela. Vhavenda vha dovha vha amba uri 'Tsha kule tshi wanwa nga muhovhi'. Izwo zwa amba uri tshithu naho tshi kule, u tshi khou tshi toḁa, u nga lusa nga ndila dzoṭhe uri u tshi swikele. U kondelela hu ḁisa zwivhuya hu songo sedzwa kha nyimele ine muthu a vha khayoy.

Kha vhutshilo ha namusi, vhunzhi ha vhatu a vha tshe na mbilu ya u kondelela. Vha lwela u wana zwithu nga mahala, vha songo thoma vha zwi bvela biko. Muthu a no bva biko ndi ane a khou shuma, nahone a tshi kondelela u swika mushumo u tshi fhela, a konaha u wana malamba a hone o mu fanelaho. Bivhili i amba uri muthu u tea u la na u tshila nga zwe a

tou zwi shumela kana a tou zwi bvela mabiko (Genesi, 3:19). Zwino hu na vhathu vhane a vha tḡḡi u ḡḡa tsha biko ḡḡavho, vha tama u ḡḡa tsha biko ḡḡa vhaḡwe. Vhenevho ndi vhane vha tswela avho vhe vha bva biko. Nwana we a anetshelwa holu lungano u aluwa na mulaedza wa tḡḡuḡwedzo ya uri u tea u tou shuma uri a vhe na tshawevho, u fhirisa u tou tswela vha re nazwo.

4.4 MIRERO

Murero ndi nḡḡila ya kuambeke ine ya vha hone kha tshaka dzo fhambanaho hu tshi katelwa na kha lushaka lwa Vhaventḡa. O sedza izwo zwo bulwaho, Raphalalani (2017: 2) u bula uri:

South Africa is a multilingual and multicultural country with several ethnic groups, some of which are the following: the Tswana, the Swazi, the Vatsonga, the Ndebele, the Xhosa, the Zulu, the Pedi, the Sotho and the Venda. Each of these ethnic groups has a peculiar tradition and customs. Though the ethnic groups differ in terms of their tradition and customs, there are some practices that cut across all cultures, for instance, the use of proverbs in their conversations.

Zwi amba uri Afrika Tshipembe ndi shango ḡḡi re na nyambo na mvelele dzo fhambanaho u ya nga tshaka dza hone. Mvelele dzenedzo ndi dzi tevhelaho: Tswana, Swazi, Vatsonga, the Ndebele, Xhosa, Zulu, Pedi, Sotho na ya Vhaventḡa. Naho tshaka idzi dzi tshi fhambana kha sialala na maitele a zwithu, a hone maitele ane a wanala kha mvelele dzoḡḡhe, ane maḡwe a hone ndi u shumiswa ha mirero kha luambo lwavho.

U vha hone ha tshiteḡwa tsha mirero kha luambo zwi amba uri ndi zwa ndeme lune a hu na lushaka lwe lwa tama u salela nga nḡḡa uri lu vhe nayo kha luambo lwalwo.

Mieder (2004: 3) a tshi bvisela khagala uri mirero ndi mini u ri:

A proverb is a short, generally known sentence of the folk, which contains wisdom, truth, morals, and traditional views in a metamorphical, fixed and memorable form, which is handed down from generation to generation.

Izwi zwi amba uri murero ndi fhungo lipfufhi la lushaka lukene, lo faredzaho vhuṭali, ngoho, mikhwa na kuvhonele kwa sialala ya lushaka lwonolwo, li re kha tshivhumbeo tshi sa shanduki, li pfukiswaho la bva kha murafho la ya kha murafho.

Zwa amba uri lushaka luṅwe na luṅwe lu na zwine lwa zwi dzhiela nṯha sa ngoho i sa hanedzwi. Ngoho yeneyo yo faredzwa kha mirero. Mirero i ṯana vhuṭali ha lushaka lwonolwo, zwine lushaka lwonolwo lwa zwi dzhiela nṯha sa thikho ya matshilisano, sa vhuḍifari havhuḍi na mikhwa ya muthu. Fhungo lenelo line la pfi murero, li pfukiswa u bva kha murafho u ya kha muṅwe nga u tou ambiwa nga mulomo. Zwi khou ralo u pfukiswa nga mulomo vhunga zwiḵa kale vharema vho vha zwa u ṅwala zwi kule navho. Kha Vhavenda zwa u ṅwala zwo swika na vhaḵa vha vhurumelwa ha zwa vhurereli ha Tshikriste vhe vha ḍa muno vha tshi bva ngei Germany nga wonouḵa ṅwaha wa 1872 (Muthivhi, 2010:143).

Ho sedzwa vhukale, mirero ndi ya kale lune a hu na muthu ane a nga tou ima a amba uri yo thoma lini nahone ndi vhoneyi vhatomi vhayo. Zwine zwa ḍivhiwa ndi zwa uri yo tumbuka u bva kha zwe lushaka lwa tshenzhema zwone u bva henengei murahu. Mafela (2005:28) a tshi amba nga ha tsiko ya mirero u ri:

Creators of proverbs are anonymous; however, the element of communal ownership is embraced.

Zwi amba uri vhasiki ha mirero a vha ḍivhiwi, honeha, i dzhiwa i ya lushaka lwoṯhe lwonolwo. Zwine mirero ya amba zwone a si zwine maipfi o i vhumbeo a amba zwone. Nga iṅwe ṅḍila, zwine ya amba zwone a zwi tei u dzhiwa zwo tou ralo. Hu na ṯhoḍea ya u wana zwo

dzumbamaho nga murahu ha murero muñwe na muñwe uri hu kone u pfala uri i kwama hani vhutshilo ha muthu (Mmbi na vhañwe, 2012:163).

Mafela (2005:28) u sumbedza uri mirero a hu na hune ya kundwa u dzhena kha luambo musi a tshi ri:

They can be used in any speech-act situation.

Zwi ambaho zwauri mirero i nga shumiswa kha vhudavhidzani ha vhatu vhuñwe na vhuñwe.

Nga iñwe nḡila, a hu na hune mirero i sa dzhene musi ho sedzwa vhudavhidzani. Mafela (2005) u bvela phanḡa a tshi khwaḡhisedza u vha muḡalahoḡhe ha mirero kha luambo musi a tshi ri:

There are proverbs on religion, kinship relations, hope and despair, caution, warning against belittling others, parts of the body, bad influences, warning against pretence, foresight and preparation, wisdom and foolishness, good fortune and fate, domestic animals, changes in times and seasons, etc.

Zwi amba uri hu na mirero i ambaho nga ha zwi kwamaho vhurereli, vhushaka, fulufhelo na u ḡovhowa, tsivhudzo, khaidzo kha lunyadzo, zwipiḡa zwa muvhili, ḡuḡhuwedzo mmbi, u ḡiitisa, mbonelaphanḡa na ndugiselo, vhuḡali na vhuḡsilu, mashudu mavhuya na mashudu mavhi, zwifuwo na khalañwaha.

Kha Tshivendḡa hu na mirero ine ya khwaḡhisedza izwo zwo bulwaho nga Mafela (2005) uri i a wanalavho khazwo. Afha fhasi hu tevhela tsumbo dza mirero yeneyo:

- Vhurereli

Tsumbo: Ya Mudzimu i bva dziñweni.

Thalutshedzo: Zwi amba uri arali muthu a khou lingedza u ita zwithu zwi kondaho na vhañwe, u a kona u wana thuthuwedzo ya uri a songo vha na gonobva, zwi do vhuya zwa ita. Zwi vha zwi khou nea muthu fulufhelo la uri musi a tshi khou ita tshithu a songo sedza uri hu na vhonny nahone vhangana, ngauri zwi nga mu netisa.

- Vhushaka

Tsumbo: Mutsinda ndi khwine, shaka ndi bulayo.

Thalutshedzo: Muthu u a kona u wana thuso kha muthu a sa mu divhi, ngeno shaka lawe lo kundelwa u mu thusa. Nga inwe ndila muthu wa shaka a nga litsha muthu wa have a tshi khou tambula, muthu uyo a fhedza o thuswa nga ane a si vhe shaka lawe.

- Fulufhelo na u tovhowa

Tsumbo: U nembelela ha shamba a si u wa halo.

Thalutshedzo: Kanzhi zwi ambelwa kha muthu ane a khou vhaisala lwa tshifhinga tshilapfu, vhatu vha vhuya vha humbula uri a nga ri sia, lune vha a kona u mu khuthadza uri a vhe na fulufhelo la uri u lwala have a zwi khou amba uri u khou ya u lovha, u do fhedza o fhola.

- Tsivhudzo

Tsumbo: Wa sa li pfa u vhudzwani u do li pfela vhulaloni.

Thalutshedzo: Muthu arali a khou kaidzwa kha zwithu zwi si zwavhudi, a sa pfi, kanzhi u fhedzisela o wela khomboni.

- Khaidzo kha lunyadzo

Tsumbo: U songo vhona tsimba yo naiwa wa ri ndi lukhohe.

Thalutshedzo: Muthu ha nyadziwi nga u vhona nyimele ine a vha khayi ngauri a nga vha ene ane wa nga fhedza wo wana thuso khae.

- Zwipid̩a zwa muvhili

Tsumbo: Mueni a songo hwalaho zwa maramani u nazwo.

Ṭhalutshedzo: Wa vhona muthu a tshi khou dzhena muḁini a songo hwala kana a songo fara tshithu, ḁivhai zwauri hu na mafhungo ane a nga vha o ḁa nao.

- Ṭhuṭhuwedzo mmbi

Tsumbo: Mulilo wa mbava a u orwi

Ṭhalutshedzo: Zwi amba uri arali muthu a dzulela u vha tsini na muthu wa zwiito zwi si zwavhuḁi, u fhedzisela o dzhiela maitele eneo mavhi a tshila ngao. Nga iḁwe nḁila, hu na u pfukelana ha maitele a muvhi kha muvhuya.

- U ḁiitisa

Tsumbo: Wa ḁi kukuna na ṭhoni u ḁo ḁi laṭa na ḁama.

Ṭhalutshedzo: Zwi amba uri arali muthu a khou timatima kha u ita zwithu, ha nga ṭavhanyi u zwi vuledza kana u ḁo zwi litsha zwi songo tsha fhela.

- Mbonelaphanḁa na ndugiselo

Tsumbo: Mushavhamvula vhilula, u sa shavhe ḁumbu ḁo no swika.

Ṭhalutshedzo: Muthu u tea u dzula o lugisela ḁa matshele, u fhirisa u tou lugisa nga tshifhinga tshenetsho vhunga zwi tshi nga mu kondela.

- Vhuṭali na vhutsilu

Tsumbo: Muṭali u ḁa kaḁwe, tsilu ḁi ḁa kanzhiṬhalutshedzo: Zwi amba uri muthu o ṭalifhesaho tshiḁwe tshifhinga u a wana zwithu zwiṭuku kha zwa a songo ṭalifhesaho.

- Mashudu mavhuya na mashudu mavhi

Tsumbo: Tshavhanyedza i la mbudzi tsalela i la kholomo.

Tshalutshedzo: U tshavhanyela zwithu, tshinwe tshifhinga hu a kundisela u wana zwithu zwiwulwane, havhala vho salelaho murahu vha wana zwithu zwiwulwane. Nga inwe ndila, ula o tshavhanyedzaho, a nga vha o tshavhanyela zwithu a songo vha na vhulondo, a fhedza a wana zwituku nga henefho ha u sa londa hawe, ngeno ula o salelaho o vha na vhulondo, a fhedza o wana zwiwulwane.

- Zwifuwo

Tsumbo: Kholomo ya ndila a i fhedzi hatsi.

Tshalutshedzo: Muthu a sa dzulihho henefho kana a no khou fhira nga henefho fhethu, a nga si ni fhedzele zwiliwa.

- Khalañwaha

Tsumbo: Muendatshilimo milandu u rera yothe

Tshalutshedzo: Arali wa wana tshifhinga tsha u amba zwithu zwau vhathuni, u mbo di namba wa bođa zwothe na zwinwe.

Raphalalani (2017: 13) a tshi khwayidzela zwo ambiwaho nga Mafela afho ene u bula zwi tevhelaho:

Proverbs continue to form part of everyday conversations, both formally and informally, and are used in context and should be understood and interpreted in line with the context in which they are applied.

Zwi amba uri mirero i khou bvela phanda na u vha tshipida tsha luambo kha vhudavhidzani ha vathu ha duvha linwe na linwe. Vhudavhidzani honoho vhu nga vha ho dzudzanyeaho

kana hu songo dzudzanyeaho. Mirero i shuma i fhungoni nahone i tea u pfiwa na u t̄alutshedzwa ho sedzwa fhungo l̄ine ha khou ambiwa l̄one.

Mirero a i tou funzwa kana u gudiswa muthu yo dzula yo tou ralo lini. I vha tshipiḡa tsha luambo lune vhatu vha lu shumisa ḡuvha l̄iḡwe na l̄iḡwe. Vhashumisi vha mirero kha vhudavhidzani kanzhi ndi vhatu vhahulwane.

Honeha, naho zwine ya amba zwo dzumbama, zwine t̄halutshedzo ya zwo dzumbamaho ya bvisela zwone khagala zwi na mbuelo kha muthu muḡwe na muḡwe u bva kha muḡuku u ya kha muhulwane kha masia oḡhe a vhutshilo.

Mmbi, Ramasunga na Phaswana (2006:8) vho sedza ilo l̄a ndeme ya mirero kha lushaka vha ri:

They feature in both personal relationship and social affairs. Wherever and whenever they are employed, they provide moral lessons.

Zwi amba uri mirero i hone kha vhudavhidzani ha zwi kwamaho muthu nga muthu na kha zwa matshilisano na vhaḡwe vhatu. Hoḡhehoḡhe hune mirero ya shumiswa hone kha vhudavhidzani, i pfukisa mulaedza wa mikhwa yavhuḡi.

Golka (1993:71) u angaredza ndeme ya mirero nga nḡila i tevhelaho:

- To stress the importance of self-help.
- To allude to the way in which some people are over impatient, instead of taking time to do something properly.
- To bring a dispute to a close.
- To smooth over a disagreement.
- To give ordinary advice.

- To indicate that people eat the fruit of their own folly.
- To rebuke for one's wrong behaviour.
- To persuade one party to a dispute not to be angry with someone younger.
- To smooth social friction.
- To help individuals to adjust to their positions.

Zwi amba uri nga u tou angaredza mirero i na ndeme i tevhelaho kha lushaka:

- U ṭụṭuwedza vhathu uri vha tou ḍishumela vhone vhaṅe
- U kaidza vhathu vha sa koni u lindela kana vha re na mbilu ṭhukhu
- U haṭula mulandu
- U ita uri ḷi lale musi vhathu vha tshi khou hanedzana
- U ṅea tsivhudzo zwayo
- U sumbedza uri muthu u tea u ḷa tsha biko ḷawe
- U kaidza musi muthu a songo ḍifara zwavhuḍi
- U luvheledza muthu muhulwane u sa sinyutshela muthu muṭuku
- U lamukanya phambano vhukati ha vhathu
- U thusa u vhea muṅwe na muṅwe vhudzuloni hawe.

Kha ndeme ya mirero yo ṅewaho afho n̄tha nga Golka (1993) hu na mirero kha Tshivenda ine ya kwhaṭhisa izwo zwo buliwaho. Afha fhasi hu tevhela mishumo ya mirero iyo na tsumbo nthihinthihi ya murero wa Tshivenda:

- U tūtuwedza vhathu uri vha tou ḡishumela vhone vhaḡe.

Tsumbo: A hu na gota ḡi no luvhela ḡiḡwe.

- U kaidza vhathu vha sa koni u lindela kana vha re na mbilu tḡhukhu.

Tsumbo: A i pfi dzwaladzwala nyaḡombe i nga ḡo vhuya ya dzwala i songo swika.

- U haḡula mulandu.

Tsumbo: Ya longa khwanḡa yo nwa.

- U ita uri ḡi lale musi vhathu vha tshi khou hanedzana.

Tsumbo: Vhathu ndi ḡanga dza kholomo, vha a kuḡana.

- U ḡea tsivhudzo zwayo.

Tsumbo: Tsiwana i laiwa ḡdilani.

- U sumbedza uri muthu u tea u ḡa tsha biko ḡawe.

Tsumbo: Mubva ha na nzie, nzie dzi khoroni.

- U kaidza musi muthu a songo ḡifara zwavhuḡi.

Tsumbo: U sa pfa hu tḡunya mavhudzi.

- U luvheledza muthu muhulwane u sa sinyutshela muthu muḡuku.

Tsumbo: Muhulwane u kanda mupfa a tshi u vhona.

- U lamukanya phambano vhukati ha vhathu.

Tsumbo: Vhathu ndi maḡanga a kholomo vha a kuḡana.

- U thusa u vhea muḡwe na muḡwe vhudzuloni hawe.

Tsumbo: Hu tshi fashwa buku hu si fashwe thwamba. A tshi angaredza ndeme ya mirero Mafela (2005: 28) u ri:

The purpose of proverbs is to codify, and thus transmit and perpetuate the rules of behaviour, which have preserved the cohesion of the society through its multifarious experience in the course of history.

Zwi amba uri mirero i dzudzanya na u pfukisa lu sa gumi milayo ya vhuḽifari, yone yo faraho vhuthihi ha lushaka nga kha tshenzhemo u bva tshi tsheetsho.

Ho sedzwa ndeme ya mirero u ya nga muḽwali Golka (1993) na tsumbo dza Tshivenda dzo newaho afho nḽha, zwi khagala uri mirero ya Tshivenda i a swikela ḽhoxea dzoḽhe dza mirero.

4.4.1 Mishumo ya mirero

Mbiti (1990: 27) a tshi amba nga ha mishumo ya mirero u sumbedza u ri:

Proverbs provide us with a rich source of African wisdom. They contain religious beliefs, ideas, morals, and warnings.

Izwi zwi amba uri mirero ndi tshiko tsha vhuḽali kha vhathu vha Afrika. Khayo hu dovha hafhu ha wanala zwa vhurereli, mihumbulo, mikhwa na tsivhudzo.

A tshi tou angaredza mishumo ya mirero, Dundes (1965: 7) u bula uri:

To warn the dissatisfied or over-ambitious individual to be content with his lot, to accept the world as it is and thus to conform to the accepted patterns.

Zwi amba uri mirero i shuma u tsivhudza muthu uyo ane a sa fushee kana ane a vha na lutamo lwo kalulaho uri a fushee nga zwine a vha nazwo, a ḽanganedze ḽifhasi ḽo tou ralo na u dibaḽekanya na maitele a ḽanganedzeaho.

Afha fhasi hu tevhela mishumo ya mirero, tsumbo dza mirero, t̄halutshedzo na zwine vhana vha nga vhuyelwa ngazwo arali nangoho vha aluwa vha tshi davhidzaniwa navho ho dzheniswa mirero.

4.4.1.1 U laya

Mirero i na mushumo wa u laya. Arali muthu a khou laiwa, u vha a khou humiswa kha mikhwa na vhuḁifari hune ha nga mu dzhenisa khakhathini kana khomboni vhutshiloni hawe. Vhana vha vhuya vha wana ndayo, vha vha na vhuḁifari havhuḁi zwa vha thusa kha u vha na matshilisano avhuḁi na vhañwe vhathu shangoni kha nyimele dzo fhambanaho. N̄wana u laiwa a sa athu khakha tshithu na tshithihi. Nga in̄we n̄dila musi n̄wana u tshi dzula wo mu laya, wo dzula wo ita zwiḁa zwine Vhavent̄a vha ri 'Ngoma madzula wo vhamba, musi wa mmbi a u ḁihwi'. U tshi laya n̄wana u khou mu fhaḁa.

Tsumbo 1 (murero wa u laya):

Funguvhu ḁo ri thilaiwi ḁa fhira muḁi ḁo kovhela (Tshikota, 2010: 8).

T̄halutshedzo: Muthu a sa pfi ngeletshedzo dza vhathu u fhedza o dzhena khomboni kana khakhathini.

