

TSUDZULUWO YA LUAMBO LWA TSHIVENḌA KHA TSHITIRIKI TSHA
BEITBRIDGE KHA ḌA ZIMBABWE.

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ATIKIḌI IYI YO ḌETSHEDZWA SA TSHIPIḌA TSHA U SWIKELA DIGIRII YA
MAḌTASI YA SAINTSI YA LUAMBO LWA TSHIVENḌA (MATL) KHA
ḌSENTHRA YA M.E.R MATHIVHA YA NYAMBO DZA AFRIKA, VHITSILA
NA MVELELE (KHETHEKANYO YA TSHIVENḌA) KHA YUNIVESITHI YA
VENDA.

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VHUḐINETSHEḐZELI

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MUANO

Ndi khou ita muano wa uri hei thandela i tou vha mushumo wa vhukuma we nda tou diitela nne muṅe. Ndi khou tenda uri thandela iyi a i ngo vhuya ya netshedzwa fhanu Yunivesithi ya Venda kana kha inwe Yunivesithi hu tshi itelwa u wana digirii ya mastasi ya saintsi ya luambo lwa Tshivenda (MATL).

Tsaino.....Datumu.....

NDIVHUWO

Ndi tama u livhuwa Mudzimu Musiki wa zwothe we a nea vhuṭali na maanda a uri ndi kone u bveledza thoḏisiso iyi.

Mufhatusi wa thandela iyi Vho Tshithukhe, S. A, ndi livhuwa u sa fhela mbilu havho musi vha tshi khakhulula he nda vha ndo khakha hone. Arali vho vha hu si vhone mushumo uyu wo vha u tshi ḏo vha u songo bvelela. Ndi ri Mudzimu Ramakole kha vha vhulunge u itela uri vha bvele phanda na u thusa vhanwe vhagudiswa.

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ABSTRACT

Language shift is the process whereby members of a community in which more than one language is spoken abandon their original language in favour of another. This research concerns language shift by speakers of the Tshivenda language found in Beitbridge district in Zimbabwe. The Vhavana people in Beitbridge district are shifting away from their language and using other languages found in the district.

Today the Vhavana people living in Beitbridge have adopted other languages and dislike their own. The consequence of forsaking their mother language has had a negative impact on the Vhavana people. The research aims at discussing the concept of shift, what kinds of behaviours constitute shift and indications of shift in the Tshivenda language. The research also gives recommendations on how to reduce language shift in the Tshivenda language in Beitbridge.

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NDIMA YA U THOMA

1.0 MVULATSWINGA

Tshodiso i kwama u sudzuluwa ha luambo lwa Tshivenḁa kha tshitiḁiriki tsha Beitbridge kha ḁa Zimbabwe. Luambo lwa Tshivenḁa kha tshitiḁiriki tsha Beitbridge lu vhone lu tshi khou livha lufuni ngauri vhaambi vhalwo vha khou sudzuluwa khalwo, vha vho amba dziḁwe nyambo. Vhaambi vha luambo lwa Tshivenḁa vha pamba maipfi manzhi a dziḁwe nyambo vha fhedza nga u tshela luambo lwavho. Izwi zwi sia luambo lwa Tshivenḁa lu tshi vho ambiwa lwo no tshikafhadziwa nga dziḁwe nyambo dzine dza ambiwa vhukati ha Vhavenḁa vha tshitiḁiriki tsha Beitbridge kha ḁa Zimbabwe. A hu na muthu ane a tshela luambo lwawe lwa ḁamuni hu si na tshivhang, zwi vha zwi hone zwine zwa khou mu tshwedza uri a tshela luambo lwawe a shumise luḁwe. Ngauralo muḁodiso o vhona zwi zwa ndeme uri a ḁodiso zwivhang zwa u sudzuluwa u bva kha luambo lwa Tshivenḁa nga Vhavenḁa, vha vho amba dziḁwe nyambo dzine dza wanala kha tshitiḁiriki itshi. Fasold (1996:213) a tshi tshedza nga ha tsudzuluwo ya luambo u ri:

Language shift simply means that a community gives up a language completely in favour of another one. The members of the community when the shift has taken place, have collectively chosen a new language where an old one used to be used.

Izwi zwi tshi amba uri u tshela luambo ndi afho hune tshigwada tsha vhatshu tsha litsha u shumisa luambo lwa ḁamuni fhedzi tsha vho shumisa luambo luswa.

Vhaventḁa vhane vha wanala kha tshīḁiriki tsha Beitbridge vha pamba maipfi manzhi a nyambo dzine dza wanala kha tshīḁiriki itshi. Izwi zwi ita uri vha fhedze vha tshi khou ḁutshela luambo lwavho lwa ḁamuni. A hu na muthu ane a nga sokou ḁutshela luambo lwawe hu si na tshivhangi kana zwivhangi. Zwi vha zwi hone zwine zwa khou mu ḁuḁuwedza uri a lu sie a shumise maipfi a dziḁwe nyambo ngeno hu uri maipfi a Tshiventḁa a hone.

Musedzulusi kha hei thandela u ḁo sedza zwivhangi zwa u sudzuluwa ha luambo lwa Tshiventḁa kha tshīḁiriki tsha Beitbridge kha ḁa Zimbabwe na uri hu nga itwa mini u fhungudza thaidzo iyi. U sudzuluwa ha luambo zwi ita uri luambo lu fhedze lu tshi vho swika kha u fa. Izwi zwi khwaḁhisedzwa nga Crystal (2000:11) musi a tshi ri:

A language is dead when no one speaks it anymore.

Izwi zwi tshi amba uri luambo lu a fa arali hu si tsheena muthu a no khou lu amba. Izwi zwone zwi sumbedza uri u fa ha luambo ndi u sa shuma halwo. Luambo lwa sa shumiswa lu fhedza nga u fa. Ro ḁi tika nga ḁhalutshedzo iyi, luambo lwa Tshiventḁa kha tshīḁiriki tsha Beitbridge ndi luambo lune lwa khou livha lufuni ngauri vhaambi vhalwo vha vho lu sudzulusa vha vho amba dziḁwe nyambo dzine dza khou wanala kha tshīḁiriki itshi.

Luambo ndi tshithu tsha ndeme kha lushaka luḁwe na luḁwe sa izwi lu tshi hwala mvelele ya vhatu. Arali muthu a pfa ḁḁila ine muthu a amba ngayo u a kona u ḁivha

uri muthu uyu u tevhela mvelele ifhio nahone ndi muthuḁe, u bva ngafhi. Maddieson na Hinnebusch (1998:293) vha tshi ṭalutshedza ngaha ndeme ya luambo vha ri:

Language plays an important role in establishing not only the identity of an individual but also the identity of a group.

Izwi zwi tshi amba uri luambo lu tamba mushumo muhulu nga maanda, hu si kha u bvisela khagala u ḁiḁivha ha muthu fhedzi. Na kha u bvisela khagala u ḁiḁivha ha tshigwada. Izwi zwi sumba uri tsudzuluwo ya luambo zwi vha zwi tshi amba u sudzuluwa ha mvelele. Ngauralo ṭhoḁisiso iyi i ḁo sia hu na u fhungudzea kha u sudzuluwa ha luambo lwa Tshivenḁa kha tshiṭiriki tsha Beitbridge.

1.1 TSHITATAMENNDE TSHA THAIDZO

Zimbabwe ndi shango ḁine ha ambiwa nyambo dza fumiina. Kha nyambo dzoṭhe idzi Tshindebele na Tshishona ho katelwa na Tshiisimane ndi dzone nyambo dzine dza ambeswa nga vhathu vhanzhi nahone ndi dzone dzo fhiwaho maanda nga muvhuso. Nyambo idzi ndi dzone dzine dza khou hulela dziṅwe nyambo dzine dza dzhiiwa u pfi ndi ṭhukhu hu tshi katelwa na Tshivenḁa kha ḁa Zimbabwe ngauri vhaambi vhadzo ndi vhanzhi. Izwi zwone zwi sia nyambo dzine dza katela Tshivenḁa, Tshitsonga na ḁziṅwe dzi khomboni ya u fa ngauri a hu na muthu ane a khou dzi dzhiela nṭha. Tshivenḁa tshi dzhiiwa sa luambo luṭuku. Muṅwali Liddicoat (2007:185) a tshi amba nga ha luambo luṭuku u ri:

A minority language is a language on a critical situation, most adults of middle age and older are full speakers but children are not learning it.

Izwi zwi tshi amba uri luambo lune lwa vha lwa fhasisa lu kha vhuimo ha shishi kana ha khombo ngauri vhaṅe vhalwo, hu nga vha vhaaluwa kana vha miṅwaha ya vhukati, ndi vhaambi vhalwo vhukuma fhedzi vhana vhavho a vha lu gudiswi. Nga iṅwe ṅḽila luambo lwa Tshivenda kha Tshiṅiriki tsha Beitbridge nga murahu ha miṅwaha i si gathi lu ḽo miliwa nga dziṅwe nyambo kana u ngalangala arali ha sa tou dzhiwa vhukando ho khwaṅhaho.

Tshivenda ndi luambo lune lwa ambiwa nga vathu vha Vhavana na vha dziṅwe tshaka vhane vha lu takalela. Luambo ulu lu wanala mashangoni a fanaho na Afrika Tshipembe, Democratic Republic of Congo, Kenya na Zimbabwe.

Stayt (1968:13) a tshi amba nga vhubvo ha Vhavana u ri:

Vhavana were originally from either the Lower Congo or the Great Rift Valley, migrating across the Limpopo River during the Bantu expansion.

Izwi zwi tshi amba uri Vhavana vho tumbuka shangoni ḽa Democratic Republic of Congo kana Great Rift Valley. Vho pfuluwa vha pfuka mulambo wa Vhembe, nga tshifhinga tsha u phadalala ha vathu vha Vharema.

U ṅhukukana hohu ho ḽo ita uri Vhavana vha fhedze vha tshi khou dzula fhethu ho fhambanaho. Vhaṅwe vho ḽo dzula kha ḽa Zimbabwe kha tshiṅiriki tsha Beitbridge vhaṅwe vha ḽa vha dzula Afrika Tshipembe. Zwino ṅamusi Tshivenda tshine tsha khou ambiwa Zimbabwe kha tshiṅiriki tsha Beitbridge tsho no ri fhambaninyana na tshi no khou ambiwa Afrika Tshipembe ngeno hu tshi tendiwa u pfi luambo lwa Tshivenda ndi luthihi.

Phambano iyi i khou vhangwa ngauri tshifhinga tshinzhi Vhavenda vhane vha wanala Beitbridge vha khou sudzuluwa u bva kha luambo lwavho lwa Tshivenda vha vho amba dziñwe nyambo. Musi vha tshi vho amba Tshivenda, Tshivenda itsho tshi vha tshi songo tou kuna ngauri hu vha ho no vha na tshuṭhuwedzo ya dziñwe nyambo kha maipfi a Tshivenda. Thaidzo ndi ya u ri zwo ḍisa hani u ri hu vhe na u sudzuluwa ha luambo lwa Tshivenda kha tshitiṛiki tsha Beitbridge.

1.2 NDIVHO YA ṬHODĪSISO

Ndivho ndi zwine muṭodīsisi a ṭoda u swikelela zwone musī a tshi fhedza mushumo wa ṭhodīsiso. Muṭodīsisi hu na zwine a ṭoda u swikelela zwone. Dawson (2009:59) u ri:

Aim is the overall force of research.

Izwi zwi tshi amba uri ndivho ndi muṭodo wa ṭhodīsiso. Hornby (2010:31) a tshi ṭalutshedza ndivho u ri:

Aim is the purpose of doing something.

Izwi zwi tshi amba uri ndivho ndi tshipikwa tsha u ita tshiñwe tshithu.

Ndivho khulwane ya ṭhodīsiso iyi ndi u bvisela khagala tsudzuluwo ya luambo lwa Tshitiṛiki tsha Beitbridge kha ḽa Zimbabwe vhane vha wanala kha tshitiṛiki tsha Beitbridge zwivhangi zwa tsudzuluwo ya luambo lwa Tshivenda khathihi na masiandoitwa a hone na uri hu nga itwa mini u fhungudza thaidzo iyi.

1.3 ZWIPIKWA ZWA ṬHODĪSISO

- U fhungudza u sudzuluwa ha luambo lwa Tshivenda kha tshitiṛiki tsha Beitbridge kha ḽa Zimbabwe.

- U nea Tshivenda maanda ane a fana na a dziwe nyambo dza tshiofisi dzine dza ambiwa kha la Zimbabwe.
- U sumbedzisa uri tsudzuluwo ya luambo i livhisa luambo lufuni.
- U sia hu tshi khou ambiwa Tshivenda tsho kunaho kha tshiriki tsha Beitbridge.
- Thodiso iyi i do shandukisa mihumbulo ya Vhenda ya uri Tshivenda tshine tsha khou ambiwa Zimbabwe tsho fhambana na tshine tsha khou ambiwa Afrika Tshipembe.

1.4 MBUDZISO DZA THODISO

- U sudzuluwa ha luambo lwa Tshivenda ndi mini?
- Zwivhango zwa u sudzuluwa ha luambo lwa Tshivenda kha tshiriki tsha Beitbridge ndi zwifho?
- Hu nga itwa mini u fhungudza u sudzuluwa ha luambo lwa Tshivenda kha tshiriki tsha Beitbridge?
- Ndi zwifho zwine zwa sumbedza uri hu na tsudzuluwo ya luambo lwa Tshivenda kha tshiriki tsha Beitbridge kha la Zimbabwe?
- Ndi afho masiandoitwa a tsudzuluwo ya luambo lwa Tshivenda kha tshiriki tsha Beitbridge?

1.5 NDEME YA THODISO

- I do ita uri vathu vha zwi vhone uri luambo lwa Tshivenda ndi luambo lwo diimelaho sa dziwe nyambo dzine dza wanala kha tshiriki itsho.

- Thoḡisiso iyi i ḡo ita u ri hu fhungudzee u sudzuluwa ha luambo lwa Tshivendḡa kha tshitiḡiriki tsha Beitbridge.
- Thoḡisiso iyi i ḡo bvukulula zwivhanga zwa u sudzuluwa ha luambo lwa Tshivendḡa kha tshitiḡiriki tsha Beitbridge.
- I ḡo sumbedzisa uri na luambo lwa Tshivendḡa ndi lwa ndeme u fana na dziḡwe nyambo dzine dza wanala Zimbabwe.

1.6 MAIPFI A NDEME

Luambo: Luambo ndi ḡḡila ine vhathu vha davhidzana ngayo, zwi tshi bvisela khagala vhuḡipfi hazwo nga ḡḡila ya maipfi kana ya mibvumo.

U sudzudzuluwa ha luambo: u sudzuluwa ha luambo ndi fhaḡa hune luambo lwa Tshivendḡa lwa kwamea kuambele lwa wanala lu si tsha ambiwa nga ḡḡila ye lwa vha lu tshi ambiswa zwone kale. Ndi musi hu tshi vho ambeswa dziḡwe nyambo u fhirisa u amba Tshivendḡa.

U fa ha luambo: U fa ha luambo ndi afho hune luambo lu si tsha shumiswa nga vhaambi vhalwo nga maandḡa tshitshavha.

Nyambo dzo tsikeledzwaho: Nyambo dzo tsikeledzwaho ndi nyambo dzine dza sa dzhielwe ḡḡha, dzine dza lavheleselwa fhasi kha tshitshavha. Nyambo idzi dzi kombetshedzea u salela murahu ngauri dzi khou khethululwa kha dziḡwe.

Luambo lwa Dzingu: Luambo lwa dzingu ndi luambo lune lwa ḡḡeiwa vhuimo lwa mulayo kha vhupo ho khetheaho, hune luambo ulwo lwa ambiwa nga vhunzhi ha vhathu.

Luambo lwa lushaka: Luambo lwa lushaka ndi luambo lwo neiwaho vhuimo ha tshiofisi kha muvhuso.

1.7 NGONA

Ngona ndi ndila ine musengulusi a do i shumisa a tshi khou kuvhanganya mafhungo a kwamaho thaidzo ya thodisiso yawe. Chris (1996:225) a tshi talutshedza nga ha ngona u ri:

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

Izwi zwi tshi amba uri ngona yo lumba kha maitele na zwishumiswa khathihi na ndila ine zwa do shumiswa ngayo.

