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**TSHODISO YA TSHANDUKO DZA MIBVUMO DZI  
BVELEDZWAHO NGA PFALANDO THE KHA  
TSHIVENDA**

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**MUSHUMO UYU WO NETSHEDZWA SA TSHIPIḐA TSHA U ṬOḐOU SWIKELA  
ṬHOḐEA DZA VHUDOKOTELA HA FIḐOSOFI (PhD) KHA SENTHARA YA M.E.R  
MATHIVHA YA NYAMBO DZA AFRIKA KHA VHUTSILA NA MVELELE KHA  
MUHASHO WA TSHIVENDA YUNIVESITHI YA VENDA.**



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## Muano

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Signed (Student): Nyoni. A.....Date: 11/08/2017.....

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## Zwiga zwo shumiswaho

(D): Dungo

(M): Mathomo a dungo

(MB): Mbilu ya dungo

(MF): Mafhelo a dungo

(R): Raimi ya dungo

P: Pfalandothe

TP: Themba na pfalandothe

TTP: Themba na Themba na pfalandothe

TTTT: Themba na themba na themba na pfalandothe

TTPTT: Themba na themba na pfalandothe na themba na themba

~ Nyungiso

[] Tshifonetiki

// Tshifolodzhi

(TO) Thyiori ya Ophuthimalithi

(\*): tshi sumbedza mafhungo kana mubulo u sa tendelani na mulayo wa kuñwalele na kupeletele kwa luambo kana u sa konadzei kha luambo.

(~~☞~~): tshi sumbedza khetho yo fhelelaho

(!): tshi sumbedza u kundelwa ha khetho

(\*!): tshi amba uri zwo ambiwaho a zwi dzhenelani tshothe na milayo ya luambo kana a zwi tendisei kha luambo.

+ATR: i amba uri pfalandothe dzo gonyaho dzi tshi bulwa hu vha na u kokodzea ha mudzi wa lulimi.

MAX: i amba uri a hu na tshipiqa tsha ipfi tshine tsha tea u thuthwa.

IDENT: i amba uri tshidzhenisi na tshibvisi zwi tea u vha na vhushaka kana mbonalo dzine dza fana.

UNIF: i amba uri a hu na u milana hune ha tendelwa kha ipfi.

## Abstract

Tshivenda is one of African languages spoken in the Northern parts of South Africa and some parts of Zimbabwe. This proposal focuses on a study of selected phonological processes involving Tshivenda vowels. The Tshivenda phonological processes involving vowels under this study include vowel elision/deletion, vowel epenthesis, vowel coalescence, vowel nasalisation, vowel harmony, vowel raising and glide formation. In this regard, consonants are not part and parcel of this study. Furthermore, the study enriches the phonology of Tshivenda with more phonological processes thereby adding on the existing literature. The study also attempts to motivate and encourage Tshivenda speaking people and those who are interested in the language to have a clear understanding of phonological processes which occur in Tshivenda. The theoretical framework underpinning this study is the Optimality Theory (OT). The study will be carried out through phonological analysis, that is, field work and word list. Secondary sources will also be used for data collection.

Key words: phonology, phonological processes, assimilation, vowel epenthesis, vowel elision, vowel coalescence, vowel harmony, vowel raising, vowel nasalisation and glide formation.

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## NDIMA YA U THOMA

### 1.1. Mvulatswinga na Siangane ya t̥hoḁisiso

Fonoḁodzhi ndi tshipiḁa tsha luambo luḁwe na luḁwe, zwo ralo yo tea u gudwa na kha Tshivendḁ khathihi na u pfeseswa hu u itela u alusa luambo ulu. Tshivendḁ tshi na tshanduko dza mibvumo nnzhi dzi kwamaho mibvumo ya pfallandoḁthe na mibvumo ya themba, fhedzi ndi tshanduko dza mibvumo dzi kwamaho mibvumo ya themba dze dza sedzeswa ho sedzwa sia ḁa saintsi ya luambo u fhira dzi kwamaho mibvumo ya pfallandoḁthe. Zwo ralo t̥hoḁisiso ine ya ḁo itwa i ḁo vha yo sedzana na ngudo ya tshanduko dza mibvumo dzi bveledzwaho nga pfallandoḁthe kha luambo lwa Tshivendḁ. Dzone ndi idzi dzi tevhelaho: eḁishini ya pfallandoḁthe (vowel elision/deletion), Ephent̥hesisi ya pfallandoḁthe (vowel epenthesis), mumilano wa pfallandoḁthe (vowel coalescence), nyungiso ya pfallandoḁthe (vowel nasalisation), thendelano ya pfallandoḁthe (vowel harmony), u gonyiswa ha pfallandoḁthe (vowel raising) na tsiko ya tsuvha (glide formation). T̥hoḁisiso ine ya ḁo itwa i ḁo dovha hafhu ya toolola khathihi na u ḁalutshedza masiandoitwa a pfallandoḁthe kha tshanduko dza mibvumo na fhethu hune tshanduko dza mibvumo idzi dza bvelela hone kha ipfi. T̥hoḁisiso ine ya ḁo itwa i ḁo shumisa nḁila dza u sengulusa dzi bvaho kha thyiori ya Ophuthimal̥ithi (Optimality Theory) ye ya bveledzwa nga Alan Prince na Paul Smolensky nga ḁwaha wa 1993.

Tshivendḁ ndi luḁwe lwa nyambo dzo themendelwaho dza fumi na nthihi dzine dza ambiwa Afrika Tshipembe nahone ndi tshipiḁa tsha lushaka lwa nyambo dza vharema. Tshivendḁ tshi ambiwa nga vhatu vha tshivhalo tshi swikaho miḁioni vunduni ḁa Limpopo na vhatu vha tshivhalo tshi swikaho zwigidi zwa ḁana na fuḁanu (150, 000) shangoni ḁa Zimbabwe ([www.omniglot.com](http://www.omniglot.com)). Stayt (1968:13) u bula zwi tevhelaho, “Vhavendḁ were originally from either the lower Congo or the Great Rift Valley, migrating across the Limpopo River during the Bantu expansion. There is another school of thought that attests that Vhavendḁ has originated from Mapungubwe Kingdom.”

Izwi zwi amba uri Vhavendḁ vho bva kha ḁa Congo kana mahovhohovhoni mahulu (Great Rift Valley) vha pfuka mulambo wa Vhembe nga tshifhinga tsha mipfuluwo. Hone hu na muḁwe muhumbulo une wa ri Vhavendḁ vho bva muvhusoni wa

Mapungumbwe. U ya nga webusaithi ya Siyabonga Africa, divhazwakale ya Vhavenda yo thoma muvhusoni wa Mapungubwe tshifhingani tsha kale. Hone u ya nga <http://www.roughguides.com> Vhavenda vho bva kha lushaka lwa kale lwe lwa pfuluwa u bva maishani mahulu (Great Lakes) a vhubvadvha ha Afrika-kati tshifhingani tsha kale. Vhavenda vho do da vha divhalea vho no vha nga fhasi ha khosi Dimbanyika, vha da vha dzula Dzata devhula ha Soutpansberg. Zwo ralo, u ya nga ha divhazwakale na mvelele, Vhavenda vho dzula kha shango lavho la Venda u tou bva nga nwahadana wa fumimbili (Rakhadani, 2006:13).

## 1.2. Siangane ya fonolodzhi na tshanduko dza mibvumo

### 1.2.1. Fonolodzhi

Fonolodzhi ndi lutavhi lwa saintsi ya luambo lune lwa sedzana na tshivhumbeo tsha mibvumo ya muambo kha maipfi kana kha fhungo. Fonolodzhi yo disendeka nga zwiitei zwothe zwa sisteme ya mibvumo ya muambo hu tshi katelwa zwidodombedzwa zwa fonetiki (Smith na Wilson 1979:284). Akmajian na vhañwe (1990:89) vhone vha tshi thalutshedza fonolodzhi vha ri:

Phonology is the sub-field of linguistics that studies the structure and systematic patterning of sounds in human language. The term phonology is used in two ways. On the one hand, it refers to a description of the sounds of a particular language and the rules governing the distribution of these sounds. On the other hand, it refers to that part of the general theory of human languages that is concerned with the universal properties reflected in many, if not all, human languages.

Izwi zwi amba uri fonolodzhi ndi tshipida tsha saintsi ya luambo tshine khatsho ha gudwa tshivhumbeo na kuvhekanyele kwa mibvumo ya muambo kha nyambo dza vhatu. Ipfi fonolodzhi li shumiswa nga ndila mbili. Kha sia lithihi fonolodzhi ndi thalutshedzo ya mibvumo ya muambo ya luñwe luambo na milayo ine ya langa kushumisele kwa mibvumo iyo. Kha liñwe sia fonolodzhi ndi kupida kwa thyiori ya nyambo dza vhatu kune kwa kwama mbonalo dzothe kha nyambo dzothe. Izwi zwi tikedzwa nga Ladefoged (1982:23) musi a tshi zwi vhea nga ndila i tevhelaho:

Phonology is the descriptions of the systems and patterns of sounds that occur in a language. It involves studying a language to determine its distinctive sounds and to establish a set of rules that describe the set of changes that take place in these sounds when they occur in different relationships with other sounds.

Izwi zwi amba uri fonoloḍzhi ndi ṭhalutshedzo dza sisteme na kuvhekanyeke kwa mibvumo ya muambo ine ya bvelela kha luambo. I katela ngudo ya luambo hune ha bviselwa khagala zwigazwiṭaluli zwa mibvumo iyo na u vhea milayo ine ya ṭalutshedza tshanduko dzine dza bvelela kha mibvumo iyo musi i tshi bvelela i kha vhushaka ho fhambanaho na miṅwe mibvumo ya muambo. Catford (1988:184) a tshi ṭalutshedza fonoloḍzhi u ri:

The study of how sounds are organized into systems and utilized in languages is the central concern of phonology. Phonology is heavily dependent on phonetics, since it is phonetics that provides the insights that enable one to discover what sound features are linguistically utilized, and it is phonetics again, that supplies the terminology for the description and classification of the linguistically relevant features of sounds.

Hezwi zwi amba uri fonoloḍzhi ndi ngundo ya kuvhekanyeke kwa mibvumo ya muambo. Fonoloḍzhi i bva kha fonetiki vhunga fonetiki i yone ine ya thusa u bvukulula mbonalo dza mibvumo ya muambo dzine dza shumiswa kha fonoloḍzhi, hu dovha hafhu ha vha yone fonetiki ine ya ḍa na ṭhalutshedzo khathihi na kukhethekanyeke kwa mbonalo dza mibvumo nga ṅḍila ya saintsi ya luambo. Katamba (1989:60) ene nga ha fonoloḍzhi u ri ndi, “The branch of linguistics which investigates the ways in which speech sounds are used systematically to form words and utterances.”

Hafha Katamba u ri fonoloḍzhi ndi lutavhi lwa saintsi ya luambo ine ya ṭoḍisisa ṅḍila dzine mibvumo ya muambo ya shuma ngayo kha u sika maipfi na mibulo. Lyons (1970:21) ene a tshi ṭalutshedza fonoloḍzhi u zwi vhea nga hei ṅḍila, “Is the level at which the linguist describes the sound system of a particular language.”

Izwi zwi amba uri fonolojodzhi ndi mupimo hune ranyambo (linguist) a tšalutshedza sisteme ya mibvumo ya luambo lwonolo. U ya nga Crystal (1991:261):

Phonology is a branch of linguistics which studies the sound systems of languages. The aim of phonology is to demonstrate the patterns of distinctive sound found in a language and to make as general statements as possible about the nature of sound systems in the languages of the world. Putting this another way, phonology is concerned with the range and function of sounds in specific languages and with the rules which can be written to show the types of phonetic relationships that relate and contrast words and other linguistic units.

Hafha hu ambiwa u pfi fonolojodzhi ndi lutavhi lwa saintsi ya luambo ine khayoyha ha gudwa sisteme dza mibvumo ya dzinyambo. Ndivho ya fonolojodzhi ndi u sumbedza kuvhekanyele kwa mibvumo yo fhambanaho ine ya wanala kha luambo na u angaredza vhuvha ha sisteme ya mibvumo ya muambo kha nyambo dza lifhasi. Nga inwe ndila fonolojodzhi i kwama u tevhekana na mishumo ya mibvumo kha nyambo khathihi na milayo ine ya nga nwaliwa hu u itela u sumbedza vhushaka hayo na fonetiki kha maipfi na kha zwiinwe zwiiga zwa saintsi ya luambo.

### **1.2.2. Fonetiki ya pfallandothe dza Tshivenḁa**

Tšhoḁisiso iyi yo sedzana na tshanduko dza mibvumo dzi kwamaho mibvumo ya pfallandothe. Izwi zwi sia zwi zwithu zwa ndeme u sumbedza fonetiki ya pfallandothe khathihi na sisteme ya pfallandothe u ya nga zwo nwalwaho u swika zwino. Mibvumo ya pfallandothe sa zwine mibvumo ya themba ya vha zwone, na yone i na fonetiki yayo kha luambo lwa Tshivenḁa. Vhunga tšhoḁisiso iyi i tshi khou amba nga tshanduko dza mibvumo ndi zwa ndeme u bula uri fonetiki ndi yone mutheo wa tshanduko dza mibvumo vhunga i yone mutheo wa fonolojodzhi. Zwo ralo, fonetiki ndi ngudo ya mibvumo ya muambo nga muthihi nga muthihi. Crystal (2008:364) ene a tshi tšalutshedza fonetiki u ri, "Phonetics is the science which studies the characteristics of human sound making, especially those sounds used in speech, and provides methods for their description, classification and transcription."