Zwa amba uri musi n̄wana a tshi konyolela n̄devhe matanda, kana a tshi hana u thetshesela ndayo dza vhahulwane, u fhedza o t̄angana na zwithu zwi si zwavhuḁi vhutshiloni hawe. Murero hoyu musi u tshi buliwa u a t̄alifhisa vhana nga n̄dila ine vha dzula vha tshi dzhiela n̄ḁa ndayo in̄we na in̄we i bvaho kha muthu muhulwane vhunga i tshi vha i tshi khou bva kha muthu a re na tshenzhemo ya vhutshilo.

Honohu u dzulela u thetshesela ndayo dza vhahulwane, n̄wana u a aluwa nazwo, a tshila zwavhuḁi sa n̄wana o laiwaho nahone a vha na matshilisano avhuḁi na vhañwe vhathu. Honeha, musi n̄wana a sa iti zwo fanelaho u ya nga ndavhelelo ya lushaka, Vhavent̄a vha mbo ḁi ri n̄wana uyo ha na mulayo. N̄wana uyo u mbo ḁi irwa na dzina, a pfi 'khundavhalai'.

Zwa amba uri hu u laiwa, o laiwa, honeha, ho ngo pfa ndayo kana ho ngo vha na ndavha nadzo.

Tsumbo 2 (murero wa u laya):

Dangani la fobvu a hu dzhenwi (Tshikota, 2010).

Thalutshedzo: Muthu a tshimbilaho na muthu wa zwiito zwi songo daho kana zwi si zwavhudi, u fhedza na ene a tshi ita zwiito zwivhi zwenezwo.

Zwa amba uri muthu u tea u nanga nga vhuronwane khonani dzine a tama u tshila nadzo. Zwa sa ralo, nwana a nga diwana o nanga khonani mmbi dzine a nga fhedza o edzisela zwiito zwavho a fhedza o dzhena khakhathini. Nga inwe ndila hu a vha na u pfukela ha zwiito zwivhi lune wa vho fhedza na iwe u tshi vho tshila nga maitele mavhi eneo.

Ho dzhielwa ntha izwo zwo bulwaho afho ntha, vhatu vhanzhi namusi vha diwana vha si na matshilisano avhudi na vhanwe vhatu, lune zwa tou sedzuluswa zwavhudi, zwi nga vhonala uri hohu u sa tshilisana zwavhudi na vhanwe vhatu, zwi na vhumani na vhatu vhe muthu uyo a dibadekanya navho. Vha hone namusi vha re kothoni na dzhele vhane vha khou disola nga zwe vha dzhena khazwo nga nwanbo wa thuthuwedzo ya vhatu vha sa tshili zwavhudi. Vhenevho vhatu, mbiluni dzavho vha vho sokou ri ngavhe vha vhe vho pfa ndayo dza vhahulwane ndi musu vha songo dzhena khakhathini kana khomboni nngafho.

4.4.1.2 U kaidza

Kha vhutshilo ha divha linwe na linwe, arali muthu a khakha kana a pfuka mulayo wo vhwaho, hu a vha na u kaidziwa. Nga inwe ndila u kaidza hu tevhela u khakha. Henefha kha u kaidza hu na u rovhedza nga ngomu vhunga u tshi vha wo pfuka mulayo we wa vha wo vhwaha.

Tsumbo 1. (Murero wa u kaidza)

Murero: U sa pfa hu tunya mavhudzi.

Thalutshedzo: Muthu arali a tshi dzulela u ita zwiito zwi si zwavhudi, musi a tshi wela khomboni, vha a mu rovhedza ngauri vho vha vho mu laya a sa pfe.

Muthu ane a tshila zwavhudi ndi ane a ri o laiwa, a pfa a dovha a dzhiela ntha zwe a laiwa zwone. Honeha, namusi ho dala vhathu vhane naho vho laiwa vha sa pfe, musi vha tshi

vho tea u livhana na thamu kana khaidzo ya u sa pfa havho, vha tila kana vha hana u livhana na tshigwevho tsha vhutshinyi he vha ita. Vhawe vha nga fhaia vha ri khaidzo i re hone

kha mulayo u bva kha Mhasho wa Ndulamiso i khou vha nga ndila yo fanelaho. Hu swika

na hune vawe vha dzhia vhukando ha u kaidza honoho vhutshinyi nga u dzhia maanda

vha a vhea zwandani zwavho. Musi nyimele yo ralo, ndi henefha hune ha tshinyadzwa

ndaka, ha vha na khuvhabvu, huwe ha vha na u shuluwa ha malofha zwi songo fanela.

Musi vhathu vha tshi dzhia maanda a u kaidza, vha a vhea zwavho, ndi henefha hune

tshiwe tshifhinga ha fhedza ho kaidziwa kana u dzhielwa vhukando na muthu a si ene o

tshinyaho. Huwe khaidzo yeneyo i fhedza i songo edana vhutshinyi kana mulandu wo

itwaho nga muthu uyo.

Tsumbo 2. (Murero wa u kaidza)

Nwana muia malofha mavhisi, thumbuni hu onya hawe.

Thalutshedzo: Muthu ane a pfuka mulayo, hu fhedza ho tshinyalelwa ene onoyo muthu, hu si muwe lini.

Zwa amba uri nwana u aluwa a tshi zwi divha uri arali a nga pfuka mulayo wo vhwaho, ane

a do pfa vhungu hu tshi kaidziwa ndi ene mukhaki. Izwi zwi ambiwa nga murahu ha musi

nwana uyo a tshi vho disola, hune vha mu hambudza uri vho mu vhudza, ene o tou

konyolelela matanda nǎevheni, zwino vha khou mu rovhedza, vha ri kha livhane na t̄hamu yo mu fanelaho.

Honeha, arali vhana zwenezwi musu vha tshi khou aluwa, musu vha tshi khakha kana vha tshi pfuka mulayo, vha ri vha tshi kaidzwa nga mulomo ha itwa hu tshi dzheniswa na mirero ya u kaidza, zwi a vha thusa u ri vha si tsha dovha vha ita vhukhaki honoho ngauri a no tshinyalelwa ndi vhone. Vhana vhenevho, na musu vho no ha vhahulwane vha nga si hane musu vha tshi livhana na u kaidziwa zwi tshi edana vhutshinyi havho. Musu muthu muñwe na muñwe a tshi tenda u livhana na tshigwevho kana khaidzo musu o khakha, shangoni hu nga vha na matshilisano avhudi.

4.4.1.3 U t̄t̄uwedza

Muthu muñwe na muñwe musu a tshi t̄t̄uwedziwa, u a vha na mafulufulu a u kona u bvela phanda na u ita zwivhuya zwine a khou t̄t̄uwedziwa khazwo. T̄t̄uwedzo i nga vha i bvaho nga ngomu kana i bvaho nga nnda ha muthu. I bvaho nga ngomu ndi ya musu muthu ene muñe o tou digana kana u diimisela uri u khou tama u swikela tshikene, hu si na ndavha uri u tangana na zwifhio kana hu bvelela mini. T̄t̄uwedzo ya nga nnda ndi ila ine muthu a ita tshithu u wana pfufho kana malamba. Kha ngudo iyi hu do dzhielwa ntha t̄t̄uwedzo ya nga ngomu ha muthu. T̄t̄uwedzo yeneyo ndi ine ya mela ngomu kha muthu nga murahu ha musu a tshi dzulela u ambiwa nae hu tshi dzheniswavho na mirero.

Tsumbo1 (Murero wa u t̄t̄uwedza)

Murero: Vhuhadzi ndi nama ya thole ya fhufhuma ri a fhunzhela.

T̄halutshedzo: Musadzi u tea u kondelela zwa vhuhadzi naho zwi tshi konda.

Naho murero uyu wo livhanywa na vha mbeu ya tshisadzini, zwine wa amba zwone ndi zwauri muthu wa musadzi kha t̄t̄uwedzee u kondelela musu e mbinganoni. Hezwi zwi nea

mafulufulu musadzi musi a tshi khou t̄angana na zwi kond̄aho kana vhuleme mbinganoni yawe. Musi a tshi humbula u zwi thupha zwa mbingano, a humbula zwine murero uyu wa amba zwone, u a pfa a tshi d̄elwa nga t̄huthuwedzo ya uri a si ene a ēthe a re vuhadzi ane a nga vha a khou t̄angana na vhuleme uho.

Honeha, kha zwōthe, ene u khou t̄utuwedziwa u kond̄elela naho hu si na pfufho kana malamba ane a d̄o a wana afho mbinganoni nga u kond̄elela hawe. Zwenezwi a tshi khou kond̄elela, kha hu vhe na zwine a ita uri uho vhuleme vhu gume kana vhu fhele. Nga inwe nd̄ila, kha hu wanale nd̄ila ya mulalo ya u tandulula thaidzo i re hone mbinganoni vhuimoni ha u tou bva mbinganoni. Ano māuvha hu vhoneha hu na vhafumakadzi vhane musi vha tshi t̄angana na thaidzo mbinganoni, vha balelwa u kond̄elela. Zwenezwi musi vha tshi balelwa u kond̄elela, vha fhedza vha tshi vho tshila vhutshilo vhune ha n̄an̄isa thaidzo mūtani. Vhañwe vha tou dzhia tsheo ya u bva mbinganoni tshōthe kana hone u t̄ala. Honeha, arali havho vhafumakadzi vho aluwa vha tshi ambiwa navho hu tshi dzheniswa na murero uyu, zwi nga ita uri na musi vha tshi t̄angana na thaidzo mbinganoni vha sa humbule u tou bva, vhuimoni hazwo vha dzhia tsheo ya u tou tandulula thaidzo vhe henefho mbinganoni.

Kutandululele kwa hone ku nga katela u vhidza vhomakhadzi na vhokhotsimunene vha mūta, ha dzulwa fhasi thaidzo ya tandululwa. Izwo zwi ita uri hu vhe na matshilisano avhūdi ngomu mūtani na lushakani. Zwo ralo ngauri arali mufumakadzi uyo a songo kond̄elela vuhadzi, musi a tshi t̄ala, u humela hayani hawe he a bebwa hone kana a yo d̄ifhat̄ela mutumba wawe. Ndi henefho hune zwifhinga zwi tshi khou d̄i ya, a d̄o d̄iwana muñwe ane a d̄o tshila nae ane a d̄o d̄i vha e na mūta wawe. Zwiito izwo zwi fhedza zwi tshi kwasha mūta wa uyo munna. Zwino musi murero uyu wo dzhielwa n̄tha, hu nga si vhe na u d̄ala ha

mbuyavhuhadzi dzine vhañwe vha nga lila ngadzo lushakani uri dzi khou vha kwashela miḡi.

Tsumbo 2 (murero wa u tuḡuwedza)

I rema nga luñwe mbevhana mulindi u ḡo vhuya wa ḡala.

ḡhalutshedzo: Musi muthu a tshi kuvhanganya nga zwiḡuku, u fhedza o swikela tshipikwa tshawe.

Zwa amba uri vhatu kha vha tende uri zwe muthu a ḡiimisela u zwi swikela, zwi nga itea a kundelwa u tou zwi kuvhanganya zwoḡhe kana u zwi wana zwoḡhe nga musu muthi. Zwo ralo, hu tuḡuwedziwa uri nga u kuvhanganya nga zwiḡuku, zwithu zwenezwo zwi ḡo vhuya zwa swika tshivhalo tsho teaho tshine tsha khou tea u swikelwa kana tsho pikwaho.

Ano maḡuvha hu na vhatu vhanzhi vhane a vha koni u lindela u kuvhanganya zwithu u swika zwi tshi swikela hune vha khou ḡa hone. Vha pfa u nga vha khou lenga. Honohu u pfa u nga vha khou lenga, vha fhedza vha tshi vho dzhia na ḡila dzine vha vhona u nga ndi dza u khaledza uri vha ḡavhanyedze vha swikele tshipikwa tshavho. Dzenedzo ḡila dzine dza vhonala dzi tshi nga ndi dza u khaledza, vhezhi hadzo dzi fhedza dzo vha dzhenisa khakhathini. Vha fhedza huñwe vha tshi vho fariwa nga u vha ḡidzhenisa kha ḡila dzi ngaho dza vhugevhenga, tshandḡanguvhoni na vhuvenu, hu u itela uri vha swikele izwo zwine vha vhona u nga zwi khou ongolowa.

Hone, musu murero u no nga uyu u tshi dzulelwa u buliwa musu vhatu vha tshi khou amba, zwi fhedza zwi tshi ḡavha muya wa u lindela na u konḡelela u swika zwi tshi luga zwe vha lavhelela zwone. Musu vha tshi tuḡuwedziwa u konḡelela, zwi ita uri hu vhe na matshiliso avhuḡi lushakani.

Ho sedzwa mirero na ngano sa zwiteńwa zwa fołukułoo 'folklore' zwe zwa rerwa ngazwo afho nńha, Jecker (2020: 21), u sumbedza uri ndi zwonezwone zwi fhańaho muthu a vha muthumuthu musi a tshi ri:

The 'right' way is the way which the ancestors used and which has been handed down. The tradition is its own warrant. It is not outside of them, of independent origin, and brought to test them. In the folkways, whatever is, is right. This is because they are traditional, and therefore contain in themselves the authority of the ancestral ghosts.

Zwi amba uri ndıla yoneyone ndi iyo ye vhomakhulukuku vha i shumisa ye ya tou pfukiselwa khavho. Sialala ndi khwańhisedzo ya ndıla iyo. Nđıla yeneyo a i ho nga nńda havho, a yo ngo tou đa, kana vha điselwa yone sa mulingo kana u vha linga. Kha maitete a lushaka, tshińwe na tshińwe tshalwo tsho luga. Ndi ngauri maitete eneo ndi a sialala yavho, nga zwenezwo maitete eneo a na khwańhisedzo ya muya wa vhomakhulukuku.

Zwine muńwali uyu a amba afho nńha ndi zwauri, ndıla yoneyone ine ya nga vhuedzedza mikhwa kha lushaka, ndi musi ho tevheliwa maitete a mvelele ya lushaka lwonolwo u fhirisa u đa na maitete a luńwe lushaka uri a vhe one ane a shumiswa. Maitete eneo ane lushaka lwa nga kombetshedzwa u a tevhela sa ane a nga fhańa mikhwa a nga fhedza a tshi kundelwa vhunga a tshi đo vha a sa pfesesei, a songo bva kha mvelele yavho, nahone a a luńwe lushaka.

4.5 KHUVHANGANYO YA DATA I BVAHO KHA VHAFHINDULI

U itela u swikela ndivho ya ũhođisiso iyi, ho kuvhanganyiwaho na data i bvaho kha vhafhinduli u ya nga he ndima ya vhuraru ya zwi bvisela khagala. Mbudziso dze dza vhudziswa vhafhinduli, ho shumiswa zwishumiswa zwa u kuvhanganya data, zwine zwa vha

mbudzisavhathu na inthaviyu, dzo fhedza dzo vhekanywa fhasi ha thero dzi tevhelaho u itela u leludza u saukanya phindulo dzo daho:

4.5.1 Vhutshinyi ho andesaho.

4.5.2 U anda ha vhutshinyi.

4.5.3 Mbeu ya vhaiti vha vhutshinyi nga vhunzhi.

4.5.4 Vhufhindleli ha u kaidza vhutshinyi.

4.5.5 Ndeme ya mirero na ngano kha lushaka.

4.5.6 U engedzea kana u fhungudzea ha mitambo ya ngano na u shumiswa ha mirero kha luambo.

4.5.7 Vhushaka vhukati ha vhutshinyi na tshayamikhwa.

4.5.8 Zwine zwa ga itwa u vhuwedzedza mikhwa kha lushaka

Afha fhasi hu tevhela phindulo dzi bvaho kha zwigwada zwivhili zwa vhafhinduli (vhagudisi na mahosi) dzo disendekaho nga thero khulwane dzo thunyuluwaho kha mbudziso dza mbudzisavhathu na dza inthaviyu.

Thebulu ya 1: Vhutshinyi ho andesaho

VHAFHINDULI	TSHIVHALO	PHINDULO			
		Vhuvhava	Zwidzidzihadzi	Khakhathi dza miřani	Mabulayo
Vhagudisi	10	10	10	7	1
Mahosi	5	5	5	5	5
THANGANYELO	15	15	15	12	6

Thebulu ya 2: U anda ha vhutshinyi

VHAFHINDULI	TSHIVHALO	PHINDULO
Vhagudisi	10	10
Mahosi	5	5
THANGANYELO	15	15

Vhu khou hulela

Thebulu ya 3: Mbeu ya vhaiti vha vhutshinyi nga vhunzhi.

VHAFHINDULI	TSHIVHALO	PHINDULO	
		Tshinnani	Tshisadzini
Vhagudisi	10	8	2
Mahosi	5	4	1
ṰHANGANYELO	15	12	3

Thebulu ya 4: Vhufhindleli ha u kaidza vhutshinyi.

VHAFHINDULI	TSHIVHALO	PHINDULO				
		Vhagudisi	Mapholisa	sialala	Vhurangaphanda ha	Vhabebi
Vhagudisi	10	2	3	1	4	
Mahosi	5	0	2	1	2	
ṰHANGANYELO	15	2	5	2	6	

Thebulu ya 5: Ndeme ya mirero na ngano kha lushaka.

VHAFHINDULI	TSHIVHALO	PHINDULO		
		Mikhwa	Khaidzo na Thovhedzo	Ndayo
Vhagudisi	10	4	3	3
Mahosi	5	0	0	5
ṰHANGANYELO	15	4	3	8

Thebulu ya 6: U engedzea kana u fhungudzea ha mitambo ya ngano na u shumiswa ha mirero kha luambo.

VHAFHINDULI	TSHIVHALO	PHINDULO
		Zwi khou fhungudzea
Vhagudisi	10	10
Mahosi	5	5
ṰHANGANYELO	15	15

Thebulu ya 7: Vhushaka vhukati ha vhutshinyi na tshayamikhwa.

VHAFHINDULI	TSHIVHALO	PHINDULO
		Hu na vhushaka
Vhagudisi	10	10
Mahosi	5	5
ṰHANGANYELO	15	15

Thebulu ya 8: Zwine zwa nga itwa u vhuwedzedza mikhwa kha lushaka.

VHAFHINDULI	TSHIVHALO	PHINDULO			
		U thusana na vhabebe	U thusana na mapholisa	Mitambo	U vhuisa sialala
Vhagudisi	10	3	3	2	2
Mahosi	5	0	2	0	3
ṰHANGANYELO	15	3	5	2	5

4.6 TSENGULUSO YA DATA I BVAHO KHA VHAFHINDULI

4.6.1 Vhutshinyi ho andesaho

Vhagudisi na mahosi sa vhafhinduli vhe ha kuvhanganywa data u bva khavho vha sumbedza vhutshinyi ho andesaho hu ha u shumiseswa ha zwidzidzivhadzi, vhuvhava na khakhathi dza mutani.

Zwidzidzivhadzi zwi a dura lune a zwi koni u swikelwa nga nnyi na nnyi. Muthu ane a shumisesa zwidzidzivhadzi u tea u vha e na tshelede i no divhalea. Zwa sa ralo, muthu uyo u fhedza a tshi di dzhenisa kha vhuvhava uri a kone u swikela thodea iyo ya zwidzidzivhadzi. U nga wana nwana wa tshikolo o didzhenisaho kha u shumisesa zwidzidzivhadzi a tshi swika na hune a tswa tshelede ya vhabebi hayani. U bva afho u ya a tswa na kha vhagudisi vhawe tshikoloni, vhahura na kha vhanwe vhatu vha lushaka. Onoyo nwana a tshi ralo a nga fhedza o farelwa vhukhaki hawe a poswa kothoni. Huwe lushaka lu nga dzhia maanda a mulayo lwa a vhea zwandani. Zwa ralo, muswa uyo a nga fhedza na u vhulawa o vhulawa nga lushaka musi lu tshi mu vutshela.