Mutodisisi u do shumisa ngona ya khwalithetivi (qualitative) na ngona ya liimelambalo (quantitative).

1.7.1 NGONA YA KHWANTHITHETHIVI

Ngona ya khwantithethivi ndi ngona ine ya shumisa kha zwa mbalo u bvisela khagala mawañwa a thodisiso. Ngona iyi ndi ya ndeme.

Cresswell (1944:2) a tshi redzwa nga Leedy (1997:104-105) u ri:

An inquiry into a social or human problem based on testing a theory composed variables, measured with numbers and analysed with statistical procedures in order to determine whether predictive generalization of the theory hold water.

Izwi zwi tshi amba uri kha liimelambalo ndi hune ha lingwa thyiori dzo fhambanaho kha u vhona thaidzo dzine vhathu vha khou humbulelwa uri vha khou tangana nadzo ndi zwone naa.

1.7.2 NGONA YA KHWALITHETHIVI

Ngona ya khalithethivi ndi ndila ya u toda u pfesesa thaidzo dzine vhathu vha khou tangana nadzo. Leedy (1997:105) a tshi talutshedza nga ha ngona ya khalithethivi u ri:

An inquiry process of understanding, a social or human problem based on building a complex, holistic picture formed with words, reporting detailed views of informants and conducted in natural setting.

Izw izwi tshi amba uri ngona ya khalithethivi ndi ndila ya u toda u pfesesa thaidzo dzine vhathu vha khou tangana nadzo fhethu ho fhambanaho. Hafha mutodisisi u do shumisa zwidombedzwa zwa phuraimari na zwa sekondari.

1.7.3 NGONA YA SOSIOLODZHIKHALA

Kha iyi ngona hu sedzwa ndivho ine musengulusi a vha nayo zwi tshi kwama thandela iyi. Hafha ndi hune musengulusi a sumbedzisa uri zwi hone zwe a dzula a tshi divha nga u tou pfa, u vhona kana tshenzhemo kha zwine zwa tutshelana na thandela iyi. Vhunga musedzulusi a mudzulapo wa Zimbabwe kha tshiriki tsha Beitbridge, u do shumisavho ndivho na tshenzhemo yawe nga ha zwine zwa vha zwivhangi zwa tsudzuluwo ya luambo lwa Tshivenḁa kha tshiriki tsha Beitbridge.

1.8 TSHIKOUPU TSHA THANDELA

Tshikoupu tsha thandela, zwi vha zwi tshi khou amba uri zwine zwa ḁo wanala kha ṭhoḁisiso yoṭhe nga u pfufhifhadza. Muṭhoḁisisi u ḁo ita ndima dzo fhambanaho dzine khadzo dzi ḁo vha dzo hwala zwithu zwo fhambanaho zwine zwa elana na ṭhoḁisiso yawe. ṭhoḁisiso iyi i ḁo vha na ndima ṭanu. Kha ndima ya u thoma muṭhoḁisisi u ḁo sumbedzisa nga zwine zwa ḁo ṭhoḁisiswa.

Ndima iyi i ḁo katela mvulatswinga, ndivho ya ṭhoḁisiso, zwilavhelelwa, mbudziso dza ṭhoḁisiso, maipfi a ndeme na ndeme ya ṭhoḁisiso.

Kha ndima ya vhuvhuli muṭhoḁisisi u ḁo ṭalutshedza maipfi ane a ḁo shumiswa kha ṭhoḁisiso hu tshi shumiswa vhaṅwali vho fhambanaho khathihi na u sumbedzisa uri vhaṅwe vhaṅwali vha ri mini nga ha tsudzuluwo ya luambo lwa Tshivenda. Nga u angaredza ndima iyi i ḁo hwala tsenguluso ya maṅwalwa.

Ndima ya vhuraru yone i ḁo katela ngona dzine dza ḁo shumiswa nga muṭhoḁisisi musi a tshi kuvhanganya mafhungo awe. Muṭhoḁisisi u ḁo shumisa ngona dzo fhambanaho uri a kone u swikelela ndivho ya ṭhoḁisiso yawe.

Ndima ya vhuṅa ndi ndima hune ha ḁo wanala mafhungo oṭhe a ṭhoḁisiso iyi. Kha hei ndima muṭhoḁisisi u ḁo bvisela khagala zwivhangani zwa u sudzuluwa ha luambo lwa Tshivenda kha tshiṭiriki tsha Beitbridge.

Kha ndima ya vhuṭanu hu ḁo vha na themendelo zwi tshi ya ngauri muṭhoḁisisi o wana mini kha ṭhoḁisiso yawe. Hu ḁo vha na phendelo khathihi na mvalatswinga ya ṭhoḁisiso.

1.9 MVALATSWINGA

Muṭoḍisisi kha ndima hei o sumbedzisa uri ṭhoḍisiso iyi i kwama u sudzuluwa ha luambo lwa Tshivenda kha tshiṭiriki tsha Beitbridge kha ṭa Zimbabwe. Muṭoḍisisi o sumbedzisa uri ndi nga mini ho tea u vha na ṭhoḍisiso ya u rali nahone a zwi bvisela khagala uri sudzuluwo ya luambo i livhisa luambo lufuni, luambo lu a miliwa nga dziṅwe nyambo arali ha sa vha na maga ane a dzhiwa nga vhaambi vha luambo lwa Tshivenda kha tshiṭiriki tsha Beitbridge. Muṭoḍisisi o sumbedzisa na ṅdila dzine a ḍo dzi shumisa u kuvhanganya mafhungo a ṭhoḍisiso yawe u itela uri a kone u swikelela ndivho ya ṭhoḍisiso khathihi na u fhindula mbudziso dza ṭhoḍisiso yawe. Ngona dzine dza ḍo shumiswa dzi katela ngona ya khwaṭhethivi, ngona ya khwantithethivi khathihi na ngona ya sosioḍodzikhala. ṭhoḍisiso iyi i ḍo vha na ndima ṭanu.

NDIMA YA VHUVHILI

2.0 TSENGULUSO YA MAÑWALWA

2.1 MVULATSWINGA

Kha iyi ndima musengulusi u do sengulusa zwe vhañwe vho ñwalavho kana vhoradzipfunzo vha amba kha bugu dzavho, dzhenala, thesisi na huñwevho nga ha luambo na u sudzuluwa halwo khathihi na nga mvelele. Muhumbulo muhulwane hu u toda u divha uri vhañwe vhañwali kana vhoradzipfunzo vha ri luambo na u sudzuluwa ha luambo ndi mini na uri mvelele ndi mini, vhunga luambo lu tshi tumanywa na mvelele. Vhañwali vho fhambanaho vha talutshedza luambo na u tsudzuluwo halwo nga ndila dzo fhambanaho. Arlene (2014) a tshi talutshedza nga ha tsenguluso ya mañwalwa u ri:

A literature review surveys books, scholar articles, and any other sources relevant to a particular issue, area of research, or theory, and by so far doing provides a description, summary, and a critical evaluation of these works in relation to the research problem being investigated.

Izwi zwi tshi amba uri tsenguluso ya mañwalwa i sengulusa bugu, athikili na zwine zwa nga thusedza kha zwine zwa elana na fhethu ha thodisiso, thyioti, nga u ita ngauralo zwi nekedza nga u pfufhifhadza tsenguluso ya mishumo iyi zwi tshi elana na thaidzo ya thodisiso.

2.2 LUAMBO

Luambo ndi ndila ine vhatu vha i shumisa uri vha kone u davhidzana. Luambo lu ita uri vhatu vha kone u tshisa mihumbulo yavho. Kha luambo hu shumiswa zwiga zwo tendelwaho. Robins (1990:12) a tshi tshutshedza nga ha luambo u ri:

Language is a form of human communication by means of symbols principally transmitted by vocal sounds.

Izwi zwi tshi amba uri luambo ndi ndila ine vhatu vha davhidzana ngayo zwi nga vha nga mibvumo ya maipfi kana nga zwiga. Zwine zwa amba uri luambo lu tamba tshipiḁa tshihulwane kha matshilisano a vhatu. Crystal (2000:2) a tshi tshutshedza nga ha luambo u ri:

Language is a tool of communication and therefore it is only alive when there is more than one speaker left.

Hezwi zwi tshi amba uri luambo ndi tshi shumiswa tsha vhudavhidzani nahone tshi shuma musi hu na vhatu vhane vha fhira muthihi. Izwi zwi tou amba uri arali hu na muthu mithihi fhedzi ane a amba luambo lukene zwi amba uri luambo ulwo lwo fa ngauri ha nga koni u amba e eḁhe. Getherere (1980:29) a tshi amba nga ha luambo u ri:

Language is a form of human behaviour, inherited as a potential capacity by every individual and manifesting itself as a systematic activity by a means of which both social communication and personal self-expression are achieved.

Izwi zwi tshi amba uri luambo lu tou vha mpho ine muthu at tou bebwa nayo uri a kone u vha na matshilisano a vhuḍi na vhaḥwe, luambo lu shumiswa nga ḥdila yo dzudzanaho hu na vhudavhidzani na u ḍidzhenisa ha muḥwe kha vhudavhidzani uri a kone u wana zwine a ḥḍa.

Mafela (2004:824) a tshi amba nga ha luambo u ri:

The concept Language, can be defined as human speech involving special words, phrases, and style of expression of a particular group or writer.

Izwi zwi tshi amba uri luambo lu nga ḥalutshedzwa sa kuambeke kwa vhatu hu tshi shumiswa maipfi, mafurase na ḥdila ya kubulelwe kwa maipfi nga tshigwada tshikene kana muḥwali. Finegun (1989:2) musi a tshi ḥalutshedza nga ha luambo u ri:

Traditionally, language has been viewed as a vehicle of thought, a system of expression that mediates the transfer of thoughts from one person to another.

Hezwi zwi tshi amba uri nga mvelele, luambo lu vhonele sa tshiendedzi tsha muhumbulo, kana maitele a u bvisela muhumbulo wa muthu khagala u bva kha muḥwe muthu uya kha muḥwe.

Hughes (1966:28) a tshi ḥalutshedza nga ha luambo u ri:

Language is a system of arbitrary vocal symbols by which thought is conveyed from one human being to another.

Izwi zwi tshi amba uri luambo ndi ḥdila ine khayoy ha shumiswa zwiga zwine muhumbulo wa muthu wa ḥahiswa u bva muthu u ya kha muḥwe. Zwine zwa sumbedzisa uri luambo lu shuma kha vhatu vhavhili kana u fhira.

Hornby (1984:1) ene u ri:

Language is a system of communication in speech and writing that is used by a particular country or area.

Izwi zwi amba uri luambo lu tou vha tshithu tshine tsha shumiswa kha u davhidzana, i nga vha nga ndila ya u tou nwala kana u amba kha shango kana fhethuvhupo ha henefho.

Hornby (1997:662) a tshi tšalutshedza nga ha luambo u ri:

Language is a system of words and sounds used by human beings to express their thoughts.

Izwi zwi tshi amba uri luambo ndi maipfi na mibvumo ine ya shumiswa nga vhathu u tšhisa mihumbulo yavho. Wardhaugh (1986:94) ene a tshi tšalutshedza nga ha luambo u ri:

A language is what the members of a particular society speak.

Izwi zwi tshi amba uri luambo ndi zwine vhathu vha lushaka lukene vha amba. Luñwe na luñwe lushaka luna luambo lwalwo.

Poole (1999:4) a tshi tšalutshedza nga ha luambo u ri:

Language is purely human and non-instinctive method of communicating ideas, emotions and desires by means of a system of voluntary produced system.

Izwi zwi tshi amba uri luambo ndi ndila ine vhatu vha fhirisa ngayo milaedza, vhupefiwa havho nga ndila ya zwifanyiso zwa u di vhumbela. Anna Wierzbicka (1992:1) ene u dudzisa zwo ambwaho a ri:

Language is a guide to social reality.

Izwi zwi tshi amba uri luambo lu tou vha tshithu tshine tsha ri thusa na u ri tsivhudza uri ri kone u tshila na vhanwe vhatu kha shango.

Luambo lu ambiwaho nga vhatu ndi lwa ndeme. Mackay na Harnberger (1996:3) vha tshi talutshedza nga ha ndeme ya luambo vha ri:

Language is an intimate part of social identity.

Izwi zwi tshi amba uri luambo lu sumbedzisa vuvha ha muthu kana matshiliso. Izwi zwone zwi tou sumbedzisa uri luambo ndi lwa ndema kha vutshilo ha muthu ngauri lu bvukulula hune a bva hone.

Clark na vhanwe (1994:1) vha tshi talutshedza nga ha luambo vha ri:

Language is not only the principal medium that human beings use to communicate with each other but also the bond that links people together and binds them to their culture.

Izwi zwi tshi amba uri luambo a lu shumiswi kha u dvhidzana fhedzi lu dovha lwa tanganya na u vhofo vhatu na mvelele yavho. Izwi zwone zwi tou sumba uri luambo luna mishumo minzhi.

Kangas (1981:662) a tshi tšalutshedza nga ha luambo u ri:

System of symbols by means of which the individual is able to describe both the external world of reality. Language need to express what people want to express. Language has a function which goes far beyond the communication of verbal message.

Izwi zwi tshi amba uri luambo ndi maitete a zwiga zwine muthu a kona u tšalusa lĩnda na lĩfhasi lothe la ngoho. Luambo lu tea u bvisela khagala zwine vhathu vha tšoda. Luambo lu fhira u davhidzana nga u tou amba nga maipfi. U khwaṭhisedza izwi Ngugi (1986:16) u ri:

Language, any language, has a dual character. It is both a means of communication and a carrier of culture.

Izwi zwi tshi amba uri luambo, luñwe na luñwe luambo lu na mishumo mivhili. Luambo lu shuma kha u davhidzana khathihi na u hwala mvelele. Izwi zwone zwi sumbedza uri luambo na mvelele ndi tshithu tshithihi. Luambo lu tou vha divhazwakale ya lushaka lwonolwo, lushaka luñwe na luñwe lu vhulunga mvelele nga kha luambo. Mclaughing (2006:482) u ri:

System of arbitrary verbal symbols arranged in a social tool to communicate ideas and influence the behaviour of others.

Hezwi zwi tshi amba uri luambo ndi nḡila ine ya shumisa zwiga zwa u amba zwo vheiwaho kha u fhirisa muhumbulo na u tšutšuwedza vhuḡifari ha vhanwe.

Clark et al (1989:39) a tshi amba nga ha luambo u ri:

Language is more than a system of signals and directions, it is mechanisms for describing what is going on within a mind, most often it is used for pointing at the connections between one thing and another, seemingly different thing.

Izwi zwi tshi amba uri luambo lu vha lu khou ṭalutshedza zwine zwa khou itea muhumbuloni wa muthu nga zwithu zwo fhambanaho, tshifhinga nṅzhi u a shumiswa u fhambanya zwithu u bva kha tshinwe u ya kha tshinwe. Fromkin et al (1993:3) a tshi amba nga ha luambo u ri:

The possession of language perhaps more than any other attribute, distinguishes humans from other animals.

Izwi zwi tshi amba uri luambo ndi lwone lune lwa ita uri vhathu vha kone u khethululea kha zwiṅwe zwipuka. Muthu u fhambana na phukha nga luambo. Ngubane (2001:13) ene u ri:

It is through language that we function as a human beings in an ever changing world, the right to use the official languages of our choice has there been recognized in our bill of rights, and constitution acknowledges the language of our people as a resource and should be harnessed.

Izwi zwi tshi amba uri ndi kha luambo hune ri a shuma sa vhathu kha ḽifhasi line la khou shanduka. U shumiswa ha luambo lwa tshiofisi ndi zwine zwa vha na kha ndayotewa.

Hall (1968:150) ene u ri:

Language is the institution whereby humans communicate and interact with each other by means of habitually used oral-auditory arbitrary symbols.

Izwi zwi tshi amba uri luambo ndi tshiimiswa tshine tsho itelwa vhathu uri vha kone u davhidzana na u thusana i nga vha nga ndila ya u tou amba kana u shumisa zwiga.

Ngugi (1986:5) a tshi amba nga ha ndeme ya luambo u ri:

Language carries culture and culture carries the entire body of our values and our place in the world.