Izwi zwi amba uri fonetiki ndi saintsi ine khayo ha gudwa mbonalo dza kusikele kwa mibvumo ya vhathu, kanzhi iḽa mibvumo ine ya shumiswa kha muambo nahone hu dovha hafhu ha bveledzwa dza u ṽalutshedza mibvumo iyo, u khethekanya khathihi na u pindlela nga nḽila ya tshifonetiki. Fonetiki ndi lutavhi lwa saintsi ya luambo lune lwa vha na vhutavhi vhuraru. Vhutavhi uvhu ndi: fonetiki ya mubulo, fonetiki ya gabelo ḽa mubvumo na fonetiki ya kupfele. Bussmann (1996:94) a tshi ṽea ṽalutshedzo ya fonetiki ya mubulo u ri:

Articulatory phonetics is a subdiscipline of general phonetics which describes the physiological processes occurring in the vocal tract during speech. From a physical standpoint, speech sounds are resonances, the production of which involves four factors: (1) airstream mechanism, the initiation of an actual or potential flow of air; (2) phonation, the activity of the larynx (other than for initiation or articulation); (3) the position of the velum, yielding nasal or nasalized sounds on the one hand and oral sounds on the other; and (4) the place of articulation and manner of articulation.

Hafha Bussmann u amba uri fonetiki ya mubulo ndi kutavhi kwa fonetiki kune kwa ṽalutshedza zwine zwa itea nga ngomu mulomoni musi vhathu vha tshi khou amba. Ro ḽitika kha sia ḽa nyito, mibvumo ya muambo ndi miungo ine kubveledzele kwayo kwa kwama zwithu zwiṽa: (1) luelela lwa muya lune na fhethu hune lwa thoma hone; (2) u reremela ha khulo dzine dza vha nga ngomu ha bogisi ḽa ipfi; (3) vhuimo ha veḽamu ine ya fhambanya mibvumo ya nasala na mibvumo ya orala na (4) fhethu ha mubulo na nḽila ya kubulele. U ya nga Crystal (2008:7); “Acoustic phonetics is the branch of phonetics which studies the physical properties of speech sound, as transmitted between mouth and ear, according to the principles of acoustics (the branch of physics devoted to the study of sound).”

Izwi zwi amba uri fonetiki ya gabelo ḽa mubvumo ndi lutavhi lwa fonetiki lune khalwo ha gudwa mbonalo kana zwipiḽa zwa mibvumo ya muambo zwenezwo i tshi khou bva mulomoni wa muambi i tshi ya nḽevheni dza muthetshesesi zwi tshi bva kha nyimele ya magabelo (lutavhi lwa mashumele a miraḽo i kwamaho ngudo ya mibvumo). Bussmann (1996:105 - 6) u ri, “Auditory phonetics is a branch of phonetics which

studies the anatomical and neurophysiological processes involved in the perception and decoding of spoken linguistic signals.”

Hezwi zwi amba uri fonetiki ya kupfele ndi lutavhi lwa fonetiki lune ha gudwa kuitele kwa saintsi ya tshivhumbeo tsha muvhili wa muthu (anathomikhaḽa) na lutavhi lwa saintsi ine ha gudwa mashumele a mirado (nyurofiziolodzikhikhaḽa) kune kwa katelwa kha kudzhiele na u pindulela zwiga zwa fonetiki zwine zwa ambea.

Zwo ralo, fonetiki ya pfalandoṯhe ndi ngudo ya mibvumo ya pfalandoṯhe nga muthihi nga muthihi.

U tshi sedza pfalandoṯhe u ya nga ha vhorafonetiki vho fhambanaho u do wana i mibvumo ya muambo i sa faniho na mibvumo ya themba nga kubulele kwayo. Zwo ralo, Tshivenda sa dziṅwe nyambo tshi na pfalandoṯhe dzo fhambanaho. Hone, hu na vhaṅwali vhe vha lingedza u ṯalutshedza uri pfalandoṯhe ndi mini naho zwi si zwithu zwo leluwaho. Madiba (1994: 115), a tshi ṯalutshedza pfalandoṯhe u ri, “Vowels are a category of sounds which are produced with relatively unobstructed air passage, thus when vowels are produced, the articulators are fairly wide apart.”

Hafha Madiba u amba uri pfalandoṯhe ndi khethekanyo ya mibvumo ine ya bulwa hu si na u thivhiwa ha lubuli lwa muya, nga nṯhani ha zwenezwo pfalandoṯhe dza bulwa ogeni dza muambo dzi bveledzaho pfalandoṯhe dzo phadalala. Hone zwe Madiba a amba nga ha pfalandoṯhe zwi a dovha hafhu zwa tikedzwa nga muṅwe muṅwali kha intaneti (slideshare.net). Ene a tshi ṯalutshedza pfalandoṯhe u zwi vhea nga ndila hei, “A vowel is a speech sound in which the mouth is open and the tongue is not touching the top of the mouth, the teeth, etc.”

Izwi zwi amba uri pfalandoṯhe ndi mubvumo wa muambo hune mulomo wa vha wo vulea / aṯama nahone lulimi lu songo kwamana na ṯhanga ya mulomo, maṅo na zwiṅwe-vho. Hezwi zwi sumbedza uri musi pfalandoṯhe dzi tshi buliwa, a hu na hune luelela lwa muya lwa phalimoniki lwa thivhelwa hone vhunga lulimi lu sa khou kwamana na dziṅwe ogani dza muambo. Naho zwo ralo, vhaḽivhi vha saintsi ya luambo vha sumbedzisa uri hu na phambano vhukati ha ṯhalutshedzo ya pfalandoṯhe i ṅeiwaho nga vhorafonetiki na i ṅeiwaho nga vhorafonolodzhi. Laver (1994: 269) u ri,

“There is a conflict between the phonetic definition of vowel (a sound produced with no constriction in the vocal tract) and the phonological definition (a sound that forms the peak of a syllable).”

Hafha Laver u sumbedza uri hu na u fhambana / khuḡano vhukati ha ṭhalutshedzo ya pfallandoṭhe i ṅeiwaho nga fonetiki (mubvumo u buliwaho hu si na u thivhelwa ha mua kha fhethu ha mubulo) na ṭhalutshedzo i ṅeiwaho nga fonoloḡdhi (mubvumo u sikaho maṭhakhe a dungo). Zwo ralo, kha Tshivenda sa kha dziṅwe nyambo, musi ro ḡitika nga fonoloḡdhi, pfallandoṭhe dzi nga ṭalutshedzwa ho sedzwa ndeme yadzo kha luambo. Waugh na Burston (1990: 263), vhone vha tshi ṭalutshedza pfallandoṭhe vha ri, “Vowels function in language as the only or at least as the most usual carriers of the syllabic nucleus.”

Izwi zwi amba uri kha luambo kanzhi pfallandoṭhe dzi shuma sa tshipiḡa fhedzi kana tshithu tshine tsha vhumba mbilu ya dungo. Ndi ngazwo Fant (1973: 176) a tshi ṭalutshedza pfallandoṭhe nga ṅila i tevhelaho, “Vowels can be defined as syllabic sounds produced without closure in the middle of the oral tract.”

Izwi zwi amba uri pfallandoṭhe dzi nga ṭalutshedzwa sa mibvumo ya dungo ine ya buliwa hu si na u thivhiwa kha gwangwa ḡa mulomo (fhethu ha mubulo). Kha Tshivenda pfallandoṭhe dzi anza u wanala mafhedziseloni a dungo.

**Tsumbo:** Iphi muthu ḡo vhumbwa nga madungo mavhili (mu-) na (-thu) ane a fhela nga pfallandoṭhe u[u].

Musi hu tshi bulwa mibvumo ya pfallandoṭhe hu na zwithu zwiraru zwa ndeme zwine ra tea u zwi dzhiela ṅṅha. Poulos (1990: 502), a tshi tikedza izwi u ri:

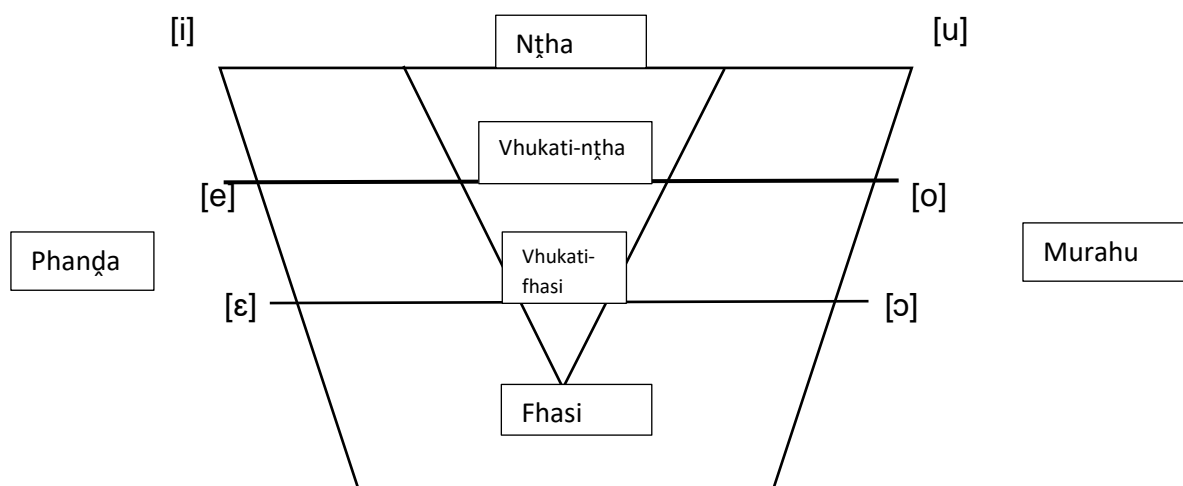
The Venda vowels can be described according to three important criteria: the part of the tongue that is raised...the height to which the tongue is raised in the mouth...the kind of opening made at the lips.

Hafha Poulos u amba uri pfallandothe dza Tshivenḁa dzi ṭalutshedzwa ho sedzwa zwithu zwiraru zwa ndeme zwine zwa vha tshipiḁa tsha lulimi tshine tsha gonya, vhuimo ha lulimi nga ngomu mulomoni na kuvuleele kwa mulomo kha meme.

Tshivenḁa tshi na pfallandothe dza vhukuma ṭhanu na pfallandothe dzo gonyelaho nṭha mbili u ya nga zwo no ṅwalwaho u swika zwino. ṭhalutshedzo ya kubulele kwa pfallandothe idzo ku leluwa musi hu tshi tevhedzwa tshathi ya pfallandothe dza Tshivenḁa.

Figara 1.

Tshathi ya pfallandothe dza Tshivenḁa



Musi ro sedza tshathi i re kha figara 1, kha vhuimo ha u thoma (1) hu na pfallandothe i[i] ine ya vha ya phanḁa nṭha. Musi iyi pfallandothe i tshi bulwa meme dza mulomo dzi vha dzo vulea lulimi lu nṭha ngeno ṭhodzi yalwo i phanḁa (Milubi 1984:6).

**Tsumbo:**

- Imba [imba]
- Miṭa [miṭa]

Pfalandothe i tevhelaho i kha vhuimo ha vhuvhili (2). Yone ndi pfalandothe e[e] ine ya pfi yo gonyela ntha ngauri musi i tshi bulwa tshipida tsha lulimi tshine tsha shumiswa u i bula tshi vha tsho gonyela ntha u fhira musi hu tshi bulwa pfalandothe ya vhukuma e[ε]. Musi pfalandothe e[e] i tshi bulwa meme dza mulomo dzi vha dzo vuleanyana lulimi lu vhukati-ntha-phanda (Milubi 1984:6). Izwi zwi amba uri tshipida tsha vhukati tsha lulimi tshi vha tsho gonyela ntha.

**Tsumbo:**

- Kerekeni [kεɾkɛni]
- Murei [murei]

Kha vhuimo ha vhuraru (3) kha tshathi ya pfalandothe dza Tshivenda hu na pfalandothe e[ε] ine ya vha pfalandothe ya vhukuma. Musi iyi pfalandothe i tshi bulwa meme dza mulomo dzi vha dzo vuleanyana ngeno lulimi lu vhukati-fhasi-phanda (Milubi 1984:6). Izwi zwi tshi amba uri tshipida tsha vhukati tsha lulimi tshi vha tsho tsela fhasi nga ngomu mulomoni.

**Tsumbo:**

- Kereke [kεɾkε]
- Rea [ɾɛa]

Kha vhuimo ha vhuṅa (4) kha tshathi ya pfalandothe dza Tshivenda hu wanala pfalandothe a[a] ine ya vha pfalandothe ya vhukuma. Musi pfalandothe a[a], i tshi bulwa meme dza mulomo dzi vha dzo aṭama ngeno lulimi lu fhasi (Milubi 1984:6). Hafha arali ra nga sedzesa zwavhuḍi ri wana uri tshipida tsha lulimi tshine tsha shumiswa ndi tsha vhukati.

**Tsumbo:**

- Maṭo [maṭo]
- Thambo [thambo]

Pfalandoṭhe o[ɔ] i kha vhuimo ha vhuṭanu (5) kha tshathi ya pfalandoṭhe dza Tshivenda. Yone i tshi bulwa meme dza mulomo dzi vha dzo kutanyana lulimi lu vhukati-fhasi-murahu (Milubi 1984:6). Izwi zwi amba uri tshipiḁa tsha vhukati tsha lulimi tshi vha tsho ngonyela nṯha kha vhuimo hune ha vha vhukati-fhasi nahone tsho ela murahu.

#### **Tsumbo:**

- Mbongola [mbɔŋgɔfa]
- Mulambo [mufambo]

Kha vhuimo ha vhurathi (6) kha tshathi ya pfalandoṭhe hu wanala pfalandoṭhe o[o] ine ya vha pfalandoṭhe-thahelanṯha. Musi iyi pfalandoṭhe i tshi bulwa meme dza mulomo dzi vha dzo kutanyana lulimi lu vhukati-nṯha-murahu (Milubi 1984:6). Izwi zwi vha zwi tshi amba uri tshipiḁa tsha vhukati tshi vha tsho gonyela nṯha, tshi vhukati-nṯha hune ha vha kha vhuimo hu re nṯha kha vhuimo ha pfalandoṭhe o[ɔ] ya vhukuma.