Zwo ralovho na kha muthu muhulwane. A vhuya a didzhenisa kha zwa u shumisesa zwidzidzivhadzi, arali a sa tou vha na tshawe, u fhedza a tshi didzhenisa kha vhuvhava uri a swikele thodea iyo. Zwenezwo sa ula muswa, a nga fhedza a thumbuni ya lukhohe nga murahu ha u shaya matshilisano avhudi na vhatu nga u didzhenisa kha vhuvhava uho. Huwe a nga tangana na khaidzo nga lushaka musi lwo dzhia maanda a mulayo lwa vhea zwandani. Honoho u didzhenisa kha u shumisesa zwidzidzivhadzi nga muthu muhulwane, hu a swika na hune zwa kwamavho na muta wawe zwi tshi ya kha ndondolo ya zwiliwa, zwifuko na vhudzulo ho fanelaho. Musi zwo ralo, hu mbo di thoma u vha na khakhathi dza mutani musi muta u sa tsha thogomeliwa lwo fanelaho. Khakhathi dza mutani dzi nga kwama vhana kha pfunzo dzavho, lune vha diwana vha si tsha bvela phanda zwavhudi.

Khakhathi dza miṭani dzi kwamavho na lushaka ngauri dzi nga fhedza ho vha na pfudzungule dzine ha vha na u shuluwa ha malofha ngomu muṭani.

4.6.2 U anda ha vhutshinyi

Vhafhinduli vhoṭhe vha bula uri vhutshinyi vhu khou hulela. Izwi zwi sumbedza uri ndi tshililo tsha lushaka lwoṭhe uri vhutshinyi vhu fhungudzee kana vhu fhele uri hu vhe na u tshila lo lala hoṭhe.

4.6.3 Mbeu ya vhaiti vha vhutshinyi nga vhunzhi

Ho sedzwa vhaiti vha vhutshinyi nga vhunzhi, vhanzhi ha vhafhinduli ho fhindula uri ndi vha mbeu ya tshinnani. Izwo zwi nga vha zwi khou vha na ṭhuṭhuwedzo ya uri vhathu vha mbeu ya tshinnani vha ḍiwana vhunzhi ha mishumo yavho na mitambo ndi zwine zwa vha nga nṅa ha muḍi musu hu tshi vhambedzwa na vha mbeu ya tshisadzini vhane vhunzhi ha zwine vha shuma kana u ita zwa vha zwi ngomu muṭani. Zwo ralo vhunga u ya nga mvelele ya Vhavanḍa, munna a ene ane a tea u bva a ya ngei nṅa u ṭoda zwa u fusha muṭa wawe ngeno mufumakadzi hu u ṭhogomela vhana na u vha dzudzanyela zwo vhuyiwaho nazwo nga munna ngei nṅa. U vha nṅa ha munna tshifhinga tshilapfu, zwi mu ita uri a livhana na khaedu nnzhi u fhirisa wa musadzi. Dzenedzo khaedu nnzhi, dziṅwe dza hone dzi mu dzhenisa kha vhutshinyi ho fhambanaho vhu katelaho vhuvhava, vhugevhenga, u shumisesa zwidzidzivhadzi na khakhathi dza miṭani.

4.6.4 Vhufihinduleli ha u kaidza vhutshinyi

Vhunzhi ha vhafhinduli vho fhindula uri vhuufihinduleli ha u kaidza vhutshinyi vhu kha vhabebi na mapholisa.

Phindulo idzo dzi bvaho kha vhafhinduli dzi nga vha dzi khou tufuwedziwa ngauri vhuufihinduleli ha u londota n'wana ha u thoma vhu kha vhabebi vho mu disaho shangoni sa zwine zwa laedzwa nga khethekanyo 28 (1) (b) ya Ndayotewa ya 1996. Zwenezwo musi vhabebi vho n'wava vhuufihinduleli ha u thogomela n'wana wavho, vha na ppanelovho ya u mu kaidza arali a tshi khakha kana a tshi pfuka mulayo.

Onoyo n'wana arali a balela khaidzo ya vhabebi, ndi afhoha hune a fhedza a tshi kaidzwa nga vha Mhasho wa Mapholisa, u tshi farisana na Mhasho wa Vhulamukanyi na wa Ndulamiso. N'wana ane a fhedza o swika hune a kaidzwa nga mulayo kha mihasho ya muvhuso afho huraru, u vha e khundavhalai, vhunga a tshi vha o kundwa u pfa ndayo na khaidzo dza vhabebi hayani. Zwino musi o ralo, vha tshipholisa vha da vha fara mutshinyi uyo sa muhumbulelwa kha mulandu we a vulelwa wone, vha mu isa kha vha vhumukanyi uri a sengiswe mulandu wawe. Kha tsengo yeneyo, arali a wanala nangoho e na mulandu we a tshinya, u mbo di fhirela kha vha ndulamiso hune a do bvela phanda na u shumela tshigwevho tshawe e thumbuni ya lukhohe.

4.6.5 Ndeme ya mirero na ngano kha lushaka

Vhunzhi ha mahosi na vhagudisi sa vhone vhafhinduli vhe data ya kuvhanganywa u bva khavho vha sumbedza uri mirero na ngano ndi zwa ndeme kha lushaka ngauri vhatu vha a wana ndayo yo fanelaho uri muthu a vhe muthumuthu a re na matshilisano na vha n'we vhatu musi a tshi khou tshila.

Vhafhinduli vha bvela phanḁa vha tshi sumbedza uri muthu o laiwaho u a vhonala na nga vhuḁifari hawe. Mikhwa yawe onoyo muthu a yo ngo balangana. Muthu a re na ndayo kana o laiwaho ha iti vhutshinyi. Arali a nga ḁiwana o ita vhutshinyi, u vha a songo vhu ita o ḁiimisela, lune na vhane vha tea u mu kaidza vha zwi vhona uri nangoho, o vha a songo ḁiimisela u ita vhutshinyi honoho. Zwenezwo zwi a thusa u fhungudza khaidzo kana ḁhamu ine a tea u kaidzwa ngayo. Honeha, a songo laiwaho kana a si na ndayo, u ita vhutshinyi o tou ḁiimisela kana o tou thoma a vhu dzudzanya zwavhuḁi, a ḁivhudza zwauri u khou takuwa zwino u khou ya u ita vhutshinyi kha mukene kana fhethu hukene.

4.6.6 U engedzea kana u fhungudzea ha mitambo ya ngano na u shumiswa ha mirero kha luambo

Ho sedzwa u engedzea kana u fhungudzea ha mitambo ya ngano na u shumiswa ha mirero kha luambo, vhafhinduli vhoḁhe vho fhindula uri mitambo ya ngano na u shumiswa ha mirero kha luambo zwi vhonala zwi khou fhungudzea vhukuma. Tshiitisi tsha izwo tshi sumbedziwa hu ḁwambo wa uri vhunzhi ha vhatu vha musalauno a vha tsha dzula kha miḁa mihulwane. Zwa ita uri vha si tsha vha na tshifhinga tsha u toolela vhana ngano na u amba nga ha mirero khathihi na ḁhalutshedzo dza hone. Nga iḁwe ḁḁila, ho no fhungudzea vhukwamani havhuḁi vhukati ha vhomakhulu vhane vha vha vhone vhaanetsheli vha ngano na vhaḁuhulu vhavho.

Hu ḁi nga na vhabebi vhane vha tea u amba na vhana vhavho vha tshi dzhenisavho na mirero a vha tsha ḁi fha tshifhinga tsha u amba na vhana vhavho. Hu vhabebi, he vhana, vhoḁhe vho no fareledzwa nga vhutshilo ha ano maḁuvha ho ḁisendekaho kha maitele a thekholodzhi. Nga ḁḁa ha izwo, kha sia ḁa vhana, ngudo dzavho zwikoloni, a dzi tsha tou

vha na zwiṭeṅwa zwinzhi zwa ngano na mirero zwo dzheniswaho. Vhagudisi na vhone vho no zwi litshedzela, vha vhona u nga a zwi na mushumo kha vhutshilo ha vhagudi.

Nṭha ha izwo, vhafhinduli vha dovha vha sumbedzisa uri vhagudi musi vha tshi vhuya zwikoloni, vha vha na mushumo munzhi wa u vhala na u ṅwala tshuṅwahaya dzavho. Vha ṭwa vha tshi shumisa ṭhingokhwalwa, radio na khomphyutha. Vha sumbedzisa uri lushaka a lu tshe na tshifhinga tsha u tamba mitambo i ngaho ngano na u amba nga ha mirero vha dovha hafhu vha ṅea ṭhalutshedzo nga ṅwambo wa zwirathisi zwa vhudavhidzani. Zwa amba uri vhana na vhone a vha na dzangalelo ṭa u thetshesela ngano. Vhafhinduli vha dovha vha sumbedza tshiṅwe tsha zwiitisi zwa u sa takalelwa ha ngano nga vhana tshi vhurereli ha lutendo lwa Tshikriste. Vha sumbedza Bivhili i tshi hanedzana na u thetsheswa ha ngano nga vhana, he vha redza 1Thimotheo (4:7) ine ya ri:

Dzingano dzi si na zwa Mudzimu, dzine dza nga dza vhakegulu, dzi sendedze kule, tshau ḍiḍowedze u luvha Mudzimu.

Vhunga vhurereli ha Tshikriste vhu hone hu re na miraḍo minzhi kha ṭino, vhana vhane vha ḍiwana vha kha lutendo lwonolwo, musi vha tshi vhala izwo zwo ṅwalwaho afho nṭha u bva Bivhilini, na musi vha tshi funzwa nga vhafunzi kerekeni, vha fhedza vha tshi fhambana na zwine mvelele na sialala yavho ya laedza zwone kha sia ṭa phaṭho ya mikhwa na vhuḍifari havhuḍi. Vhabebi na vhana vhavho vha re kha lutendo ulo, vha fhedza vha tshi dzhiela nṭha ndayo dzi bvaho Bivhilini sa dzone dzi teaho u pfiwa u fhirisa dzi bvaho kha zwiimiswa zwa sialala.

Vhafhinduli kha ṭeneṭi ṭa u nambatela kha ndima iyo ya Bivhili vha sumbedza vhenevho vhaphaḍaladzi vha mafhungo a Mudzimu, vha a ḍikanganyisa musi vha tshi nyadza ngano dza lushaka lwa havho vha ya vha nambatela kana u thetshesela ngano dza iṅwe mvelele sa ya Tshiyuda. Vhafhinduli vha sumbedza Bivhilini nahone ho ḍala zwiṭori zwine na zwone tshifa hu ngano vhunga musi muthu o thetshesela a tshi fhedza hu na zwe a guda zwone.

Phambano kha ngano dzi re Bivhilini na dza Vhavenda, ndi vhaanetsheli, vhane kha riṅe ndi vhathu vhahulwane vhane kanzhi ndi makhulu wa mukegulu. Inwe phambano ndi ya uri ngano dza Vhavenda dzi anetshelwa nga madekwana ho dzulwa muliloni. Dziḷa dza nga ngei kha ḷinwe sia dzo tou ṅwaliwa fhasi dzo anetshelwa nga muthu mukene we a tou topoliwa nga vhenevho vho mu topolaho. Zwa foḷukulo 'folklore' ya Vhavenda zwone zwo dzhiwa zwi zwa murahu nahone zwi zwa vhathu vha sa tendiho kha Mudzimu, vhane vha vha vhahedeni.

4.6.7 Vhushaka vhukati ha vhutshinyi na tshayamikhwa

Vhagudisi na mahosi sa vhafhinduli vhe ha kuvhanganywa data u bva khavho, vha sumbedzisa uri hu na vhushaka vhuhulu vhukati ha vhutshinyi na tshayamikhwa. Vha bula uri muthu ane a ita vhutshinyi u vha a si na mikhwa, ha vhavhaleli vhutshilo ha vhaṅwe, u tshila vhutshilo ha u sa londa, u na luvalo lwo faho, u na matshilele a vhuhwarahwara na ṭhonifho ha nayo. Musi vhafhinduli vha tshi isa phanda vha ri, vhutshilo ha vhathu vha si na mikhwa ndi ha u tambudza vhaṅwe, ha vhuvemu na ha u ita mabulayo. Vhaṅwe vhavho vha ḡidzhenisa kha vhugevhenga, zwidzidzivhadzi, vhufobvu, na u tambudza vhana na vhafumakadzi lwa vhudzekani nga ṅwambo wa tshayamikhwa.

4.6.8 Zwine zwa nga itwa u vhuyedzedza mikhwa kha lushaka

Vhunzhi ha vhafhinduli vhe ha kuvhanganywa data u bva khavho, vhane vha vha vhagudisi na mahosi, vho sumbedza uri zwine zwa nga itwa u vhuedzedza mikhwa kha lushaka ndi musi hu tshi vha na u vhuyedzedzwa ha maitete a sialala ḷa Vhavenda lushakani, ha dovha ha vha na tshumisano yavhuḡi vhukati ha vha Muhasho wa Mapholisa na lushaka lwoṭhe.

Vha tshi t̄andavhudza vhafhinduli vho sumbedza uri nga u vhuedzedza maitete a sialala la Vhavenda ane a khou vhone a tshi khou kuvhuluwa, zwi do ita uri vhabebi, nga u thonifha vhangaphanda ha sialala, vha vhe vhone vhane vha thoma u laya vhana vavho u bva mitani yavho sa zwi laedzelwaho nga mvelele ya Vhavenda.

U ya nga mvelele ya Vhavenda, arali nwana a didzulela u ita vutshinyi, hu a swika hune ene na mut̄a wa hawe wothe vha newa ndaela ya u pfuluwa shangoni ilo. Izwo a si zwine mubebi a nga zwi imela zwa u tou pfuluswa shangoni nga vhahe vha shango. Vhuhulu u do lwela u dzulela u laya na u kaidza nwana wawe uri hu sa vhuye ha swika hune a tshinya lune zwa nga vhangani uri hu vhe na mipfuluwo wa mut̄a wothe. Zwenezwo vha do zwi swikela sa mut̄a nga u anetshela vhana ngano na u dzulela u amba navho vha tshi dzhenisa mirero i fhelekedzwaho nga thalutshedzo dza hone. Kha zwifhinga zwa musalauno, hune vhezhi ha mit̄a ya vha i ya vhabebi na vhana, hu si na vathu vhaulwane vhahe sa vhomakhulu wa vhana, zwi tshi bva kha tshifhinga tshine ha khou tshilwa khatsho, ndi hune ngano dza nga tou dzhenisa kha magudwa zwi koloni lune vhana vha tou dzi gudiswa nga vhagudisi. Ndayo dzi bvaho kha ngano na mirero iyo, hu lavhelelwa uri vhana vha do aluwa nadzo dza vha thusa kha u vha vathuvhathu, vha ofhaho u ita vutshinyi, vha re na matshilisano avhudi na vathu vhothe.

Tshumisano vhekati ha lushaka na vha Mhasho wa Mapholisa ndi ine ya todea hu tshi tea u kaidziwa khundavhalai. Vhafhinduli ho sumbedza uri tshumisano afho i vha hone musi lushaka lu tshi dzhia vhudifhinduleli ha u nekeda vhezanzi ha vutshinyi huhe na huhe kha vha Mhasho wa Mapholisa uri mutshinyi a fariwe a ye tsengoni. Honeha, musi lushaka lu sa vhegi vutshinyi mapholisani, tshivhalo tsha vutshinyi tshi a gonya ngauri vutshinyi vha do vha vha sa ofhi tshithu musi vha tshi bvedza uho vutshinyi. Hu fhedza lushaka lu tshi vha lwone lu dzulaho lu kha nyofho, lu tshi ofha avho vutshinyi. Musi zwo ralo, ndi hafho hune ha nga swika na hune musi lushaka lwo no neta, lwa vho dzhia maanda a

mulayo lwa a vhea zwanḁani, ha vha na khakhathi dzine tshiḁwe tshifhinga dza swikisa na kha u shuluwa ha malofha.

4.7 MASIANDAITWA A U ṬUTSHELA MVELELE NA SIALALA YA VHAVENḁA

Musi vhabebi na lushaka vho ṭutshela mvelele na sialala yavho, hu na masiandaitwa ane a vha hone kha vhutshilo ha vhathu na matshilisano avhuḁi. Zwiḁwe zwine zwa vha masiandaitwa a hone ndi zwi tevhelaho:

4.7.1 Mbingano

U ya nga mvelele ya Tshivendḁ, mbingano i themendelwa sa yone nḁilandila ya u thoma muṭa. Nga zwenezwo, tshiimiswa itsho tsha mbingano, tshi fhedza tsho vhewa zwanḁani zwa vhabebi uri vha vhe vhone vhane vha tshi langa.

Stayt (1931:144) u khwaṭhisa ilo musi a tshi ri:

Marriages are often arranged in an entirely arbitrary way between the parents... As a rule, the marriages arranged between parents are accepted by the young people without demur.

Zwi amba uri mbingano ndi i dzudzanywaho lwa vhudele nga vhabebi. Sa maitete kwao, mbingano i lugiselwa kana u dzudzanywa nga vhabebi ya konou ṭanganedzwa nga vhaswa hu si na u hana.

Ndi henevho kha mbingano hune lushaka lwa lavhelela uri hu ḁo bebwa vhana, muṭa wa hula. Ndi vhenevho vhana vhane vha ita uri lushaka lu vhe na fulufhelo la uri hu tshee na vhumatshelo vhune hu ḁo vha ho farwa kana vhu zwanḁani zwa vhenevho vhana. Zwa amba uri tshipikwa tsha mbingano kha Vhavendḁ ndi vhana.

Raphalalani (2015:61) u zwi ʔalutshedza zwavhuḏi musi a tshi ri:

Reproduction is needed for the survival of the human race. Marriage in terms of the customary law is meant mainly for procreation.

Izwi zwi amba uri mbebo ndi ya vhuḏhogwa u itela u bvela phanḏa ha lushaka. U ya nga mvelele, tshipikwa tshayo tshihulwane ndi uri hu vhe na vhana vhane vha bebiwa.

Zwa amba uri arali mbinganoni hu sa koni u vha na vhana, mbingano iyo i dzhiwa yo kundelwa u swika tshipikwa tsha tshiimiswa itsho.

Musi ḥwana o aluwa a swika murole wa u mala kana u maliwa, vhabebi vha a mu vhofoholola ho tevhedzwa maitele oḏhe a mvelele na sialala, a ya u dzhena mbinganoni. Arali e wa mutukana, vha a mu tendela u mala, ngeno arali e wa musidzana, vha tshi mu tendela u maliwa.

Ano maḏuvha ho no vha na vhana vhane, nḏhani ha uri a male kana a malwe, vha wanala vha sa dzheni khazwo, vha si na dzangalelo ʔa u dzhena kha zwa mbingano kana hone u thoma muḏa. Zwi nga a vha vhoni ndeme ya u dzhena mbinganoni na u thoma muḏa. Vha fhedza vho sokou dzula henefho muḏani wa vhabebi vhavho vha vhuya vha vho nga khombe arali e wa mutukana, ngeno arali e wa musidzana a tshi nga vhuya a pfi mutshelukwa. Zwo ralo, lushaka a lu aluwi arali hu si na vhana vhane vha khou bebiwa. Arali naho vhana vha nga wanala nga nḏa ha mbingano, vhana avho a vha aluwi vhe na ḏhogomelo yoḏhe yo fanelaho hu tshi vhambedzwa na vhana vho bebwaho ngomu tshiimisiwani tsha mbingano.

Huḥwe vhenevha vhana nga hone u sa vha na ndayo u bva kha zwiimiswa zwa mvelele, ndi hune vha fhedza vho malana nga tsha mbeu nthihi. Ndi zwiʔa zwine muḏhannga a vhuya na muḏhannga ngae a sumbedza vhabebi vhawe uri u khou tama u mala ene. Khombavho na yone ya vhuya na iḥwe khomba ngayo ya vhudza vhabebi uri i khou tama u dzhena mbinganoni nayo. U ya nga mvelele ya Tshivenda, ayo maitele a tou vha maḏula. Zwo ralo

ngauri ndavhelelo ya mbingano ndi ya uri hu de hu vhe na vhana. Zwino musiyimelele yoralo, ndi hune vhana vhane vha khou lavhelelwa u alusa lushaka vha do wanala hani. Maitele ayo a mbingano o bulwaho afho ntha, a mulayoni wa shango u no pfi 'The Civil Union Act (Act 17 of 2006)'. Zwa amba uri vhana avho u ya nga mulayo a vho ngo ita vhutshinyi.

Raphalalani (2015:12) a tshi bvisela khagala mulayo uyo wa mbingano u ri:

It allows same sex marriages. The legal consequences of a marriage under this Act are similar to those under the Marriage Act (Act 25 of 1961).