Izwi zwi tshi amba uri luambo lu hwala mvelele ngeno mvelele i tshi hwala muvhili wothe wa mikhwa na vhuimo hashu shangoni. Izwi zwi ri bvisela khagala uri ra sudzuluwa kha lumbo lwashu lwa Tshivenda ri vha ri tshi khou laa mvelele yashu, ri tshi khou dzhia mvelele ya vhaawe. Zwi ri sia ri sa divhi uri ri vhonyi khathihi na vhuimo hashu shangoni. Thalusamaipfi ya Cambridge i talutshedza luambo nga ndila hei:

Language is a system of communication of sounds, words and grammar, or the system of communication used by people in a particular country or type of work.

Izwi zwi tshi amba uri luambo ndi ndila ya u davhidzana nga mibvumo, maipfi na girama, kana ndila ya u davhidzana ine ya shumiswa nga vhathu vha shango lenele kana vha mushumo wonoyo. Izwi zwa tou khwahtshedza uri luambo lu a fhambana zwi tshiya ngauri u ngafhi.

Macauley (1994:60) a tshi \mathfrak{t} alutshedza nga ha luambo u ri:

Language serves many functions in addition to being the major vehicle for conveying information from one human being to another. Through language, we also communicate our hopes, fears, anxieties, dreams and, to some extent, our emotions.

Izwi zwi tshi amba uri luambo lu na mishumo minzhi kha muthu ngauri ndi lwone lune ra lu shumisa musi ri tshi \mathfrak{n} ekedza milaedza. Nga kha luambo ri a kona u davhidzana nga mafulufhelo ashu, nyofho, miloro na vhu \mathfrak{p} fi hashu. Macauley u bvela phanda a tshi ri:

Language also serves as an identification card enable guesses as whether the speaker is male or female, old or young and in many cases to gain some impression of the individual's mood.

Izwi zwi tshi amba uri luambo lu shuma u \mathfrak{t} alula, uri muambi ndi mufumakadzi kana ndi mun \mathfrak{n} a, ndi muthu muhulwane kana ndi mu \mathfrak{t} uku, nda tshifhinga tshinzhi ri a kona u vhona na vhu \mathfrak{q} ipfi ha muthu.

Anna Wierzbicka (1992:1) a tshi amba nga ha luambo ene u ri:

Language is a tool for expressing meaning, we think, we feel, we perceive and we want to express our thoughts, our feelings, our perception, usually we want to express them because we want to share them with other people, to record our thoughts and to organize them.

Izwi zwi tshi amba uri luambo ndi tshithu tshine tsha nea tshalutshedzo. Ri a kona u bula vhupfiwa hashu kha zwine ra khou vhona, zwine ra pfa na zwine ra humbula hu u itela uri ri kone u kovhekana mihumbulo na vhañwe vhathu.

Milubi (1991:1) a tshi dādzā nga ha tshalutshedzo ya luambo u ri:

Luambo ndi ndila ine muthu a kona u davhidzana ngayo na muñwe. Luambo ndi lwone lu hwalaho na matshilele a vhathu.

Izwi zwi khwañhisedza uri luambo ndi lwone lune lwa shuma kha u rathisela mvelele u bva kha murafho u yak ha muñwe murafho. U fhambana kha nyambo zwi ita uri na mvelele i fhambane ngauralo u tsudzuluwa kha luambo lwa Tshivenda zwi dīsa uri na mvelele i fhedze i tshi vho lañwa.

Fasold (1987:3) a tshi sumbedzisa ndeme ya luambo u ri:

Language together with culture, religion and history are major components of nationalism.

Izwi zwi tshi amba uri luambo khathihi na mvelele, vhurereli na dīvhazwakale ndi zwithu zwine zwa sumbedza uri muthu ndi wa lushaka lufhio. Hezwi zwi tou bvisela khagala uri ha vha na tsudzuluwo ya luambo zwi amba uri muthu u vha a tshi vho dī xedza kha sia la vhubvo hawe. Tsudzuluwo ya luambo i ita uri muthu a tūtshelane na mvelele yawe.

Prah (1992:2) a tshi sumbedzisa ndeme ya luambo u ri:

African languages have become the living repositories of the cultures and history of Africans. In their living forms, they carry the histories and collective memories of Africans and indeed define what is African in the human community.

Izwi zwi tshi amba uri luambo lwa Vharema lu hwala ñivhazwakale ya lushaka lwonolwo khathihi na u kona u kuvhanganya mafhungo o livhanaho na lushaka lwonolwo. Bolton (1994:3) a tshi sumbedzisa nga ha ndeme ya luambo u ri:

Without language we could live in isolation from our ancestors and our descendants, condemned to learn only from our own experiences and to take our knowledge to the grave. Without language we could not specify our wishes, our needs, the practical instructions that make possible cooperative endeavour. It is the attribute that most clearly distinguishes our species from all others.

Izwi zwi tshi amba uri, arali ri si na luambo ri khou tshila ri kule na vha fhasi. Ra ñivha luambo lwashu, vhutshilo vhu a ri lelutshela ngauri ri vha ri tsini na vhomakhulukuku vha re fhasi. Ri tshi ñivha luambo ri a kona u ñivha zwine ra khou zwi ñoda na zwine ra si zwi ñode. Nga inwe ñdila u tshi ñivha luambo u a kona u ñandavhudza zwine wa zwi funa na u kona u khethulula. Luambo ndi lwa ndeme kha vhutshilo ha muthu.

2.3 TSUDZULUWO YA LUAMBO (LANGUAGE SHIFT)

Luambo lwa Tshivenda sa dziwe nyambo, lu a kwamea nga tsudzuluwo ya luambo.

Vhaambi vha pamba maipfi manzhi a luwe luambo vha fhedza nga u tshela luambo lwavho. U tshela luambo ndi tshwe tshipa tshine tsha fhiriwa nga luambo lu sa athu u fa. Tsudzuluwo ya luambo ndi fha hune ra wana luambo lwa Tshivenda lu tshi kwamea kuambele, lwa wanala lu si tsha ambiwa nga ndila ye lwa vha lu tshi ambiswa zwone kale. Han-Jugen Sasse (1992:16) u tshedza tsudzuluwo sa:

A change in linguistic attitude in the indigenous people's minds towards theirs and the new language.

Munwali afha u khou sumbedzisa uri u tshelaluambo ndi tshanduko ine ya vha hone kha mihumbulo ya vathu nga ha luambo lwavho na luambo luswa.

Fishman (1991:40) a tshi tshedza nga ha u sudzuluwa nga ha luambo u ri:

Language shift is often a gradual, slow and cumulative process, it is therefore difficult to be identified. The original language loses its power and prestige in favour of the newly introduced one; it becomes restricted to only a few situations such as prayers, among friends and informal speech.

Izwi zwi tshi amba uri u tshela luambo kana u tsudzuluwa ha luambo ndi u shanduka nga zwi tshela nga zwi tshela ha kushumiselwe kwa luambo. Luambo lune lwa khou tshelwa lu khou fhela maanda na thonifho zwi tshi ya kha luswa nahone lu

fhedza lu tshi vho sokou shumiswa fhethu huṭukuṭku sa kha dzithabelo, u davhidzana na khonani na kha nyambedzano dzi si dza fomaḷa.

Mackay na Harnbeger (1996:122) vha tshi ṭalutshedza nga ha u sudzuluwa ha luambo vha ri:

Language shift is the sudden move from the use of one language to another, either by an individual or a group.

Izwi zwi tshi amba uri u sudzuluwa ha luambo ndi u ṭutshela u shumisa luambo lukene u tshi vho shumisa luṁwe, nga muthu muthihi kana nga tshigwada.

Fasold (1996:213) ene a tshi ṭalutshedza nga ha tsudzuluwo ya luambo u ri:

Language shift simply means that a community gives up a language completely in favour of another one. The members of the community when the shift has taken place, have collectively chosen a new language where an old one used to be used.

Izwi zwi tshi amba uri tsudzuluwo ya luambo ndi musi tshigwada tshi tshi litsha u shumisa luambo lwa ḡamuni zwa tshoṭhe tsha vho shumisa luṁwe luambo luswa.

Izwi na zwone zwi vha na masiandaitwa a si a vhuḡi kha luambo.

Trask (1997:127) a tshi ṭalutshedza nga ha u sudzuluwa ha luambo u ri:

It is a change by a group of people from one mother tongue to another, as when speakers of Irish or Hopi abandon their tongue in favour of English.

Izwi zwi tshi amba uri ndi u ṭushela u shumisa luambo lwa ḡamuni nga tshitshavha, sa musi vhaambi vha Irish kana Hopi vha tshi litsha u amba luambo lwavho vha tshi

vho shumisa Tshiisimane. Bartha (1999:131) a tshi amba nga ha tsudzuluwo ya luambo u ri:

Language shift is perceived in most of the relevant research as linguistic change basically induced by social changes that have taken place in the life of the community concerned.

Izwi zwi tshi amba uri tsudzuluwo ya luambo i dzhiwa nga vha tšodisisi sa tshithu tshine tsha khou itiwa nga u shanduka kha zwa matshilisano kha tshitshavha tsho kwameaho.

2.4 U FA HA LUAMBO

U fa ha luambo ndi fhaḷa hune ra wana luambo lukene lwe lwa vha lu tshi ambiwa nga vhathu vha lushaka lukene vha si tsha lu amba fhedzi vha tshi vho amba lunwe luambo luswa. U nambatela luḿwe luambo, ha ambeswa lwone.

Brenzinger (1992:3) a tshi ḷalutshedza u fa ha luambo u ri:

A language is considered to be extinct when there is no longer a speech community using that language.

Izwi zwi tshi amba uri luambo lu vhidzwa upfi lwo fa arali hu si tshena lushaka lune lwa shumisa ulwo luambo. Luambo lwa Tshivenda kha tshitiḷiriki tsha Beitbridge kha ḷa Zimbabwe u ya nga tshifhinga hu ḍo sala hu si tshena vhaambi vhalwo arali Vhavana vha sa tšutshela kha u sudzuluwa kha luambo lwavho vha vho shumisa dziḿwe nyambo.

Crystal (2000:2) u ri:

Language is a tool of communication and therefore it is only alive when there is more than one speaker left, because only one speaker makes communication impossible.

Izwi zwi tshi amba uri luambo lu shumiswa kha vhudavhidzani ngauralo lu a tshila arali hu na vhathu vho no phada muthihi vha ne vha lu amba vho salaho, ngauri muthu muthihi ha koni u amba e ethe. Hezwi zwi sumba uri arali ha sala muthu muthihi luambo lu vha lwo fa ngauri muambi muthihi ha nga koni u amba e ethe.

Baker (2006:75) musi a tshi talutshedza nga ha u fa ha luambo u ri:

Language death is the last stage of language shift, whereas it starts with a decrease of the number of people speaking the target language, bringing about a loss of language skills and of a decrease of the usage of the language in various fields.

Izwi zwi tshi amba uri u fa ha luambo hu da nga murahu ha musi vhathu vho no sudzuluwa kha luambo lwavho vha tshi vho shumisa lwa vhañwe, zwi thoma nga u fhungedzea ha vhathu vhane vha amba luambo u lwo zwine zwa disa u fhungudzea kha u shumisa lumbo ulwo fhethu ho fhambanaho.

2.5 MVELELE

Mvelele ndi ndila ine vhathu vhakene vha tshilisa ngayo, ndi zwine tshitshavha tshikene tsha ditlalula ngayo kha zwiñwe. Mooney (2007:27) a tshi talutshedza nga ha mvelele u ri:

Culture refers to the meanings and ways of life that characterize a society.

The elements of culture include beliefs, values, norms, sanctions and symbols.

Izwi zwi tshi amba uri mvelele ndi tšhalutshedzo na nđila ya vhutshilo zwine zwa vhumba lushaka. Zwine zwa katelwa nga mvelele ndi lutendo, milayo, zwiilaila na zwiga. Muñwali u khou sumbedzisa uri mvelele i katela maitete o tewaho a u langula vhuđifari ha lushaka lwonolwo.

Samovar na Porter (1997:45) vhone vha tšhalutshedza mvelele musi vha tshi ri:

Culture is a system of shared beliefs, values, behaviours and artefacts that the members of a society use to cope with their world and with another, and that are transmitted from generation to generation through learning.

Izwi zwi amba uri mvelele ndi nđila ine vhathu vhakene vha tshila ngayo. I katela zwine vhathu vha tenda khazwo, milayo na zwiilaila. Mvelele i tou rathiselwa u bva kha murafho u ya kha muñwe murafho nga u tou guda. Izwi zwa tou khwařhisedza uri luambo lu shuma kha u rathisela mvelele. Tšhalusamaipfi ya Oxford (1980:375) i tshi tšhalutshedza nga ha mvelele i ri:

Culture refers to customs and social behaviour of a particular people or a society.

Hezwi zwone zwi vha zwi tshi amba uri mvelele ndi maitete na vhuđifari ha vhathu vhakene kana lushaka lukene. Nga inwe nđila lushaka luñwe na luñwe lu na mvelele

yalwo yo fhambanaho na ya luñwe. Izwi zwi khwaṭhisedzwa nga Friedman (1994:64) musi a tshi ri:

Culture was simple what was distinctive about others.

Izwi zwi tshi amba uri mvelele ndi zwe zwa ḑo vha zwi tshi ṭalula lushaka lukene kha luñwe. Lushaka luñwe na luñwe lu na mvelele yalwo.

Eagleton (2000:34) ene a tshi ṭalutshedza nga ha mvelele u ri:

Culture can be loosely summarized as the complex of values, values, customs, beliefs and practices which constitute the way of life of a specific group.

Hezwi zwi tshi amba uri mvelele i katela maitete o tewaho, zwiilaila na vhuḑifari vhune lushaka lukene lwa ḑiṭalula kha dziñwe tshaka. Hofstede (1980:51) u ṭalutshedza mvelele a tshi ri:

Culture is the collective programming of the mind, which distinguishes the members of one category of people to the other.

Hezwi zwone zwi amba uri mvelele ndi kuhumbulele kwo khetheaho kune kwa ṭalula vhathu vha luñwe lushaka. Hezwi zwi sumbedza uri mvelele i kwamavho na kuhumbulele kwa lushaka lwonolwo.

Musi ri tshi sedza mvelele ri a kona u vhona uri yo fhambana u ya nga tshakha. Tsumbo, mvelele ya Vhavenḑa na Vhatsonga a i fani naho i tshi ṭoḑa u elana zwo ḑi ralo na kha nyambo.

[https://popculture.knoji.com/the](https://popculture.knoji.com/the-four-components-of-culture) four-components-of culture, i tshi tšalutshedza nga ha mvelele i ri:

Culture varies from one another and it shows four major components, these are communication, cognitive, material and behavioural aspects.

Izwi zwi amba uri mvelele i a fhambana nahone i sumbedza zwipiḁa zwiḁa, zwine zwa vha u dāvhidzana, kuhumbulele, zwishumiswa na vhuḁifari. Izwi zwone zwi ri sumbedza uri luambo lu shuma mishumo minzhi ine ya katela u rathisela mvelele u bva kha muḁwe murafho u ya kha muḁwe, ngauralo zwi tou khwaḁhisedza uri u sudzuluwa u ha luambo lwa Tshivendḁa zwi dovha zwa kwama na mvelele. U tikedza izwi Ngugi (1986:5) u ri:

Language carries culture and culture carries the entire body of values and our place in the world.

Izwi zwi tshi amba uri luambo lu hwala mvelele ngeno mvelele i tshi hwala muvhili woḁhe wa mikhwa na vhuimo hashu shangoni. Zwa tou sumba uri mvelele ndiya ndeme kha vhutshilo ha muthu. New Encyclopedia Volume 3 i tshi tšalutshedza nga ha mvelele i ri:

Culture is intergrated pattern of human knowledge, belief and behaviour.

Culture, thus defined, consists of institutions, tools, techniques, work of art, rituals, ceremonies and other related components.

Izwi zwi tshi amba uri mvelele ndi ḁhanganyelo ya maitele a ndivho ya muthu, lutendo na vhuḁifari. Mvelele musi i tshi tšalutshedzwa i angaredza zwiko zwa u guda,

zwishumiswa, thekiniki, mishumo ya vhutsila, u rerela, vhuṭambo na zwiṅwe zwiṅwe zwi re na vhushaka na zwenezwi. Izwi zwi tou sumba uri mvelele yo ṭandavhuwa.