#### **Tsumbo:**

- Mulamboni [mufambɔni]
- Tshikoloni [tʃhikɔlɔni]

Kha vhuimo ha vhusumbe (7) kha tshathi ya pfalandoṭhe dza Tshivenda hu na pfalandoṭhe u[u] ine ya vha ya u fhedzisela kha tshathi ya pfalandoṭhe. Musi pfalandoṭhe u[u] i tshi bulwa meme dza mulomo dzi vha dzo kuta tshoṭhe, lulimi lu nṯha nahone lu sthi hwetetshela murahu (Milubi 1984:6). Izwi zwi amba uri tshipiḁa tsha lulimi tsha murahu tshi vha tshi nṯha murahu nga ngomu mulomoni.

## Tsumbo:

- Khumba [khumba]
- Kula [kufa]

### 1.2.3. Tshanduko dza mibvumo

Tshanduko dza mibvumo ndi musi mibvumo ya muambo i tshi shanduka nga u tou kwamiwa ha kijasi dza mibvumo kana u tevhekana ha mibvumo ya muambo (Shriberg 1983). Crystal (1991:278) a tshi talutshedza tshanduko dza mibvumo u ri, “Any approach to linguistic description which sees some elements (structures, etc.) as being the result of a change operating on some other elements in the language.”

Izwi zwi amba uri ndi ndila ya u talutshedza nga tshisaintsi ine ya vhona zwiñwe zwivhumbeo zwi tshi nga kona u shanduka arali zwi tshi khou shuma kha zwiñwe zwipiḡa zwa luambo. U ya nga Malmkjær na Anderson (1991:197) vha ri tshanduko dza mibvumo ndi:

The mechanisms, by which phonological modifications occur, entail changes in the feature of a sound or the addition, loss or movement of sound segments. Many such changes are of an anticipatory nature whereby a modification takes place under the influence of the following sound.

Avha vhañwali vhavhili vha ri tshanduko dza mibvumo ndi mekhanizimu hune ha bvelela tshanduko nga ndila ya fonolodzhi, hune tshanduko dza bvelela kha mbonalo dza mibvumo kana ha tou vha na u dzheniselwa kana u bviswa kana u sudzuluswa ha nyuga kana mibvumo ya muambo. Vhunzhi ha tshanduko idzo dzi vha dzo bvelela zwi tshi tuḡuwedzwa nga mibvumo i tevhelaho. Stampe (1979) a tshi redzwa nga Asher (1994:1926) u talutshedza tshanduko dza mibvumo sa zwiteñwa zwe zwa tuḡuwedzwa nga fonetiki ho sedza mbonalo dza mubulo, kupfele na gabelo. U isa phanḡa na u talutshedza tshanduko dza mibvumo sa kuitele kwa muhumbulo kune kwa wanala kha muambo hu u itela uri mubvumo muñwe u dzule vhudzuloni ha muñwe mubvumo uri

hu vhe na u leluwa ha nyuga kana ha u tevhekana ha mibvumo ine ya konda u tšalukanya. Hawkins (1984:102) ene u zwi vhea nga nđila hei:

Also welcome is the recognition that features may serve different purposes, for example, either to achieve a highly economical classification of the sounds of a language; or to express the natural relationship between sounds, observable as phonological processes.

Izwi zwi amba uri u tšanganedzwa ha tšhalukanyo ya uri mbonalo dza mibvumo dzi na mishumo yo fhambanaho, tsumbo, khethekanyo ya mibvumo ya nthesa kha luambo kana u sumbedza vhushaka vhukati ha mibvumo ya muambo i vhidzwa u pfi ndi tshanduko dza mibvumo. Nancy, Parley na Wayne, (1989) vha tshi redzwa nga Afrin (2015:2) vha tšalutshedza zwi tevhelaho nga tshanduko dza mibvumo:

Phonological processing is an auditory processing skill. It relates to words, but occurs in the absence of print. It involves detecting and discriminating differences in phonemes or speech sounds under conditions of little or no distraction or distortion

Izwi zwi amba uri u shandukisa mibvumo nga nđila ya fonolodzhi zwi tšoda tshenzhemo ya kupfele. I elana na maipfi, fhedzi i bvelela hu si na nyolo. I katela u wanulusa phambano ya fonimi kana mibvumo ya muambo hune ha vha na nyimele i thithisaho kana i kwashaho.

### **1.3. Tshiatemende tsha thaidzo**

Arali ri nga sedza kha dziñwe nyambo dzi ngaho Luisimane, ri wana uri hu na tshanduko dza mibvumo dzi bveledzwaho nga pfalandothe dzine dza bvelelavho na kha luambo lwa Tshivenda. Honeha hu tou vha uri vhorasainsti vha luambo lwa Tshivenda a vha athu u dzhena fhasi kha u bvukulula tshanduko dza mibvumo dza lushaka ulu na zwiitei zwine zwa bvelela khadzo zwenezwo musi dzi tshi khou bveledzwa. Arali ri tshi sedza kha mañwalwa, ri wanulusa uri Tshivenda tsho tšahelwa nga tshanduko dza mibvumo dza pfalandothe musi ri tshi vhambedza na dziñwe nyambo. Izwi ri zwi ambiswa ngauri na kha Tshivenda dzi a bvelelavho, hu tou vha hu

sa athu u dzhenwa fhasi khadzo ha itwa tshodiso, nga maanda ho sendekwa kha fonodzhi. Izwi zwi khou itwa ngauri kha manwalwa ho ambiwa zwiukutu nga tshanduko dza mibvumo dza lushaka ulwo. Zwo ralo, mutshodiso o kombetshedzea u ita tshodiso iyi hune a tou nanga tshanduko dza mibvumo dzine a do tshodiso nga hadzo.

#### 1.4. Ndivho ya tshodiso

- Ndivho ya tshodiso iyi ndi u tshodiso tshanduko dza mibvumo dzi bveledzwaho nga pfalandothe kha luambo lwa Tshivenda.

#### 1.5. Zwilavhelelwa zwa tshodiso

Zwilavhelelwa zwa tshodiso iyi zwi katela izwi zwi tevhelaho:

- U wanulusa khathihi na u tshandavhudza masiandoitwa a pfalandothe kha tshanduko dza mibvumo dzi bveledzwaho nga pfalandothe kha luambo lwa Tshivenda.
- U nea tshatshedzo yo pfumaho ya tshanduko dza mibvumo dzi bveledzwaho nga pfalandothe kha luambo lwa Tshivenda.

#### 1.6. Mbudziso dza tshodiso

- Masiandoitwa a pfalandothe kha tshanduko dza mibvumo dzine dza bvelela kha luambo lwa Tshivenda o kalula zwingafhani?
- Ndi ngafhi kha maipfi hune tshanduko dza mibvumo dzi bveledzwaho nga pfalandothe kha luambo lwa Tshivenda dza bvelela hone?

#### 1.7. Tshuwendzo ya tshodiso

Tshanduko dza mibvumo ndi tshipida tsha luambo luwe na luwe, nga u ralo, kha Tshivenda tshanduko idzo dzo tea u gudwa na u pfesewa ngauri zwi alusa luambo. Zwo ralo, ndi zwa ndeme u ita tshodiso yo dziho nga ha tshanduko dza mibvumo dzine dza bvelela kha luambo lwa Tshivenda. Hezwi zwi do thusa nga u ita uri hu vhe na u pfesesea ha tshanduko dza mibvumo idzo kha luambo lwa Tshivenda khathihi

na u thusa vhaambi vha luambo lwa Tshivenda uri vha pfesese uri ndi ngani vha tshi amba zwiñwe zwithu nga ndila ine vha zwi ambisa ngayo. Thodiso ine ya do itwa i do dovha hafhu ya thusa nga u engedza mañwalwa nga ha tshanduko dza mibvumo.

### **1.8. Mikano**

Thodiso ine ya khou toda u itwa i do vha yo sedzana na tshanduko dza mibvumo dzi bveledzwaho nga pfallandothe kha luambo lwa Tshivenda. Izwi zwi amba uri tshanduko dza mibvumo dzi bveledzwaho nga mibvumo ya themba na mibvumo ya thembatsuvha a dzi nga do vha tshipida tsha thodiso ine ya do itwa.

### **1.9. Muhanga wa thiyori**

Muhanga wa thiyori une wa do thusa u talutshedza mafhungo kha ngudo iyi ndi Thiyori ya Ophuthimalithi (Optimality Theory).

#### **1.9.1. Thiyori ya Ophuthimalithi nga u pfufhifhadza**

Thiyori ya ophuthimalithi (Optimality Theory) ndi inwe ya ndila dza u talutshedza fonolodzhi. Nthani ha u shumisa milayo kha u wanulusa uri ndi mini tshine tsha tendelwa kana tshine tsha sa tendelwe kha luambo, thiyori ya ophuthimalithi (Optimality Theory) i shumisa zwithivheli / zwifhungudzi / khonsithireini (constraints) na zwivhumbeo zwa luambo sa sisteme dzine dza bva kha zwidzhenisi (input) i tshi ya kha zwibvisi (output). Zwidzhenisi ndi zwine zwa vha hone nga tshenetsho tshifhinga ngeno zwibvisi hu zwine zwa bveledzwa kana u wanuluswa nga murahu ha thodiso, (tumblr.com). Thiyori ya ophuthimalithi yo thoñwa nga Alan Prince na Paul Smolensky nga ñwaha wa 1993 (McCarthy 2007:1). Downing (2009:1) nga ha thiyori ya ophuthimalithi u bula zwi tevhelaho:

The rise of Optimality Theory (OT) shifted attention from theories of representations to a constraints-based theory of phonological processes and their interactions. It is a theory of how well-formedness conditions on representations interact to account for phonological processes.

Izwi zwi amba uri u vha hone ha thiyori ya ophuthimalithi zwo sudzulusa thiyori dza vhuimeleli (representation) dzi tshi ya kha thiyori dza zwithivheli zwa tshanduko dza

mibvumo na vhuḽedzani hadzo. Ndi tḽiyori yo sedzanaho na uri nyimele i kha vhuḽedzani ha tshanduko dza mibvumo i tevhelela milayo ya luambo zwingafhani.

### **1.10. Mulayo une wa ḽo tevhedzelwa**

Muḽoḽisisi u ḽo fulufhedzisa vhathu vhane vha ḽo mu thusa kha u kuvhanganya mafhungo a tḽoḽisiso yawe uri madzina avho a ḽo dzhiiwa sa tshidzumbwe nḽhani ha musu muthu a tshi tḽoḽa uri dzina ḽawe ḽi bviselwe khagala. Muḽoḽisisi ha nga vhaisi vhathu vhane vha ḽo vha vha tshi khou mu thusa nga iḽwe na iḽwe nḽila ine ya nga vhaisa muthu. Musu tḽoḽisiso i kati vhathusi vha muḽoḽisisi vha a tendelwa u litsha arali vha pfa vha si tsha tḽoḽa u thusa. Vhathu vhane vha ḽo tenda u thusa muḽoḽisisi vha ḽo badelwa nga tshelede hu u itela uri vha si fhele mbilu kha u thusa hune vha ḽo vha vha tshi khou ita na uri vha bvededze mafhungo manzhi.

### **1.11. Tshivhumbeo na ngona ya tḽoḽisiso nga vhuḽufufhi**

Tshivhumbeo tsha tḽoḽisiso ndi muhumbulo wo ḽaho na muḽoḽisisi nga ha zwishumiswa zwine zwa ḽo shumiswa kha u kuvhanganya mafhungo a tḽoḽisiso a tshi bva kha vhathu na uri zwi shumiswa nga nḽilade. Izwi zwi tikedzwa nga muḽwali kha inthanethi hune a ri: “A detailed outline of how an investigation will take place. A research design will typically include how data is to be collected, what instruments will be employed, how the instruments will be used and the intended means for analyzing data collected.”

Izwi zwi amba uri tshivhumbeo tsha tḽoḽisiso ndi kuvhekanyele kune kwa sumbedza uri tḽoḽisiso i ḽo tshimbidzwa hani. Tshivhumbeo tsha tḽoḽisiso tshi katela nḽila ine mafhungo a ḽo kuvhanganyiwa ngayo, zwishumiswa zwine zwa ḽo shumiswa na nḽila ine izwo zwishumiswa zwa ḽo shumiswa ngayo khathihi na nḽila dzine dza ḽo shumiswa kha u sengulusa mafhungo o kuvhanganywaho. Hone sa izwi hu na u ḽahela ha ngudo ya tshanduko dza mibvumo kha luambo lwa Tshivenda, muḽoḽisisi u ḽo shumisa ngona ya u sengulusa nga nḽila ya fonolodzhi (phonological field analysis) kha u kuvhanganya mafhungo a tḽoḽisiso yawe ya tshanduko dza mibvumo dzi bvededzwaho nga pfalandoḽhe kha luambo lwa Tshivenda. Ndi uri kha tḽoḽisiso iyi muḽoḽisisi u ḽo dzhena vhathuni kha lushaka (field work) musu a tshi khou kuvhanganya mafhungo hune a ḽo ḽwala notsi (field notes) nahone a tshi shumisa mutevhe wa maipfi (wordlist) o ḽoweleaho.

Muṭoḍisisi kha u sengulusa mafhungo a ṭhoḍisiso yawe u ḍo shumisa nḍila ya u tou rera ngauri ndi zwavhuḍi u ṭalutshedza, u ṭandavhudza na u sumbedza nḍila ine tshanduko dza mibvumo dza bvelela ngayo kha luambo lwa Tshivendḍa. Muṭoḍisisi u ḍo dovha hafhu a shumisa tshishumiswa tshine tsha vhidzwa PRAAT kha u sengulusa dziṅwe dza tshanduko dza mibvumo dzine dza bvelela kha luambo lwa Tshivendḍa hu u itela u wanulusa mbonalo dza mibvumo ya muambo ine ya ḍo kwamiwa kha ṭhoḍisiso ine ya ḍo itwa. Tshathi ya fonetiki ya Tshivendḍa ye ya bveledzwa i tshi bva kha tshathi ya IPA i ḍo shumiswa kha u pindulela mafhungo. Nga murahu ha izwi, mafhungo e a pindulelwa a ḍo senguluswa hu tshi khou sedzwa uri tshanduko dza mibvumo dzo topolwaho kha iyi ṭhoḍisiso dzi khou bvelela naa.