Izwi zwi amba uri mulayo uyu u tendela vhathu vhavhili vha mbeu nthihi vha tshi malana. Zwi vhozwiwaho nga mulayo uyu zwi tou fana na zwi vhozwiwaho nga mulayo uja une wa ri tshanga ndi tshau, tshau ndi tshanga.

Naho kumalele ukwo ku mulayoni wa shango ja Afrika Tshipembe, a si kune kwa tanganedzea u ya nga mvelele ya Tshivenda. Vhunga mulayo u ntha ha mvelele dzothe kha lino lashu, vhabebi vha vhana avho vhane vha khou dzhena kha maitele ayo, vha tshi tou pungaila nazwo, vha si tsha divha ntswu na tshena. Vhawe vhabebi vha tshi lavhelesa vho ima fha ja vha swika na hune vha bula liambeke ja uri 'u lema hu fhira u lotshelwa'. Izwo zwa amba uri vha khou sola uri vhabebi vha vhenevho vhana vho tou zwi litsha a tshe mutuku vha sa mu laye, ndi ngazwo namusi a tshi khou tshila nga ndila ine a khou tshila ngayo ine kha lushaka i khou vha shonisa. Honeha, arali hafha mbinganoni, munna na musadzi vha tshi lutana kana vha tshi vha na thaidzo, vhabebi vha a dzhenelela uri vha vha lamukanye. Arali e wa musadzi ane a vha na mulandu, zwi tshi bva kha uri ndi mulandu mungafhani, a nga fhedza o humiselwa murahu hayani ha vhabebi vhawe uri a ye u laiwa. Zwa amba uri

vhabebi vhawe a vho ngo ita mushumo wavho wa ndayo nga pfanelo. Arali e wa munna a na mulandu, u a dzulelwa fhasi a kaidziwa nga vhatu vhahulwane.

Musi vhana vha sa vhi hone ngomu mbinganoni, vhatu vhahulwane sa vhabebi vha avho vhavhili vha re mbinganoni, vha a thoma u imaima uri vha vhone uri ho tshinyala mini vhunga vho lavhelela vhana. Izwo zwi katela na u bva fulo vha ya u vhonisa uri ndi tshini tshine tsha khou itea. Zwi tshi bva henengei ha vhomaine, hu nga laedzwa zwine vhahulwane vha tea u dzudzanya na wa musadzi zwine a zwi tei u divhiwa nga munna wawe. Izwo zwi katela u mu dzudzanyela munna ane a do mu bebisa arali ho wanala uri munna wawe ndi ene ane a vha thaidzo kha uri hafha mutani hu vhe na vhana. Yeneyi nzudzanyo ya uri musadzi a bebisiwe vhana nga muwe munna o dzudzanywaho nga lushaka, i nga si tshimbile zwavhudi arali musadzi uyo a songo fhira kha zwiimiswa zwa ndayo zwa mvelele. Ndi henefha hune tshiphiri tshine a tea u tshi dzumbela munna wawe a do fhedza o tshi phula khae kana tsha do fhedza tsho bvela khagala nga ene muwe tsha ya kha vawe vhatu. Zwo ralo musi tshiphiri tsho bvela khagala, ndi henefho hune munna a takuwa nga u sinyuwa a thoma khakhathi dzine dzi nga fhedza hu na khuvhabvu kana dzone mpfu dzi songo lavhelelwaho. Honeha, arali musadzi uyo o laiwa, itsho tshiphiri u a tshi dzumba lwa vhutshilo hawe hotho. Muimbi mudivhalea wa nyimbo dza Reggae Dokotela Rudzani Colbert Mukwevho u na luimbo lune lwa pfi 'Ndi do vha sia nae'. Kha luimbo ulwo u khou amba nga zwi iteaho musi musadzi a songo laiwaho, a tshi kundwa u vha na vhana nga kha munna wawe musi a tshi ri:

Mmawe kani vha ðivha zwiñwe?

Khe ndi tshi amba vha tshi ri ndi fhumule.

Mukegulu kani vha ðivha zwiñwe.

Ndi ðo vha sia nae.

Ha seisani zwone na Tomasi.

Nda amba, ndi a thathedzwa.

Uri vhone vha ri a ite a tshi tswa.

Vha mmbonisani naa?

Ndi ðo vha sia nae.

Zwi ambaho zwauri musadzi ho swika he a fhumulela munna tshiphiri tshe a vhudzwa tshone nga vhomazwale, tsha uri munna wawe ho ngo ñewa zwa mbebo. Zwo ralo, ene sa musadzi o ðo tea u wana munna muñwe wa u mu bebisa vhana. Ndi he a fhedza a tshi vha na vhana nga kha munna a no pfi Tomasi. Zwino nga henefho ha u shaea ha ndayo, onoyo Tomasi na uyu musadzi vha vho swika hune vha vhoniwa na nga munna wa uyu musadzi vhe vhothe vha tshi khou takadzana. Musi uyu wa munna a tshi zwi vhudzisa kha mme awe, a vha mu fhi phindulo i pfallaho, vha sokou ri kha fhumule. Izwo zwi vha zwi khou amba uri ha ðivhi tshithu, kha sokou tangedza zwine zwa khou itea. Vhuimoni ha u tangedza, munna uyu u dzhia tsheo ya u tou bva a tshela mbingano na mutani wothe a ya nalo.

U vhuya a tuwa afho mbinganoni na mutani u vha a khou sola mme awe vhe vha si mu vhudze zwauri ene ho ngo ñewa zwa mbebo.

Honeha, arali e wa musadzi ane a vha na thaidzo ya u vha na vhana, zwiñwe zwiñwe vhahulwane vha nga ita ndi u dzudzanyela uri hu vhe na u vhingwa ha muñwe mufumakadzi ane a ḁo ḁa a mu bebela vhana vhunga tshipikwa tsha mbingano hu vhone vhana vha alusaho lushaka.

Huñwe vhabebi vha musadzi uyo ane a khou kundelwa u vha na vhana nga murahu ha musi u kundelwa hawe zwo khwaṭhisedzwa nga vhomaine, hu swika hune vha ḁisa murathu wa onoyo musadzi a ḁa a hadzingana na mukomana, a vha ene a no mu bebela vhana hafha muṭani.

Stayt (1931:190) u zwi vhea zwavhuḁi musi a tshi ri:

If a man's wife dies childless, she is often replaced by one of her sisters or part of the lobola is returned by her father. There is no obligation on the part of the wife's family to provide another woman, but they generally do so to maintain friendly relations between the families. Failing his wife's sister, the man may be given one of her brother's children or the promise of one when she reaches.

Izwi zwi amba uri arali wa mufumakadzi o lovha a si na vhana, ho vha hu tshi dzhiwa muñwe wa vharathu vhawe a ḁa a vha mufumakadzi wa uyo munna kana lumalo lwa humiswa nga khotsi awe. Izwo zwo vha zwi tshi itelwa u khwaṭhisa vhushaka havhuḁi kha miṭa iyo. Arali hu songo wanala muñwe wa vharathu vhawe, ho vha hu tshi nga dzhiwa muñwe wa vhana vha khaladzi awe a vha ene mufumakadzi wawe kana a tou fulufhedziwa ane ha athu u vha hone (ane a pfi ndi tshikunwe).

Izwi zwoṭhe zwa u dzhenelela ha vhabebi kha nyimele idzo, zwi tshimbilelana na ndayo dzine musadzi a re mbinganoni a vha o dzi wana u bva kha zwiimiswa zwa mvelele. Arali musadzi uyo a songo fhira kha ndayo dza mvelele, zwa u hadzingana na muñwe musadzi a nga si tou zwi pfesesa na u zwi ṭanganedza zwavhuḁi. Zwo ralo, hu vha na khakhathi dza

muṭani, munna na musadzi vha khou sumbana nga minwe, muṭwe a tshi sumba muṭwe uri ndi ene ane a khou balelwa u ita uri vhana vha vhe hone muṭani.

Musalauno hu khou swika na kha nyimele ine vhavhili avho vha re mbinganoni, munna na musadzi, vha dzhia tsheo ya u ṭalana. Arali vha sa ṭalana, u wana munna a tshi bva nga dzawe a ya u edzisa nṅa kha muṭwe musadzi u vhona arali nangoho vhana vha nga si kone u vha wana. Wa musadzivho na ene u a bva a ita nga u ralo na muṭwe munna u vhona arali zwi nga si konadzee uri hu vhe na vhana. Nga iṅwe nṅila munna na musadzi vho dzhena kha zwa vhufarekano. Vhufarekano vhu ḍisa khakhathi muṭani dzine dza nga fhedza nga u vhangamabulayo musizwo wanala.

4.7.2 Ṭhalano

Ṭhalano i vha hone nga murahu ha musihovha na mbingano. U ya nga mvelele ya Tshivenda, ṭhalano a yongo anda. Honeha, hune ya tendelwa, kanzhi ane a ṭala ndi munna. Zwine zwa dzhielwa nṅa nga Vhavenda sa zwine zwa nga vha tshiitisi tsha ṭhalano zwi bviselwa zwavhudi khagala nga Stayt (1931:152) musia tshiri:

Divorce is unusual. A man cannot return his wife to her parents and receive compensation unless she has had several abortions, committed incest, become an habitual adulteress or thief, or been designated a witch.

Izwi zwi amba uri ṭhalano a yongo fanela u vha hone. Wa munna ha tei u humisela mufumakadzi wawe murahu kha vhabebi vhawe a wana lumalo kana zwiṭukuṭuku zwawe nga nṅani ha musio no thutha thumbu lunzhi, o ḍidzhenisa kha zwa vhudzekani na khaladzi, o no vha phongwe, kana mbava, kana hovhwanala nga maine uri ndi muloi.

Tshi t̄alisaho musadzi nga munna u ya nga ramañwalo Stayt ndi zwithu zwo vhalaho u fhirisa zwi ambiwaho nga Bennett (2008:268), ane a ri:

Though the practice of witchcraft is serious, accusations of witchcraft against the wife by the husband can only be considered a sufficient reason for divorce if it is persistent and proven by a traditional doctor through the process of smelling out.

Izwi zwi amba uri naho u lowa tshi vhukhaki vhuhulu, u pomokwa vhuloi ha musadzi nga munna wawe hu nga dzhielwa n̄tha sa tshiitisi tsha t̄halano arali vhuloi uho a tshi khou ḡi bvela phanda na u lowa, nahone zwo khwaṅhisedzwa nga fembo ḡa maine.

Naho zwo ralo, vhañwali avha vhavhili vha tshi nga vha khou hanedzana, tshine tsha vha hone ndi tsha uri Vharema vha Afrika, hu tshi katelwa na Vhavenda, vha na kutandululele kwa khudano dzoṅthe u ya nga u fhambana hadzo, lune arali i khudano i kwamaho tshiimiswa tsha mbingano, t̄halano ha vha vhukando ha u fhedzisela.

A tshi zwi amba zwavhuḡi Radcliffe-Brown na Forde (1975:51) u ri:

Divorce was a rare occurrence in the African marriage.

Izwi zwi amba uri zwa t̄halano zwi vha zwi tshi kala u vha hone kha mbingano dza vharema vha Afrika.

Honeha, musi dzi tshi haka tshitanda mbinganoni, Ogonnaya (2009) u bula zwi tevhelaho zwe zwa vha zwi tshi itwa misi ḡa:

If the couple had marital problems, they would invite elders of their family to intervene and mediate. Depending on the magnitude of the marital crisis, the elders of the clan and the traditional leadership would also be involved in trying to keep the marriage from falling apart. The elders would prevail on the husband to treat his wife with passion and respect, while the woman would be warned to honour and be submissive to her husband.

Izwi zwi amba uri arali hu na thaidzo mbinganoni, ho vha hu tshi rambiwa vhahulwane vha muṭa uri vha ḡe vha i dzhenelele kha u i tandulula. Zwi tshi bva kha uri thaidzo yo hula u guma ngafhi, vhahulwane na mashaka, khathihi na vhavhusi vha sialala, na vhone vha a dzhenelela uri mbingano i sa kwashea. Vhahulwane vha tsivhudza wa munna uri a fare musadzi wawe nga u mu pfela na u mu ṭhonifha, ngeno wa musadzi a tshi tsivhudziwa u hulisa na u ḡitukufhadza nga fhasi ha munna wawe.

Naho maitele ayo o bulwaho a kukaidzele o vha a tshi nga a na maṭo, ḡo vha ḡi tshi fhedza ḡo lala ngomu mbinganoni na kha muṭa woṭhe nga u angaredza. Kutandululele kwa khudano u ya nga Vhavenda, ku pfesesiwa na u ṭanganedzwa fhedzi nga vha re mbinganoni vhe vha ri vha sa athu dzhena mbinganoni vha vha vho thoma vha fhira kha zwiimiswa zwa ndayo zwa mvelele ya Tshivenda.

Izwo zwi khwaṭhisedzwa nga vhoramaṅwalo Denison, Hooijberg, Lief na Lane (2012: 1) vhane vha ri:

When uncertainty rears its ugly head, the culture rules. The traditional habits and customs that have kept them firm, alive and well over time speak loud and clear. All members of the corporate tribe tend to fall back on their tried-and-true methods in order to weather the storm.

Izwi zwi amba uri musi hu na thimothimo kha tsheo ine ya fanelwa u swikelwa nga murahu ha khudano, mvelele ndi yone thandululo. Maitele a sialala na milayo ya hone zwe zwa vha ita ṅanda nthihi, vha tshila zwavhudi lwa tshifhinga tshilapfu ndi zwone zwi ambaho ḡi no pfala. Miraḡo yoṭhe ya lushaka vha ḡitika nga ngona dzo lingwaho dza wanala dzi dza vhukuma u ita uri ḡi lale.

Zwa amba uri mvelele ndi tshone tshifaro kana thonga ya u gogodela ngayo kha vhutshilo.

Musalauno, munna na musadzi vha re mbinganoni ha swika hune vha fhambana kana hone u kuḁana, ho ḁalesa u gidimela kha u dzhielana vhukando vhu haḁaho vhune vhuḁwe ha hone vhu livhisa kha ḁhalano.

4.7.3 Mabulayo

U vhulaya muthu ndi vhutshinyi vhuhulu vhune mvelele ya Tshivenda a i imi naho. Musalauḁa, musi muthu a tshi ḁangana na zwi si zwavhuḁi vhutshiloni, o vha a tshi konḁelela. A si kanzhi he muthu a vha a tshi dzhia vhutshilo hawe kana hone u ḁivhulaya. Hu ḁi nga na u vhulaya uyo ane ḁhamusi wa khou fhambana nae, zwo vha zwi songo anda u fana na musalauno. Makhotsimunene na vhomakhadzi vha a vhidzwa vha ḁea ngeletshedzo kha muthu uyo ane a nga vhone hu na zwo mu dinaho lune a nga pfa a si tshe na dzangalelo ḁa vhutshilo kana ane a tama na u fhirisa muḁwe muthu shangoni.

Musi muḁani zwo bala u thusa nga ngeletshedzo, vhuḁifhinduleli uho hu a hweswa kha khoro ya vhangaphanda ha sialala, vhane na vhone vha ḁo lwela u vhulunga matshilo a vhathu. Huḁwe vhathu avho vha ambiwa navho ho shumiswa mirero ya u khuthadza na u tuḁuwedza, ḁa mbo lala.

Honeha, musalauno hu na vhathu vhane vha tshi ḁangana na zwi konḁaho, vha tama u ḁifhirisa shangoni, huḁwe vha fhirisa na avho vhane vha dzula navho muḁani (Khakhathi dza muḁani). Oḁhe mabulayo ayo a nga thivhelwa arali ha nga vha na u dzhiela nḁha zwine mvelele ya Tshivenda ya tevhela zwone zwi kwamaho ndayo kha vhana.

4.7.4 Vhuvhava

Vhuvhava ndi u dzhia tshithu tsha muḁwe wa tshi shumisa sa tshau ngeno muḁe watsho a songo u tendela. Musalauḁa vhutshinyi vhu no nga uhu ho vha hu songo anda. Vhana vho

vha vha tshi aluwa vho laiwa u pfi tsha muñwe a tshi dzhiwi, nahone tshe wa doba a si tshau. Arali wa dzhia tsha muñwe u nga fhedza u tshi swikeliwa nga muñe wa tshithu itsho wa țangana na zwi si zwavhuđi vhutshiloni hau.

Namusu nyimele ya vhuvhava i nřha lune zwa tou vha khagala uri vhaiti vhazwo a vho ngo laiwa u ya nga mvelele ya Tshivenda. Arali vho vha vho laiwa, vho vha vha tshi do țhonifha thundu kana ndaka ya muñwe. Hone hu sa laiwa, vhatu vha itaho vhutshinyi uho ha vhuvhava vha swika na hune vha dzhena miđini masiari tshivhangalala vha tswa zwine vha khou tama zwone muđini vha sa ofhi kana u tshuwa tshithu na tshithihi. Ngoho ndi ya uri řwana o laiwa a nga si dzhene kha vhutshinyi uho na musu o no vha muhulwane.

4.7.5 Lunyadzo

Muthu wa lunyadzo ha na țhompfo. Zwine a ita zwi a shonisa phanda ha vhatu vhahulwane. Muthu uyo a nga amba maipfi ane vhatu vha tshi a thetshelesa a pfala a tshi tsitsela fhasi uyo muambiwa nae kana ane a khou vhudzwa mafhungo ayo. Musu muthu a sa țhompfi, u vha a khou kandekanya pfanelo ine muthu a vha nayo ya u țhompfiwa i re kha Khethekanyo 10 ya Ndayotewa ya 1996 ine ya ri:

Muñwe na muñwe u na tshirunzi na pfanelo ya uri tshirunzi tshawe tshi țhonifhiwena u tsireledzwa.

Muthu onoyo a sa țhompfi tshirunzi tsha muthu sa zwo laedsaho nga Ndayotewa ya 1996, u vha na mulandu wa vhutshinyi une a nga livhana nawo. O sedza țeneļi ļa lunyadzo, Stayt (1931: 156), u sumbedza uri Vhavana mvelele yavho ndi vhatu vha u țhompfiwa u bva kha muthu muțuku u ya kha muhulwane. Ene u zwi vhea nga nđila hei:

Age plays a very important part in the behaviour of the family. Younger members must respect their elders. If an elder brother is given an order by his father he may pass the order on to his younger brother, who dares not refuse to obey it. Similarly,

a younger sister obeys her elder sister or elder brother. An elder sister can demand obedience from a younger brother until that brother is grown up, when her sex places her in a slightly inferior position, as women must always respect the men of their family.

Izwi zwi amba uri vhukale ha muthu ndi tshipiḽa tsha ndeme kha vhuḽifari heneḽho muḽani. Vhathu vhaḽuku vha tea u ḽhonifha vhathu vhahulwane. Arali ḽwana muhulwane wa mutukana a tshi khou ḽewa ndaela nga khotsi, u tea u i fhirisela kha murahu nahone u ḽanganedza hu si na mbudziso khazwo. Zwo ralovho na kha wa musidzana u tea u ḽhonifha mukomana wawe na khaladzi muhulwane. Wa musidzana u dovha hafhu a ḽoḽa ḽhonifho kha khaladzi muḽuku u swika a tshi vha muhulwane, musi o no vha musidzana muhulwane tshoḽhe, u vho konavho u ḽhonifha muthu muḽwe na muḽwe wa tshinnani heneḽho muḽani.

Musalauno hu vhona lunyadzo luhulu kha vhana na vhathu vhahulwane shangoni ḽashu. U bva kha tshiimiswa tsha vhurangaphanda ha sialala u ya kha vhurangaphanda ha polotiki, hu vhonala ho no ḽala lunyadzo. Tshirunzi tshe mahosi sa vharangaphanda vha sialala vha vha vhe natsho kha lushaka tsho bvulea nga ḽwambo wa u ḽutshela maitete a mvelele ya havho.

O sedza nḽu ya vhurangaphanda ha sialala, Stayt (1931: 157) u bvisela khagala ḽhomphe ye ya vha i hone musi a tshi ri:

Superiors and elders are treated with respect and reverence, the chief and his sister with obsequious adoration.