Edward Burnett Taylor kha Britannica Volume 16 (1993:874) a tshi ṭalutshedza nga ha mvelele u ri:

Culture is a complex whole which includes knowledge, beliefs, art, law, morals, customs and any other capabilities and habits acquired by man as a member of society.

Izwi zwi tshi amba u ri mvelele ndi tserekano yo fhelelaho i angaredza nḡivho, lutendo, vhutsila, milayo, mikhwa, na vhuṅwe vhukoni na nḡowelo i wanwaho nga muthu sa muraḡo wa tshitshavha. Houkins (1995:12) a tshi ṭalutshedza nga ha mvelele u ri:

Culture is the appreciation and understanding of literature, art, music etc or customs and traditions ar state of intellectual development of a society.

Izwi zwi tshi amba uri mvelele ndi zwine zwa dzhielwa nṯha na u pfeseswa kha maṅwalwa, vhutsila, muzika na zwiṅwe kana mikhwa na sialala kana tshiimo tsha mvelaphanda ya u ṭalifhesa ha tshitshavha. Anthropology study guide (Unisa 1995) i tshi ṭalutshedza nga ha mvelele i ri:

Culture compromise the way of acting, thinking and material object created and recognised by a human group as a standard and acquired by individuals through learning.

Izwi zwi tshi amba uri mvelele yo hwala kuitele, kuhumbulele, zwibveledzwa zwa vhusiki zwo ṭanganedzwaho nga vhathu nahone zwi muthu u tou zwi guda.

Children's Britannica Volume 5 (1993:259) i tshi ṭalutshedza nga ha mvelele i ri:

Culture means the skills and habits tha people learn by growing up in a particular society or community. Cultures are ever changing and are always borrowing from one another.

Izwi zwi tshi amba uri mvelele ndi zwikili na nḍowelo ya zwine vhathu vha zwi guda vhe kha tshitshavha tshenetsho. Mvelele i dzula i khou shanduka ngauri I khou pamba kha dziñwe mvelele. U kwamana ha vhathu vha tshaka dzo fhambanaho zwi amba u kwamana ha mvelele.

2.6 MVALATSWINGA

Muṭodisasi kha ndima iyi o sumbedzisa zwono n̄walwaho nga vhañwe vhañwali zwi ne zwa katela luambo, mvelele u fa ha luambo khathihi na u tsudzuluwa ha luambo. Vhañwali vha ṭhalutshedza luambo, mvelele, u sudzuluwa ha luambo khathihi na u fa ha luambo nga nḍila dzo fhambanaho. Muṭodisi o vhona zwi zwa ndeme uri a ṭalutshedze nga ha mvelele vhunga mvelele zwi tshi tendwa upfi i tshimbila na luambo nahone a zwi fhandekanyei, luambo lu hwala mvelele. Muṭodisi o dovha hafhu a vhona zwi zwa ndeme uri a ṭhalutshedze nga ha u fa ha luambo vhunga tsudzuluwo ya luambo i tshi livhisa luambo lufuni. Luambo lu a fa arali vhaambi vhalwo vha lu ṭutshela.

NDIMA YA VHURARU

3.0 MVULATSWINGA

Ndima iyi i do sumbedzisa ngona dzo shumiswaho musu muṭodisisi a tshi kuvhanganya mafhungo kana zwidodombedzwa zwa thandela iyi. Muṭodisisi o shumisa ngona dzo vhalaho hu u itela uri a kone u swikelela ndivho ya ṭhodisiso yawe. Ngona ndi ndila ine musengulusi a i shumisa u kuvhanganya mafhungo a kwamaho thaidzo ya ṭhodisiso yawe.

3.1 ṬHODISISO

Ipfi ṭhodisiso lo ṭandavhuwa nga maanda li amba zwithu zwiṅzhi. Leedy na Ormrod (2001) musu vha tshi ṭalutshedza nga ha ṭhodisiso vha ri:

Research is the process of collecting, analysing and interpreting data in order to understand a phenomenon.

Izwi zwi tshi amba uri ṭhodisiso ndila ya u kuvhanganya, u sengulusa na u ṭalutshedza mafhungo hu u itela u pfesesa zwiṅwe. Your Dictionary musu i tshi ṭalutshedza ṭhodisiso i ri:

Research is a carefully organised study or gathering of information about a specific topic.

Izwi zwi tshi amba uri ṭhodisiso ndi ngudo yo vhekanyiwaho kana ku kuvhanganyelwa kwa mafhungo nga ha ṭhoho kene.

3.2 NZUDZANYO YA THOQISISO

Ndzudzanyo ya thoqisiso ndi ndila ya kuvhekanyelwe kwa zwidombedzwa hu u toda u fhindula mbudziso dzi re kha thoqisiso na u swikelela ndivho ya thoqisiso.

Burns na Grove (1997:225) musi vha tshi talutshedza nzudzanyo ya thoqisiso vha ri:

The design of a study is the result of a series of decisions made by the researcher concerning how the study will be conducted.

Izwi zwone zwi tshi amba uri nzudzanyo ya thoqisiso ndi tshewo dzine muqoqisisi ane a do dzi dzhia zwi tshi katela uri thoqisiso i do tshimbizwa hani.

Babie (1992:89) musi a tshi talutshedza nga ha nzudzanyo ya thoqisiso u ri:

A research design indicates how the research is set up, what happens to the subject and what method of data collection will be used, it also refers to a grand plan interlocking a research study.

Izwi zwi tshi amba uri nzudzanyo ya thoqisiso i sumbedza ndila ine thoqisiso ya vhewa ngayo, uri hu itea mini kha thero na uri ndi ngona ifhio ine ya do shumiswa kha u kuvhanganya zwidombedzwa. Frankel na Wallen vha tshi talutshedza nzudzanyo ya thoqisiso vha ri:

It is an overall plan for collecting data in order to answer the research question, also the specific data analysis technique or methods the research intended to use.

Izwi zwi tshi amba uri nzudzanyo ya tshodiso ndi ndila yo fhelelaho ya u kuvhanganya mafhungo a u fhindula mbudziso dza kha tshodiso, na tsaukanyo ya thekhiniki kana ndila ine tshodiso ya tea u shumiwa ngayo.

Saunders na vhanwe (2012) musu vha tshi tshodiso nzudzanyo ya tshodiso vha ri:

Research design can be described as a general plan about what you will do to answer the research questions.

Izwi zwi tshi amba uri nzudzanyo ya tshodiso i nga tshodiso sa ndila ine mutshodiso a do i shumisa kha u fhindula mbudziso dza tshodiso.

3.3 FHETHU HA TSHODISO

Hafha ndi hune tshodiso ya do itwa hone. Tshodiso iyi ya u tsudzuluwa ha luambo lwa Tshivenda yo itwa kha shango la Zimbabwe kha tshiriki tsha Beitbridge. Tshiriki tsha Beitbridge tshi wanala mukanoni wa shango la Zimbambe na Afrika Tshipembe. Hafha ndi hune ha wanala vhaambi vha luambo lwa Tshivenda kha shango la Zimbabwe, naho hu u ri Vhenda vha a di wanala kha zwinwe zwipida zwa Zimbabwe. Hafha Beitbridge ndi he Vhenda vha dalesa hone.

3.4 NGONA DZO SHUMISWAHO

Ngona ndi ndila ine mutshodiso a i shumisa u kuvhanganya mafhungo a tshodiso yawe. I katela zwithu kana ndila dzo shumiswaho nga mutshodiso u kuvhanganya zwidombedzwa zwa tshodiso. Kha thandela iyi mutshodiso o shumisa ngona dzo vhalaho u kuvhanganya mafhungo a tshodiso yawe.

Chris (1996:225) a tshi tshodiso nga ha ngona u ri:

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

Izwi zwi tshi amba uri ngona yo lumba nga maitele na zwishumiswa khathihi na nqila ine zwa do shumiswa ngayo. Cryer (1996:45) a tshi amba nga ha ngona u ri:

A rationale for the methods used to gather and process data, in what sequence and on what samples, taken together, constitutes a research methodology.

Izwi zwi tshi amba uri ngona dzine dza shumiswa u kuvhanganya mafhungo, dzo vhalaho, nga nqila inwe na inwe kha nomboro ya vhavhudziswa, arali zwo tangana zwi vhumba ngona ya thodisiso. Leedy na Ormrod (2001) vha tshi talutshedza nga ha ngona vha ri:

Research methodology is the general approach the researcher takes in carrying out the research project.

Izwi zwi amba uri ngona ya thodisiso ndi nqila ine mutodisisi a i dzhia musi a tshi khou ita thodisiso yawe. Izwi zwa tou sumba uri hu na ngona dzo fhambanaho dzine muthu anga dzi shumisa musi a tshi khou ita thodisiso yawe.

3.4.1 NGONA YA KHWANTITHETHIVI

Ngona ya khwantithethivi ndi ngona ine ya shumiswa kha zwa mbalo u bvisela khagala mawarwa a thodisiso. Ngona iyi ndia ndeme. Cresswell (1944:2) a tshi redzwa nga Leedy (1997:104-105) u ri:

An inquiry into a social or human problem based on testing a theory composed variables, measured with numbers and analysed with statistical procedures in order to determine whether predictive generalization of the theory hold water.

Izwi zwi tshi amba uri kha liimelambalo ndi hune ha lingwa thyiori dzo fhambanaho kha u vhona thaidzo dzine vhathu vha khou humbulelwa uri vha khou tangana nadzo. Cresswel (2003:18) musi a tshi talutshedza ngona ya khwantithethivi u ri:

Quantitative research begins with a problem statement and involves the hypothesis, a literature review, and data analysis.

Izwi zwi tshi amba uri thodisiso ya khwantithethivi i thoma nga thaidzo ya thodisiso, i katela tsenguluso ya manwalwa na tsenguluso ya mafhungo.

3.4.2 TSHIGWADA

Tshigwada ndi vhathu vho nangiwaho kha u nea vhuțanzi kana phindulo kha thodisiso dzine dza khou itwa dza u tsudzuluwo ha luambo lwa Tshivenda kha tshitiriki tsha Beitbridge kha la Zimbabwe. Kha thodisiso inwe na inwe hu vha hu na vhathu vho imela tshigwada tsha vhathu tshine tsha do nea mafhungo ane a khou todisiswa. Charles (1988:58) u talutshedza tshigwada sa:

All the individuals who have in common a particular trait that causes them to be recognized as a group.

Izwi zwi tshi amba uri tshigwada ndi vhathu vhane vha vha na maitele ane a fana, izwi ndi zwone zwine zwa vha ita uri vha vhidzwe u pfi ndi tshigwada. Vhathu vhane

vha do vhudziswa nga ha u sudzuluwa ha luambo lwa Tshivenda kha tshifiriki tsha Beitbridge ndi vhatu vhane vha amba luambo lwa Tshivenda nahone vha tshi dzula kha tshifiriki tsha Beitbridge, ndi vhatu vhane vha katela vhadededzi, thoho dza zwikolo na vhane vha shuma kha ofisi dza muvhuso na vhanwe vha vha vhudzulapo zwavho.

3.4.3. SAMBULA (sample)

Mutodisisi o shumisa ngona ya sambula (sampling) kha thodisiso iyi. Mutodisisi ndi ene o nangaho vhatu vhane vha tea u nea mafhungo kana zwidombedzwa zwi tshi elana na thodisiso yawe. Polit na Hungler (1999:714) musi vha tshi talutshedza nga ha sambula (sampling) vha ri:

Sampling is the process of selecting a portion of the population to represent the entire population.

Izwi zwi tshi amba uri sambula ndi ndila ya u naguludza tshigwada tsha vhatu kha tshitshavha uri vha kone u imela vhatu vhothe. Shatsri (2008:116) nga ha sambula u ri:

Sampling is a small group of persons or elements (observation) selected from the total population.

Izwi zwone zwi tshi amba uri sambula ndi tshigwada tshifuku tsha vhatu kana mirado vho nanguludzwaho vha tshi bva kha tshigwada.

Mutodisisi u do shumisa ngona iyi hu u toda u wana mafhungo kha vhatu vhane vha khou kwamea nga tsudzuluwo ya luambo lwa Tshivenda kha tshifiriki tsha Beitbridge kha la Zimbabwe.

3.5 NGONA YA KHWAĹITHETHIVI

Ngona ya khaĹithethivi ndi ngona ya nĹila ya u ũoda u pŕesesa thaidzo dzine vhathu vha khou ũangana nadzo. Leedy (1997:105) a tshi ũalutshedza nga ha ngona ya khaĹithethivi u ri:

An inquiry process of understanding, a social or human problem based on building a complex, holistic picture formed with words, reporting detailed views of informants and conducted in natural setting.

Izwi zwi tshi amba uri ngona ya khaĹithethivi ndi nĹila ya u ũoda u pŕesesa thaidzo dzine vhathu vha khou ũangana nadzo fhethu ho fhambanaho. Hafha muũoĹisisi o shumisa zwidombedzwa zwa phuraimari na zwa sekondari.

3.5.1 NGONA YA PHURAIMARI

Kha ngona iyi muũoĹisisi u Ĺo kwama vhathu vho fhambanaho u itela u kuvhanganya mafhungo a kwamaho ndivho ya ũoĹisiso yawe. Nga kha ngona iyi muũoĹisisi u vha na nyambedzano na vhaswa khathihi na vhathu vhahulwane vhane vha amba luambo lwa Tshivenda kha tshiũiriki tsha Beitbridge. Vhathu vhane muũoĹisisi u Ĺo vha kwama ndi vhathu vhane vha vha na nĹivho na zwithu zwine muũoĹisisi a vha a tshi khou ũoda zwone.

Berh (1980:25) a tshi amba nga ha ngona ya phuraimari u ri:

A primary research method is a direct method obtaining information in a face to face situation....

Izwi zwi tshi amba uri ngona ya phuraimari ndi ndila ine muthu a wana mafhungo musu vhathu vho livhana zwifhatuwo. Vockell (1983:86) a tshi talutshedza nga ha mbudzisavhathu u ri:

An interview is designed to enable the respondent to answer questions. The interview, however, differs from the ordinary questionnaire because of the personal presence of the interviewer while the respondent gives his or her answer.

Muṅwali u khou amba uri mbudzisavhathu yo itelwa uri mufhinduli a kone u fhindula mbudziso. Mbudzisavhathu i a fhambana na mbudziso dzo ḡoweleyaho ngauri kha mbudzisavhathu muvhudzisi u vha e hone ngeno muvhudziswa a tshi khou ṅea phindulo. U shumisa mbudzisavhathu zwi na vhuḡi hazwo khathihi na vhuḡudzeḡudze hazwo.

3.5.2 VHUḡI HA MBUDZISAVHATHU

- Nga kha mbudzisavhathu, zwi ita uri muḡoḡisisi a wane mafhungo ane a khou a ḡoḡa u bva kha vhathu nga u ḡavhanya.
- Muḡoḡisisi u wana mafungo thwii kha vhathu vhane vha kwamea.
- Muḡoḡisisi u a wana tshifhinga tsha u vhudzisa hu ne a sa pfesese
- U shumisa ngona ya mbudzisavhathu a hu ḡuri sa dziṅwe ngona dza u kuvhanganya mafhungo.
- Muḡoḡisisi u a kona u vhudzisa vhathu nga tshifhinga tshithihi.
- Zwo leluwa u shumisa ngona iyi nga muḡoḡisisi.
- Muḡoḡisisi u wana mafhungo nga vhudzivha hao.

3.5.3 VHUTUDZETUDZE HA MBUDZISAVHATHU

- Zwia konḁa kha muḁodisisi uri a kone u ḁivha uri phindulo dzine a khou ḁewa dzone ndi dza vhukuma.
- Zwi a konadzea uri vhavhudziswa vha sa ḁode u ḁea phindulo
- Mbudzisavhthu i a konḁa ngauri muḁodisisi u tea u vha na vhuḁanzi ha uri vhathu vhane a vha vhudzisa ndi vha fhethuvhupo ho kwameaho nga ḁhodisiso yawe.