### **1.12. Tshikopu tsha ṭhoḍisiso**

Ndima ya u thoma ndi mvulatswinga ya ṭhoḍisiso.

Ndima ya vhuvhili ndi tsenguluso ya maṅwalwa hune ha vha ho sedzeswa zwe vhaṅwe vhaṅwali vha amba nga ha tshanduko dza mibvumo dzi ḍiswaho nga pfalandoṭhe na zwine zwa tikedza nḍila ine tshanduko dza mibvumo dza bvelela ngayo.

Ndima ya vhuraru i katela zwithu zwivhili zwine zwa vha (1) tshivhumbeo na ngona dza ṭhoḍisiso dzine dza ḍo shumiswa kha ṭhoḍisiso dzine dza ḍo itwa na (2) ṭhyiori ine ya ḍo shumiswa kha u ṭandavhudza mafhungo ane a ḍo vha o kuvhanganywa. Ndi kha yeneyi ndima ya vhuraru hune ṭhyiori ya Ophuthimalḍithi ya ḍo ṭalutshedzwa nga vhuḍalo.

Ndima ya vhuṅa ndi yone yo hwalaho mafhungo a ṭhoḍisiso nga tshanduko dza mibvumo dzi bveledzwaho nga pfalandoṭhe kha luambo lwa Tshivendḍa.

Ndima ya vhuṭanu i sumbedza tsenguluso ya mafhungo e a kuvhanganywa nga muṭoḍisisi a tshi bva kha vhathu na kupfeseselwe kwawo. Tsenguluso i do itwa u ya nga milayo ya luambo, Thyiori ya Ophuthimalithi na praat.

Ndima ya vhurathi ndi mvalatswinga ya ṭhoḍisiso.

### **1.13. Mvalatswinga**

Kha iyi ndima muṭoḍisisi o sumbedza tshitatamende tsha thaidzo, mbudziso dza ṭhoḍisiso, mikano, nzudzanyo ya ṭhoḍisiso, ngona ine ya ḍo shumiswa nga vhupfufhi, muhanga wa ṭhyiori ine ya ḍo shumiswa kha ṭhoḍisiso iyi ine ya vha ṭhyiori ya ophuthimalithi. Tshiṅwe tshithu tsha ndeme tshe tsha dodombedzwa kha iyi ndima ndi siangane ya ṭhoḍisiso iyi. Ndi uri hei ndima i tou vha marangaphanda a ṭhoḍisiso iyi.

## NDIMA YA VHUVHILI

### 2.1. Tsenguluso ya mañwalwa

Tshodiso ine ya do itwa i do vha yo sedzana na tshanduko dza mibvumo dzi bveledzwaho nga pfalandothe kha luambo lwa Tshivenda. Ndi zwa ndeme u talutshedza zwe vhañwe vhañwali vho ñwalaho nga ha tshanduko dza mibvumo dzine dza bvelela kha luambo lwa Tshivenda na dziñwe nyambo. Tshanduko dza mibvumo ndi thoho khulwane kha saintsi ya luambo ine kha luambo lwa Tshivenda ya toda u sedzwa nga ito la vhorasaintsi vha luambo. Schendl (2001:46) u ri, “Sound change takes place when any of the parameters...changes in the production of vowels and consonants, often under the influence of neighbouring sounds.”

Izwi zwi amba uri tshanduko dza mibvumo dzi bvelela musikuitele kuñwe na kuñwe kwa mubulo wa mibvumo ya pfalandothe na themba ku tshi shanduka, kanzhi zwi tshi itiswa nga mibvumo ya muambo ya tsini na tsini kha ipfi. Lehmann (1973:145) ene a tshi talutshedza tshanduko dza mibvumo u zwi vhea nga ndila hei, “Modifications that lead to the introduction of new phonological elements in a language, to loss, or to realignments of old elements, we refer to as sound change.”

Izwi zwi amba uri u shanduka hune ha livhisa kha marangaphanda kana u rangela phanda ha zwipiða zwiswa zwa fonodzhi kha luambo, u xela kana ndovhololo ya kuvhekanyeke kwa zwipiða zwa kale zwa fonodzhi, izwi zwi vhidzwa u pfi ndi tshanduko ya mibvumo. Brown na Miller (2013:409) vhone vha ri, “Sound change is the observation that a sound in a language at one stage of its history corresponds systematically with a sound at another, later, stage. Or that a sound in one language corresponds systematically with a sound in another.”

Vhañwali avha vha amba uri tshanduko dza mibvumo ndi u sedzulusa uri mubvumo kha vhuimo vhuithi ha divhazwakale yawo kha luambo u tshi elana na mubvumo une wa vha kha vhuñwe vhuimo kana mubvumo kha luambo luthihi u tshi elana na muñwe mubvumo wa luñwe luambo.

Nga u angaredza, tshanduko dza mibvumo dzi bvelela zwi tshi tevhedza tshaka dzadzo. Tshanduko dza mibvumo dzi nga bva zwipiḁa zwiraru zwine zwa vha: tshanduko dza mibvumo dzi kwamaho tshivhumbeo tsha dungo, tshanduko dza mibvumo dza nyelelano na tshanduko dza mibvumo dzi kwamaho u vhea mubvumo madzuloni a muḁwe mubvumo (substitution). Honeha ṭhoḁisiso iyi yo sedzana na tshanduko dza mibvumo dzi kwamaho tshivhumbeo tsha dungo dzine dza vha eḁishini ya pḁalandoṭhe (vowel elision/deletion), ephentḁyesisi ya pḁalandoṭhe (vowel epenthesis) na tsiko ya tsuvha (glide formation) na tshanduko dza mibvumo dza nyelelano dzine dza vha mumilano wa pḁalandoṭhe (vowel coalescence), nyungiso ya pḁalandoṭhe (vowel nasalisation), thendelano ya pḁalandoṭhe (vowel harmony) na u gonyiswa ha pḁalandoṭhe (vowel raising).

## 2.2. Tshanduko dza mibvumo dza tshivhumbeo tsha dungo

Tshanduko dza mibvumo dza tshivhumbeo tsha dungo ndi tshanduko dzine dza bvelela kha mikano ya dungo, hu nga vha mathomoni, vhukati kana mafheloni a dungo kana ndi nyimele ine ha bvelela tshanduko kha tshivhumbeo tsha dungo. Ndi uri arali tshanduko dza tshivhumbeo tsha dungo dzi tshi khou bvelela zwi nga sia dungo ḁa ipfi ḁo no vha na nyuga dza mibvumo ya muambo dzo fhungudzwaho kana dzo engedzeaho kana zwa sia ipfi ḁo no vha na madungo manzhi kana maṭuku u fhira zwe ḁa vha ḁi zwone. Crystal (1991:338) a tshi ṭalutshedza dungo u ri, “A syllable is a unit of pronunciation typically longer than a single sound and smaller than a word”

Izwi zwi amba uri dungo ndi nyuga ya kubulele ine ya vha ndapfu kha mubvumo muthihi, wa dovha wa vha muṭuku kha ipfi. Izwi zwi a konḁa u tendisea kha luambo lwa Tshivendḁa ngauri hu na dungo ḁo vhumbwaho nga mubvumo muthihi, mubvumo uyo u nga vha pḁalandoṭhe fhedzi sa e[ɛ] ya u thoma kha ipfi /ene/ kana ḁa vha nyungi fhedzi ine ya vha m[m] ya u thoma kha ipfi /mme/. Tshiḁwe hafhu ndi tsha uri kha Tshivendḁa hu na maipfi a dungo ḁithihi sa /mvirr/. Hone zwine zwa ita uri iyi ṭalutshedzo ya dungo i si tendisee ndi uri zwi a konḁa u bvisela khagala uri dungo ndi mini. Fhedzi Bussmann (1996:1155) a tshi amba nga dungo u ri:

Syllable is a basic phonetic-phonological unit of the word or of speech that can be identified intuitively, but for which there is no uniform linguistic definition. Articulatory criteria include increased

pressure in the airstream (stress), a change in the quality of individual sounds (sonority), a change in the degree to which the mouth is opened.

Izwi zwi amba uri dungo ndi nyuga zwayo, ya ipfi kana ya muambo kha fonetiki na fonolodzhi ine ya nga vhonele zwi si na vhuṭanzi, fhedzi a hu tou vha na ṭhalutshedzo ya saintsi ya luambo ine ya pfi yo luga. Musi ho sedzwa ndila ya kubulele kha u sedzulusa dungo hu sedzwa mutsiko wa luelela lwa muya (nyombedzelo), tshanduko kha mbonalo dza mibvumo (muungo) na tshanduko ho sedzwa kuvuleele kwa mulomo musu muthu a tshi khou amba. Trask (1996:345) ene u ri:

Syllable is a fundamental but elusive phonological unit typically consisting of a short sequence of segments, most typically a single vowel or diphthong possibly preceded and/or followed by one or more consonants. Although native speakers usually find it easy to decide how many syllables are present in a given word or utterance, although syllable-based writing systems have been in use for thousands of years and although speech errors provide abundant evidence for the mental reality of syllables, the syllable has proved exceedingly difficult to define.

Izwi zwi amba uri dungo ndi nyuga ya ndeme kha fonolodzhi ine ya vhumbwa nga mutevhe wa zwipiḡa zwipufhi kanzhi pḡalandoṭhe nthihi kana pḡalambili ine ya rangela kana u rangelwa nga mubvumo wa themba muthihi kana minzhi. Muḡwali uyu u dovha a bula uri vhaambi vha luambo lukene vha a kona u amba uri ipfi ḡikene ḡi na madungo mangana, hone naho hu uri maḡwalo o sumbedza madungo zwa miḡwaha ya zwigidi, zwi a konda u ṭalutshedza uri dungo ndi mini. Trask (op.cit) o ḡitika nga fonetiki u dovha hafhu a bula zwi tevhelaho nga ha dungo:

There have been various attempts to define the syllable phonetically: as a single respiratory movement (the chest-pulse theory), as a single opening and closing of the vocal tract, as a single peak of prominence in the sound stream resulting from a combination of stress, pitch, length and intrinsic sonority (the

prominence theory). Today two approaches dominate: (1) the syllable is a unit of neural programming which can be reconstructed by the hearer from a variety of clues, in spite of the absence of any single phonetic correlate; (2) the syllable is a purely phonological unit consisting of a single peak of intrinsic sonority.

Hezwi zwi tshi amba uri hu na ndila nnzhi dza u tšalutshedza dungo, nga ndila ya tshifonetiki ndi u fema luthihi (musi muthu a tshi khou amba), ndi u vulea na u valea ha buli li thomaho mulomoni u swika gulukuloni na vhuntha vhune nyombedzelo ya bvelela khaho ho sedzwa phitshi, u tsikeledzwa, vhulapfu na muungo. Honeha namusi hu na tšalutshedzo mbili dzi tendiseaho: (1) dungo ndi nyuga ine ya nga sikululwa nga muthetsheseli o ditika nga mihumbulo yo fhambanaho naho hu si na mbonalo na nthihi ya fonetiki; (2) dungo ndi nyuga tšukhu ya fonolodzhi ine ya vhumbwa nga muungo muthihi une wa pfala khathihi u ntha.

Zwo ralo, tshiitisi tshihulwane tshine tsha ita uri mutodisisi a nee tšalutshedzo ya dungo ndi hetshi: a hu na hune tshanduko dza mibvumo kha luambo Tshivenḁa dza bvelela dzi songo kwama madungo a maipfi. Ndi uri tshanduko dza mibvumo dzi nga kwama dungo lothe kana tshivhumbeo tsha dungo (mathomo, mbilu kana mafhelo). Dungo line la kwamiwa nga tshanduko dza mibvumo li nga kha di vha lo vuleaho kana lo vuleaho, fhedzi kha luambo lwa Tshivenḁa hu kwameswa dungo lo vuleaho.

### **2.2.1. Tshaka na tshivhumbeo tsha dungo kha luambo lwa Tshivenḁa**

Tshivhumbeo tsha dungo (D) tshi bva kha tshaka dzo fhambanaho dza dungo kha luambo lwa Tshivenḁa. Hu na tshaka mbili dza madungo kha luambo lwa Tshivenḁa dzine dza vha dungo lo vuleaho na dungo lo vuleaho. Dungo lo vuleaho ndi dungo line la fhela nga mubvumo wa pfalandothe. Milubi (1984:54) u ri, "Silabulu dzo vuleaho ndi silabulu dzothe dzine dza fhela nga pfalandothe". Hone kha luambo lwa Tshivenḁa tshivhumbeo tsha dungo lo vuleaho tshi a kona u vha pfalandothe (P) fhedzi kana themba na pfalandothe (TP), themba i yothe (T), kana nyuga dza themba na pfalandothe (TTP) kana (TTTTP). Mibvumo ya nyungi (MN) na yone i a kona u ima sa dungo nga yone ine.

## Tsumbo:

- Pfalandothe (P) e[ε] ya u thoma kha ipfi /ene/ i vhumba dungo nga yone ine.
- Dungo /mu/ kha ipfi /muthu/ ndi dungo lo vuleaho la themba na pfalandothe (TP).
- Dungo /thu/ kha ipfi /muthu/ ndi dungo lo vuleaho la themba na themba na pfalandothe (TTP). Ili ndi dungo la nyuga dza themba mbili.
- Dungo /dze/ kha ipfi /dzhena/ ndi dungo lo vuleaho la themba na themba na themba na pfalandothe (TTTP). Ili ndi dungo la nyuga dza themba tharu na pfalandothe.
- Dungo la u thoma /m/ kha ipfi /mme/ ndi dungo lo diimela nga lone ine.

Luñwe lushaka lwa dungo ine ya wanala kha luambo lwa Tshivenda ndi dungo lo valeaho, fhedzi hu tou vha uri a li tou wanalesa. Dungo lo valeaho ndi dungo line la fhela nga mubvumo wa themba. Silabulu dzothe dzine dza fhela nga themba (consonants) dzi dzhiwa sa dzone dzovaleaho (Milubi 1984:54). Honeha henefho hune dungo la ulu lushaka la wanala hone kha luambo lwa Tshivenda li vha lo vhumbwa nga nyuga dza themba kanzhi mbili la tevhelwa nga pfalandothe la fhela nga nyuga dza themba (TTPTT). Izwi zwi wanala kha manyanyu a dungo lithihi nahone tshanduko dza mibvumo dzine dza wela kha tshanduko dza mibvumo dza tshivhumbeo tsha dungo a dzi nga kwami dungo la lushaka ulu.