Izwi zwa amba uri vhahulwane na vhaḽhomphei vha a ḽhonifiwa, khosi na khadzi vha ḽhonifiwa hu na vhuluvha kana hone u ḽinyadza phanda havho.

Mahosi a musalauḽa vho vha vha sa sokou wanala huḽwe na huḽwe na vhatu vhaḽwe na vhaḽwe. Vho vhatu vhane vha tshimbila na vhatu vhavho vha tshi pfi ndi zwiḽeli zwa musanda.

Musalauno mahosi vha vho wanala na mahalwani na vhalanda. Zwa mbo fha vhatu tshifanyiso tsha uri na zwi no ambiwa zwi vho fana na zwa vhalanda. Wa wana uri vhalanda a vha tshe na ḽthonifho khavho (Raphalalani, 2015:107).

Mahosi vha musalauḽa vho vha vha tshi luvhiwa nga vhalanda. Vhalanda vho vha vha tshi ya vha lima madzunde a musanda. Izwo zwo vha zwi tshi itelwa u ḽthonifha na u hulisa khosi. Mishumo iyo yo vha i tshi itwa hu si na mbadelo nga ngomu nahone vhatu vha tshi ita nga mbilu dzavho dzoḽthe. Halwa ho vha vhu tshi ingiwa muḽini, tsumbavhunwo ya ya musanda.

Tshifhinga tsha musu hu tshi haḽwa mahatsi, khulane i ya musanda ha pfi ndi luswielo. Zwoḽthe zwo vha zwi khou ri fha tshivhumbeo tsha u isa nduvho kha musanda. Ano maḽuvha muḽwe na muḽwe u sedza zwawe fhedzi. Nge vhatu vha furalela mvelele, mahosi a vha tshe na ndango kha vhalanda, nduvho a i tsheho (Raphalalani, 2015:107).

Sa izwi mahosi vho vha vhe vhone vhane vha pfiwa nga lushaka, vho vha vhe na vhurangaphanda havho hune ha vha thusa, vhune ha pfi khoro ya musanda. Vho vha vha tshi dzhia tsheo na tshigwada tshenetsho. Milandu yo vha i tshi sengiswa nga tshiimiswa tshenetsho arali yo bala mikomani. Yo vha i tshi vhumbiwa nga vhakoma, vhokhotsimunene na miḽwe miraḽo heneffho kha lushaka.

Nga mulandu wa tshanduko tshiimiswa itsho a tshi tshe na ndango nga maanda sa kale. Hunzhi hu vho shuma tshiimiswa tshi no pfi 'SANCO'. Miraḽo ya kha tshiimiswa itsho, kanzhi hu vha ho ḽalesa thangana ḽhukhu. Tshanduko ndi dzavhuḽi kha lushaka fhedzi zwi tshi ḽa kha sia ḽa mvelele dzi kwashekanya. Sa izwi thangana ḽhukhu i yone ine ya hana zwa

maitetele a mvelele ya havho, zwiimiswa izwo tshinwe tshifhinga u wana zwi tshi kondisela vhavhusi. Zwa sia vhatu vha tshi bva kha zwa mvelele ya havho. Vhavhusi wa wana vha si tsha kona u ranga phanda lushaka na vhupfiwa vha si tshe na.

Nga mulandu wa u tutshela zwa mvelele, vhamusanda a vha tshe na tsevhi ngauri zwidada na vhalwadze a vha tsha lu vhea musanda. Vhatu vhane vha nga vha lwala muhumbulo, vhatu vha sokou vha nyadza vha vha dzhiela fhasi vha ri a vha divhi mafhungo.

Munwe mufhinduli u ri shangoni linwe heneffa kha tshiriki tsha Vhembe, ho vhuya ha vha na vhumambo ha u vhewa ha vuhosi. Musi mushumo u tshi khou ya magumoni, vhatu vha divhadzwa hune vha do wana hone zwiliwa. Mahosi na vhone vha sumbedzwa hune vha do ambarela hone malinga. Musi hu sa athu u nengiwa, munwe we a vha a tshi tshimbila na khosi khulu ya shango jenejo, we a vha e mulwadze wa muhumbulo, a mbo di ya kha khosi a i luma ndevhe uri i songo ya malingani hu pfi yo shelelwa mulimo. Khosi nga itsho tshifhinga yo thuswa nga muthu zwawe.

Ano maduvha mahosi a vha tshe na tsevhi ngauri a vha tshili na vhalanda zwavhudi. Vhavhusi a vha tshe na ndango kha vhatu na u thetsheswa a vha tsha thetsheswa. Thikhedzo i bvaho kha vhalanda a vha tsha i wana nga mulandu wa u sa tsha vha tsini navho.

Kha sia ja polotiki, hengei buthanoni ja vhusimamilayo, hu nga vha kha mavundu kana kha lushaka, hu vhone lunyadzo luhulu. Mira do ya buthano vha khou wanala vha tshi dzhenisa maipfi a lunyadzo muso vha tshi davhidzana. Hunzhi hu pfala vha mahoro mahanedzi vha tshi thaliedza vha lihoro livhusi nga maipfi o dalaho lunyadzo.

4.7.6 Mitambo

Vhana vha Vhavenda vha na mitshino na mitambo minzhi ine vha dzhena khayo. Mitshino na mitambo yenyoyu hu na zwine ya ita kha u vha bvedza vha vha vhanavhana. Kha mitshino na mitambo yenyoyi, ndi he vhana vha vha vha tshi wana hone mikhwa, ndayo, vha guda matshilele kwao, na zwiñwe. Vhonzhi ha mitshino na mitambo ya Vhavenda, i ngaho muravharavha, mufuvha, ngano, thai, khororo, ndode, khube, openi, bune, khadi, mudzumbamo, madeñwa, tshigombela, tshikona, malende, tshifasi na mahungwane, yo ngalangala ngeno miñwe i tshi khou ngalangala nga zwiñtuku nga zwiñtuku nga mulandu wa u sa londa mvelele.

Tshifanyiso 2: Tshifanyiso tsha tshigombela sa muhwe wa mitshino ya sialala ya Vhavanḁa.



U tšutshela mitshino na mitambo iyi ya sialala nga lushaka, zwi fhedza vhana vha tshi vho tamba mitambo miñwevho ine miñwe ya hone ya vha i songo tšanganedzea nga vhabebi na lushaka. Vha fhedza vha tshi vho guda zwe zwa vha zwi songo tewa u gudwa vhunga zwi zwa mvelele dza vhañwe vhathu.

Tsumbo, Vhavanḁa u ya nga mvelele, a vha tendi muḁhannga na khomba vha tshi tamba vhoḁthe kana vha tshi ḁiwana vhe nga tshavho vhe vhavhili hu si na muñwe muthu tsini.

Nyiledzo iyo i bviselwa khagala zwavhuḁi nga Stayt (1931: 97) musi a tshi ri:

It used to be considered improper for children of opposite sexes to join in each other's games, and the girls, when boys interfered with them in their play, sang, 'Ndole! Ndole! tshitamba na vhasidzana' (A naughty boy! A naughty boy! He plays with girls). On hearing this song, the interloper always ran away quickly, ashamed of his impertinence.

Zwi amba uri zwo vha zwi tshi dzhiwa zwi songo tou dzudzana zwavhuḁi arali vhana vha mbeu dzi sa fani vha tshi tšanganelana kha mitambo, nahone vhasidzana vha vha tshi ri u dzhenelwa kha mitambo yavho nga vhatukana, vha mbo ḁi thoma u imba kuimbo kwavho kune kwa ri 'Ndole! Ndole! Tshitamba na vhasidzana'.

Zwine zwa fha tšalutshedzo ya uri ndi mutukana a songo thanyaho nga uri u tamba na vhasidzana. Musi a tshi thetshesela kuimbo ukwo, u mbo ḁi shavha o niwa nga tšhoni.

Nga iñwe nḁila u ya nga ha mvelele ya Vhavanḁa, vhana vha vha tshi tamba nga tsha mbeu nthihi. Vho vha vha tshi vha na mbonela phanḁa ya uri arali vhana vha nga dzulela u tamba vho tšanganana, vha nga vhuya vha khakha vha vho dzhena kha zwa vhudzekani vha tshe vhaḁuku. Musi vhasidzana vha tshi gudiswa kuimbo ukwo, yo vha i nḁila ya u tsireledza kha vhatukana u ri vha songo vhuya vha sendela tsini havho. Zwo vha zwi tshi vha tsireledza

kha uri vha sa ḍihwale vha tshi kha ḍi vha vhaṭuku. Izwo hu vha hu u thivhela uri vha nga fhedza vho dzhena mulingoni vha dzekana.

Kha mitambo na mitshino yeneyo, hu na ine ha pfi ndi ya vhana vha vhasidzana, ha dovha ha vha na ine ha pfi ndi ya vhatukana. Khethekanyo ya mitambo na mitshino ya vhatukana na vhasidzana i khwaṭhiswa nga Stayt (1931: 95) ane a ri:

While out with their herds the boys play a variety of games.

Zwi amba uri musi vhatukana vhe malisoni, vha na mitambo minzhi yo fhambanaho ine vha vha vha i khou tamba.

Muṅwe wa mitambo ya vhatukana kana ya vha mbeu ya tshinnani ndi musangwe na mufuvha, ngeno wa vhasidzana kana vha mbeu ya tshisadzini hu ndode (Stayt, 1931: 367).

Tshifanyiso 3: Mutambo wa musangwe une wa tambywa nga vhatu vha tshinnani.



Tshifanyiso 4: Tshifanyiso tshi sumbedzaho tshikona sa muṅwe wa mitshino ya vhatu vha tshinnani.



Naho Vhavenḁa vha tshi khethekanya mitshino na mitambo, ha vha na ya vhatukana na ya vhasidzana dubo, hu ḁi vha na ine vha tendelwa u tamba vhoṭhe.

A tshi ṭandavhudza fhungo ili Stayt (1931: 97) u ri:

Although it is not generally considered seemly for children of both sexes to play together out of doors, they are allowed to do so in the evening in the huts and yards, where they are under the supervision of their elders.

Zwi amba uri naho vhana vha mbeu dzo fhambanaho vha sa tendelwi u tamba vhoṭhe ngei nḁa, hu ḁivha na miḁwe mitambo ine vha tendelwa u i tamba vho ṭangana vhoṭhe nga madekwana mahayani nahone nga fhasi ha ndango ya vhahulwane.

Kha mutambo u no nga sa wa mahunḁwane, une wa vha wa mbeu vhuvhili hadzo, naho muṭhannga na khomba vha tshi nga sendelana tsini na tsini, hu vha hu na vhaḁwe vhatu fhethu henefho lune vhuvhili havho vha nga si vhuye vha dzhena kha zwa vhudzekani. Honeha, arali vha khakha vha dzhena khazwo, hu na ṭhamu khulu ine vha i wana nga u ita zwenezwo zwo iledzwaho.

A tshi khwaṭhisedza zwo bulwaho afhio nṭha, Ladzani (2014:4) u ri:

Morals and values among the Vhavenḁa were taught through games like mahunḁwane, chores that children do at home, tshinzerere/tshifasi where boys and girls play, sing, and dance together, initiation schools that they attended and songs that they sing when playing and malende songs that they sing and dance when they are happy.

Izwi zwi amba uri mikhwa na zwithu zwa ndeme zwa vhutshilo kha Vhavenḁa zwo vha zwi tshi funzwa nga kha mitambo i fanaho na mahunḁwane, zwishumoshumo zwenezwi zwa muṭani, tshinzerere/tshifasi zwine vhatukana na vhasidzana vha tamba, vha imba na u

tshina nga tshavho, ngoma dza sialala dze vha vha vha tshi dzi tshina na nyimbo dzine vha dzi imba na nyimbo dza malende dzine vha dzi imba vha tshina musi vho takala.

Kha dziñwe mvelele, sa dza vha Vhukovhela, izwo zwa muṭhannga na khomba vha tshi vha fhethu huthihi vhe vhavhili, zwo ṭanganedzea nahone a vha ofhi tshithu uri hu nga itea zwiñwevho lini. Vha tenda uri vha vha vha khou wana tshifhinga tsha u ḍivhana tshoṭhe musi vha sa athu dzhena kha mbingano.

Maitele enea a muṭhannga na khomba vha tshi vha vhe vhoṭhe nga tshavho a bviselwa khagala zwavhuḍi nga Bonacci (2012:98) ane a ri:

Dating means spending your time doing positive, nonsexual things with this person.

It means getting to know this person, spending your time together talking and having

fun. It means seeing how this person reacts in different situations and how compatible

the two of you are.

Zwi amba uri u deitha ndi u ṭwa noṭhe ni khou zwo fanelaho, ni sa iti zwa vhudzekani na uyo muñwe muthu. Zwi a amba u ḍivhana na hoyu muñwe muthu, ni tshi khou ṭwa noṭhe ni tshi khou amba na u ḍiphina. Zwa amba u sedzulusa uri uyo muñwe muthu u ḍifarisa hani kha nyimele dzo fhambanaho, na uri vhuvhili ha vhoiwe ni khou fanelana u swika ngafhi.

Zwine ramañwalo Bonacci a khou edzisa u bvisela khagala ndi zwauri muṭhannga na khomba vha a tendelwa u ṭwa vhe vhoṭhe, vhe vhavhili henefho he vha tendelana u ṭwa vhe hone. Thendelo iyo i khou vha hone tshipikwa tshi tsha uri vhuvhili havho vha vhe vha tshi gudana na u pfesesana uri vha a elana lune vha nga fhaṭa muṭa kana u dzhena mbinganoni zwa ita na. Kha thendelo yeneyo, tshe tshi si tendelwe u itwa ndi u dzhena kha zwa vhudzekani. Vhabebi vha na fulufhelo na lutendo uri a zwi nga itei vha ḍidzhenisa kha zwo

vhunga vho bva vho vha laya. Nga iñwe nḁila, zwa u tamba nga mbeu dzi sa fani kha tshaka dzi no tendela maitele ayo, a zwo ngo iledzwa, vhuimoni ha izwo, zwi tou tuḁuwedziwa.

Musalauno vhana vhashu vha edza mvelele ya vha Vhukovhela, vha ḁiwana e muḁhannga na khomba vhe nga tshavho, kule na vhañwe. Hunzhi hu khou fhedza tshiñwe tsho wela tshiñweni. Sa vhabebi na lushaka ra sala ro sokou aḁama mulomo. Naho avho vhavhili vha tshi nga fhedza vho vhingana vha vha na muḁa, u wana zwi tshi ya phanḁa musi mbinganoni vha tshi ḁanganana na khaedu, vhabebi vha tshi kokodza milenzhe u dzhenelela vha thusa ngauri mathomele a mbingano yavho a ho ngo ḁa nga nḁila ine mvelele ya laedza ngayo.

U ya nga mvelele ya Tshivenda, musi khomba yo tamiwa nga vha ha muḁhannga, hu vha na u thoma u sedzulusa nzulele ya muḁa wa iyo khomba, zwi huluhulu uri a vha silingi naa.

Mbiti (1990:142) u zwi vhea zwavhuḁi musi a tshi ri:

Great care is taken by the bridegroom's family in their selection of appropriate bride for their son. They would not want their family to be associated with a woman that practices witchcraft.

Zwi amba uri vhulondo vhuhulu vhu a vha hone kha vha ha muḁhannga musi vha tshi mu nangela khomba. Vha vha vha sa tuḁi u ḁiḁumanya na mufumakadzi ane a silinga kana u lowa.

Fhedzi musi zwo thoma nga u tshinyana ha vhavhili, vhabebi vha ḁi wana vha si tshee na zwine vha nga ita nga nḁa ha u ḁanganedza, mbingano ya ya phanḁa, muḁa wa fhaḁiwa.

Hayani ndi hone hune mvelele ya bvukuluwa hone. Vhomakhulu na vhabebi ndi vhone vhane vha vha na mushumo wa u rathisela mvelele u bva kha murafho muñwe u ya kha muñwe vha tshi shumisa nḁivho na tshenzhemo ine vha vha nayo. Vhana ndi tshipiḁa tshihulwane tsha mveledziso ya mvelele.

Vhaaluwa na vhabebi vho vha vhe vhone vhane vha funza vhana mikhwa, mvelele, t_\u03b8onifho, vhu\u03b4ifari havhu\u03b4i vho shumisa ma\u0307walwa a fo\u03b4uku\u03b4oo 'folklore'. Maitete ayo o vha a songo tou \u0307walwa fhasi, o vha a u tou amba.

Musi vhana vho no aluwa, vho vha vha na ngoma dzine vha wana pfunzo na ndayo khadzo. Zwo vha zwi tshi vhidzwa u pfi ndi zwikolo zwa sialala. Kha ngoma idzo, dzi\u0307\u0307we dzo vha dzi tshi itwa misanda, dzi\u0307\u0307we dza itwa nga vhathu vho tendelwaho u dzi ita hu si misanda.

Ngoma dze dza vha dzi tshi tshinwa misanda ho vha hu domba, vhusha na tshikanda. Idzo dzo vha dzi ngoma dzine dza tshinwa nga vhasidzana na vhafumakadzi. U tshina idzo ngoma, zwo vha zwi khombekhombe kha vhana vha Vhavenda.

Tshifhingani tsha kale, mashango o vha a tshi vhuswa nga mahosi. Vho vha vhe na maanda a u ita uri a songo isaho \u0307wana wawe kha ngoma idzo, a wane nda\u0307iso ya u bvisa lwe\u0307olwe\u0307o. Fhedzi-ha izwo zwo vha zwi songo anda ngauri vhavhusi vho vha vhe na vhubfiwa kha lushaka. Vhu\u03b4ifari havhu\u03b4i ho vha hu tshi kona u wanala kha mitambo ye ya vha i hone. Vhana vho vha vha tshi guda u vha na mikhwa yavhu\u03b4i, u vha na lufuno, vhuthihi, u thusana, matshilele kwao a \u0307wana wa Muvenda, u t_\u03b8onifha, na zwi\u0307\u0307we. Matshilele avho o vha a songo bva n\u0307da ha tshanda.

Nga tshifhinga tsha musalau\u0307a, \u0307wana o vha a tshi aluswa nga mu\u0307we na mu\u0307we, nahone o vha a tshi kaidzwa nga vhathu vho\u0307\u03b8e. Pfunzo dza musalau\u0307a dzo vha dzi tshi pha\u0307daladzwa nga u tou amba, ho vha hu si na zwo tou \u0307walwaho nahone vhagudisi vha hone vho vha vha songo tou pfumbudzwa, vho vha vha tshi tou shumisa n\u0307vho na tshenzhemo zwe vha zwi wana kha vhomakhulu wavho.

Kha \u0307a zwikambi, Vhavenda vha na \u0307iambele \u0307avho \u0307i no ri 'u tshi nwa u siele mbilu vhudenga'. Iyo yo vha i n\u0307ila ya u kaidza uri musi muthu a tshi nwa zwikambi a songo swika hune a tou

kangwa a si tsha ḡi fara zwavhuḡi ngauri zwi ḡo vha na masiandaitwa a si avhuḡi. Mvelele ya Vhavenda a i tendi vhana na vhaswa vha tshi ḡidzhenisa kha zwikambi kana zwone zwidzidzivhadzi. Hu tendelwa vhatu vhahulwane fhedzi u ḡidzhenisa kha u nwa zwikambi na u daha zwone zwidzidzivhadzi. Vhenevho vhatu vhahulwane nga tshifhinga tsha musalauḡa, vho vha vha tshi dzhena kha u nwa kana u daha izwo zwithu nga ḡdila ya

vhudifhinduleli. Zwa amba uri a hu na hune ḡwana kana muswa a nga wanala a tshi khou ḡifara nga ḡdila i soliseaho nga vhabebi kana nga lushaka. Vhabebi na vhone vho vha sa ri vho no kombodzala nga izwo zwe vha nwa kana u daha vha ya vhatuni. Vhuimoni ha izwo vho vha vha tshi mbo ḡi livha hayani u awela hone. Vho vha vha tshi lwela uri vhana vha songo vha vhone vhe kha tshiimo itsho tshi soliseaho.