3.6 NGONA YA SEKONDARI

Hei ndi ngona ine muḁodisisi a i shumisa u kuvhanganya mafhungo ane a ḁutshelana na ḁhodisiso yawe u bva kha zwo ḁwalwaho. Muḁodisisi u ḁo dalela ḁaiburari a ya u ḁoda mafhungo o fhambanaho ane a khou ḁutshelana na thandela yawe. Leary (1991:58) a tshi amba nga ha ngona ya sekondari u ri:

Secondary method is the studies which researchers use existing data such as census data or documents and texts that were produced previously.

Izwi zwi tshi amba uri ngona ya sekondari ndi ngona ine vhaḁodisisi vha shumisa mafhungo u bva kha zwo no ḁwaliwaho nga vhaḁwe vhathu sa mafhungo a mbalavhathu kana maḁwalwa o bveledziswa tshifhingi tsho fhiraho.

Kha thandela iyi musedzulusi u ḁo dalela ḁaiburari uri a kone u wana zwo no ḁwalwaho kana u aḁadziwa nga vhaḁwe zwi kwamaho ḁhodisiso iyi.

3.6.1 VHUDI HA NGONA YA SEKONDARI

- Muḁodisisi u tou wana bugu, gurandḁa kana dzhenḁa a vhalo zwo ḁwalwaho a pfesesa a kona u sengulusa.

- Zwo leluwa u shumisa ngona iyi ngauri mafhungo a tou waŋwa kha maŋwalwa o no ganḁiswaho kale.
- U shumisa ngona iyi zwo leluwa nahone a zwi ḁuri.
- Ngona iyi i khwaḁhisa kana u thusedza u tikedza mbudziso dza ḁhoḁisiso.

3.6.2 VHUḁUDZEḁUDZE HA NGONA YA SEKONDARI

- Muḁoḁisisi a nga wana mafhungo o no vha a kale nga maanḁa, a si tsha elana na zwine a khou ḁhoḁisisa zwone, ho no vha na tshanduko dzo fhambanaho kha vhupo uho hune a khou ḁhoḁisisa hone.
- Mafhungo ane a kuvhanganywa nga u shumiswa nḁila ya sekondari zwi a konadzea muḁoḁisisi a wana a sa tou vha ngoho sa zwine a khou zwi tamisa zwone.

3.7 NGONA YA SOSIOḁODZHIKHALA

Kha iyi ngona hu sedzwa nḁivho ine musengulusi a vha nayo zwi tshi kwama thandela iyi. Hafha ndi hune musengulusi a sumbedzisa uri zwi hone zwe a dzula a tshi ḁivha nga u tou pfa, u vhona kana tshenzhemo kha zwine zwine zwa ḁutshelana na thandela iyi. Vhunga musengulusi a mudzulapo wa Zimbabwe kha tshiḁiri tsha Beitbridge, u ḁo shumisavho nḁivho na tshenzhemo yawe nga ha zwine zwa vha zwivhangi zwa tsudzuluwo ya luambo lwa Tshivenda kha tshiḁiriki tsha Beitbridge.

3.8 MVALATSWINGA

Kha ndima iyi muḁoḁisisi o sumbedzisa ngona dze a shumisa u khuvhanganya mafhungo kana zwidombbedzwa zwine zwa ḁutshelana na ḁhoḁisiso ine a khou i ita.

Muṭoḍisisi o sumbedzisa uri ṭhoḍisisi iyi i khou itelwa kha tshiṭiriki tsha Beitbridge kha
ḷa Zimbabwe nahone i katela u sudzuluwa ha luambo lwa Tshivenḡa.

NDIMA YA VHUNĀ

4.0. MVULATSWINGA

Tsudzuluwo ya luambo ndi tshithu tshine tsha vha khombo vhukuma kha luambo luṭuku sa Tshivendā kha tshiṭiriki tsha Beitbridge ngauri zwi kombetshedza uri lu fhedze lu tshi khou livha lifuni. Muṭodisisi kha hei ndima u ḑo sedza zwivhangi zwa tsudzuluwo ya luambo lwa Tshivendā kha tshiṭiriki tsha Beitbridge kha ḽa Zimbabwe khathihi na masiandoitwa a hone. Muṭodisisi u ḑo sumbedzisa zwe zwa bveledzwa nga ṭhodisiso u bva kha vhathu, bugu na kha zwiṅwe zwo thusedzaho kha thandela iyi.

4.1. ZWIVHANGI ZWA TSUDZULUWO YA LUAMBO LWA TSHIVENDĀ

Hu na zwivhangi zwine zwa ṭuṭuwedza uri hu vhe na tsudzuluwo ya luambo kha tshiṭiriki tsha Beitbridge kha ḽa Zimbabwe. Muṭodisisi o wana uri zwivhangi zwa tsudzuluwo ya luambo ndi zwi tevhelaho:

4.1.2. VHUMALELANI

Beitbridge sa mukano wa shango ḽa Zimbabwe na Afrika Tshipembe hu swika vhathu vhanzhi vha dziṅwe tshakha vha tshi ṭoda zwithu zwo fhambanaho. Vhathu vhane vha swika kha tshiṭiriki tsha Beitbridge kanzhi ndi Vhashona na Vhandevhele vhane vha vha vha tshi khou bva kha fhethuvhupo ho fhambanaho kha ḽa Zimbabwe. Izwi zwone zwi ita uri tshiṭirikini tsha Beitbridge hu vhe ho ṭanganelana vhathu vho fhambanaho vhane vha amba nyambo dzo fhambanaho. Hezwi zwi sia Vharendā vha re afha Beitbridge vha tshi vho malana na vhaṅwe vhathu vha dziṅwe nyambo. Clyne (2003) ene u ri:

Language shift is considerably higher among descendents from inter-linguistic marriages than from marriages with one ethno-linguistic group.

Izwi zwi tshi amba uri tsudzuluwo ya luambo iṭha kha vhathu vha nyambo mbili musi vho malana u fhira musi vhathu vhane vha amba luambo luthihi musi vho malana.

U malana ha Vhaventḁa na vhathu vha dziṅwe nyambo dzo fhambanaho zwi vhangani uri hu fhedze ho no vha na tsudzuluwo ya luambo lwa Tshiventḁa ngauri kanzhi ri wana uri Vhaventḁa ndi vhane vha ṭutshela u amba luambo lwavho lwa Tshiventḁa vha tshi vho amba luambo lwa we muthu vha mala kana o vha malaho. David na Nambiar (2003:97) nga ṭi fhungo vha ri:

Intermarriage can be a negative influence in the retention of the mother tongue.

Izwi zwone zwi tshi amba uri vhumalelani ha nyambo dzo fhambanaho zwi ḁisa mutsiko kha luambo lwa ḁamuni.

Vhumalelani ha Vhaventḁa na vhathu vha dziṅwe nyambo kha tshiṭiriki tsha Beitbridge zwi ita uri na vhana vhane vha khou bebiwa vha fhedze vha sa ḁivhi uri luambo lwavho ndi ṭufhio. Vha tea u amba luambo ṭufhio. Tsumbo, muṭoḁisisi o wana uri ṅwana ane a bebiwa nga khotsi vha Muventḁa na mme vha Mushona u fhedza a tshi vho amba Tshishona u fhira u amba luambo lwa khotsi awe ngauri u fhedza tshifhinga tshilapfu a na mme awe vha sa koni u amba luambo lwa Tshiventḁa vhane vha amba Tshishona fhedzi. Musi ṅwana a tshi vho amba luambo lwa Tshiventḁa, u fhedza a tshi vho dzhenisa na maṅwe maipfi a luambo lwa mme awe lune lwa vha

Tshishona. Nwana u fhedza a tshi vho tutshela luambo lwa Tshivenda a tshi vho amba Tshishona.

Mufoḍisisi o dovha hafhu a wana uri arali Muvenda kha tshiṭiriki tsha Beitbridge a mala Mundevhele u fhedza a tshi vho sudzuluwa u bva kha u amba luambo lwa Tshivenda a vho amba Tshindevhele tshine tsha khou ambiwa nga mufumakadzi wawe. Izwi ndi nga mulandu wa uri luambo lwa Tshivenda lu khou dzhielwa fhasi nahone Vhavana vhanzhi vha a kona u amba nyambo dzoṭhe khulwane dzine dza ambiwa kha ḽa Zimbabwe.

Vhavana zwo vha lelutshela u amba dziṅwe nyambo u fhira vhatu vha dziṅwe nyambo vha tshi amba Tshivenda, zwi a konḍela Mundevhele kana Mushona uri a ambe Tshivenda ngeno zwo leluwa kha Muvenda uri a ambe Tshishona kana Tshindebele kha Tshiṭiriki tsha Beitbridge kha ḽa Zimbabwe.

4.1.3. MAFHUNGO A ZWA POḽOTIKI

Mafhungo a zwa poḽotiki kha shango ḽa Zimbabwe na one o shela mulenzhe zwiḥulwane kha uri vhaambi vha luambo lwa Tshivenda vhane vha wanala kha tshiṭiriki tsha Beitbridge vha fhedze vha tshi khou sudzuluwa u bva kha luambo lwavho lwa Tshivenda vha fhedza vha tshi vho amba dziṅwe nyambo. Izwi ri zwi vhona nga kha phoḽisi ya nyambo dza Vharema kha ḽa Zimbabwe. Phoḽisi ya pfunzo ya shango yo shelesa mulenzhe kha uri hu vhe na u tutshela luambo lwa Tshivenda kha tshiṭiriki tsha Beitbridge nga vhaambi vha Tshivenda.

U ya nga bugu ya muvhuso ya Zimbabwe ya 1987 hu pfi:

1. Subject to the provision of this section, the three languages of Zimbabwe namely Shona, Ndebele and English shall be taught in all primary schools from the first grade as follows;
 - a) Shona and English in all areas where the mother tongue of the majority of residents is Shona or
 - b) Ndebele and English in all areas where the mother tongue of the majority of the residents is Ndebele.
2. Prior to the fourth grade, either of the languages referred to in the paragraph (a) or (b) of the sub section 1 may be used as the medium of instruction, depending upon which language is more commonly spoken and better understood by the pupils.
3. From the fourth grade, English shall be taught as subjects or medium of instruction on an equal-time allocation as the English language.

Phoḽisi iyi i khou sumbedzisa uri Tshindevhele na Tshishona ndi dzone nyambo dza Vharema dzine dza tea u gudiswa zwikoloni. Tshishona na Tshiisimane u ya nga phoḽisi zwi ḽo funzwa hune vhadzulapo vhanzhi vha vha Vhashona ngeno Tshindebele na Tshiisimane zwi tshio funzwa vhuḽoni hune vhadzulapo vhanzhi vha vha Vhandebele. Hachipola (1998:35) musi o sedza phoḽisi iyi ya luambo u ri:

Beitbridge is in Matebeleland where Ndebele is the official language. The policy is that pupils should switch to learn Ndebele as the only African language.

Izwi zwi tshi amba uri Beitbridge i wanala Matebeleland hune luambo lwa tshiofisi ndi Tshindebele. Phoḽisi iyi i khou sumbedzisa uri vhagudiswa vha vha Vhavenḽa vha tea u sudzuluwa kha luambo lwavho lwa Tshivenḽa vha guda Tshindebele sa lwone luambo lwavho.

Izwi zwo sia vhana vha Vhavenḽa musi vhe zwikoloni vha tshi khou sudzuluwa u bva kha u amba luambo lwa ḽamuni lwa Tshivenḽa vha vho amba Tshindevheele kana Tshishona. Muhasho wa zwa pfunzo kana muvhuso wa Zimbabwe wo ita phoḽisi hei wo sedza nyambo mbili fhedzi dza Vharema dzine dza vha Tshishona na Tshindevhele ngeno hu uri hu na dziḽwe nyambo dzine dza vha Tshivenḽa, Tshitsonga, Tshisuthu na dziḽwe dzine dza wanala kha ḽa Zimbabwe. Muvhuso wo dzhiela nyambo ḽhukhu fhasi.

U sa gudiwa ha luambo lwa Tshivenḽa zwikoloni zwo ita uri lu fhedze lu si na maanḽa musi lu tshi vhambedzwa na dziḽwe nyambo dza Vharema kha ḽa Zimbabwe dzine dza vha Tshishona na Tshindebele. Izwi zwone zwo ita uri luambo lwa Tshivenḽa lu fhedze vhaambi vhalwo vha tshi vho sudzuluwa khalwo vha tshi vho shumisa Tshindebele kha tshiḽiriki tsha Beitbridge.

Chimhundu (1992:24) musi o sedza phoḽisi ya luambo kha ḽa Zimbabwe u ri:

The government did not fully honour the commitment of the minority languages committee in this Act. The original understanding was that the minority language could be used instead of Shona or Ndebele.

Izwi zwi tshi amba uri muvhuso wo dzhiela fhasi komithi ya nyambo tshukhu. Ho vha ho tendelaniwa uri nyambo tshukhu dzi do shumiswa nthani ha Tshishona na Tshindebele kha afho hune dza wanala hone.

U ya nga nyambedzano na lekhitshara wa Great Zimbabwe University Vho P.H Tlou, vho sumbedzisa uri vhe vha vha vhe vharangaphanda vha zwa pfunzo nga tshifhinga tsha vhukoloni kha tshiriki tsha Beitbridge, ndi vhone vhe vha da na muhumbulo wa uri Tshivenḁa tshi litshwe u funzwa zwikoloni zwine zwa wanala kha tshiriki tsha Beitbridge hu funzwe Tshindevhele. Mumpane (2006:56) u ri:

Most countries in Southern Africa with the exception of South Africa and Zambia, tend to promote one or two African languages at the expense of others. As a consequence, the tribal groups discriminated against are compelled to adopt the chosen languages as their national tongue.

Izwi zwi tshi amba uri mashango manzhi ane a wanala Tshipembe ha Afrika nga nḁani ha Afrika Tshipembe na Zambia, a khou takusela nthu luambo luthihi kana mbili dza Vharema u fhira dziḁwe. Masiandoitwa a hone ndi a uri vha tshakha dzine dza khou talulwa, vha fhedza vha tshi vho dzhia nyambo dzo nangiwoho uri dzi vhe dzavho dza lushaka. Izwi zwone ri zwi vhone kha tshiriki tsha Beitbridge hune hu shumiseswa Tshindevhele u fhira Tshivenḁa.

Izwi zwi kombetshedza uri matshudeni vhane vha dzula kha vhupo ha Beitbridge vha gude Tshindebele naho luambo lwavho lwa ḁamuni hu Tshivenḁa. U suzuluwa kha u gudiwa ha luambo lwa Tshivenḁa zwo ita uri luambo lwa Tshivenḁa kha

tshiṭirikini tsha Beitbridge lu dzhielwe fhasi nahone Tshivenda tshi vhe na maipfi ane a vha a Tshivenda tshi songo kunaho.

Phoḷisi iyi ya luambo yo ita uri maṅwe a maipfi a Tshivenda ane a ambiwa kha tshiṭiriki tsha Beitbridge a vhe a na ṭhuṭhewedzo ya Tshindebele, Tshishona khathihi na Tshiisimane. Vhavana kha tshiṭiriki itshi vha fhedza nga u pamba maipfi a dziṅwe nyambo ngeno hu uri kha Tshivenda maipfi ane a amba izwo a hone. Luambo lwa Tshivenda lu fhedza lu tshi vho ambiwa ho no vha na ṭuṭuwedzo ya maṅwe maipfi a dziṅwe nyambo.

4.1.3.1 ṬHUṬHUWEDZO YA TSHINDEVHELE KHA TSHIVENDA

U ambesa Tshindebele zwikoloni zwi na masasiandoitwa a si a vhuḍi kha luambo lwa Tshivenda kha tshiṭiriki tsha Beitbridge. Luambo lwa Tshivenda lu khou miliwa nga luambo lwa Tshindebele ngauri Tshindebele tshi funzwa kha tshiṭiriki tsha Beitbridge tshine tsha dzula vhaambi vha Tshivenda. Hachipola (1998:33) u ri:

Ndebele is a dominant national language in Beitbridge.

Izwi zwi tshi amba uri Tshindebele ndi lwone luambo lwa tshiofisi Beitbridge.