## Tsumbo:

- Tserr [tserr]
- Mvirr [mvirr]
- Tsirr [tsirr]

Zwi tshee zwo ralo, dungo li vhumbwa nga mathomo (M) na raimi (R). Raimi (R) yone yo vhumbwa nga mbilu (MB) na mafhelo (MF). Mathomo (M) ndi tshipida tsha u thoma tsha dungo tshine kanzhi kha luambo lwa Tshivenda tsha vha mubvumo wa themba

naho hu na huñwe hune ra wana mathomo a pfallandothe. Crystal (1991:242) a tshi talutshedza mathomo a dungo u ri, “Onset is a term used in phonetics and phonology to refer to the opening segment of a linguistic unit or to the articulatory movement which initiates a speech sound.”

Izwi zwi amba uri mathomo a dungo ndi mubvumo une wa shumiswa kha fonetiki na fonolodzhi, wo livhiswa kha tshipida tsha u thoma tsha nyuga ya saintsi ya luambo kana mubulo une wa vha tshithomi tsha mubvumo wa muambo. Honeha ndi zwa ndeme u bvisela khagala uri kha luambo lwa Tshivenda hu na madungo ane a vhumbwa nga pfallandothe i yothe, zwine zwa sia dungo ilo li si na mathomo (M) na mafhelo (MF), fhedzi li na mbilu (MB) fhedzi. Raimi (R) ndi tshipida tshavhuvhili tsha dungo tshine tsha vha na zwipida zwivhili zwine zwa vha mbilu (MB) na mafhelo (MF). Crystal (1991:302) a tshi amba nga raimi u ri:

Rhyme in metrical phonology, is a term referring to a single constituent of syllable structure comprising the nucleus (the non-consonantal segment) and the coda (the final sequence of consonantal segments) sometimes also called the core.

Izwi zwi amba uri kha thyiori ya fonolodzhi ya methirikhala ine khayoyha sedzwa kudzudzanyele kwa zwipida zwa muambo, raimi ndi ipfi lo livhiswaho kha tshipida tsha tshivhumbeo tsha dungo tsho vhumbwaho nga mbilu (ine ya si vhe themba) na mafhelo (tshipida tsha u fhedzisela kha mutevhe wa mubvumo ya themba). Hezwi zwi sumbedza uri mbilu (MB) ndi tshipida tsha vhukati tsha dungo lo valeaho kana tshipida tsha u fhedzisela tsha dungo lo vuleaho. Kha luambo lwa Tshivenda, mbilu ya dungo ndi pfallandothe. Bussmann (1996:818) a tshi amba nga mbilu ya dungo u zwi vhea nga hei ndila, “In syllable structure, it is the element that forms the peak of the syllable. As a rule, the nucleus consists of vowels, though occasionally it can also consist of the syllabic version of a consonant”.

Hezwi zwi amba uri kha tshivhumbeo tsha dungo ‘mbilu ya dungo’ ndi tshipida tshine tsha vhumba mathakhe a dungo. Hone nga mulayo mbilu ya dungo i vhumbwa nga pfallandothe, fhedzi nga tshiñwe tshifhinga i vhumbwa nga zwiñwe zwipida zwa themba kana thembatsuvha. Izwi zwi wanala kha dziñwe nyambo sa Luisimane ngauri

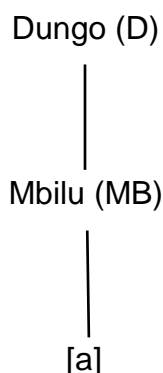
kha Tshivenda thembatsuvha a dzi shumi sa pfallandothe, dzi shuma sa themba ngauri ndi themba. Mafhelo (MF) a dungo ndi tshipida tsha u fhedzisela tsha dungo lo valeaho. Kha luambo lwa Tshivenda dungo lo valeaho li wanala kha manyanyu fhedzi. Crystal (1991:59) a tshi talutshedza mafhelo a dungo u ri, “Coda is a term used in phonetics and phonology to refer to the element of a syllable which may follow the syllabic nucleus”.

Izwi zwi amba uri mafhelo a dungo ndi ipfi line la shumiswa kha fonetiki na fonodzhi lo livhiswa kha tshipida tsha dungo tshine tsha nga tevhela mbilu ya dungo. Ngeno Bussmann (1996:193) a tshi zwi vhea nga hei ndila, “Coda is a final segment of a syllable between the nucleus and the head of the following syllable.”

Hafha Bussmann u sumbedza uri, mafhelo a dungo ndi tshipida tsha u fhedzisela tsha dungo tshine tsha vha vhukati ha mbilu ya dungo lene lo na mathomo a dungo li tevhelaho. Hone Trask (1996:77-78) a tshi nea talutshedzo ya dungo u amba hezwi, “Coda in most views of syllable structure, ‘is’ that part of the syllable which follows the nucleus and which contains any syllable-final consonants...the nucleus and the coda together constitute the rhyme.”

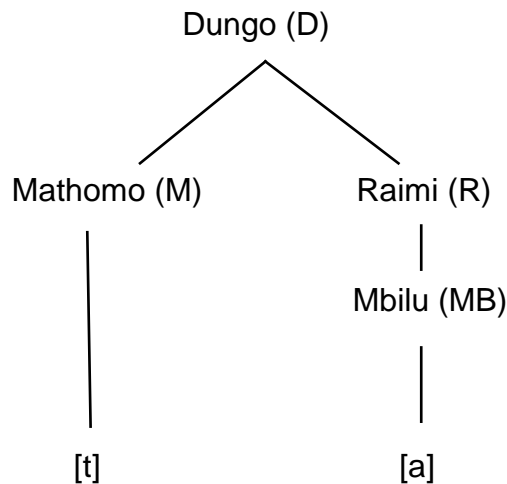
Izwi zwi amba uri mafhelo a dungo kanzhi kha tshivhumbeo tsha dungo ndi tshila tshipida tsha dungo tshine tsha tevhela mbilu ya dungo tshine tshinwe tshifhinga tsha vha themba (kha dzinwe nyambo), ndi tshipida tshine musu tsho tangana na mbilu ya dungo zwa vhumba raimi ya dungo.

Dungo lo vhumwaho nga pfallandothe fhedzi



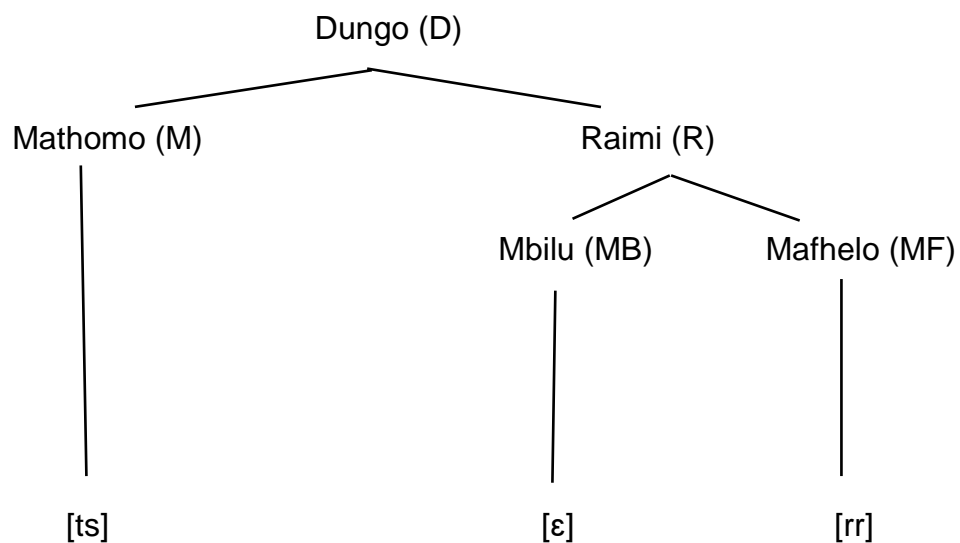
Hafha musi ro sedza muri u re afho n̄tha dungo (D) īlo ndi l̄ine kha luambo lwa Tshivenda li vha lo vhumbwa nga mbilu (MB) fhedzi ine ya vha pfallandothe a[a] sa musi i kha tshipiḁa tsha u thoma tsha ipfi /anda/.

Dungo lo vuleaho



Muri u re afho n̄tha u khou sumbedza zwi tevhelaho: dungo (D) īlo ndi dungo lo vhumbwaho nga mubvumo wa themba (T) [t] na pfallandothe (P) [a]. Hezwi zwi sumbedza uri /ta/ ndi dungo lo vuleaho sa musi lo shumiswa kha ipfi /tata/ [tata].

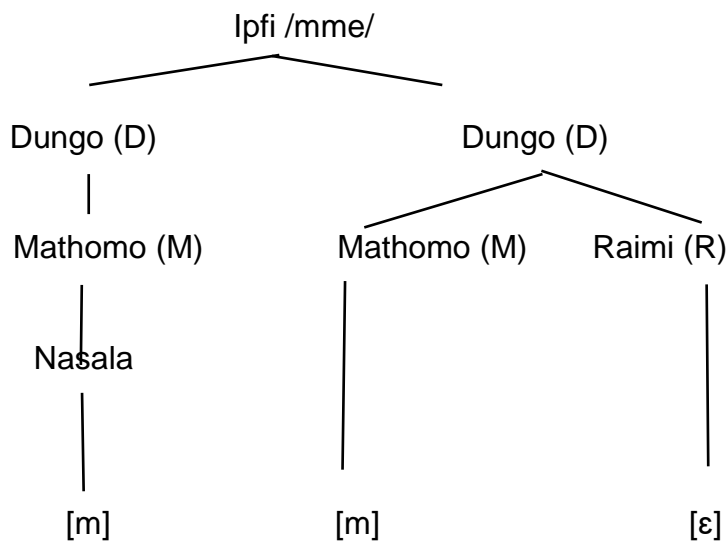
Dungo lo valeaho



Kha muri u re afho n̄tha (D) ndi dungo lo vhumbwaho nga mathomo (M) ane a vha nyuga dza mibvumo wa themba /ts/, na raimi (R) ine ya vhumbwa nga mbilu ine ya

vha pfallandothe na mafhelo (MF) ane na one o vhumbwa nga nyuga dza mibvumo ya themba /rr/. Iphi li re kha tsumbo iyi ndi linyanyu la Tshivenda /tserr/ lo vhumbwaho nga dungo lithihi.

Dungo lo vhumbwaho nga nyungi



Hafha ipfi /mme/ lo vhumbwa nga dungo (D) /m/ lo valeaho line la vha nyungi na dungo (D) /me/ line la vha dungo lo vuleaho. Hone tshithu tshihulwane tshine muri u re afho ntha wa sumbedza tshone ndi dungo line la vha lo vhumbwa nga nyugi fhedzi.

Zwo ralo, musi tshanduko dza mibvumo dza tshivhumbeo tsha dungo dzi tshi khou bvelela, dzi nga shandukisa tshivhumbeo tshi ngaho tshi re kha figara ya vhuvhili (2) kana ya vhuraru (3) kana ya vhuṅa (4), kana ya vhuṅanu (5).

### 2.2.2. Elishini ya pfallandothe (Vowel elision)

Elishini ya pfallandothe ndi musi mubvumo wa pfallandothe wo bviswa fhethu he wa vha u hone kha ipfi kana kha dungo. Crystal (1991:119) u talutshedza ipfi elishini nga ndila i tevhelaho:

A term used in phonetics and phonology to refer to the omission of sounds in connected speech. Both consonants and vowels may be affected and sometimes whole syllables may be elided.

Izwi zwi amba uri e $\grave{c}$ ishini ndi ipfi  $\grave{c}$ ine  $\grave{c}$ ha shumiswa kha fonetiki na fonolo $\grave{c}$ dzhi  $\grave{c}$ o livhiswa kha u pfukwa ha mibvumo ya muambo kha ipfi. Izwi zwi nga kwama mibvumo ya themba na mibvumo ya pfalando $\grave{c}$ the, hone tshi $\acute{c}$ we tshifhinga dungo lo $\acute{c}$ the zwi a  $\acute{c}$ i konadzea  $\grave{c}$ ha thuthwa. Underhill (1998:61) ene u zwi vhea nga hei n $\acute{c}$ ila, “Elision is a natural result of the speech organs cutting corners in connected speech, mainly to word boundaries.”

Zwo ralo, nga n $\acute{c}$ ila ya u tou  $\acute{c}$ andavhudza, e $\acute{c}$ ishini ya pfalando $\acute{c}$ the ndi tshanduko ya mubvumo ine musi i tshi khou bvelela ha pfukwa mubvumo wa pfalando $\acute{c}$ the kha ipfi kana kha dungo. Bussmann (1996:355) a tshi  $\acute{c}$ alutshadza u pfukwa / thuthwa u ri, “Elision in phonetics and phonology ‘is’ the loss of a vowel, consonant, or syllable. Elision commonly occurs in complex consonant clusters or syntactically.”

Izwi zwi amba uri kha fonetiki na fonolo $\acute{c}$ dzhi u pfukwa / thuthwa ha mubvumo ndi u xe $\acute{c}$ elwa nga mubvumo wa pfalando $\acute{c}$ the, kana mubvumo wa themba kana dungo. Kanzhi u thuthwa ha mubvumo hu bvelela kha nyuga dza themba kana zwa bva kha kushumisele kwa maipfi kha fhungo. Nga ha u pfukwa / thuthwa Trask (1996:129) ene u amba zwi tevhelaho, “Elision is any of various processes in which phonological material is lost from a word or phrase.”