U tshi sedza musalauno, tshi vhonevho ndi vhaswa vho ḡanganalana na vhatu vhahulwane, vha tshi khou ḡidzhenisa kha zwikambi na zwidzidzivhadzi. Musi zwikambi na zwidzidzivhadzi izwo zwi tshi vho ya ḡhohoni, u wana hu si tshe na muhulwane na muḡuku. Hu mupfufhi u si mphire. Musi zwo ralo, zwi no itwa a zwi tsha ḡadza mudzio. Musi vhatu vhahulwane vha tshi ḡifara nga ḡdila i nyadzeaho, vha khou ḡibvula tshirunzi.

Kha maitele aya a u ḡanganelana na ha vhatu vhahulwane kha zwikambi na zwidzidzivhadzi, musalauno hu khou wanalavho na vhangaphanda vha sialala na vhone vha tshi khou ḡidzhenisa kha. Henevho hune wa wana vhamusanda vho thukha vhukati ha vhalanda vha kha zwone zwikambi na zwidzidzivhadzi. Musi vha tshi wela mativhani, u wana zwine vha ita zwi tshi tsitsa tshirunzi tshavho sa muthu, zwa dovha zwa tsitsa tshirunzi tsha tshiimiswa tsha vhangaphanda ha sialala. Zwino nyimele ya vhuya ya swika afho tshiimiswani tshi ḡhonifheaho tsha vhangaphanda ha sialala, hune ha dzhiwa uri ndi hone

hu faredzwaho mvelele ya lushaka, ndi hone zwo tshinyala tshoṭhe. Vhatshena vha na murero u tikedzaho izwo zwo bulwaho afho nṭha zwa mahosi.

Nicholson (1930:303) u bula murero uyo nga nḁila i tevhelaho:

A fish rots from the head down.

Zwine murero uyu wa amba ndi zwauri khovhe i tshi sina i thoma ṭhohoni i tshi tsela fhasi.

Nicholson a tshi bvela phanḁa u nḁea ṭhalutshedzo ya murero uyo a ri:

It means that, in addition to being a major contributing factor in an organization's success, leadership is also the root cause of an organization's failure and demise.

Izwi zwi amba uri naho vhurangaphanḁa vhu ha ndeme kha u bvelela ha tshiimiswa kana dzangano, honoho vhurangaphanḁa vhu a dovhavho ha vha hone mudzi muhulwane wa u ri dzangano ḁi kundelwe u bvelela na u wisa ḁeneḁo dzangano.

Zwa amba uri mahosi sa vhurangaphanḁa ha sialala, zwenezwi musi vha tshi vha tshipiḁa tshihulwane tsha u takulela nṭha mvelele sa vhone vhafari vhayo, vha ri vha vhenevho vhatu vhatihi, vha vho vha vhone phangami dza u i wisa kana hone u i vhulaya. Nga iṅwe nḁila, mafhungo a khou tshinyala u bva henengei thavhani kha vhurangaphanḁa ha sialala.

Vhana vhenevho musi vho ṭanganelana na vhahulwane kha izwo zwi nyadzisaho, vha a konḁa u vha laya ngauri vha ḁo vha vha tshi vho kona u fhindula hune huṅwe vha fhedza vha tshi ri 'thi laiwi nga vhone'. U bva henevho vhahulwane vha fhedza vha tshi ri vhana kana vhaswa vha ano maḁuvha a vha pfi, a vha na ndayo. Mikhwa na vhuḁifari hoṭhe uho hu soliseaho, matsina ndi mitshelo i haṭaho ya muri we vhone vhaṅe vhabebi na vhatu vhahulwane vha tou ṭavha na u sheledza kha vhana. Vhavenda vha na murero wa u rovhedza une wa ri 'Philipise a si tshilonda, ndi tshilonda tsha u ḁiṭoḁela'. Zwine murero uyu wa amba ndi zwauri zwithu zwi si zwavhuḁi zwine muthu a vha a khou zwi ita a tshi

khou kaidziwa a sa pfi, musu zwi tshi vho mu vhavha, vhathu a vha tsha mu vhavhalela kana u mu pfela vhuṭungu.

Ndivho ya ṭhodiṣiso iyi ndi u ṭodiṣisa nga ha ndeme ya foḷukuḷoo 'folklore' kha u vhuedzedza mikhwa kha vhana ho sedzwa mvelele ya Tshivenda. Zwiteṅwa zwa foḷukuḷoo 'folklore' zwine ho sedzwa khazwo u swikela ndivho iyo ndi zwi tevhelaho: ngano sa nganetshelo ya sialala na mirero sa mafurase a luambo o kamaṭaho ndivho na vhuṭali ha lushaka lwa Vhavana.

4.8 MVALATSWINGA

Ndima iyi yo rera nga ha data yo kuvhanganyiwaho u bva kha zwiko zwivhili zwine zwa vha tsha sekondari na tsha phraimari. Kha tshiko tsha sekondari ndi he muṭodiṣisi a kuvhanganya data i bvaho buguni, kha thesisi, disithesheni, athikili na kha inthanethe. Data yoṭhe yo kuvhanganywaho u bva kha tshiko itsho ndi ine ya kwama ngano na mirero sa zwiteṅwa zwa foḷukuḷoo 'folklore' ya Vhavana zwe ha vha hu khou ṭodiṣiwa nga hazwo. Kha tshiko tsha phraimari, vhaḥinduli vho vha mahosi sa vharangaphanda vha sialala vha shango, vha dovha vha vha vhaḥari vha mvelele ya Vhavana. Data inwe yo bva kha vhaḥudisi vha luambo lwa Tshivenda zwikoloni. Data idzo dzi bvaho kha vhaḥinduli na kha maṅwalo, dzo saukanywa u itela uri hu kone u bveledzwa mawanwa a ṭodiṣiso.

NDIMA YA VHUTANU

MAWANWA, THEMENDELO NA PHENDELO

5.1 MVULATSWINGA

Kha ndima yo fhiraho ho kuvhanganyiwa data yo bvaho kha zwiko zwivhili zwine zwa vha tsha phraimari na tsha sekondari. Data yothe iyi yo kuvhanganywaho yo fhedza yo saukanywa uri hu kone u swikelwa mawanwa.

Ndima iyi yo faredza mawanwa a bvaho kha tsaukanyo ya data yo kuvhanganyiwaho u bva kha zwiko zwiya zwivhili, tsha sekondari na tsha phraimari. Ndima iyi yo dovhavho ya rera nga ha themendelo dze dza swikelwa nga muqodisisi nga murahu ha u bveledza mawanwa a thodisiso yawe.

5.2 MAWANWA

Tshitehwa itshi tsha thodisiso ndi tshine tsha bvisela khagala zwe zwa wanala musi hu tshi saukanywa data yo kuvhanganywaho.

Thodisiso iyi yo wana uri Vhavenda ndi lushaka lwo pfumaho vhukuma ho sedzwa matavhi othe a folukulo 'folklore'. Kha folukulo 'folklore' ya Vhavenda hu na zwinzhi zwi fhataho vhana vha vhasidzana na vhatukana uri vha vhe vathuvhathu vha re na mikhwa yavhudi na musi vho no aluwa. Zwiimiswa zwothe zwi wanalaho nga fhasi ha folukulo 'folklore' ya Vhavenda zwi vha ita uri vha sendele kule ha vhutshinyi na mbeu dzothe dza vhutshinyi.

Ho wanala uri zwiimiswa izwo ho da he zwa katudzwa kana u fhungudzwa maanda u swikani ha vhurumelwa vhu bvaho Germany he ha da muno tshipikwa hu lutendo lwa Tshikhriste. Vhurumelwa uho ho swika he nga maanda e ha vha hu nao, vha netisa vhanzhi

kha u bvela phanda na zwiimiswa zwa mvelele. Vho vhonekho vha tshi ita maitele a laedzwaho nga mvelele yavho vho dzhiwa sa vhonekho.

Thodiso iyi yo wanavho zauri musi vhonekho uho vhu sa athu swika muno, ndi musi nyimele ya vhonekho i fhasi. U bva tshe ha netiswa lushaka u bvela phanda na zwiimiswa izwo zwa sialala na mvelele ya Tshivenda, nyimele ya vhonekho i vhonekho ntha. Vhonekho na vhonekho ho wanala uri vho tshela vhonekho havho ha u alusa vhana vha tshi vha tikedza nga ndila dzothe dzi katelaho na u vha laya u bva mutani. Vhonekho hu pfala ho anda hothothothe nga ndila ine zwi vho shela nyofho na kha lushaka lwothe.

Thodiso iyi yo wana uri ndi zwa ndeme uri hu vhonekho maitele a mvelele ya Tshivenda a fathaho muthu uri a vhe muthumuthu a re na mikhwa, a shavhaho vhonekho. Honoho u fathulula muthu hu tea u thoma henengei fhasi kha vhonekho, ha lugiswa hone vhonekho muri u tshi onyolosea zwavhu u tshee muu. Zwa ralo, vhana avho vha do hula zwavhu, lune na musi vho no hula, vha tshila nga ndila i vhonekho uri vha bva mutani kana hayani hu re na milayo.

Thodiso iyi yo dovhavho ya wana uri tshinwe tshinwa tsha folokuloo 'folklore' tshine tsha nga thusa vhonekho kha u vhonekho mikhwa kha lushaka ndi nganetshelo dza ngano kha vhana vhatuku. Mushumo uyu u bvedzwa nga vathu vhonekho, kanzhi vhonekho vhonekho vhe vhonekho vha lela vhonekho vavho. Ho wanala uri nga u tou dzula muliloni vha tshi anetshelwa ngano nga makhulu, vhana vha a vhonekho nga zwinzhi kha vhonekho havho. Hu a fathela vhonekho vhonekho ha makhulu na vhonekho nga ndila ine vha aluwa vha tshi divha uri makhulu wavho ndi shaka lavho lune a nga si vhonekho vha delwa nga mihumbulo ya u vha tshinyadza vhonekho vhe vha mutani muthihi. Honoho u kuvhangana ha

vhana nga tshavho vha tshi anetshelwa ngano, zwi dovha hafhu zwa thusa vhana avho kha u fhaṭa vhushaka vhukati havho nga tshavho. Zwi ita uri vha funane lune vha nga si vhuye vha tama u tshinyadzana na luthihi.

Ṭhodiṣiso iyi yo wanavho uri musi vhana vha tshi anetshelwa ngano, vha vha vho thetshesela vhukuma kha muanetsheli. Vha fhedza vha tshi vhuyelwa vhunga vha tshi guda vhukoni ha u thetshesela nga vhuronwane musi muthu muṅwe a tshi amba. Musi vhathu vha sa thetshesani, ndi heneḑha hune vha fhedza vho luṭana, u lwa kana hone u tshinyadzana, zwo bva kha u sa vha na vhukoni ha u thetshesela na u ṅeana tshikhala musi muṅwe a tshi amba. Vhunzhi ha khakhathi dza miṭani arali dza tou sedzuluswa zwavhuḑi, dzi nga wanala dzi na ṭhuṭhuwedzo ya u sa vha na vhukoni ha u thetshesela.

Ho wanavho uri nga u anetshelwa ngano, vhana vha fhedza vha tshi vha na vhukoni ha anetshela kana hone u toolola mafhungo. Izwo vha zwi guda vho vhona muanetsheli ane u vha o tou rwela ngomani zwoṭhe zwine a khou anetshela zwone, nahone u khou anetshela zwi tshi tevhelana zwavhuḑi hu si na u ya ngei na ngei lini. Zwi ita uri na musi vha tshi hula vha vhe vhathu vha konaho u anetshela kana u toolola mafhungo hu si na u vanganya, u ṭanganyisa kana hone u bva kha mudzedze wa mafhungo. Zwi vha thusavho na u kona u sengisa kana u saukanya milandu musi vhe khoroni kana dzone kotho dza tsengo.

Ho wanala uri musi vhana vha tshi anetshelwa ngano vha a mvumvusea lune vha fhedza vha tshi eḑela vho vha na tshifhinga tsha u dzedza. Zwa amba uri musi vhana vha si tshe na zwine vha khou ita sa mishumo yo fhambanaho, a vha tei u dzula vha sokou go!, vha tea u ṭhuvha tshifhinga nga zwimvumvusi zwo teaho zwi fanaho na mitambo. Ano maḑuvha musi vhana na vhathu vhahulwane hu si na zwine vha khou ita, vha a farwa nga vhumvumvu, vha fhedza ha vho dzhena na kha zwiito zwi songo ḑaho ngauri a vho ngo vha na ṅḑivho ya uri vha nga bvisa vhumvumvu nga u dzhenela zwa mitambo yo fhambanaho. Huṅwe vha fhedza vho bvisa vhumvumvu nga u dzhena kha zwikambi na zwidzidzivhadzi.

Zwa ralo vha fhedza vha tshi wela mulingoni wa u zwi shumisesa vha fhedza vha tshi vho ita vhutshinyi ho fhambanaho vhu katelaho vhuvhava na khakhathi dza miṭani.

Ho wanala uri kha ngano dzine vhana vha anetshelwa, hu na mulaedza une vha u wana musi lungano lwo fhela. Huṅwe vha vha vha tshi khou kaidzwa kha zwiito zwivhi kana hone vhutshinyi. Vha nga kaidzwa kha u vha muthu wa tseḁa kana ane a sa fune u kovhekana na muṅwe zwine a vha nazwo. Ndi fhaḁa hune wa wana u tshi tama hu tshi naka zwau fhedzi, u sa londe vhaṅwe. Muya wonoyu wa tseḁa rali ṅwana a aluwa nawo u nga mu ita uri a sa vhe na matshilisano avhuḁi na vhaṅwe vhathu.

Tshiṅwe tshine tsha pfukiswa nga lungano musi lu tshi anetshelwa sa mulaedza ndi u bveledza mbilu ya u konḁelela kha vhana. Vhunzhi ha vhathu ano maḁuvha a vha na mbilu ya u konḁelela. A tou khakheliwa nga muṅwe, u mbo ḁi dzhena mbitini dza u tama u ḁilifhedzela. Eneo maitete a si one ane a ita uri hu vhe na matshilisano. Hu fhedza hu tshi vha na u tshinyadzana zwenezwi musi vhathu vhe kha gaḁa ḁa u lifhedzana nge muṅwe a balelwa u vha na mbilu ya u konḁelela. Huṅwe ṅwana a si na mbilu ya u konḁelela u fhedza na mishumoni a sa dzuli vhunga mushumo u sa ḁifhi, muthu a tshi tea u tou konḁelela uri a kone u wana malamba a u konḁelela. Onoyo ane a balelwa u konḁelela u fhedza a tshi vho dzhena kha u ṭoḁa u dzhia zwa vhaṅwe zwe vha zwi swikela nga hone u konḁelela. ṅwana uyo u mbo ḁi vha mbava kana ḁone ḁihokoko ḁine ḁa dzulela u ḁisa vhathu muṭodzi u shamani. Honeha, ṅwana we a aluswa a tshi anetshelwa lungano lu re na mulaedza wa u konḁelela, na musi o no hula, u bvela phanḁa na u vha na mbilu ya u konḁelela.

Kha lungano vhana vha dovha vha wana mulaedza wa uri vha songo sokou fulufhela muthu ane vha sa mu ḁivhe. Vha ralo vha nga ḁi wana vho dzhena khomboni khulu i fanaho na u tshipiwa, u ngalangadziwa na u vhulawa sa zwine ra khou zwi pfa kha zwirathisi zwa vhudavhidzani zwo fhambanaho.

Thoḁisiso iyi yo dovha ya wana uri mirero ndi maambele ane a amba tshithu nga ndila yo dzumbamaho, hone zwine ya amba zwone zwi na mulaedza u kwamaho vhutshilo na matshilele a muthu. U shumisiwa ha mirero sa maambele kha vhudavhidzani na vhana ndi zwa ndeme vhukuma u vha fhaḁa uri vha vhe na mikhwa yavhuḁi. Zwo ralo ngauri a hu na hune kha vhutshilo ha muthu mirero i sa dzhene. Huḁwe he mirero ya wanala i tshi dzhenavho ndi kha masia a tevhelaho:

- vhurereli,
- vhushaka,
- fulufhelo na u ḁovhowa,
- tsivhudzo,
- khaidzo kha lunyadzo,
- zwipiḁa zwa muvhili,
- ḁhuḁhuwedzo mmbi,
- u ḁiitisa,
- mbonelaphanḁa na ndugiselo,
- vhuḁali na vhutsilu,
- mashudu mavhuya na mashudu mavhi,
- zwifuwo,
- khalaḁwaha.

Ho wanala uri mirero i fhaṭa muthu kha masia a tevhelaho:

- U tuṭuwedza vhathu uri vha tou ḍishumela vhone vhaṅe u fhirisa u tou shumelwa nga muṅwe. Nga iṅwe ṅdila muthu u tea u ḷa zwa ṅalani na biko ḷa tshifhaṭuwo tshawe. Nga zwenezwo, a hu nga ḍo vha na vhutshinyi ha u tswelana.
- U kaidza vhathu vha sa koni u lindela kana vha re na mbilu ṭhukhu. Vhathu vha sa koni u lindela vha fhedza vha tshi tshinya nga u ṭoḍa u ṭavhanyisa zwithu tshifhinga tshazwo tshi sa athu swika.
- U ṅea khaṭhulo musi hu tshi dzhiwa tsheo, lune zwa fhedza zwi tshi leludzela vhasengisi kha tshifhinga tshe vha vha vha tshi nga tshi fhedza vha tshi khou sengisa mulandu uyo. Hu na murero une wa vhuya wa tou buliwa, mulandu wa vha wo swika magumoni a tsengo yawo. Tsumbo, ya longa khwanḍa yo nwa. Zwa thusa kha uri ṅwana a ḍisendedze kule na nyimele dzine dza nga ita uri a fhedze na ene a tshi kwamiwa nga zwo iteaho ene a henefho fhethu.
- U ita uri ḷi lale musi vhathu vha tshi khou hanedzana. Hu na mirero ine ya shumiswa kha nyimele ine arali vhathu vhavhili vha mirole yo fhambanaho vha tshi khou pikisana kana hone u hanedzana, ya nga shumiswa u lamukanywa avho vhathu. Mirero iyo ya vhuya ya shumiswa, muṅwe na muṅwe wa avho vhavhili u a thoma u sedza tshiimo kana murole wawe, a tenda u vha nga fhasi, nyimele ya vha yo tandululea. Vhathu vhanzhi vha ḍiwana vha tshi lwa, vha tshi huvhadzana kana hone u vhulayana nga ṅwambo wa uri musi vha tshi khou hanedzana, a hu na ane a khou tenda u vha nga fhasi. Honeha vhana vha aluwaho vha tshi pfa mirero iyo, na musi vho no hula vha ya tenda u tsa nga fhasi.
- U ṅea tsivhudzo kha vhana. Ano maḍuvha vhathu vhanzhi a vha tsha pfa tsha muthu. Nga honohu u sa pfa tsivhudzo, vha fhedza vho wela khomboni kana khakhathini

nga u konyolela matanda nǝvheni. Honeha n̄wana ane a tshi aluwa a dzulela u pfa mirero ya u tsivhudza u dzula o vula maṭo uri a sa wele khomboni kana hone u tshinya.

- U kaidza musī muthu a songo d̄ifara zwavhuḍi. Vhana vhane vha tenda u kaidzwa zwi tshi bva kha mirero, na musī vho no hula vha bvela phanḍa na u konḍelela khaidzo iṅwe na iṅwe yo livhanaho na vhutshinyi he vha ita. Vhaṅwe vhathu ṅamusī vha thumbuni ya lukhohe nga n̄wambo wa u sa pfa khaidzo ya vhabebi.

Ho wanala uri vhutshinyi vhu khou hulela ḍuvha ḷiṅwe na ḷiṅwe. Vhutshinyi ho andesaho ndi ha u shumiseswa ha zwidzidzivhadzi, vhuvhava na khakhathi dza muṭani. Vhutshinyi uho hoṭhe ho vhone hu na vhushaka vhunga a shumisesaho zwidzidzivhadzi, a tshi fhedza o shumisesa na masheleni a u renga izwo zwidzidzivhadzi lune a swika hune a ṭahelelwa nga u londola muṭa wawe lwo eḍanaho. Zwenezwo a si tsha swikela u londola muṭa wawe lwo fanelaho, hu fhedza hu tshi vha na khakhathi ngomu muṭani.