Nga u ri Vhavana vhanzhi vho guda Tshindebele zwikoloni musi vha tshi vho amba Tshivenda vha vha vha tshi vho dzhenisa na maṅwe maipfi a Tshindebele kana vha fhedza vha tshi vho sudzuluwa u bva kha luambo lwa Tshivenda u ya kha Tshindebele. U tikedza izwi Finnegen (1999:334) u ri:

Even location can influence language choice in that you might well use one language in a university setting but different in a church or at home.

Izwi zwi tshi amba uri fhethuvhupo hu a tuxwedza uri muthu a shumise luambo lukene, u nga shumisa luambo lukene yunivesithi fhedzi a shumisa lunwe luambo lwo fhambanaho kerekeni kana muḡini.

Kha tshiḡiririki tsha Beitbridge vhana na vhabebi vha a kombetshedzea u shumisa Tshindebele musi vhe tshikoloni kana kerekeni fhedzi vhe mahayani vha tshi shumisa luambo lwa Tshivenda. Wardhough (1998:98) nga ha iḡi fhungo u ri:

Bilingualism can lead to language loss.

Izwi zwi tshi amba uri u shumisa nyambo mbili hu bveledza u fa ha luḡwe luambo. Vhavenda vha re kha tshiḡiririki tsha Beitbridge kanzhi vha guda Tshindebele tshikoloni ngeno mahayani vha tshi amba luambo lwa Tshivenda. Izwi zwone zwine zwa ita uri vha fhedze vha tshi vho amba nyambo mbili.

Musi vha tshi vho amba Tshivenda vha fhedza vha tshi vho dzhenisa na maḡwe maipfi a Tshindebele. Hezwi zwi ita uri luambo lwa Tshivenda lu fe kana u ngalangala ngauri lu vha lu tshi vho miliwa nga Tshindebele. Holmes (1994:62) nga ha iḡi fhungo u ri:

As children use the dominant language in school, along with their friends and siblings, their vocabulary in the native language begins to shrink, and word endings, sound rules and grammatical patterns in their mother tongue become simplified.

Izwi zwone zwi tshi amba uri arali vhana vha tshi khou shumisa luambo lu hulwane zwikoloni na thama dzavho, kuambele kwavho musi vha tshi vho amba luambo

Iwavho lwa ḡamuni ku a shanduka. Vha fhedza vha tshi vho amba luambo lwavho lwa ḡamuni nga ḡḡila i songo tou kunaho.

Maḡwe a maipfi ane a vha o ḡuḡuwedziwa nga Tshindebele kha Tshivendḡa kha tshiḡiriki tsha Beitbridge ndi a tevhelaho:

Phuli nga Tshivendḡa tsho kunaho ndi muḡa

Zama nga Tshivendḡa tsho kunaho ndi ḡingedza

Khetha nga Tshivendḡa tsho kunaho ndi nanga

Mungani nga Tshivendḡa tsho kunaho ndi ḡhama

Lala nga Tshivendḡa tsho kunaho ndi eḡela

Mavhala nga Tshivendḡa tsho kunaho ndi maipfi

Vhadala nga Tshivendḡa tsho kunaho ndi vhakalaha

Fhambanisa nga Tshivendḡa tsho kunaho ndi u khakha

U sudzuluwa ha Vhavendḡa vha tshi vho shumisa Tshindebele zwi na masiandoitwa asi avhuḡi ngauri luambo lwavho lwa ḡamuni lu a ngalangala. Vha fhedza vha si tsha kona u amba luambo lwavho lwa ḡamuni nga ḡḡila yo kunaho.

4.1.3.2 ḡHUḡHUWEDZO YA TSHIISIMANE KHA TSHIVENDḡA

Vhavendḡa vhane vha wanala kha tshiḡiriki tsha Beitbridge vha khou sudzuluwa u bva kha luambo lwavho lwa Tshivendḡa u ya kha Tshiisimane. Izwi ndi ngauri Tshiisimane ndi tshone tshine tsha gudiwa u bva kha murole wa u thoma u swika henengei kha pfunzo dza yunivesithi ngeno hu u ri luambo lwa Tshivendḡa nga tshifhinga tsha murahu lwo vha lu tshi gudwa u swika kha giredi ya vhuraru fhedzi. Ndi zwa ndeme uri vhana zwikoloni vha gudiswe thero nga luambo lwavho lwa ḡamuni ngauri zwi ita

uri hu vhe na u fhungudzea kha u sudzuluwo ha luambo nahone vha gudiswa vha fhedza vha tshi ñivha luambo lwavho lwa ñamuni lwo kunaho zwine zwa sia vha tshi ñi ñivha. Smith na Kunene (2000:10) nga ha ñi fhungo vha ri:

Many African governments do not have the political courage to resolve the question of indigenous languages and instead promote the assumed neutrality of English, French, or Portuguese in the name of nationality unity which often does not exist in any case.

Izwi zwi tshi amba uri mivhuso ya mashango manzhi a Afrika a i na vhuñipfulufheli kha zwa poñotiki zwi tshi ña kha mbudziso ya nyambo dza ñamuni. Zwo ralo vha tuñuwedza u shumisa nyambo khonanyi dzine dza vha Tshiisimane, French na Tshiphehogisi nga dzina ña u ñanganya lushaka zwine zwa vha zwi siho.

U shumiswa ha dziñwe nyambo nga Vhavenda kha tshiñiriki tsha Beitbridge zwi sia na mvelele yavho i tshi khou ngalangala. Izwi zwi tikedzwa nga Ngugi (1986:5) musi a tshi ri:

Language carries culture and culture carries the entire body of values and our place in the world.

Izwi zwi tshi amba uri luambo lu hwala mvelele, mvelele i hwala muvhili woñhe wa vhuñifari na vhuimo hashu shangoni. Muñodisisi u dovha a ombedzela uri vhañwali vha Afrika vha tea u ñwala nga luambo lwavho lwa ñamuni vhunga luambo lu lwone lune lwa hwala mvelele na maitete ashu sa Vharema. U shumisa Tshiisimane zwikoloni zwi sumba uri riñe sa Vharema a ri athu u vhoñholowa ngauri ndi luambo

Iwa vhatsikeledzi ngauralo Vharema ri tea u divhofholola kha muhumbulo wa u ri Tshiisimane ndi lwone luambo lwa ndeme u fhira nyambo dzashu dza Vharema.

Fromkin na Rodman (1998:472) vha ri:

A language dies, becomes extinct, when no children learn it... more commonly the speakers of the language are absorbed by another culture that speaks a different language.

Izwi zwi tshi amba uri luambo lu a fa musi hu si na vhana vhane vha lu guda...Vhaambi vha luambo ulwo vha a miliwa nga dziñwe mvelele dza luambo lune lwa ambiwa afho. Nga u ralo luambo lwa Tshivenda lu nga fhedza lu tshi vho miliwa nga luambo na nga mvelele ya Vhatshena arali ha sa vha na maga a no dzhiwa nga vhane vha luambo kha tshiriki tsha Beitbridge.

Tshiisimane ndi luambo lune lwa dovha lwa shumiswa na kha zwa mabindu na u rengiselana vhukati ha Vharema na Vhatshena kha tshiriki tsha Beitbridge. Izwi zwone zwi ita uri Vhavenda vha fhedze vha tshi vho sudzuluwa u bva kha luambo lwavho lwa Tshivenda u ya kha Tshiisimane. Tollefson (1991:80) nga ha ili fhungo u ri:

In third countries Asia and Afrika, English is seen as an essential tool of importing Western technologies and building economic ties with Europe and North America.

Izwi zwi tshi amba uri kha mashango ane a wela fhasi ha mashango a jifhasi a vhuraru sa Asia na Afrika vha vhona Tshiisimane hu lwone luambo lwa ndeme kha zwa thekhino lodzhi na zwa vhubindudzi na mashango a vhukovhela.

Mafhungo a vhukoloni na one o shela mulenzhe kha uri Vharema vha dzhie le luambo lwa Tshiisimane n̄ha u fhira nyambo dzavho dza damuni. Muthu ane a amba Tshiisimane u vhonala e muthu wa vhuimo ha n̄ha u fhira vhanwe. Hezwi zwone zwi sia vhatu vha tshi dzhiela luambo lwa Tshivenda fhasi.

Muhasho wa zwa pfunzo wo vhona zwo tea uri vhatu vha gude Tshiisimane zwikoloni naho zwi na masiandoitwa a si avhudi kha dziwe nyambo nga maanda thukhu. Thero dzine dza funzwa vhana zwikoloni vha dzi funzwa nga luambo lwa Tshiisimane nahone Tshiisimane tshi dzhiwa sa luambo lwa n̄ha u fhira luambo lwa Tshivenda khathihi na dziwe nyambo dza Vharema. Arali Muvenda a amba nga Tshiisimane ri vhona hu si na tsho khakheaho. Zwo sokou dowelea nahone zwo leluwa u shumisa maipfi a Tshiisimane u fhirisa Tshivenda ngauri u vha o tshi guda tshikoloni. Bourdillan (1993:10) nga ha ili fhungo u ri:

The fact is that when people are discussing technical matters, they find it convenient to choose the more suitable language, English.

Izwi zwi tshi amba uri arali vhatu vha tshi khou amba zwithu zwa ndeme, vha vhona zwi khwiwe u shumisa luambo lwo teaho, Tshiisimane. Tshiisimane tshi khou dzhielwa n̄ha ngauri ndi lwone luambo lune lwa lavhelelwa u ambiwa nga vhatu vho funzeaho.

Vhabebi vha takalela uri vhana vhavho vha gude luambo lwa Tshiisimane u fhira dziñwe nyambo dza Vharema sa Tshivenda ngauri vha tenda uri Tshiisimane tshi da na zwivhuya.

Kanzhi Vhavana vhane vha wanala kha tshiriki tsha Beitbridge a vha divhi maipfi o teaho a Tshivenda ane vha tea u a shumisa. Izwi zwi ita uri vha sudzuluwe vha fhedze vha tshi vho shumisa maipfi a Tshiisimane. Manwe a maipfi ane o tutuwedziwa nga luambo lwa Tshiisimane kha luambo lwa Tshivenda ane a shumiseswa kha tshiriki tsha Beitbridge ndi a tevhelaho:

Khithini nga Tshivenda ndi tshiriki

Disikhasa nga Tshivenda ndi u rera / haseledza

Athenda nga Tshivenda ndi u dzhenela

Leseni nga Tshivenda ndi ngudo

U maka nga Tshivenda ndi u koreka

Vhavana vha re kha tshiriki tsha Beitbridge musi vha tshi vhidza nomboro vha dzi vhidza nga Tshiisimane vha a sudzuluwa u bva kha luambo lwavho ngauri a vha tou divha uri vha shumise maipfi afhio a Tshivenda. Tsumbo; u pfa muthu a tshi ri 10 nga Tshiisimane ngeno nga Tshivenda tsho kunaho a tshi tea uri fumi.

4.1.4 VENGO LA LUAMBO LWA TSHIVENDA

U vhenga luambo lwa Tshivenda ndi tshiriki tshivhangisi tsha u sudzuluwa kha u tshi amba u tshi vho amba dziñwe nyambo. Kha tshiriki tsha Beitbridge mutodisisi o wana uri Vhavana vhane vha dzula afha vha na u vhenga luambo lwavho lwa

Tshivenda. Izwi ndi ngauri luambo ulwu lwo dzhielwa fhasi zwa tshifhinga tshilapfu nga maanda nga muvhuso.

Ano maduvha Vhavana vhanzhi nga maanda vho funzeaho vha na vengo na luambo lwavho lwa damuni. A vha todi na vhana vhavho vha tshi guda Tshivenda zwikoloni. Vha na u tenda kha uri vhana naho vha guda Tshivenda zwikoloni, vhunga tshi tshi vho gudiswa, vha tshi phasa a vha nga do wana mishumo.

Zwo ralo, vha tutuwedza vhana vhavho u sa guda Tshivenda. Vha vha tutuwedza u dzhia luambo lwa Tshiisimane sa lwone luambo lwa damuni. Vengo heli la Tshivenda sa luambo lwa damuni, li khou tutuwedza u sudzuluwa ha u ambiwa hatsho ha ambiwa dziwe nyambo sa Tshiisimane na Tshindebele.

Kanzhi Vhavana vha vhenga luambo lwavho nga nthani ha u ri a lu khou takuselwa nthi nga muvhuso nahone vhaambi vhalwo zwi tshi vhambedzwa na Tshindebele na Tshishona ndi vhatukhu. Hezwi zwone zwi ita uri Vhavana vha fhedze vha tshi vho diita Vhandebele kana Vhashona ngauri vha tenda uri u vha Mundebele kana Mushona u vha wo no vha muZimbabwe o fhelelaho nahone a khou tangeredzea vhathuni. Ngauralo Vhavana vha khou sudzuluwa u bva kha luambo lwavho lwa damuni vha vho amba Tshishona kana Tshindebele.

4.1.5. U TAHELA HA BUGU DZA TSHIVENDA

Kha tshiriki tsha Beitbridge kha la Zimbabwe hu na thahalelo ya bugu dzo nwalwaho nga Tshivenda tsho kunaho. Izwi zwi itwa ngauri kha la Zimbabwe a hu na vhatshu vho no nwalaho bugu dza Tshivenda nga mulandu wa uri Tshivenda tshine tsha wanala Zimbabwe tsho vha tshi si na kuwalele kwatsho, ho vha hu tshi

shumiswa kuŋwalele kwa Tshindebele. Bugu dzine dza shumiswa zwikoloni dza Tshivenda dzi bva Afrika Tshipembe nahone dzi vha dzi si nnzhi. Tshinwe hafhu a dzi lingani matshudeni vhothe vha vha Vhavana kha tshiriki tsha Beitbridge. Bugu dza hone dzi vha dzi thukhu lune zwa sia hu na tshalelo khulwane vhukuma. Hallack (1990:216) nga ha ili fhungo u ri:

Education materials and equipment include all physical items used directly or indirectly for the purpose of education to support transmission or acquisition of knowledge.

Izwi zwi tshi amba uri zwishumiswa zwa pfunzo zwi katela zwithu zwine zwa farea zwine zwa shumiswa kha u thusedza u wana ndivho. Bugu dzi thusa u ri vhatu vha vhe na ndivho yo fhelelaho.

Tshalelo ya bugu dza Tshivenda kha tshiriki tsha Beitbridge kha la Zimbabwe zwi ita uri vhanwe vha vhagudiswa vha Vhavana vha fhedze vha tshi sudzuluwa kha luambo lwavho lwa Tshivenda vha tshi vho guda Tshindebele sa lwone luambo lwa damuni vhunga bugu kha Tshindebele dzi nnzhi. Izwi zwone zwi ita uri na vhagudiswa vha dziele luambo lwavho fhasi zwine zwa nga sia luambo lwa Tshivenda lu tshi vho ngalangala kana u miliwa nga Tshindebele.

4.1.6 U TANGANELANA HA TSHAKHA DZO FHAMBANHO

Kha tshiriki tsha Beitbridge ndi hune ha wanala mukano wa vhukati ha Zimbabwe na la Afrika Tshipembe. Ngauralo hu swika vhatu vhanzhi vha nyambo dzo fhambano vha tshi toda mishumo heneho Beitbridge ngeno vhanwe vha tshi toda

u pfukela kha la Afrika Tshipembe. Arali vha kundelwa u pfuka vha fhedza vha tshi vho dzula henefho Beitbridge. U dzula ha vha dziñwe nyambo kha tshiṭiriki tsha Beitbridge zwi sia Vhavenḁa vha re kha tshiṭiriki itshi vha tshi vho vha na mutsiko wa u amba nyambo dza dziñwe tshakha. Uri Vhavenḁa vha fhedze vha tshi vho amba nyambo dza dziñwe tshakha kha tshiṭiriki tsha Beitbridge, ndi ngauri ndi vhaṭuku nahone vha dzulela kule na tshivhindi tsha luambo lwavho, vha dzulela kule na afho he Tshivendḁa tsha thoma u ṅwaliwa hone.