Izwi zwi amba uri u thuthwa ha mubvumo ndi nyimele i $\acute{c}$ we na i $\acute{c}$ we hune ipfi kana fhungo  $\grave{c}$ ha xe $\acute{c}$ elwa nga zwipi $\acute{c}$ a (mibvumo ya) zwa fonolo $\acute{c}$ dzhi. Poulos (1990:119) u amba nga e $\acute{c}$ ishini ya pfalando $\acute{c}$ the o  $\acute{c}$ itika nga  $\acute{c}$ ivhaipfi, ho ngo sedza tshanduko ya mibvumo iyi nga i $\acute{c}$ o  $\grave{c}$ ha vhorafonolo $\acute{c}$ dzhi. Ene u  $\acute{c}$ alutshedza zwi tevhelaho:

The forms kho- and khe- ...are added to the basic demonstratives...the initial vowel of the demonstrative is deleted. For example, Class 3: here kho- is added to the demonstrative uyu; the initial vowel u[u] of uyu is deleted, hence kho + uyu > kho + yu= khoyu.

Hafha Poulos u ri kho- na khe- dza engedzwa kha masumbi, mubvumo wa pfalando $\acute{c}$ the wa u thoma u a thuthwa. Tsumbo ndi ki $\acute{c}$ asi ya vhuraru, hafha musi kho- i tshi engedzwa kha  $\acute{c}$ isumbi uyu, mubvumo wa pfalando $\acute{c}$ the wa u thoma wa ipfi /uyu/ u a

thuthwa, zwo ralo, kho + uyu > kho + yu = /khoyu/. Poulos (1990:123) u dovha hafhu a ri, “The initial vowel (wherever it occurs) of the basic demonstratives, is deleted.”

Hezwi zwi amba uri huñwe na huñwe hune mubvumo wa pfallandothe wa u thoma wa vha hone kha masumbi u a thuthwa. Dziñwe tsumbo dzi katela idzi dzi tevhelaho:

- Asi + uyu > Asuyu
- Asi + avha > asivha
- Asi + iyi > asiyi/asii
- Asi + ili > asili
- Asi + itshi > asitshi
- Asi + izwi > asizwi

Nga u ralo, arali ri nga sedza kha tsumbo dzi re afho ntha elishini ya pfallandothe ndi tshanduko ya mubvumo ine ya bvelela kha madungo a maipfi mangana kha luambo lwa Tshivenda.

### **2.2.3. Ephenthesis ya pfallandothe (Vowel epenthesis)**

Ephenthesis ndi u dzhenisa mubvumo muñwe na muñwe kha ipfi nahone fhethu he ha vha hu si na uyo mubvumo. Trask (1996:132) ene a tshi talutshedza ephenthesis u ri:

Epenthesis is the insertion of a segment into a word in a position in which no segment was previously present. The epenthesis of a vowel is also called anaptyxis (or svarabhakti), and some linguists restrict the term ‘epenthesis’ to consonant insertion, while others restrict it to word-medial position. Epenthesis in a specific position is prothesis or paragoge.

Izwi zwi amba uri ephenthesis ndi u dzheniselwa ha tshipiḁa kha ipfi kha vhuimo he ha vha hu si na tshiḁwe tshipiḁa hu sa athu u vha na itsho tshipiḁa tsho dzheniselwaho. U dzheniselwa ha pfalandoḁhe hu vhidzwa u pfi ndi anaphuthikhisisi (kana sivarabathiki) hone vhaḁwe vhorasaintsi vha luambo vha sokou shumisa ipfi ephenthesis vha tshi amba u dzheniselwa ha mubvumo wa themba ngeno vhaḁwe vha tshi ḁi shumisa sa musi hu tshi dzheniselwa mubvumo wa muambo kha tshipiḁa tsha vhukati ha ipfi. Ephenthesis ine ya bvelela kha vhuimo ho livhaho ndi phurothesis kana pharagogu. Zwo ralo Trask (1996:256) u dovha a ḁalutshedza zwine zwa vhidzwa u pfi ndi pharagogu nga ḁḁila i tevhelaho, “Paragoge is the addition of one or more segments to the end of a word...the addition of a word-final vowel is proparalepsis.”

Izwi zwi amba uri pharagogu ndi u dzheniselwa ha tshipiḁa tshithihi kana zwinzhi mafheloni a ipfi, hone u dzheniselwa ha mubvumo wa pfalandoḁhe kha vhuimo ha u fhedzisela kha ipfi zwi pfi phropharalephisisi. Zwino, musi ro ḁitika nga zwine ephenthesis ya vha zwone ephenthesis ya pfalandoḁhe ndi u vha hone kana u dzheniselwa ha mubvumo wa pfalandoḁhe huḁwe na huḁwe kha ipfi, hu nga vha mathomoni a ipfi, kha madungo kana mafheloni a ipfi. Mackay (1987:147) ene a tshi ḁalutshedza ipfi ephenthesis u ri, “Epenthesis is the insertion of a sound without etymological justification (i.e. the sound was not there before), generally to break up consonant clusters or to provide a transition between sounds.”

Izwi ndi zwine zwa amba uri ephenthesis ndi u dzheniselwa ha mubvumo wa muambo we wa vha u siho kha ipfi, kanzhi u vha wo dzheniselwa u kwasha nyuga dza mibvumo ya themba kana u bveledza tsuvha vhukati ha mibvumo. Zwo ralo, musi ro sedza ḁalutshedzo iyi i re afho ḁḁha, ephenthesis ya pfalandoḁhe ndi tshanduko ya mubvumo ine musi i tshi khou bvelela ha dzheniselwa mubvumo wa pfalandoḁhe kha dungo hu u itela u kwasha nyuga dza mibvumo ya themba kha luambo. Ephenthesis ya pfalandoḁhe i na tshaka mbili dzine dza vha phurothesis na anaphuthikhisisi. U ya nga Lass (1984:184);

Prothesis is the insertion of an initial segment, normally a vowel- usually with a phonotactic motivation” and “Anaptyxis is the

insertion of a vowel between two consonants.” In Tshivenda, only anaptyxis take place.

Hafha Lass u ri phurothesisi ndi u dzheniselwa ha mubvumo wa muambo mathomoni a ipfi, kanzhi mubvumo wa pfalandothe ngeno anaphuthikhisisi hu u dzheniselwa ha mubvumo wa pfalandothe vhukati ha mibvumo ya themba. Kha luambo lwa Tshivenda hu wanala anaphuthikhisisi fhedzi. Nga ha anaphuthikhisisi Trask (1996:24) u bula zwi tevhelaho, “Anaptyxis (also svarabhakti) is a variety of epenthesis in which a vowel is inserted between two consonants. The inserted vowel is called an anaptyctic vowel, a parasite vowel or a svarabhakti vowel.”

Izwi zwi amba uri anaphuthikhisisi ndi tshakha ya ephenthesisi hune mubvumo wa pfalandothe wa dzheniselwa vhukati ha mibvumo ya themba mivhili. Mubvumo wa pfalandothe wo dzheniselwaho u vhidzwa u pfi ndi pfalandothe ya anaphuthikhisisi, pfalandothe ya nzulangomu kana pfalandothe ya sivarabathiki. Ephenthesisi ya pfalandothe ndi tshanduko ya mibvumo ine kha luambo lwa Tshivenda ya bvelela zwi tshi itiswa nga u pamba maipfi nga ndila ya saintsi ya luambo. Izwi zwi tikedzwa nga Trask (1994:12) hune a ri, “Speakers of a language may borrow (that is, copy) words from other languages which they have encountered... one of the most obvious kinds of change in language is the appearance of new words.”

Izwi zwi amba uri vhaambi vha luambo vha nga pamba maipfi e vha tangana nao a tshi bva kha dziñwe nyambo, hune tshanduko ya divhonadza kha luambo nga u tou bveledza maipfi maswa. Schendl (2001:55) u ri, “The most frequent and obvious instances of linguistic borrowing are loan words, which enter a language as a result of various political and cultural factors.”

Izwi zwi amba uri kanzhi kha u pamba nga ndila ya saintsi ya luambo, maipfi ane a vha o ima nga one mane ndi ane a dzhena kha luambo luñwe zwi tshi itiswa nga politiki na mvelele (kanzhi u tanganelana hadzo). Bussmann (1996:139) u talutshedza u pamba nga hei ndila, “Borrowing ‘is the’ adoption of a linguistic expression from one language into another language, usually when no term exists for the new object, concept, or state of affairs.”

Izwi zwi amba uri u pamba ndi u dzhia maṭandavhudzele a saintsi ya luambo a bvaho kha dziṅwe nyambo a tshi ya kha luṅwe luambo, kanzhi musi hu si na maipfi ane a nga shumiswa u imela zwithu zwiswa (zwo ḍaho) kha luambo. Trask (1996:55) ene a tshi amba nga u pamba u ri, “Borrowing ‘is’ the process by which words (or less commonly bound morphemes) which exist in one language are copied into another language; words borrowed in this way are called loan words.”

Izwi zwi amba uri u pamba ndi kuitele kune khakwo maipfi ane a wanala kha dziṅwe nyambo a dzhiiwa nga vhaambi vha luṅwe luambo; maipfi o pambiwaho a vhidzwa u pfi ndi maipfi o imaho nga one maṅe. Schendl (2001:55) u ri,

One of the reasons why languages change is that they come into contact with other languages. This contact typically involves bilingual speakers, i.e people who speak the two (or more) languages involved, at least to a certain extent. The languages of such individuals may act upon and influence each other in a wide range of ways: in the adoption of features of pronunciation, the borrowing of words, or the modification of grammar.

Izwi zwi amba uri tshiṅwe tsha zwiitisi zwine zwa ita uri nyambo dzi shanduke ndi tsha uri vhaambi vhadzo vha a dzulelana tsini na tsini. U dzulelana uhu hu ita uri hu vhe na vhatu vhane vha fhedza vha tshi amba nyambo mbili kana nnzhi. Ndi uri vhaambi vha nyambo vho dzulelanaho tsini na tsini vha a ṭuṭuwedzana nga ṅḍila dzo fhambanaho kha u shumiselana kubulele kwa maipfi, u pamba maipfi kana u shandukisa phendaluambo. Bussmann (1996:139) ene u bula hezwi:

Among the causes of such cross-linguistic influence (language contact) may be various political, cultural, social, or economic developments (importation of new products, prestige, local flavor, internationalization of specialized languages and jargons, among others).

Izwi zwi amba uri kha zwiitisi zwa ṭuṭuwedzo ya u ṭangana ha saintsi dza luambo (u dzulelana ha vhaambi vha nyambo dzo fhambanaho) hu nga vha na nyaluwo ya politiki, mvelele, matshilisano kana mabindu (zwine zwa vha u ḍa ha zwibveledzwa

ziswa, tshirunzi, muḍifhowapo, u shumisa nyambo kha mashango manzhi na maipfi maswa kha dziñwe nyambo).

Malmkjær na Anderson (1991:207) vha tshi amba nga u pamba maipfi nga ndila ya saintsi ya luambo vha ri, “When the community of speakers incorporates some linguistic element into its language from another language, linguistic borrowing occurs.”

Izwi zwi amba uri arali vhaambi kha lushaka vha tshi dzheniselwa zwiñwe zwiḍa zwa saintsi ya luambo zwi tshi bva kha luñwe luambo zwi tshi ya kha luambo lwavho hu vha ho bvelela u pamba nga ndila ya saintsi. Trask (1994:13) u ri, “The practice of taking a word from one language into another is somewhat curiously known as borrowing.”

Izwi zwi amba uri nyito ya u dzhia ipfi lḱithi lḱi tshi bva kha luambo luthi lḱi tshi ya kha dziñwe i vhidzwa u pfi ndi u pamba. Schendl (2001:124) u ri “Borrowing is the process of introducing a linguistic feature, especially a word or a grammatical feature from another language or variety.”

Izwi zwi amba uri u pamba ndi kuitele kune khakwo ha thoñwa mbonalo dza saintsi ya luambo kanzhi ipfi kana mbonalo dza phendaluambo dzi tshi bva kha luñwe luambo kana lushaka.

Hone ndi zwa ndeme u bula uri u pamba a si u shumisa ipfi lḱi bvaho kha dziñwe nyambo sa zwine lḱa vha zwone hune lḱa bva hone ro sedza kupeleḱele na kuñwalele. Izwi ri zwi ambiswa ngauri luambo lwa Tshivendḱa lu na milayo ine ya langa mañwalele na kupeleḱele kwa maipfi khalwo. Hezwi ndi zwine Malmkjær na Anderson (1991:208) vha ri, “When words are borrowed, they are generally made to conform to the sound patterns of the borrowing language.”

Hezwi zwi amba uri musi maipfi a tshi pambiwa, a a itwa uri a tḱutshelane na kuvhekanyeke kwa mibvumo ya muambo kwa luambo lune lwa khou pamba. Izwi ndi zwine zwa bveledza ephenḱthesisi ya pfalandoḱhe kha luambo lwa Tshivendḱa hune ha dzheniselwa pfalandoḱhe hu u itela u kwasha nyuga dza themba kana madungo a sa konadzei kha luambo lwa Tshivendḱa.

### Tsumbo:

- bannditi                      li bva kha ipfi la Luisimane bandit
- phitshi                        li bva kha ipfi la Luisimane pitch
- bigiri                         li bva kha ipfi la Luisimane baker
- phuleithi                    li bva kha ipfi la Luisimane plate

#### 2.2.4. Tsiko ya tsuvha / glide formation

Tsiko ya tsuvha ndi tshanduko ya mibvumo hune mibvumo ine i si vhe tshuvha, kanzhi pfallandothe mbili dzi tsini na tsini, dza bveledza mubvumo une wa vha tsuvha. Kha luambo lwa Tshivenda dzi vhidzwa u pfi ndi thembatsuvha kana mbulwahuvhili. Tsiko ya pfallandothe i nga talutshedzwa sa tshanduko ya mibvumo hune pfallandothe ya nthha ya mutshilani kha ipfi ya shanduka ya vha tsuvha arali ya nga tevhelwa nga pfallandothe kha tsinde li tevhelaho (Kadenge 2010). Tsiko ya tsuvha i shumiswa sa ndila ya u kwasha nyuga dza pfallandothe kha nyambo dza vharema sa Tshivenda. Pfallandothe dzine dza vhumba mibvumo ya tsuvha dzi vhidzwa u pfi ndi pfallandothe dza khomphosithi. Meinhof (1984:23) a tshi tikedza izwi u talutshedza hezwi:

‘In’ composite vowels there are no real diphthongs. If two vowels come together, because the intervening consonant has dropped out, the following may take place: (a) The vowels remain unchanged, but a semi-vowel is introduced between them, viz *y* before or after *i*, and *w* before or after *u*. (b) The first vowel if *i* or *u*, becomes a semi-vowel, viz *y* or *w*.