Vhane vha vha na vhuḍifhinduleli ha u kaidza vhutshinyi uho, ho wanala uri ndi vhabebi, mapholisa na mahosi. Vhabebi vha khou dzheniswa ho sedzwa uri muṭani hune n̄wana a bva hone vho vha vho tea vho mu ṅea ndayo u bva a tshee muṭuku lune a tata u ita vhutshinyi. Nga iṅwe nḍila, hu dzhiiwa uri vhutshinyi uho u khou vhu ita ngauri o tou lemiwa nga vhabebi vhawe kana o tou vha khundavhalai. Mapholisa vhone vha khou hwedzwa vhuḍifhinduleli ha u kaidza vhutshinyi ho sedzwa maanḍa ane vha vha nao a u fara vhatshinyi vha vha valela.

Ho wanala uri mirero na ngano ndi zwiteṅwa zwa foḷukuḷoo 'folklore' zwine zwa vha zwa ndeme kha lushaka ngauri vhathu vha a wana ndayo yo fanelaho uri muthu a vhe muthumuthu a re na matshilisano na vhaṅwe vhathu musī a tshi khou tshila. Tshi kundisaho

vhana namusi uri vha vhe na tshifhinga tsha u anetshelwa ngano nga madekwana ndi kutshilelele kwa ano maduvha kwo dalaho zwa thekholodzhi na mishumo ya tshikolo ine vhana vha vhuya nayo uri vha i shumele hayani nga madekwana. Izwo zwi ita uri hu si tsha vha na tshikhala tsha u thuvha tshifhinga nga u anetshela ngano kha vhana. Nga enea mafhungo a kutshilelele kwa ano maduvha, vhabebi a vha tsha tou vha na tshifhinga tshinzhi tshine vha diwana vha tshi khou davhidzana na vhana vhavho lune vha nga ita vha tshi lunga na nga maambeke a mirero.

Ho wanalavho uri tshinwe tshiitisi tsha u sa tsha tou thanngela zwa ngano nga vhana na vhabebi, ndi vhurereli. Vhunga vhurereli ha Tshikriste vhu hone hu re na mirado minzhi kha lino, vhana na vhabebi vhane vha diwana vha kha lutendo ulwo, Bivhili sa yone sumbandila yavho, i ya vha iledza u thetshesela ngano. U ya nga vhurereli uho, ngano dzi xedza vhana kha zwine vha khou tea u tshilisa zwone.

Ho sedzwa vhushaka vhukati ha vhutshinyi na tshayamikhwa, ho wanala uri hu na vhushaka vhuhulwane vhunga u a re na mikhwa a si nga si bve a yo ita vhutshinyi sa izwi a tshi dzhiwa e muthu a re na matshilisano avhudi. Honeha, zwine zwa nga itwa u vhuedzedza mikhwa kha lushaka ndi musu hu tshi vha na u vhuyedzedzwa ha maitete a u anetshela ngano kha vhana vha tshee vhatuku na u anzela u lunga luambo nga mirero kha vhudavhidzani.

Hu tea u dovhavho ha vha tshumisano yo khwathaho ya mihasho miraru ya muvhuso. Mihasho iyo ndi wa Mapholisa, Vhulamukanyi na Ndulamiso. Zwa sa ralo ndi hafho hune lushaka lwa fhedza lu tshi dzhia maanda lwa a vhea zwandani, ha sala hu tshi vha na vhutshinyi vhunzhi vhune ha swikisa na kha ndozwo ya ndaka khathihi na matshilo a vhatu. Ho wanala uri tshumisano i tea u vha yavhudi vhukati ha Muhasho wa Mapholisa na lushaka lwothe u itela uri hu vhe na u thusana u bvisela khagala vhaiti vha vhutshinyi na uri vha fariwe hu na vhanzi vhu fareaho uri vha kone u hweswa milandu yo khwathaho.

Ho wanalavho na uri tshipikwa tshihulwane tsha mbingano ndi mbebo kha Vhavenḁa. Ndi nga mbebo hune lushaka lwa nga kona u bvela phanḁa lwa aluwa. Ano maḁuvha ho no vha na vhana vhane, nḁhani ha uri a male kana a malwe, vha wanala vha sa dzheni khazwo, vha si na dzangalelo ḁa u dzhena kha zwa mbingano kana hone u thoma muḁa. Maitele ayo a u sa ḁoḁa u dzhena kha mbingano a vhaisa vhabebi na lushaka nga maanḁa vhunga zwi thivhela u hula ha lushaka. Vhana naho vha wanala nga nḁḁa ha mbingano, a vha aluwi zwavhuḁi vhe na ḁhogomelo yo khunyelelaho ya vhabebi vhuvhili havho.

Ho wanala uri huḁwe vhenevha vhana nga hone u sa vha na ndayo u bva kha zwiimiswa zwa mvelele, ndi hune vha fhedza vho malana nga tsha mbeu nthihi. Ndi zwiḁa zwine muḁhannga a vhuya na muḁhannga nga e sumbedza vhabebi uri ndi ene ane a khou tama u dzhena nae mbinganoni. Zwo ralovho na kha khomba, vha hone vhane vha vhuya na khomba ngavho vha ri ndi vhone vhane vha tama u dzhena navho mbinganoni. Ho wanala uri maitele enea a u malana nga mbeu nthihi, naho e mulayoni, ha ḁanganedzei kha mvelele ya Tshivendḁa vhunga yo sedza kha uri lushaka lu hule nga mbebo, ngeno maitele aya a sa swikisa muthu kha uri a ḁise muḁwe shangoni.

Ho wanala uri arali ngomu mbinganoni vhana vha sa khou wanala, vhatu vhahulwane sa vhabebi vha avho vhavhili vha re mbinganoni, vha a thoma u imaima uri vha vhone uri ho tshinyala mini vhunga vho lavhelela vhana. Izwo zwi katela na u bva fulo vha ya u vhonisa uri ndi tshini tshine tsha khou itea. Zwi tshi bva henengei ha vhomaine, hu nga laedzwa zwine vhahulwane vha tea u dzudzanya na wa musadzi lune vha swika na hune vha vhofha ḁa uri musadzi a bebisiwe vhana nga muḁwe munna o dzudzanywaho nga lushaka. Honeha nzudzanyo iyo i vha tshiphiri tshine musadzi uyo na vhadzudzanyi vha sa vhuye vhe tshi munyu! Nzudzanyo iyo yo raloho a i tshimbili zwavhuḁi arali musadzi uyo a songo fhira kha zwiimiswa zwa ndayo zwa mvelele ya Tshivendḁa. hu fhedza hu tshi vha na u phulea ha tshiphiri zwa ḁisa khudano i sa takuwi fhasi. Inḁe nḁila ine mvelele ya Tshivendḁa ya

themendela ndi ya uri hu vhe na u vhingwa ha muñwe mufumakadzi ane a do da a mu bebela vhana vhunga tshipikwa tsha mbingano hu vhone vhana vha alusaho lushaka. Huñwe vhabebi vha musadzi uyo ane a khou kundelwa u vha na vhana nga murahu ha musi u kundelwa hawe zwo khwaṭhisedzwa nga vhomaine, hu swika hune vha dṣisa murathu wa onoyo musadzi a da a hadzingana na mukomana, a vha ene a no mu bebela vhana hafha muṭani. Na yeneyi nzudzanyo i tshimbila zwavhuḍi arali vhatu vho fhira kha pfumbudzo nga zwiimiswa zwa mvelele. Hu a swika hune arali vhuvhili havho vha re mbinganoni vha sa wani thikhedzo i bvaho kha vhabebi kana vha sa i pfesesi vha nga fhedza vha tshi ṭalana, kana hone u bva nga dziñwe ndila u yo ṭoda vhana nḍa ha mbingano. Ayo maitete zwi tshi ya phanḍa a vusa khakhathi dza muṭani lune na vhabebi vha wanala vha tshi niwa nga ṭhoni kha zwine zwa khou itwa nga vhana vhavho.

Ṭhoḍisiso iyi yo wana uri musi mbinganoni hu na thaidzo, vhabebi vha a dzhenelela uri vha lamukanye, vha thivhele ṭhalano. Ṭhalano Vhavenḍa a vha i themendeli kha vhutshinyi hoṭhe. Honeha, zwa swika kha ṭhalano, ane a tendelwaho u ṭala ndi munna. Naho zwo ralo, hu na zwine zwa sedziwa uri zwi swikisa kha uri musadzi uyo u a ṭaliwa nga munna, hune tshiñwe tsha hone ndi vhuloi.

Vhavenḍa vha na kutandululele kwa thaidzo lune arali e wa musadzi ane a vha na mulandu, zwi tshi bva kha uri ndi mulandu mungafhani, a nga fhedza o humiselwa murahu hayani ha vhabebi vhawe uri a ye u laiwa. Arali e wa munna o khakhaho, u fhedza o tou kaidziwa nga vhatu vhahulwane mulandu wa vha wo fhela.

Ho wanala uri u vhulaya muthu ndi vhutshinyi vhuhulu vhune mvelele ya Tshivenda a i imi naho. Musalauja, zwa mabulayo zwo vha zwi songo dala nga u tou ralo. Tshiitisi ndi tsha uri vhatu vho vha vho pfumbudzwa u kondelela. Ho ha hu tshi dovha ha vha na vhatu vhane vha dzula vho lindela u kwamiwa u thusa kha muta muñwe na muñwe. Vhenevho vha katela makhotsimunene na vhomakhadzi vhane vha a vhidzwa vha nea ngeletshedzo kha muthu uyo.

Ho wanala uri vhutshinyi ha vhuvhava musalauja ho vha hu songo anda u fana na musalauno. Tshiitisi tsho vha tshi uri vhana vho fhira nga kha zwiimiswa zwa ndayo, he khazwo vha laiwa uri tshe wa doba a si tshau, nahone u dzhia tsha muñwe u si na thendelo ya muñe watsho ndi u tswa lune wa nga fhedza u tshi sikeliwa nga muñe watsho, wa tangana na vhukondi vhuhulu kha sia ja mutakalo na vhutshilo nga u angaredza. Vha zwino a vha ofhi u sikelwa ngauri a vho ngo vhuya vha vhudzwa nga hazwo ngei murahu. Vha tswa vha tswa na nga masiari vha sa ofhi tshithu kana muthu.

Ho wanala uri muthu muñwe na muñwe u na tshirunzi na pfanelo ya uri tshirunzi tshawe tshi thonifhiwe na u tsireledzwa u ya nga Ndayotewa ya 1996. Zwo ralo, musalauno ho dala u nyadza tshirunzi tsha muthu. Izwo zwi vhonelesa kha vhurangaphanda ha sialala (mahosi) na kha zwa polotiki. Mahosi vha khou dibvulisa tshirunzi tshavho nga u tswa na vhalanda, huñwe vha tshi swika na hune vha nwa lune vha fhedza vha tshi wela mativhani phanda ha vhalanda. Zwo ralovho na kha vhorapolotiki, hune ho dala u ambana nga maipfi a si na thonifho nga mirado ya phalamennde ngei buthanoni ja lushaka. u bvulea ha thompho kana hune u wa ha tshirunzi tsha muthu, zwi na vhushaka na u tutshela zwiimiswa zwa mvelele zwi neaho ndayo.

Ho wanala uri tshirunzi tsha mahosi kha lushaka tsho bvulea nga n̄wambo wa u t̄utshela maitele a mvelele ya havho. Mahosi a musalauḽa vho vha vha sa sokou wanala huñwe na huñwe na vhatu vhañwe na vhañwe.

T̄hoḽisiso iyi yo dovhavho ya wana uri Vhavenḽa vha na mitshino na mitambo minzhi i katelaho muravharavha, mufuvha, ngano, thai, khororo, bune, openi, ndode, khube, mudzumbamo, madeñwa, tshigombela, tshikona, malende, tshifasi na mahundḽwane. Kha mitshino na mitambo yeneyo, hu na ine ya tou pfi ndi ya vhana vha vhatukana fhedzi, ha vha na ya vhasidzana fhedzi, ha dovha ha vha na ya mbeu vhuvhili hadzo. Honeha, kha ine ha pfi ndi ya mbeu vhuvhili hadzo, i tambiwa hu na vhalavhelesi kana vhatu vhahulwane nga tsini u shavhisa vhuḽa vhune vhavhili vha mbeu dzu sa fani vha nga ḽiwana vho dzhena khaho, sa vhudzekani. Mitambo yeneyo ya mbeu mbili kanzhi i tambiwa hayani, ḽo no kovhela. Ho wanala uri vhunzhi ha mitshino na mitambo hu khou ngalangala nga zwiḽuku ngeno miñwe yo tou ngalangala tshoḽhe.

5.3 THEMENDELO

Itshi tshiteñwa tsha t̄hoḽisiso tsha ndeme vhukuma vhunga tshi tshone tshi angaredzaho zwi teaho u itwa zwi tshi tevhela mawanwa a t̄hoḽisiso.

Nenty (2009) a tshi ḽalutshedza tshiteñwa tsha themendelo u ri:

Recommendations must be such that would facilitate the solution to the problem for which the study was out to contribute a solution. Present appropriate recommendations that follow directly from the findings of the study. Specifically, to whom are you directing each recommendation?

Izwi zwi amba uri themendelo i tea u vha nga ndila ine ya sumbedza thasululo ya thaidzo ye thodisiso ya vha yo livha u i tandulula. Themendelo i tevhela thwii nga murahu ha mawanwa a thodisiso. I tea u bvisela khagala uri ndi vhafhio vhane ya khou livhiswa khavho iyo themendelo.

Zwa amba uri themendelo i tea u livhanywa na vhafaramikovhe vhothe vho buliwaho kha thodisiso. Vhavenda vha ri 'U nala tshau ndi u laja'. Ho sedzwa u netiswa ha Vhavenda nga zwo daho na vhurumelwa ha Germany, muodisisi u themendela uri Vhavenda kha vha vhuyelele kha maitete avho a kale na kale a u nea ndayo kha vhana. Naho hu na zwiimiswa zwine zwa khou lingedza u vhuwedza mvelele ya Vhavenda he ya vha i hone zwi mulovhani, zwi fanaho na tsha khasho ya 'Phalaphala FM' na tsha 'Radzambo Cultural Foundation Traditional Dance', hu kha di vha na thodea ya uri zwiwe zwiimiswa zwi takutshedzevho na u tshwedza miwe mitshino na mitambo i sa khou dzhielwaho ntha nga zwiimiswa izwi zwivhili. Muodisisi u themendela uri Muhasho wa Vhutsila na Mvelele, u dzhene fhasi u tshwedza u vusuludzwa ha maitete a mvelele nga ndambedzo u ya nga u fhambana hadzo. u thahelole ine nga kha zwi katelaho muravharavha, mufuvha, ngano, thai, khororo, bune, openi, ndode, khube, mudzumbamo, madeŋwa, tshigombela, tshikona, malende, tshifasi na mahundwane. Kha zwenezwo zwine ha khou tea u humelwa khazwo, hu dzheniswevho na u lunga mirero kha vhudavhidzani na vhana.

Vhunga mitani minzhi hu sa tsha tou dzulwa nga guvhanganano sa zwi kale hune ha vha na vhomakhulu vha vhana, ho no dala mita yo vhumbyaho nga munna, musadzi na vhana vhawe, vhabebi kha vha dzhie vhuifhinduleli ha u ita vha tshi anetshela vhana ngano. Naho tshifhinga tsho no vha tshipfufhi nga nwanano wa mishumo ya tshikolo ine vhana vha vhuya nayo mahayani, tshikhala kha tshi waniwe henefha vhukati, hu songo tsha sedzwa khalaŋwaha, tshine vhabebi vha tshi vhetshela dubo uri vha vhe vho dzula fhasi na vhana vhavho vha tshi khou vha anetshela ngano.

Vhunga ngano musalauno dzo no tou n̄waliwa buguni, vhabebi vhuimoni ha u tou vha anetshela, vha nga tou vha rengela bugu dza ngano uri vha tou vhalala khadzo, tshavho ha tou vha u t̄alutshedzela hune ha nga vha hu khou kanganyisa hone kha lungano ulwo.

Naho ngano dzi tshipiḁa tsha magudwa kha thero ya Tshivenḁa nga vhagudi zwickoloni, muḁodisisi u themendela uri Muhasho wa Pfunzo u khwaḁhise ndeme ya tshiteḁwa itsho nga kha thero ya 'Life Orientation'. Kha thero iyi ndi hune zwiḁwe zwine vhana vha guda zwa katelavho na u ḁivha mvelele dza vhathu vho fhambanaho jifhasini. Zwino vhana avho kha vha sumbedzwevho uri kha mvelele dzenedzo, hu tshi katelwa na ya Vhavenḁa, hu na tshiteḁwa tsha ngano tshine tsha vha tsha ndeme vhukuma kha u ita uri muthu a vhe muthumuthu.

Ho sedzwa u shumiswa ha mirero kha vhudavhidzani, muḁodisisi u themendela uri vhabebi muḁani vha khwaḁhise u davhidzana na vhana vhavho vha tshi ita vhi lunga nga mirero. Zwenezwo musi vho lunga nga murero kha vhudavhidzani, kha vha inge nga u ḁea t̄alutshedzo ya murero wonoyo.

Kha u kaidza vhutshinyi, muḁodisisi u themendela uri Muhasho wa Mapholisa, wa Vhulamukanyi na wa Ndulamiso, vhuraru hayo i farisane kha u kaidza avho vha pfukaho mulayo. Hu dovha ha tea hafhu u vha na tshumisano yavhuḁi vhukati ha lushaka na Muhasho wa Mapholisa u thivhela u vutshelana hune ha nga vha hone vhukati ha lushaka nga tshalwo musi lu tshi vho dzhia maanda a u kaidza vhutshinyi lwa a vhea zwandani zwawo. Izwo ndi zwine zwa itea musi lushaka lwo xeledwa nga fulufhelo kha tshipholisa. Huḁwe lushaka lu lwa na mapholisa nga murahu ha musi ane a khou humbulelwa uri o ita vhutshinyi, mapholisa vha sa mu fari vha mu valela. Izwo vha tshi khou itiswa ngauri a vha na vhuḁanzi vhu fareaho vhune ha nga swikisa kha uri uyo mahumbulelwa fariwe.

Muḁodisisi u dovha hafhu a themendela uri Muhasho wa Mapholisa u bve u ye lushakani, u ye u ite bembela ja u t̄alutshedza vhathu nga ha zwine vha nga ita musi vho wana muthu a

tshi khou ita vhutshinyi. Kha bembela ilo vha inge nga u bvisela khagala uri vhuṭanzi hu tshi pfi vhu a pfala ndi musi ho tou itisa hani lune arali ho wanala muthu a tshi khou ita vhutshinyi vha nga ḍa vha mu fara.

Zwo ralovho na kha Muhasho wa Vhulamukanyi, vha tea u ita bembela lushakani, vha bvisela khagala uri vhuṭanzi vhune ha swikisa kha uri muhumbulelwa a tshi sengisiwa a wanale mulandu ndi musi ho tou ima nga tshivhumbeode. Izwo ndi zwa ndeme ngauri lushaka musi lu tshi sala lu tshi dzhia maanda a mulayo a u kaidza, ndi nga murahu ha musi lwo vhona muhasho wa Vhulamukanyi wo vhofoholola muhumbulelwa nga ṅwambo wa uri hu pfi vhuṭanzi a vhu fushi. Lushaka lu pfa u nga ri lu khou laṭedzwa nga muhasho uyo, lune ha swika hune vha vho tou sengisa sa lushaka musi vho fara muhumbulelwa. Kha nyimele dzenedzo, muhumbulelwa, nga ṅhani ha u tshuwa kana nyofho dza musi a tshi khou sengisiwa nga tshigwada kana nga lushaka, nahone a songo tsireledzea, hu a swika na hune a vho sokou tenda na vhuṅwe vhutshinyi he a si vhu ite.

Muṭodisisi u themendela uri vhana kha vha tende u pfa ndayo dza vhabebi vhavho u thoma u bva muṭani. Arali vha tendela vhabebi vha tshi dzhia vhuimo havho ha vhuḍifhinduleli muṭani, vha ḍo fhedza vha tshi aluwa zwavhuḍi vhe na ndayo lune vha sa ite vhutshinyi.