Ḑivhazwakale i sumbedzusa uri luambo lwa Tshivendḁa lwo thoma u ṅwaliwa Afrika Tshipembe nga madzheremane vha ha Schwellnus Brothers. Vhavenḁa vhane vha wanala Beitbridge ndi vhaṭuku ngauri vho tou pfulutshela hone vha tshi bva Afrika Tshipembe. Mupfuluwo uyu wo ita uri na luambo lwa Tshivendḁa lu swike hune lwa sa dzhielwe ṅṅha kha la Zimbabwe. Grimmes (2001:19) ene u ri:

Sociolinguists agree that migration either voluntary or forced, is a cause of language shift. When the members of a community migrate, the remaining community shrinks in size and thus, they are less likely to be able to maintain their language.

Izwi zwi tshi amba uri vha zwa nyambo na matshilisano vha khou tendelana uri u ḁi nangela kana u kombetshedzwa u pfuluwa zwi khou vhangela tsudzuluwo ya luambo. Vhathu vha lushaka lukene vha pfuluwa, tshivhalo tsha vha no khou sala tshi vha tshiṭuku zwine zwa ita uri zwi vha konḁele u amba luambo lwavho.

4.1.7 U VHEA DZINWE NYAMBO NTHA HA NYAMBO YA TSHIVENDA

U vhea dzinwe nyambo nthha ha dzinwe nyambo ndi tshivhangiri tshihulwane tsha u ri Vhavana vane vha wanala kha tshiriki tsha Beitbridge vha sudzuluwe kha u amba luambo lwavho lwa damuni lwa Tshivena. Kha tshiriki tsha Beitbridge hu wanala Vhashona vhanzi vane vha bva fhethuvhupo ho fhambanaho kha la Zimbabwe. Ro sedza tshivhalo tsha vathu vane vha amba Tshishona kha tshiriki tsha Beitbridge ri vhone uri vho no dalesa u fhira vane vha muvhundu vane vha vha Vhavana.

Vhashona kanzhi vha vha vho da kha tshiriki tsha Beitbridge u toda mishumo ngeno vane vha tshi khou toda u wela kha la Afrika Tshipembe. Hezwi zwi sia Vhavana vha tshi vho bva kha luambo lwavho vha tshi vho amba Tshishona ngauri vha vha khou tshi dzihela nthha u fhira luambo lwa Tshivena ngauri na mupresidente Vho Mugabe ndi Mushona nahone ndi luambo lwo themendeliwaho. Hezwi zwi ita uri hu vhe na vhukongi ha u bveledzisa nyambo thukhu sa Tshivena.

U dzulela u amba Tshishona nga Vhavana kha tshiriki tsha Beitbridge zwi na masiandoitwa a si avhudi kha luambo lwa Tshivena. Tshishona tshi fhedza tshi tshi vho tutuwedza mane a maipfi a Tshivena. Mane a maipfi a tutuwedziwaho nga Tshishona ndi a tevhelaho:

Magetsi nga Tshivena ndi mudagasi

Saka nga Tshivena ndi zwino

Siana nga Tshivena ndi u fhambana

Vhukati nga Tshivena ndi ngomu

Nasi nga Tshivenḡa ndi namusi

Nga u ri Vhaventḡa kha tshiḡiriki tsha Beitbridge vha dzhiela luambo lwa Tshishona nḡha, maḡwe a maipfi a Tshishona a tou dzhiwa o ralo a tou vhoneala a a Tshivenḡa nga u sa kona u ḡalukanya phambano ya nyambo idzi mbili. U ḡadzisa nga ha u dzhiela nyambo fhasi na u sudzuluwa ha luambo Schiffman (1998:37) ene u ri:

Language shift in the minority group is inevitable when the language of the minority is seen as a language which does not help the speakers to improve their socio-economy and social mobility. Thus, the minority group will shift to the dominant language.

Izwi zwi tshi amba uri tsudzuluwo ya luambo kha lushaka luḡuku a i humiselei murahu arali luambo lwa vhatu vha no dzhielwa fhasi lu tshi vhoneala sa luambo lu sa thusi vhatu vho no lu amba. Izwi zwi ḡo si a uri lushaka luḡuku lu tshi pfulutshela kha luḡwe luambo luhulwane.

Hezwi zwone zwi khou bvelela kha tshiḡiriki tsha Beitbridge, hune Vhaventḡa vha vho sudzuluwa u bva kha luambo lwa Tshivenḡa ngauri vha tenda uri a lu khou vha bveledzisa kha zwa matshilisano vha tshi vho amba Tshishona ngauri vha tenda uri u vha Mushona zwi ḡa na zwivhuya.

4.1.8 ZWIKOLO ZWI SI ZWA MUVHUSO

Zwikolo zwi si zwa muvhuso na zwone zwi khou shela mulenzhe kha u sudzuluwa u bva kha luambo lwa Tshivenḡa muthu a tshiya kha luḡwe luambo nga maandḡa lwa Tshiisimane. Kha zwikolo izwi kha tshiḡiriki tsha Beitbridge ndi fhaḡa hune ra wana nyambo dza Vharema kana dza ḡamuni dzi sa khou funziwa kana u ambiwa.

Vhana kana vhagudiswa vha tuṭuwedziwa u amba Tshiisimane fhedzi musi vhe zwikoloni nahone hu funziwa Tshiisimane fhedzi sa luambo. Ngauralo musi matshudeni vhevhuṭoni ha zwikoloni izwi a vha tsha amba nyambo dzavho dza ḡamuni.

Kha tshifiriki tsha Beitbridge hu na zwikolo zwa privathe kana zwi si zwa muvhuso zwine zwa swika rathi. Tshinwe tsha zwikolo izwi tshi pfi Wellington school. Musi vhagudiswa vhe tshikoloni a vha tendelwi na luthihi u amba nga luambo lwa ḡamuni, hu tendelwa u amba nga Tshiisimane fhedzi. Izwi zwi ita uri musi vhana vha tshi ya mahayani avho vha tuṭuwedzee u amba na vhabebi vhavho nga Luisimane vhunga vho zwi gudiswa Tshikoloni. Holmes (1994:62) nga ha ili fhungo u ri:

Languages are passed from one generation to another, if children cannot speak or are not competent in it, they cannot pass it on to the next generation and the language will shift.

Izwi zwi tshi amba uri luambo lu khou rathiselwa u bva kha murafho u ya kha munwe, arali vhana vha sa koni u amba luambo lwavho, a vha nga koni u rathisela kha munwe murafho ngauralo hu a vha na tsudzuluwo ya luambo.

Vhabebi khathihi na vhana vha sudzuluwa u bva luambo lwavho lwa ḡamuni lwa Tshivenda u ya kha Luisimane nga nṭhani ha zwikolo zwi si zwa muvhuso. Izwi zwone zwi ita uri nṭwana a aluwe a tshi humbula uri luambo lwawe lwa ḡamuni lwa Tshivenda a lu shumi, u lu dzhiela fhasi nahone u vhona u nga luambo lwa Tshiisimane ndi lwone luambo lwa nṭha u fhira nyambo dzoṭhe dza Vharema. Zwo ra lo hu vha na mupfuluwo wa u amba Tshivenda ha vho ambiwa Tshiisimane. Ndi zwa

ndeme uri n̄wana a gudiswe nga luambo lwawe lwa ḡamuni u itela uri luambo ulwo lu songo swika hune lwa fa kana u ngalangala.

4.1.9 PHIRISELA DZA MUVHUSO

Phirisela dza muvhuso ndi tshin̄we tshine tsha khou ṭuṭuwedza u sudzuluwa ha luambo lwa Tshivend̄a kha tshiṭiriki tsha Beitbridge. Wikipedia i tshi ṭalutshedza phirisela dza muvhuso i ri:

A government circular is a written statement of government policy. It will often provide information, guidance, rules and or background information on legislative or procedural matters.

Izwi zwi tshi amba uri sekhuḷa ya muvhuso ndi tshitatamende tsho n̄waliwaho nga ha phoḷisi dza muvhuso. Kanzhi i nekedza vhathu mafhungo, vhuḡifari, milayo kana mafhungo a murahu nga zwa mavhusele.

Kha tshiṭiriki tsha Beitbridge ri wana uri phirisela dza muvhuso dzi vha dzo n̄walwa nga luambo lwa Tshiisimane. A hu na phirisela ya muvhuso i no ḡa yo n̄waliwa nga luambo lwa Tshivend̄a kha mihasho yoṭhe kha tshiṭiriki tsha Beitbridge.

Hezwi zwi vho sia luambo lwa Tshivend̄a lu tshi tambula, vhaambi vhalwo vha vha vha tshi kombetshedzea u sudzuluwa khalwo ngauri muvhuso a u khou ita zwo linganaho u lu tikedza. Tshivend̄a tshi vha tsho no imeliwa nga luambo lwa Tshiisimane. Hezwi zwone zwi ṭuṭuwedza u ṭutshela luambo lwa Tshivend̄a kha tshiṭiriki tsha Beitbridge.

4.1.10 MAFHUNGO A ZWA IKONOMI

Mafhungo a zwa ikonomi na one o shela zwi hulwane kha tsudzuluwo ya luambo lwa Tshivenḁa kha tshitiḁiriki tsha Beitbridge kha ḁa Zimbabwe. Nga mulandu wa ikonomi ya kha ḁa Zimbabwe i songo imaho zwavhuḁi ri khou vhona vhathu vha nyambo nnzhi vha tshi ḁa kha ḁa Beitbridge vha tshi ḁoḁa mishumo. Mishumo i khou ita uri vhathu vha fhedze vha tshi shumela kha vhupo hune hu si vhe havho.

Izwi zwi ita uri nyambo dzi ḁanganelane hune zwi vho vhangana uri Tshivenḁa tshi tsikeledzwe kana vhaambi vha Tshivenḁa vha sudzuluwe kha luambo lwavho vha vho amba dziḁwe nyambo. Vhaambi vha luambo lwa Tshivenḁa kha tshitiḁiriki tsha Beitbridge vha khou sudzuluwa ubva kha luambo ngauri ho no ḁala vhashumi vhane vha vha vhaambi vha dziḁwe nyambo.

Kha ḁa Beitbridge ri wana uri kha ofisi dza muvhuso na zwikoloni kanzhi vhashumi vha hone a si Vhavenḁa ndi vha Ndevhele na Vhashona, zwine zwa sia luambo lwa Tshivenḁa lu khomboni ya u ngalangala kana u miliwa nga dziḁwe nyambo dzine dza dzhiwa u pfi ndi khulwane kha ḁa Zimbabwe.

4.1.11 ZWA VHURERELI HA TSHIKHIRISITE

Vherereli ha tshikhirisite ho ḁa na vhatshena kha dzhangano ḁa Afrika. Vho ḁa ha gudiswa vharema vhurereli uvhu vhune na ḁamusini ho no ḁala zwa uri ane a sa vhu tevhedzele hu pfi o salela murahu nga maanda. Muthu u vho tenda uri vhurereli uvhu vhu ḁa na zwivhuya u fhira maitete ashu a kale a Tshivenḁa. Hastings (1979) a tshi amba nga vhubvo ha vhurereli ha tshikhirisite u ri:

Christianity was introduced later in Africa by European Christian missions.

Izwi zwi tshi amba uri vhurereli ha tshikhirisite ho ḡa na vhatshena fhana kha dzhangho haya la Afrika.

Nga mulandu wa izwi, vhathu vhanzhi vha tshaka dzo fhambanaho vha khou ḡangana dzikerekeni vha tshi renda Mudzimu. Hezwi zwi ita uri hu vhe na ḡhanganyo ha nyambo hune hu fhedza hu na dziḡwe dzine dza hulela dziḡwe.

Kha tshiḡiriki tsha Beitbridge kha la Zimbabwe mafhungo a u ḡanganelana ha dzinyambo kerekeni zwi ita uri luambo lwa Tshivenḡa vhaambi vhalwo vha sudzuluwe khalwo vha ambe dziḡwe nyambo dzine dza vha Tshishona, Tshindebele kana Tshiisimane. Tshivenḡa tshi vha tshi tshi khou tsikeledzwa nga idzi nyambo, zwine zwa khou livhisa luambo ulwu lufuni arali zwa sa dzhielwa nzhele.

Muḡodisisi o wana uri Tshivenḡa a tshi tsha shumiseswa dzikerekeni nga maanḡa dza Pentecostal. Vhakereki naho hu na Vhavenḡa nga ngomu havho, vha vho shumisa nyambo dzine dza vha Tshishona na Tshindebele ngeno muḡologi a tshi ḡologa nga Tshiisimane. Hezwi zwone zwi sia hu na tsudzuluwo ya luambo lwa Tshivenḡa.

4.1.12 ZWA NYANḡADZAMAFHUNGO

Kha tshiḡiriki tsha Beitbridge kha la Zimbabwe ri khou wana uri vhoramafhungo kana kha thelevishini ya muvhuso na kha radio khathihi na dziguranda musi vha tshi khou anḡadza mafhungo vha shumisa luambo lwa Tshindebele, Tshishona khathihi na Tshiisimane. U sa shumiswa ha luambo lwa Tshivenḡa kha zwa u anḡadza mafhungo zwo shela mulenzhe zwiḡulwane kha uri hu vhe na tsudzuluwo ya luambo lwa Tshivenḡa kha tshiḡiriki tsha Beitbridge. Luambo lwa Tshivenḡa lu vha lwo

tsikeledziwa nahone nga mulandu wa izwi, zwi vhangani uri luambo lu livhiswe mavhidani kana lufuni.

U shumiseswa ha nyambo dziwe ngeno Tshivenda tshi sa khou shumiswa nga vho ramafungo kana vha u anadza mafungo zwi ita uri vhaambi vha luambo lwa Tshivenda vha fhedze vha lu lafa. U tikedza izwi Krauss (1992:6) ene u ri:

Television is a 'cultural nerve gas' because it streams the majority language and culture into the homes of indigenous people and accelerates the rate at which they abandon their own languages and cultures.

Izwi zwi tshi amba uri televishini i anadza nga u favhanya mvelele na luambo lwa vhañwe kha vhatu zwavho zwine zwa vha sia vha tshi vho tutshela luambo lwavho.

Televishini i ita uri vhatu vha gude nyambo dza vhañwe khathihi na mvelele.

Luambo ndi tshithu tshine tsha vha na vhuledzani na mvelele khathihi na sialala.

Luambo lu shuma u rathisela kana u fhisela mvelele na sialala u ya kha miñwe mirafho. Izwi zwa sumba uri u sudzuluwa kha luambo lwa damuni zwi amba u tsudzuluwa u bva kha mvelele na kha sialala.

Divhazwakale ya luambo i na vhumani ha tsinisa na divhazwakale ya lushaka lwonolwo. Ndi ngazwo arali vhatu vha sudzuluwa kha luambo lwavho, vha vha vha tshi vho xeelwa na nga divhazwakale yavho. Fisherman (1972:44-45) musi a tshi talutshedza nga ha ndeme ya luambo u ri:

Language serves as a link with the glorious past and with authenticity. This really means that language is not just a vehicle for history, but a part of history itself.

Izwi zwi tshi amba uri luambo lu shuma sa vhuṭumanyi ha zwithu zwavhuḡi zwa kale. Izwi amba uri luambo lu tou vha tshiendedzi tsha ḡivhazwakale. Luambo ndi lwa ndeme kha vhutshilo ha muthu. Ngauralo vha nyandadzamafhungo kha shango ḡa Zimbabwe vha tea u dzhiela nṯha u andadza na nga Tshivenda u itela uri Vhavana vha sa sudzuluwe kha luambo lwavho lwa ḡamuni.

4.2 MVALATSWINGA

Ndima iyi yo ṯalutshedza nga ha zwivhangi zwa u sudzuluwa u bva kha luambo lwa Tshivenda u ya kha dziṅwe nyambo kha tshiṯiriki tsha Beitbridge kha ḡa Zimbabwe. Muṯoḡisisi o dovha hafhu a sumbedzisa uri Vhavana kanzhi kha tshiṯiriki tsha Beitbridge vha sudzuluwa u bva kha luambo lwavho lwa Tshivenda vha vho amba Tshindebele, Tshishona khathihi na Tshiisimane. Kha ndima iyi muṯoḡisisi o dovha hafhu a sumbedzisa uri phoḡisi ya nyambo kha shango ḡa Zimbabwe yo shela hani mulenzhe kha uri Vhavana vha ṯutshela luambo lwavho lwa ḡamuni. U tsikeledzwa ha luambo lwa Tshivenda nga muvhuso ndi zwone zwine zwa ita uri vhatu vha ṯutshela luambo lwa Tshivenda kha tshiṯiriki tsha Beitbridge.