Izwi zwi amba uri pfallandothe dza khomphosithi a si pfallambili dza vhukuma. Arali pfallandothe mbili dza tangana zwo itiswa ngauri a hu na mubvumo wa themba vhukati

hadzo, hu nga bvelela zwi tevhelaho: (a) Pfalandothe dzi nga dzula dzi songo shanduka, fhedzi pfalanyana (dzine ano maɖuvha dza vhidzwa u pfi ndi thembatsuvha) dzi a vhewa vhukati ha pfalandothe idzo, y ya rangela kana ya tevhela *i* na *w* ya rangela kana ya tevhela *u*. (b) Pfalandothe ya *u* thoma arali hu *i* kana *u*, *i* shanduka ya vha pfalanyana (ine ano maɖuvha ya vhidzwa u pfi ndi thembatsuvha) *y* kana *w*.

Zwo ralo, vhunga tsiko ya tsuvha i tshi ɖisa mbulwahuvhili, Ladefoged na Maddieson (1996:354) vha ɖalutshedza mbulwahuvhili nga nɖila i tevhelaho; “An articulation of a lesser degree of stricture accompanying a primary articulation of a higher degree.”

Izwi zwi amba uri mbulwahuvhili ndi musi mubulo une wa vha na u thivhiwa ha luelela lwa muya huɖukuɖuku u tshi fheletshedza mubulo une wa vha na u thivhiwa ha luelela lwa muya ho kalulaho. Kha luambo lwa Tshivenda izwi ndi zwone fhedzi na musi pfalandothe kanzhi ya vhukati-ntha ya dungo lavhuvhili la u fhedzisela yo rangela pfalandothe ya ntha dzi a bveledza mbulwahuvhili.

### **Tsumbo:**

- Khei > kheyi [kheji]
- Yenei > yeneyi [jɛneji]
- Hei > heyi [heji]
  
- Ngei > ngeyi [ngeji]

### **2.3. Tshanduko dza mibvumo dza nyelelano**

Idzi ndi tshanduko dza mibvumo dzine kha u bvelela hadzo dzi kwama nyelelano ya mbonalo dza mibvumo ine ya vha tsini na tsini kha ipfi. Nyelelano ndi musi mibvumo ine ya vha tsini na tsini i tshi shandukisana. Akmajian na vhañwe (1990:478) vha tshi ɖalutshedza nyelelano vha ri, “Assimilation is a process by which the phonetic features of one sound are transferred to a neighboring sound.”

Izwi zwi amba uri nyelelano ndi kuitele kune mbonalo dza fonetiki dza muñwe mubvumo dza pfuluswa dza ya kha mubvumo wa muambo u tevhelaho. Brosnahan na Malmberg (1970:132) vhone vha tshi ʔalutshedza ipfi nyelelano vha ri, “The term suggests one of the traits usually discernible in such modification, namely, the tendency of one or more features of one sound to be modified by being made like a feature or features of the other.”

Izwi zwi amba uri ipfi nyelelano ʔi sumbedza tshanduko ya ndeme hune mbonalo nthihi kana nnzhi dza mubvumo muthihi dza shandukiswa nge dza itwa uri dzi fane na mbonalo dza muñwe mubvumo. U ya nga Palmer (1972:63), “Assimilation is defined as the process of replacing a sound by another sound under the influence of a third sound which is near to it in the word or sentence.”

Izwi zwi amba uri nyelelano i ʔalutshedzwa sa kuitele kune khakwo ha vhewa mubvumo wa muambo madzuloni a muñwe zwi tshi ʔuʔuwedzwa nga mubvumo wa muambo wa vhuraru une wa vha tsini nawo kha ipfi kana fhungo. Schendl (2001:55) ene u amba hezwi,

When one speaks, our speech organs do not jump from one position to the next, but are in continuous movement. What is of interest here is that this continuous movement of the speech organs may lead to a partial anticipation of the position of a following sound, or the continuation of a preceding one into the next, which often increases the ease of articulation. This is the process that brings about one of the most widespread types of change namely assimilation, the partial or total adjustment of sound to another one.

Izwi zwi amba uri musu muthu a tshi khou amba, ogeni dza mubulo a dzi fhufhi u bva kha vhuimo vhuthihi u ya kha vhu tevhelaho, fhedzi dzi vha dzi tshi khou gonya dzi tshi tsa dzi tshi isa phanᄁa kana dza bvela phanᄁa kha mubvumo u no tevhela, une wa engedza u leludza ha mubulo. Zwine zwa takadza hafha ndi zwa uri mvelaphanᄁa ya u gonya na u tsa ha ogeni dza mubulo i nga ᄁisa khonadzeo ya uri vhuimo ha mubvumo u tevhelaho u farane na ha mubvumo u rangelaho kana u tevhelaho zwine

zwa engedza mubulo. Izwi ndi kuitele kune kanzhi kwa qisa tshakha dza tshanduko dzo phaḍalalaho dzine dza vhidzwa u pfi ndi nyelelano, ine ya vha nyelelano gake kana nyelelano tshoṭhe. Palmer (1972:64) a tshi redza zwe zwa ambimbwa nga Daniel Jones u ri, “Daniel Jones would extend the term assimilation to cases where the two sounds in question merge and produce a single new sound different from either. This he calls coalescent assimilation.”

Izwi zwi amba uri Daniel Jones u ṭalutshedza ipfi nyelelano sa nyimele ine mibvumo ya muambo mivhili ya ṭangana ya vha kana ya bveledza mubvumo wa muambo muthihi wo fhambanaho na iyo mivhili ye ya u bveledza. Izwi Daniel Jones u zwi vhidza uri ndi nyelelano ya mumilano. Bussmann (1996:100) a tshi nea ṭhalutshedzo ya nyelelano u ri, “Assimilation ‘is the’ articulatory adaptation of one sound to a nearby sound with regard to one or more features (articulation).”

Izwi zwi amba uri nyelelano ndi musi mubulo wa mubvumo wa muambo muthihi u tshi shanduka wa vho nga u fana na mubulo wa mubvumo wa muambo u tevhelaho ho sedzwa mbonalo ya mibvumo ya muambo nthihi kana nnzhi. Trask (1996:36) ene a tshi ṭalutshedza nyelelano u ri, “Assimilation ‘is’ any of various phonetic or phonological processes in which one segment becomes more similar to another segment in the same word or phrase.”

Izwi zwi amba uri nyelelano ndi kuitele kuṅwe na kuṅwe kwa fonetiki kana kwa fonolodzhi hune tshipiḍa tshithihi tsha shanduka tsha vho nga tshiṅwe kha ipfi liṭhihi kana kha liḍfurse. Richards na Schmidt (2010:36) vha tshi amba nga nyelelano vha bula zwi tevhelaho, “Assimilation ‘is’ a phonological process in which a speech sound changes and becomes more like or identical to another sound that precedes or follows it.”

Izwi zwi amba uri nyelelano ndi kuitele kwa fonolodzhi hune mubvumo muthihi wa shanduka wa vho fana na muṅwe mubvumo wa muambo une wa u rangela kana u u tevhelaho.

Ndi zwa ndeme u bula uri nyelelano i nga bvelela nga u tou ita uri mbonalo dza mubvumo uyo dzi elele dzi tshi ya kha mubvumo wa phanḍa kana u tevhelaho kana

dzi elele dzi tshi bva kha mubvumo u tevhelaho dzi tshi ya kha mubvumo wo u rangelaho. Izwi zwi vhumba dziñwe dza tshaka dza nyelelano. Brosnahan na Malmberg (1970:132) vha ri:

A distinction is often made between assimilation affecting features of a succeeding sound and assimilation affecting features of a preceding sound. The former is termed progressive assimilation and the latter regressive assimilation.

Havha vhañwali vha ri hu na phambano ine ya itwa vhukati ha nyelelano ine ya kwama mbonalo dza mubvumo u tevhelaho na nyelelano ine ya kwama mbonalo dza mubvumo wo u rangelaho. Nyimele ya u thoma i vhidzwa u pfi ndi nyelelano ya mvelaphanda ngeno nyimele ya vuvhili i tshi vhidzwa u pfi ndi nyelelano ya khumelamurahu. Akmajian na vhañwe (1990:104) vha tshi amba nga ha tshaka idzi mbili vha ri,

When features of one phoneme are transferred backward to a (temporally) earlier phoneme, the assimilation is called regressive assimilation... When features are transferred forward to an adjacent segment ... the process is called progressive assimilation.

Izwi zwi amba uri arali mbonalo dza fonimi nthihi dzi tshi pfuluselwa kha fonimi ya murahu, nyelelano i bvelelaho afho i vhidzwa u pfi ndi nyelelano ya khumelamurahu ngeno hu uri arali mbonalo dzi tshi pfuluselwa phanda kha zwipiḁa zwa mibvumo zwine zwa vha tsini na tsini, iyi nyimele i vhidzwa u pfi ndi nyelelano ya mvelaphanda. Trask (1996:26) u amba nga nyelelano ine khayoyi vha na khonadzeo ya tshanduko hune a ri, "Anticipatory assimilation (also anticipatory coarticulation, regressive assimilation) 'is' the phenomenon in which a phonetic feature spreads from a segment to a preceding segment."

Izwi zwi amba uri nyelelano ya khumelamurahu ndi kuitele kune khakwo ha vha na u phaḁalala ha mbonalo dza fonetiki dzi tshi bva kha tshipiḁa tshithihi dzi tshi ya kha tshipiḁa tshi rangelaho. Trask (1996:260) u dovha hafhu a amba nga lushaka holu

hune a ri, “Perseverative assimilation (also progressive assimilation) ‘is’ any instance of assimilation in which a later segment is assimilated to an earlier one.”

Izwi zwi amba uri nyelelano ya phesevarethivi kana nyelelano ya mvelaphanda ndi nyimele ya nyelelano ine tshipiḡa tshi tevhelaho tsha dzhia mbonalo dza tshipiḡa tshi rangelaho. Richards na Schmidt (2010:36) vha ri:

Assimilation in which a following sound brings about a change in a preceding one is called regressive assimilation or anticipatory coarticulation. Assimilation in which a preceding sound brings about a change in a following one is called progressive or perseverative assimilation.

Izwi zwi amba uri nyelelano ine ya bvelela musi mubvumo wa muambo u tevhelaho u tshi ḡisa tshanduko kha mubvumo wa muambo u rangelaho i vhidzwa u pfi ndi nyelelano ya khumelamurahu kana khonadzeo ya mbulwahuvhili. Nyelelano ine khayoy mubvumo wa muambo u rangelaho wa ḡisa tshanduko kha mubvumo wa muambo u tevhelaho i vhidzwa u pfi ndi nyelelano ya mvelaphanda kana phesevarethivi.

Zwo ralo, ndi zwa ndeme u bula uri tshanduko dza mibvumo tshi dzi bvelela hu vha hu na tshiitisi. Izwi zwi ri sumbedza uri na nyelelano i sa athu u thoma hu tea u vha na tshiitisi kana tshivhangi tshine tsha ita uri i bvelela. Meinhof (1984:13) a tshi ḡalutshedza tshivhangi tsha nyelelano u ri:

The cause of assimilation is that the speaker, while uttering one sound has the next already in mind, or conversely, is still thinking of the first sound when he should be attending to the pronunciation of the next. This affects his speech, that is to say, his organs of speech are compelled, while articulating one sound, to approach more or less the position for the one preceding or following: consequently the pronunciation of one sound or both is changed.

Izwi zwi amba uri zwine zwa ita uri hu vhe na nyalelano ndi zwa uri musi muambi a tshi khou bula mubvumo wa muambo muthihi u vha o no vha na muhumbulo wa

mubvumo wa muambo u tevhelaho kana u vha a tshi kha ɔi vha na muhumbulo wa mubvumo wo fhiraho hune a tea u bula mubvumo wa muambo u tevhelaho. Izwi zwi vha zwi tshi kwama mubulo wawe nge ogeni dza mubulo dzawe dza vha dzo no ɔi luga uri dzi bule mubvumo u re muhumbuloni ngeno a tshi khou bula mubvumo muthihi zwine zwa ita uri u vhe tsini na vhuimo ha mubvumo u u rangelaho kana u u tevhelaho: Izwi zwi ita uri hu vhe na tshanduko kha mubulo wa mibvumo ya muambo.

Tshanduko dza mibvumo dza nyelelano dzi a dovha hafhu dza kwama fhethu ha mubulo na nɔila ya kubulele. Tshanduko dza mibvumo dza nyelelano dzine dza kwama fhethu ha mubulo ndi dzine dza shandukisa fhethu he mubvumo muñwe wa bulwa wa vho bulwa huñwe fhethu. Akmajian na vhañwe (1990:489) vha tshi ɔlutshedza fhethu ha mubulo vha ri, “Place of articulation is the part of the mouth, throat or larynx where the airflow meets the greatest degree of constriction in the production of speech sounds.”

Izwi zwi amba uri fhethu ha mubulo ndi tshipiɔa tshine tsha wanala mulomoni, kha gulokulo kana kha bogisi ɔa ipfi hune luelela lwa muya lwa thivhelwa hone musi mibvumo ya muambo i tshi khou buliwa. Zwi tshee zwo ralo, kha ɔinwe sia, kha tshanduko dza mibvumo dza nyelelano dzine dza kwama nɔila ya kubulele hu wanala mubvumo we wa vha u tshi bulwa nga inwe nɔila u tshi vho shanduka wa vho bulwa nga inwe nɔila. Musi ro sedza nɔila ya kubulele, Akmajian na vhañwe (1990:486) vha ɔlutshedza u ri, “Manner of articulation is the way in which a sound is formed, usually specifying the type of constriction in the mouth.”