Kha vhabebi muṭodisisi u themendela uri vha songo laṭa tshovha. Fulufhelo li tshee hone. Kha vha takuse milenzhe vha ite vhuḍifhinduleli havho sa zwe zwa laedzwa nga mvelele ya Vhavenda na nga Ndayotewa ya 1996 ya shango. Hune zwa konḍa kha vha dzhenisevho miṅwe miraḍo ya muṭa sa vhomakhadzi na makhotsimunene uri u vhe mutingati wa u khwathela ṅwana uri a vhe muthumuthu. Kha vhuḍifhinduleli havho, vha dzhielevho ṅha zwa ndayo na u kaidza sa zwine zwa vha hone kha ngano na mirero.

Vhagudisi zwikoloni kha vha bvele phanda na u ṅea ndayo sa vhabebi vha tshikoloni. Musi vhabebi hayani vha tshi farisana na vhabebi tshikoloni, zwithu zwi ḍo tshimbila.

Ho sedzwa tshipikwa tsha mbingano u ya nga mvelele ya Vhavenḁa tshine tsha vha mbebo, hu themendelwa uri vhana kha vha dzulele u vhudzwa nga vhabebi tshipikwa itsho nga nḁila ine zwa fhedza zwi tshi tḁḁula dzangalelo ḁa u dzhena mbinganoni vhathu vha vha na vhana. Arali tḁḁhuwedzo iyo ya khwaḁha, na zwa u dzhena kha mbingano nga vha mbeu nthihi, naho zwi mulayoni, zwi nga fhungudzea kha lushaka.

Ho sedzwa u shaea ha vhana mbinganoni, muḁoḁisisi u themendela uri musi vhabebi vha tshi eletshedza ḁa nzudzanyo na uyo wa musadzi, vha shumisane na vhabebi vhawe lune musi ḁi tshi ḁa khae, ḁi vhe ḁi tshi bva henengei he a bebwa hone, lune a nga si vhuye a swika hune a nga tama u tḁana zwe vhabebi vhawe vha malofha vha mu eletshedza zwone kha munna wawe. Zwo ralo zwi ḁo thivhela khakhathi na mabulayo ane a nga vha hone zwi tshi bva kha wa munna musi o pfa vhabebi vhawe hu vhone vha bvi na tshidzumbe itsho.

Ho sedzwa u sa tḁhonifhiwa ha tshirunzi tsha muthu nga ppanelo sa zwine zwa khou vhonelesa kha vhangaphanḁa ha sialala (mahosi) na vhorapolotiki, tḁoḁisiso iyi i themendela uri vhathu vhane tshirunzi tshavho tsha khou nyadziwa kha vule mulandu wa vhutshinyi ha u nyadza tshirunzi tsha muthu. Muiti wa vhutshinyi uho u ḁo tea u kaidziwa nga mulayo uri a tḁtshale kule na maitale ayo mavhi. Mahosi sa vhone vhafari vha mvelele na vhangaphanḁa vha lushaka, kha vha tḁtshale kule na u ḁinyadzisa tshirunzi tshavho nga u tḁwa fhethu huthihi na vhalanda.

5.4 PHENDELO

Kha tḁoḁisiso iyi muḁoḁisisi o lingedza u sedzulusa zwivhangisi zwa u sa tsha vha hone ha mikhwa na tḁhonifho kha vhana vha musalauno. Ho ḁo wanululwa uri u si tsha vha hone ha dzingoma dza sialala dza Vhavenḁa, u sa tsha vha hone ha nganetshelo dza ngano na u sa tsha shumiswa ha mirero, ndi zwiḁwe zwa zwithu zwi shelaho mulenzhe nga maanḁa kha u kuvhuluwa ha mikhwa kha lushaka.

Musalauḽa vhomakhulu vho vha vhe na vḥupfiwa kha vhana nga ṅwambo wa nganetshelo dze vha vha vha tshi dzi ita na mirero ye vha vha vha tshi i shumisa. Nga murahu ha ṭhalutshedzo dza ngano na mirero, vhana vho vha vha tshi wana ndayo, kaidzo, ṭḥuṭḥuwedzo, matshilisano avḥuḽi, mikhwa, vḥuḽifhinduleli, na zwiṅwe zwinzhi. Nga khazwo, vhana vho vha vha tshi tshila nga nga ṅḽila i sa ḽisiho muthu mbilu. Vhathu vḥahulwane vho vha vha tshi ḽivha vḥuimo havho na vhana vho vha vhe na mikano kha matshilele avho. Mikhwa yeneyo yo vha i tshi vha thusa kha uri vha kone u fḥaṭa na u tika miṭa yavho musi vha tshi aluwa.

Muṭoḽisisi o ḽo wanulula uri kha sia ḽa mahosi, musalauḽa vho vha vha na tshirunzi nahone vha ṭhonifhiwa zwi tshi khou tikedzwa nga ngoma dza sialala dze dza vha dzi tshi itiwa, vha konou vḥusa ḽo lala. Khadzo vhana vho vha vha tshi gudiswa mikhwa na ṭhonifho. Zwa mbo vha thusa kha u kona u fḥaṭa miṭa yavho. Mahosi vho vha vhe vḥathu vḥane vha tshila na zwisiwana, vḥalwadze vha mihumbulo, zwiḽeli na lushaka nga u angaredza. Zworaloho zwo vha zwi tshi vha thusa kha u wana mafhungo a re hone kha lushaka. Zwa vha thusa musi vha tshi tshea milandu ya vḥalanda. Sa izwi zwifhinga zwi shanduka sa mutsho, na matshilele a vḥathu a a shanduka. Vḥavenḽa vho swika he vha kheluwa kha matshilele avho vha vho fara a vḥaṅwe.

Nganetshelo na dzingoma dza sialala dze dza vha dzi tshi thusa vhana kha uri vha wane ndayo na mikhwa, zwo mbo ngalangala. Vḥavhusi na vḥoṭḥe vḥahulwane a vha tshe na ndango kha vhana. A hu tshe na a no khou pfa tsha muṅwe. Matshilele a vhana vha vho balela vḥahulwane ngeno vḥahulwanevho vha tshi vho tshila nga matshilele a vhana. Kha mahosi na vḥalanda a hu tshe na phambano ngauri vha vho wanala masosani na maḽikiṭani na vḥalanda. Tshayamikhwa iyi ya vḥanga dzipfudzungule, mabulayo, ṭhalano, vḥugevhenga, na zwiṅwe zwinzhi. Muṭoḽisisi u vḥona zwi zwa ndeme kha lushaka uri hu vhe na nzudzanyo dza u vḥona uri vḥathu vha nga ita zwifhio kha u vḥuisa mikhwa kha

vhana vha Vhavana, zwa do kona u fhungudza kana u fhelisa vhutshinyi ho dalesaho kha lushaka.

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ṬHUŊWA A: MBUDZISAVHATHU YO YAHO KHA VHAGUDISI

MVULATSWINGA

NDI ṬAHISA NDIVHUWO DZANGA KHA VHONE NGE VHA KONA U VHA TSHIPINḌA TSHA MUSHUMO WA ṬHODḌISISO IYI. MBUDZISO IDZI NDI TSHIPIḌA TSHA ṬHODḌISISO IYI KHA U ṬODḌISISA NDEME YA FOLḌUKUḌOO 'FOLKLORE' KHA U VHUEDZEDZA MIKHWA HO SEDZWA MVELELE YA VHAVENḌA.

NDAELA:

1. VHA KHOU HUMBELWA URI VHA SONGO ḌWALA DZINA ḌAVHO KHA MBUDZISAVHATHU IYI.
2. MBUDZISO KHA DZI VHALIWE NGA VHURONWANE.
3. A HU NA MBUDZISO INE YA PFI YO KHAKHEA KANA NDI YONE.

-
1. Ndi vhufhio vhutshinyi tshikoloni tshavho vhune ha khou dina matshudeni?
 2. Kha tshifhinga tshi linganaho Ḍwaha tsho fhiraho vha vhona vhutshinyi uho vhu tshi khou hulela kana vhu tshi khou fhungudzea?
 3. Vhaiti vha vhutshinyi uho nga vhunzhi, vha vhona vha vha mbeu ifhio?
 4. Vhaiti vha vhutshinyi uho nga vhunzhi vha vhona vhe kha murole ufhio?
 5. Ndi vhafhio vhane vha vha na vhuḌifhinduleli ha u kaidza vhutshinyi?
 6. Vha vhona ngano na mirero zwa sialala ya VhavenḌa zwi zwa ndeme u guma ngafhi kha u fhungudza vhutshinyi?

7. U tambywa ha ngano nga vhana na u shumisiwa ha mirero nga vhatu vhahulwane musalauno vha vhona zwi khou engedza kana u fhungudzea? Ndi ngani zwo ralo?

ṲHUṲWA B: MBUDZISAVHATHU YO YAHO KHA MAHOSI

MVULATSWINGA

NDI ṲAHISA NDI VHUWO DZANGA KHA VHONE NGE VHA KONA U VHA TSHIPINṲA TSHA MUSHUMO WA ṲHODṲISISO IYI. MBUDZISO IDZI NDI TSHIPIṲA TSHA ṲHODṲISISO IYI KHA U ṲODṲISISA NDEME YA FOLṲUKUṲOO 'FOLKLORE' KHA U VHUEDZEDZA MIKHA HO SEDZWA MVELELE YA VHAVENṲA.

NDAELA:

1. VHA KHOU HUMBELWA URI VHA SONGO ṲWALA DZINA ṲAVHO KHA MBUDZISAVHATHU IYI.
2. MBUDZISO KHA DZI VHALIWE NGA VHURONWANE.
3. A HU NA MBUDZISO INE YA PFI YO KHAKHEA KANA NDI YONE.

-
1. Ndi vhufhio vhutshinyi vhuoni havho havho vhune ha khou dina vhadzulapo?
 2. Kha tshifhinga tshi linganaho Ṳwaha tsho fhiraho vha vhona vhutshinyi uho vhu tshi khou hulela kana vhu tshikhou fhungudzea?
 3. Vhaiti vha vhutshinyi uho nga vhunzhi, vha vhona vha vhambeu ifhio?
 4. Vhaiti vha vhutshinyi uho nga vhunzhi vha vhona vhe kha murole ufhio?
 5. Ndi vhafhio vhane vha vha na vhuṲifhinduleli ha u kaidza vhutshitshinyi?
 6. Vha vhona ngano na mirero zwa sialala ya VhavenṲa zwi zwa ndeme u gumangafhi kha u fhungudza vhutshinyi?

7. U tambywa ha ngano nga vhana na u shumisiwa ha mirero nga vhatu vhahulwane musalauno vha vhona zwi khou engedzea kana u fhungudzea. Ndi ngani zwo ralo?

ṪHUŃWA C: MBUDZISO DZA INTHAVIYU DZO YAHO KHA VHAGUDISI

1. Hu na vhushaka vhukati ha vhutshinyi na tshayamikhwa? Kha vha ṫanṫavhudze phindulo yavho.
2. Ndi zwifhio u ya nga mbekanyamaitele ya tshikolo zwine zwa itwa u fhungudza vhutshinyi na u khwaṫhisa mikhwa kha vhana?
3. Ngano dzi nga shela hani mulenzhe kha u vhuedzedza mikhwa kha vhana vha Vhaventṫa?
4. Mirero i nga shela hani mulenzhe kha u vhuedzedza mikhwa kha vhana vha Vhaventṫa?
5. Vhone sa mugudisi vha nga ita zwifhio kha u vhuedzedza mikhwa kha vhana vha Vhaventṫa?

ṬHUṆWA D: MBUDZISO DZA INTHAVIYU DZO YAHO KHA MAHOSI

1. Hu na vhushaka vhukati ha vhutshinyi na tshayamikhwa? Kha vha ṭanḁavhudze phindulo yavho.
2. Ndi zwifhio u ya nga mvelele na sialala ya Vhaventḁa zwine zwa itwa u fhungudza vhutshinyi na u khwaṭhisa mikhwa kha vhana?
3. Ngano dzi nga shela hani mulenzhe kha u vhuedzedza mikhwa kha vhana vha Vhaventḁa?
4. Mirero i nga shela hani mulenzhe kha u vhuedzedza mikhwa kha vhana vha Vhaventḁa?
5. Vhone sa murangaphandḁa wa sialala vha nga ita zwifhio kha u vhuedzedza mikhwa kha vhana vha Vhaventḁa?

THUŊWA E: LIŊWALONDI VHADZAVHAVHUDZISWA

Dzina ŋanga ndi Nyadzani Florence Ramanyimi. Ndi mugudi wa digrii ya vhudokotela kha Yunivesithi ya Venda. Thoḏisiso yanga ndi ya nga Ndeme ya foḷukuḷoo 'folklore' kha u vhuedzedza mikhwa kha vhana ho sedzwa mvelele ya Tshivenḏa. Tshiitisi ndi tsha u vhona vhana vha ano maḏuvha vha tshi vho tshila nga u sa londa. Khavho ho no ḏala tshayavhuḏifari.

U shela mulenzhe havho kha ngudo iyi a si ha khombekhombe, ndi ha u tou funa. Zwine zwa amba uri vha nga ḏipanulula kha ngudo iyi hu sina na dziḥwe mbuno. Nga miminete i sa paḏi furaru, zwiteḥwa zwi ngaho zwa mbudzisavhathu na tsha mbudziso dza kha nyambedzano zwi ḏo vha zwo no fhiriswa.

Musi vhathu vha tshi kha mushumo uyo, madzina a vhathu ha nga shumiswi nahone zwi ḏo vha zwa tshiphirini. Hu ḏo dovha hafhu ha humbelwa u shumisa na rekhodo ine ya ḏo thusedza kha thoḏisiso iyo. Izwo ndi zwine nga murahu ha mushumo uyo zwa thuthekanywa zwa laṭwa.

Liḥwalo ilo la makuvhanganyelwe a data, li tea u vhewa fhethu ho tsireledzeaho musi mushumo uyu u kha ḏi vha vhukati. Arali mushumo wo no khunyelela, zwi ḏo thuthekanywa nga murahu ha musi makuvhanganywa a data o no khunyelela. A vha nga humbelwi zwidodombedzwa zwavho u itela tsireledzo yavho.

Ndivhuwo kha u shela havho mulenzhe.

Muṭoḏisisi

NFRamanyimi

Cell: 072 228 0549

ṰHUNWA F: LIṰWALO LA U TENDA U VHA MUFHINDULI

Ṱhoho ya ngudo ya ṰhodiṰiso: Ndeme ya foṰukuṰoo ‘folklore’ kha u vhuedza mikhwa kha vhana ho sedzwa mvelele ya Tshivenda.

Dzina: N.F. Ramanyimi

Position: MuṰodiṰisi

Contact Address: P.O. Box 478

Vhufuli

0971

Cell: 0722280549

Email: floinceramanyimi@gmail.com

Kha vha ite luswayo lwa phindulo yavhomkhatshibogisi:

Ndi a khwaṰhisedza uri ndo vhala nda dovha nda pfesesa

makuvhanganywa a ngudo iyo na u wana tshifhinga tsha

u vhudzisa dzimbudziso.

Ndi a pfesesa zwauri u shela hanga mulenzhe ndi ha u tou

ḡinangela nahone ndo vhofoholowa kha u ḡibvisa khazwo hu

sina mbuno khazwo.

Ndi khou tenda u vha tshipiḡa tsha ngudo iyo.

Ndi tendelana na Ṱa uri makuvhanganywa a kha ngudo iyi,

a vhulungwe ho khetheaho, u itela uri a do shumiswa kha
tshifhinga tshi daho.

Ee Hai

Ndi khou tendelana na zwauri nyambedzano i rekhodiwe.

Ndi tendelana na la uri hu shumisiwe madzina a sa divhiwi

kha nyanqadzo.

Dzina la muvhudziswa

Tsaino

Datumu

Dzina la muqodisisi

Tsaino

Datumu

ṪHUNWA G: MAITELE A ZWITHU

Iyi ndi ndila ine muṫoḁisisi a i shumisa musi a tshi khou kuvhanganya data yawe. Maitele ayo a shumiswa kha maga oṫhe ane a shumiswa kha u ita ṫhoḁisiso, hu tshi katelwa ndugiselo, u bveledza na u sedzulusa ngudo. Kha ṫhoḁisiso iyi, hu ḁovha hu khou ṫoḁisisa nga ha ndeme ya foḁukuḁoo 'folklore' kha u vhuedzedza mikhwa kha vhana ho sedzwa kha mvelele ya Tshivenda.

Vhavhudziswa vha a ḁivhadzwa uri u dzhenelela havho kha ṫhoḁisiso iyi a si ha khombekhombe, nahone vha a kona u litsha hu sina mbudziso khazwo. Zwi dovha hafhu zwa bviselwa khagala uri kha ṫhoḁisiso iyi, vhavhudziswa vha ḁo ḁadza mbudzisavhathu na u dovha hafhu vha dzhenelela kha nyambedzano.

Musi hu tshi khou itwa ṫhoḁisiso iyi, madzina a vhavhudziswa ha anḁadziwi. Mushumo woṫhe u itwa lwa tshipirini. Hu dovha hafhu ha shumiswa na theiphi, makuvhanganywa oṫhe a data a vhulungwa ho tsireledzeaho. Musi makuvhanganywa o no khunyelela, zwi a kona-ha u laṫelwa kule lwa tshoṫhe.

THUNWA H: THANZIELA YA MIKHWA NA VHUDIFARI

ETHICS APPROVAL CERTIFICATE

RESEARCH AND INNOVATION
OFFICE OF THE DIRECTOR

NAME OF RESEARCHER/INVESTIGATOR:
Ms NF Ramanyimi

STUDENT NO:
9624627

PROJECT TITLE: **Ndeme ya folklore kha u vhuedzedzda mikhwa kha vhana ho sedzwa mvelele ya tshivenda (The role of folklore in moral regeneration among children: A case study of tshivenda culture).**

ETHICAL CLERANCE NO: **FHSSE/21/MER/05/0702**

SUPERVISORS/ CO-RESEARCHERS/ CO-INVESTIGATORS

NAME	INSTITUTION & DEPARTMENT	ROLE
Dr TD Raphalalani	University of Venda	Supervisor
Dr M Maghabi	University of Venda	Co - Supervisor
Ms NF Ramanyimi	University of Venda	Investigator - Student

Type: **Doctoral Research**

Risk: **Minimal risk to humans, animals or environment (Category 2)**

Approval Period: **February 2022 – February 2025**

The Research Ethics Social Sciences Committee (RESSC) hereby approves your project as indicated above.

General Conditions

- While this ethics approval is subject to all declarations, undertakings and agreements incorporated and signed in the application form, please note the following:
- The project leader (principal investigator) must report in the prescribed format to the REC:
 - Annually (or as otherwise requested) on the progress of the project, and upon completion of the project
 - Within 48hrs in case of any adverse event (or any matter that interrupts sound ethical principles) during the course of the project.
 - The approval applies strictly to the protocol as stipulated in the application form. Would any changes to the protocol be deemed necessary during the course of the project, the project leader must apply for approval of these changes at the REC. Would there be deviations from the project protocol without the necessary approval of such changes, the ethics approval is immediately and automatically forfeited.
 - The date of approval indicates the first date that the project may be started. Would the project have to continue after the expiry date; a new application must be made to the REC and new approval received before or on the expiry date.
 - In the interest of ethical responsibility, the REC retains the right to:
 - Request access to any information or data at any time during the course or after completion of the project.
 - To ask further questions; Seek additional information; Require further modification or monitor the conduct of your research or the informed consent process.
 - withdraw or postpone approval if:
 - Any unethical principles or practices of the project are revealed or suspected.
 - It becomes apparent that any relevant information was withheld from the REC or that information has been false or misrepresented.
 - The required annual report and reporting of adverse events was not done timely and accurately.
 - New Institutional rules, national legislation or international conventions deem it necessary

ISSUED BY:
UNIVERSITY OF VENDA, RESEARCH ETHICS COMMITTEE
Date Considered: November 2021

Name of the RESSC Chairperson of the Committee: Prof TS Mashau

Signature