NDIMA YA VHUTANU

5.0 MAWANWA NA THEMENDELO

5.1 MVULATSWINGA

Kha iyi ndima muṭodulusi u ḡo sumbedza mawanwa na themendelo dza ṭhōḡisiso. Tshivenḡa sa luambo lune lwa khou dzhielwa fhasi nga muvhuso khathihi na vhadzulapo vha Zimbabwe tshi na khaedu dzine dza itisa uri tshi fhedze tshi tshi vho litshiwa nga vhaambi vhatsho vha vho amba dziṅwe nyambo dzine dza wanala kha tshiṭiriki tsha Beitbridge kha ḡa Zimbabwe. Muṭodulusi o wana zwithu zwinzhi zwine zwa kwamana na tsudzuluwo ya luambo lwa Tshivenḡa, nahone u ḡo sumbedzisa na maga ane a nga dzhiwa i ṅḡila ya u fhungudza tsudzuluwo ya luambo lwa Tshivenḡa kha tshiṭiriki tsha Beitbridge. Kha ndima iyi hu ḡo dovha ha wanala na phendelo ya ṭhōḡisiso yoṭhe.

5.2 MAWANWA

Muṭodulusi musi a tshi khou ita ṭhōḡisiso yawe o wana uri luambo lwa Tshivenḡa kanzhi vhathu vha khou sudzuluwa vha tshi bva khalwo vha vho amba Tshindebele, Tshishona khathihi na Tshiisimane nga mulandu wa uri a huna bugu dza Tshivenḡa dzo ṅwaliwaho na u ganḡiswa fhana Zimbabwe. Bugu dzine dza khou shumiswa dza Tshivenḡa zwikoloni kha tshiṭiriki tsha Beitbridge dzi vha dzi tshi bva Afrika Tshipembe. Izwi zwone zwi ita uri hu vhe na ṭhahalelo ya bugu zwikoloni ngauri dzi vha dzi sa khou eḡana matshudeni a Tshivenḡa.

Muvhuso wa Zimbabwe a u khou tikedza mafhungo a uri hu vhe na bugu dza luambo lwa Tshivenḡa dzo ṅwaliwaho dza ganḡiswa kha ḡa Zimbabwe u swika

zwino. Luambo lu nga gudwa hani hu si na bugu dzo linganaho matshudeni othe. Muṭodisisi o wana uri muvhuso wa kha la Zimbabwe u khou dzhiela ntha luambo lwa Tshindebele na Tshishona fhedzi ngauri ndi dzone nyambo dzine dza vha na vhaambi vhanzhi. Nyambo thukhu dzine dza katela Tshivenda, Tshitsonga na dziṅwe dzi khou dzhielwa fhasi nahone hu khou itiwa zwiṭhuku u dzi bvedza.

Muṭodisisi musi a tshi khou ita thodisiso yawe nga ha u sudzuluwa ha luambo lwa Tshivenda kha tshiriki tsha Beitbridge o wana uri Vhavana vha khou tutshela luambo lwavho nga nthani ha uri a hu na vhadededzi vhane vha funza luambo lwa Tshivenda kha tshiriki tsha Beitbridge. Hu na thahalelo ya vhadededzi vha luambo lwa Tshivenda. U tikedza mawanwa aya Hachipola (1993:34) u ri:

One of the drawbacks hindering the smooth teaching of Tshivenda is the lack of teachers.

Izwi zwi tshi amba uri zwine zwa khou humisela murahu u funziwa ha luambo lwa Tshivenda ndi thahalelo ya vhadededzi.

Vhadededzi vhane vha gudisa nyambo dza vharema kha tshiriki tsha Beitbridge vhunzhi havho vho gudela u funza Tshindebele na Tshishona fhedzi. Matshudeni vho gudelaho Tshivenda kha Yunivesithi ine ya vha i yothe ine ha funzwa Tshivenda ya Great Zimbabwe a vha tholiwi sa vhadededzi, hupfi a vha ngo lugela u vha vhadededzi ngeno hu uri vha dziṅwe nyambo sa Tshishona na Tshindebele vha tshi khou tholiwa u ri vha vhe vhadededzi zwa tshifhinganyana.

Hezwi zwi tou sumba uri u bva kha pfunzo dza fhasi vhana kana vhagudi vha vha songo guda Tshivenda tsho kunaho ngauri hu vha hu si na vhadededzi vho gudelaho u tshi gudisa. Izwi zwone zwi sia hu na thaidzo ya uri vhana kana vhagudi vha fhedza vha sa gudi Tshivenda kana uri vha tshi gudiswa luambo lwa Tshivenda nga vhathu vha sa tshi divhi, vha songo gudelaho u tshi funza. Izwi zwone zwi khou humisela luambo lwa Tshivenda murahu. Lu khou tsikeledzwa nga dziñwe nyambo ngeno hu uri pholisi ntswa ya kha la Zimbabwe i tshi sumbedza uri nyambo dzothe dzi a edana.

Muṭodisisi musi a tshi vhudzisa vhathu nga ha uri ndi ngani vha tshi khou tutshela luambo lwavho lwa damuni lwa Tshivenda, o wana uri vhathu vha khou vhona luambo lwa Tshivenda lwo tsikeledzwa ngauri a lu khou shumiswa kha zwa vhuandadzamafhungo. Vhathu vho sumbedzisa uri u sa shumiswa ha luambo kha zwa nyanadzamafhungo ndi tshithu tshine tsha khou humisela luambo lwa Tshivenda murahu, ngauri vhathu vha vhalana u thetshesela mafhungo nga luambo lwa vhañwe vhathu. Vhañwe vho sumbedza uri u sa shumiswa ha Tshivenda huñwe fhethu nga nṅdani ha hayani ndi zwine zwa khou ita uri vha tutshele luambo lwavho lwa damuni.

Muṭodisisi musi a tshi khou ita thodisiso yawe o wana uri pholisisi ya nyambo kha la Zimbabwe yo no shanduka. Pholisi ntswa ya zwa pfunzo i khou sumbedzisa uri nyambo thukhu dzine dza katela Tshivenda, Tshisutho, Tshitsonga na dziñwe dzi tea u gudiwa na u gudiswa kha vhupo hune ha wanala vhathu vha ambaho nyambo idzo. Pholisi iyi i sumbedzisa uri nyambo idzi dzo vha dzo tea u thoma u gudiwa u

bva nga n̄waha wa 2002 fhedzi a zwi ngo itiwa nga u ralo. Nga n̄waha wa 2002 a hu ngo gudiwa Tshivend̄a kha vhupo ha Beitbridge. Muvhuso a u ngo tevhezela zwe wa vha wo pfulufhedzisa vhathu zwone.

Muṭoḍulusi o wana uri Tshivend̄a tsho thoma u n̄waliwa kha giredi ya vhusumbe (grade 7) kha tshiṭiriki tsha Beitbridge nga 2012 nahone tshi tshi n̄waliwa nga matshudeni maṭuku. A tshi ngo n̄waliwa kha zwikolo zwoṭhe zwine zwa wanala kha tshiṭiriki itshi. Kha zwiṅwe zwikolo ho n̄waliwa Tshindebele kana Tshishona. Nga n̄waha wa 2016 Tshivend̄a tsho dovha hafhu tshi sa n̄waliwe kha zwikolo zwoṭhe zwine zwa wanala kha tshiṭiriki tsha Beitbridge. Izwi ndi nga uri kha zwiṅwe zwikolo a hu na bugu dza Tshivend̄a khathihi na vhadededzi. Izwi zwone zwi ita uri vhaṅwe matshudeni vha Vhavend̄a vha fhedze vha tshi n̄wala Tshishona kana Tshindebele.

Muṭoḍulusi o vhona zwo tea uri muvhuso u dzihle n̄ṭha luambo lwa Tshivend̄a. Tshivend̄a tshi tea u farwa u fana na dziṅwe nyambo dzine dza wanala kha ḽa Zimbabwe sa Tshindebele na Tshishona. Kha tshiṭiriki tsha Beitbridge hu tea u funzwa Tshivend̄a fhedzi sa luambo lwa vharema hu si na zwa u nanga uri muthu u khou ṭoḍa u guda mini ngauri Bulawayo, iṅwe ḍorobo khulwane kha ḽa Zimbabwe hune ha wanala Vhandebele vhanzhi kana Harare hune ha wanala Vhashona vhanzhi, a hu funzwi Tshivend̄a naho Vhavend̄a vhe hone kha vhupo uho.

Muṭoḍulusi o dovha hafhu a wana uri muvhuso zwi hone zwine wa khou ita zwone u takusela luambo lwa Tshivend̄a n̄ṭha ngauri ri khou wana uri na zwikolo zwa sekondari zwine zwa wanala kha tshiṭiriki tsha Beitbridge ho no thoma u funziwa Tshivend̄a. Naho matshudeni vha Tshivend̄a sekondari vha si ngo tshi guda kha

giredi dza fhasi aya ndi mafhungo a vhuḍi kha Vhavenda ngauri luambo lwavho lu vho vha na vhuimo. U funzwa ha Tshivenda zwikoloni zwi ita uri luambo lu sa ngalengale kana u miliwa nga dziḥwe nyambo. Mafhungo a sa takadziho ndi a uri kha tshikolo tsha sekondari tsha Nuli tshine tsha wanala kha tshiḥiriki tsha Beitbridge, matshudeni vha tou nanga u guda Tshindebele kana Tshivenda. Vhana vhanzhi vha khou nanga u guda Tshindebele kha Tshivenda ngauri Tshindebele vho tshi ḍowela u tshi guda u bva kha giredi dza fhasi. Hezwi zwone zwa u nanga zwi tea u fhela ngauri zwi tsikeledza luambo lwa Tshivenda.

5.3 THEMENDELO

Muḥodulusi kha thaidzo ya u ḥahela ha bugu dzo ḥwaliwa dza Tshivenda kha tshiḥiriki tsha Beitbridge u themendela uri muvhuso khathihi na zwiimiswa zwa pfunzo kha u ḥuḥuwedzwe na u tikedza matshudeni vhane vha khou gudela luambo lwa Tshivenda Yunivesithi uri vha fhedze ngudo dzavho. Vha tea u ḥwala bugu dza Tshivenda. U ḥwaliwa ha bugu dza Tshivenda zwi ḍo fhungudza ḥhahelero ya bugu nahone zwi ḍo ita uri luambo lwa Tshivenda lu si fe kana u miliwa nga dziḥwe nyambo dzine dza wanala kha tshiḥiriki tsha Beitbridge ngauri hu ḍo vha na u fhungudzea kha tsudzuluwo ya luambo lwa Tshivenda.

Muvhuso u tea u dzhiela ḥḥa nyambo dzine dza vha na vhathu vhaḥuku sa Tshivenda. U tea u fhaḥa zwiimiswa zwine zwa ḍo vha zwi tshi shuma u gandisa bugu dza Tshivenda. Bugu dza Tshivenda dza gandiswa fhanokha kha ḥa Zimbabwe zwi a leluwa, nahone zwi ḍo ḍisa dzangalelo kha avho vho gudaho Tshivenda uri vha ḥwale bugu dza Tshivenda.

Kha tshiṭiriki tsha Beitbridge hu na ṭhahelero ya vhadededzi vha Tshivenda. Matshudeni vho gudelaho Tshivenda Yunivesithi ya Great Zimbabwe a vha khou tendelwa nga muvhuso uri vha gudise Tshivenda ngauri hu pfi a vha ngo lugela u gudisa. Ngauralo muṭodisisi u themendela uri matshudeni vha tea u funzwa Tshivenda dzikholidzhini dza vhadededzi nga vho gudelaho Tshivenda u itela uri muvhuso u vha thole zwa tshoṭhe uri vha vhe vhagudisi vha Tshivenda zwickoloni.

Hezwi zwone zwi ḑo ita uri vhagudi vhane vha wanala kha tshiṭiriki tsha Beitbridge vha sa sudzuluwe u bva kha luambo lwavho lwa Tshivenda vha tshi guda dziṅwe nyambo fhedzi vha wanale vha tshi guda Tshivenda sa luambo lwavho lwa ḑamuni.

5.4 PHENDELO

Mushumo uyu wo vha u tshi khou bvisela khagala nga ha zwivhangisi zwa u sudzuluwa u bva kha luambo lwa Tshivenda nga Vhavana vha vho wanala vha tshi vho amba dziṅwe nyambo kha tshiṭiriki tsha Beitbridge kha ṭa Zimbabwe. Muṭodulusi o zwi sumbedzisa uri phirisela dza muvhuso, zwa ikonomo, zwa polotiki, zwa vhurerele, zwa nyandadzamafhungo na zwickolo zwi si zwa muvhuso, zwi kwama hani u tsudzuluwo ya luambo lwa Tshivenda.

Muṭodisisi o dovha hafhu a sumbedzisa uri u funzwa ha Tshiisimane zwickoloni na zwone zwi khou shela hani mulenzhe kha uri hu vhe na tsudzuluwo. Tshiisimane ndi luambo lwo ḑaho na Vhatshena Afrika. U bva afho Vharema vho ḑo vhona zwi zwa ndeme uri hu gudwe Tshiisimane zwickoloni ngauri vha ri tshi ḑa na zwivhuya. Fhedzi luambo lwa Tshiisimane lu khou ita uri nyambo dza Vharema dzi dzhielwe fhasi nahone dzi vhonele dzi si na maanḑa. Ngauralo Vhavana vha re kha tshiṭiriki tsha

Beitbridge ri wana uri na vhone vha khou gudiswa Tshiisimane zwickoloni zwine zwa ita uri hu vhe na tsudzuluwo kha luambo lwa Tshivenda.

Mushumo uyu wo sumbedzisa uri u dzulelana na Vhashona kha tshiriki tsha Beitbridge na zwone zwi khou shela mulenzhe kha u sudzuluwa ha luambo lwa Tshivenda. Vhashona vho dala shango lothe la Zimbabwe ngauri ndi vhone vhanzhi nga tshivhalo. Musi vhe kha tshiriki tsha Beitbridge, Vhenda vha fhedza vha tshi vho tutshele luambo lwavho vha tshi vho amba Tshishona.

Mutodulusi kha mushumo uyu o dovha a sumbedzisa uri u funziwa ha Tshindebele kha tshiriki tsha Vhenda tsha Beitbridge na zwone zwi khou vhangani uri hu vhe na u tutshele luambo lwa Tshivenda.

Mutodisisi o dovha hafhu wa nea na themendelo kha zwe a wana uri ndi zwone zwine zwa khou vhangani u tutshele luambo lwa Tshivenda nga Vhenda kha tshiriki tsha Beitbridge.

5.5 MVALATSWINGA

Thodisiso iyi yo bveledza mawanwa, themendelo khathihi na phendelo yayo.

Mutodulusi o sumbedzisa vhuleme vhune luambo lwa Tshivenda kha tshiriki tsha Beitbridge lwa tangani naho, zwine zwa ita uri Vhenda vha sudzuluwe kha luambo lwavho khathihi na uri hu nga itwa mini u fhungudza vhuleme uvhu.

Mutodulusi kha hei thodisiso o sumbedzisa uri muvhuso wa kha la Zimbabwe u tea u dzhiela nyambo dzothe ntha, a hu na luambo lu re ntha ha luwe. Tshivenda tshi tea u funzwa tshone fhedzi sa luwe lwa nyambo dza Vharema dza ndeme kha tshiriki tsha Beitbridge.

Thaidzo ya tsudzuluwo ya luambo ndi khulwanesa lune ya toḡa u tandululwa nga vhathu vhoṡhe Zimbabwe. Muvhuso wa shelesa mulenzhe, thaidzo iyi i a fhungudzea. Muvhuso wa Zimbabwe kha u gude zwine zwa khou itea Afrika Tshipembe. Afrika Tshipembe hu na nyambo dza tshiofisi dza fumi na ntihi. Nyambo dzoṡhe hedzi, dzi dzhiwa u lingana Afrika Tshipembe. Ndi ngani zwi sa ralo Zimbabwe. Vhathu vha na ndugelo ya u ḡibveledzisa vha tshi shumisa nyambo dzavho. Vhorapolotiki fhungo heli vha tea u ḡi tandulula, nyambo dza dzhiwa u fana.

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