Hezwi zwi amba uri nɔila ya kubulele ndi nɔila ine mibvumo ya muambo ya sikwa ngayo kanzhi hu tshi bviselwa khagala fhethu hune u thivhelwa ha luelela lwa muya ha bvelela hone.

Tshinwe tshithu tsha ndeme musi ro sedza nyelelano ndi tsha uri musi hu tshi khou bvelela tshanduko dza mibvumo kha luambo lwa Tshivenda na kha dziñwe nyambo, nyelelano i nga bvelela i tshi tevhedza mbonalo dza mibvumo ya muambo ine ya khou shandukisana. Izwi zwi ita uri hu vhe na tshaka kana khethekanyo dza nyelelano dzi tevhelaho:

### 2.3.1. Nyelelano ya vhunṭha kana vhufhasi (Height assimilation)

Ulu lushaka lwa nyelelano ndi lune lwa kwama vhunṭha kana vhufhasi ha mibvumo ya muambo sa mbonalo dza iyo mibvumo. Kha luambo lwa Tshivenda mbonalo dza vhunṭha kana vhufhasi ha mibvumo ya muambo dzi wanala kha pfalandoṭhe. Kha luambo lwa Tshivenda hu na pfalandoṭhe ṭhanu dza vhukuma dzine dza vha [a], [ɛ], [i], [ɔ] na [u]. Pfalandoṭhe idzi dzi bvelela kana u bulwa kha vhuimo ho fhambanaho, zwine zwa sia hu na pfalandoṭhe dza fhasi, pfalandoṭhe dza vhukati na pfalandoṭhe dza nṭha. Hu a dovha hafhu ha vha na pfalandoṭhe dza phanda na pfalandoṭhe dza murahu, fhedzi kha itshi tshiteṅwa a ri nga ambi nga hadzo ngauri ro sedzana na vhunṭha na vhufhasi.

Zwo ralo, musi nyelelano ya vhunṭha na vhufhasi i tshi khou bvelela, kanzhi kha pfalandoṭhe, mibvumo ine ya vha na mbonalo dza vhufhasi i shandukisana na mibvumo ine ya vha na mbonalo dza vhunṭha. Kanzhi mibvumo ya fhasi i dzhia mbonalo dza mibvumo ya nṭha. Trask (1996:383) a tshi ṭalutshedza vhunṭha na vhufhasi ha pfalandoṭhe u ri:

Vowel height is the parameter which represents the vertical dimension within the vowel space and which corresponds, at least in principle, to the physical height of the highest point of the tongue in the mouth during the articulation of a vowel.

Izwi zwi amba uri vhulapfu kana vhunṭha ha pfalandoṭhe ndi u vulea hune ha sumbedza muelo wa nga nṭha une wa wanala kha tshikhala tsha pfalandoṭhe nahone tshine tsha elana na vhunṭha ha vhuimo ha lulimi ha nṭhesa nga ngomu mulomoni musi hu tshi khou buliwa mubvumo wa pfalandoṭhe.

Lushaka ulu lwa nyelelano lu kwama tshanduko dza mibvumo dzi ngaho u gonyiselwa nṭha ha pfalandoṭhe.

### 2.3.2. Nyelelano ya nyungi (Nasal assimilation)

U pfesesea ha nyelelano ya nyungi zwi ṭoda ho thoṅwa nga ṭhandavhudzo ya tshivhumbeo tsha fonetiki tsha mibvumo ya nyungi. Nyungi ndi mibvumo ya muambo ine ya vha phambana orala. Mibvumo ya orala na ya nyungi i fhambanywa nga veṭlamu

kana haṅwani ha murahu hune ha gonyela nṅha kana u tsela fhasi. Mibvumo ya nyungi i tshi bulwa veḷamu i tsela fhasi hu u itela uri luelela lwa muya u bvaho mafhafhuni lu bvisele muungo wa mubvumo u bulwaho nga mabuli a ningo. Momma (2008:639) a tshi ṭalutshedza mubvumo wa nyungi kana nasala u ri, “Nasal ‘is’ a speech sound produced by letting much of the air go through the nose.”

Izwi zwi amba uri nasala kana nyungi ndi mubvumo wa muambo une wa bveledzwa nga u tendela luelela lwa muya lu tshi fhira nga ningoni. Tshiṅwe tshifhinga musi hu tshi bulwa mibvumo ya nyungi muya u a bva nga mabuli a ningo na nga mulomoni. Crystal (2008:320) ene a tshi ṭalutshedza mubvumo wa nyungi u ri:

Nasal ‘is’ a term used in the phonetic classification of speech sounds on the basis of manner of articulation: it refers to sounds produced while the soft palate is lowered to allow an audible escape of air through the nose. Both consonants and vowels may be articulated in this way. Nasal consonants occur when there is a complete closure in the mouth, and all the air thus escapes through the nose.

Izwi zwi amba uri nasala ndi ipfi ḷine ḷa shumiswa kha kukhethekanyeke kwa mibvumo ya muambo ya fonetiki ho sedzwa ṅḷila ya kubulele: ḷo livhiswa kha mibvumo ya muambo ine ya bulwa musi veḷamu kana haṅwani ha murahu ho tsitselwa fhasi hu u itela uri luelela lwa muya lu fhire nga mabuli a ningo. Mibvumo ya muambo ine ya nga bulwa nga hei ṅḷila ndi mibvumo ya themba na ya pfalandoṅhe. Themba dza nasala dzi bvelela musi hu na u thivhelwa tshoṅhe ha luelela lwa muya nga ngomu mulomoni zwine zwa sia muya u tshi khou bva nga ningoni. Ndi uri tshithu tsha ndeme musi hu tshi bulwa mubvumo ya nasala ndi veḷamu ine ya tsa kana u gonya i tshi ita uri hu vhe na khonadzeo ya u bveledza mibvumo ya nyungi na ya oraḷa. Naho hu tshi pfi veḷamu ndi ogeni ya phasivi musi hu tshi bulwa mibvumo ya muambo, hafha kha mubulo wa nyungi i ya gonya kana ya tsa, zwine zwa sia zwi tshi ri kanakanisa uri ndi ogeni ya phasive kana ndi ekhithivi naa. Cambridge Histories Online (2008:507) yone i zwi vhea nga hei ṅḷila, “Nasal ‘is’ a sound made by allowing air to come out through the nose and, for consonants, by stopping the air at some point in the mouth.”

Izwi zwi amba uri nasala ndi mubvumo wa muambo une wa sikwa nga u tendela muya u tshi bva nga ningo nahone arali i mibvumo ya themba hu vha na u khaulwa ha luelela lwa muya nga ngomu mulomoni.

Zwo ralo, musi nyelelano ya nyungi i tshi bvelela, mubvumo we wa vha u si nyungi u shanduka wa vha nyungi kana wa dzhia mbonalo dza nyungi. Izwi zwi tšalutshedzwa nga Richards na Schmidt (2002:350) vhane vha amba hezwi, “Nasalization is a secondary articulation caused by lowering of the soft palate during a sound in which air is going out through the mouth.”

Izwi zwi amba uri nyungiso ndi mubulo wa sekondari une wa vhangwa nga u tsitselwa fhasi ha haṅwani ha murahu musi hu tshi khou bulwa mubvumo wa muambo une wa sikwa musi luelela lwa muya lu tshi bva nga mulomoni. Nyungiso ndi musi mibvumo ya nyungi i tshi bvukulula maanḁa ane ya vha nao kha miṅwe mibvumo ine ya si vhe ya nyungi. Trask (1996:233-234) a tshi amba nga nyungiso u ri:

Nasalization ‘is’ 1. The articulation of a segment, particularly one not involving a complete oral closure, with an accompanying lowering of the velum, allowing air to pass out through the nose, conveniently if somewhat inaccurately regarded as a secondary articulation. 2. Any phonological process in which a segment which formerly lacked nasalization in sense acquires it. 3. Any phonological process in which some other segment is converted into a nasal stop.

Izwi zwi amba uri nyungiso (1) ndi mubulo wa mubvumo wa muambo kanzhi une wa sa kateli u thivhiwa tshoṱhe ha luelela lwa muya mulomoni, fhedzi wo fheletshedzwa nga u tsiselwa fhasi ha veḽamu, muya u tshi fhira nga ningoni, nga tshiṅwe tshifhinga izwi zwi vhidzwa u pfi ndi mubulo wa sekondari. (2) Ndi tshanduko ya mubvumo ya fonolodzhi iṅwe na iṅwe hune tshipiḁa kana mubvumo wa muambo we wa vha u tshi bulwa hu si na mbonalo dza nyungiso wa vho bulwa wo no vha nadzo. (3) Ndi tshanduko ya mibvumo ya muambo iṅwe na iṅwe hune zwiṅwe zwipiḁa zwa shandukiswa zwa vho vha tshitopo tsha nasala.

Zwo ralo, musi nyelelano ya nyungi i tshi bvelela kha luambo lwa Tshivenda zwi amba uri hu a kombetshedzea u vha na mbulwahuvhili ngauri ha vha ho tanganyiswa mibvumo ine ya vha na mbonalo dzo fhambanaho. Izwi zwi itiswa ngauri musi muthu a tshi khou amba, ogeni dza mibvumo a dzi aweli kana u ima, ndi uri nyito ya u amba i vha i tshi khou isa phanda zwi sa konadzei u bula mubvumo wa muambo nga muthihi nga muthihi kha ipfi. Bussmann (1996:192) ene u talutshedza mbulwahuvhili nga hei ndila:

Co-articulation in phonetics, 'is a' term for anticipatory articulation. Contrasting with the orthographic representation of individual letters, the occurrences of sounds that correspond to speech sounds are not discrete units. Speech production occurs through the continuous movement of the articulators without natural pauses. Co-articulation can bring about all types of assimilation.

Hezwi zwi amba uri kha fonetiki mbulwahuvhili ndi ipfi lo livhiswaho kha khonadzeo ya mubulo u bvelelaho fhethu huvhili nga tshifhinga tshithihi. Musi hu tshi vhambedzwa na kuwalele kwa maledere manwe na manwe, u vha hone ha mibvumo ine ya elana na mibvumo ya muambo a zwi ambi uri ndi nyuga dzo fhambanaho. U bveledzwa ha muambo zwi itea hu si na u ima ha zwibulamibvumo zwine zwa vha zwi tshi khou tsa zwi tshi gonya (musi hu tshi khou ambiwa). Zwo ralo, mbulwahuvhili i nga disa tshakha dzothe dza nyelelano. Hone Trask (1996:77) a tshi talutshedza mbulwahuvhili u ri, "Coarticulation 'is' any articulation involving constriction of the vocal tract at two distinct points. The two constrictions may be equally radical or one may be less radical than the other."

Izwi zwi amba uri mbulwahuvhili ndi mubulo une wa katela fhethu huvhili hune ha vha na u thivhelwa ha luelela lwa muya (musi muthu a tshi khou amba). U thivhelwa ha muya huvhili hu nga vha radikhaḷa kana ha vha fhethu huthihi kha afho huvhili a sa vhe radikhaḷa musi hu tshi vhambedzwa na huḷwe. Ulu lushaka lu kwama nyungiso ya pfalandothe.

### 2.3.3. Nyelelano ya khwamano (Contact assimilation)

Musi ro d̄itika nga fonolod̄zhi ri wana uri hu na tshanduko dza mibvumo dzi kwamaho mibvumo ya p̄falandōthe dzine dza bvelela kha ipfi dzo t̄ūtuwedzwa nga nyelelano ya khwamano (contact assimilation). Polivanova (1979) kha intanethi a tshi amba nga nyelelano iyi u ri, “If assimilating sounds are directly adjacent, the phenomenon is called contact assimilation.”

Izwi zwi amba uri arali mibvumo ine ya shandukisana i tsini na tsini, kuitele ukwu ku vhidzwa u p̄fi ndi nyelelano ya khwamano. Hafha ndi musu mubvumo une wa shandukisa wo p̄tekana na mubvumo une wa khou shandukiswa. Kha Tshivenda p̄falandōthe dza vhukuma dzine dza rangela p̄falandōthe dza n̄tha kha ipfi, dzi shanduka dza vha p̄falandōthe-thahelan̄tha. Izwi zwi sumbedza uri u gonyiselwa n̄tha ha p̄falandōthe ndi īnwe ya tshanduko dza mibvumo dzine dza kwamiwa nga lushaka ulu lwa nyelelano.

#### Tsumbo:

Kha Tshivenda ri nga wana nyelelano ya khwamano kha maipfi a tevhelaho:

- Murei - [mur̄ɛi]
- Goloi - [gɔ̄lɔi]

Kha ipfi murei [mur̄ɛi] ri wana p̄falandōthe i[i] i tshi n̄ea p̄falandōthe e[ɛ] mbonalo dzayo dzine dza vha dza p̄falandōthe dza n̄tha. Ngeno kha ipfi goloi [gɔ̄lɔi] ri wana p̄falandōthe o[ɔ] ya dongo ɔ̄a v̄huvhili ɔ̄a u fhedzisela i tshi dzhia mbonalo dza p̄falandōthe i[i] i re kha dongo ɔ̄a u fhedzisela dza u vha n̄tha. Kuitele ukwu ndi kwone kune kwa vhidzwa u p̄fi ndi nyelelano ya khwamano ngauri p̄falandōthe dze dza t̄ūtuwedzana dzo vhandekana kana dzi tsini na tsini. Trask (1996:90) ene a tshi t̄alutshedza nyelelano ya khwamano u ri, “Contact assimilation ‘is’ an instance of assimilation between two adjacent segments.”

Izwi zwi amba uri nyelelano ya khwamano ndi nyimele ya nyelelano vhukati ha zwipiḁa kana mibvumo mivhili yo vhandekanaho kana i re tsini na tsini.

#### **2.3.4. Nyelelano ya kule na kule (Assimilation at a distant)**

Kha Tshivenda ri dovha hafhu ra vha na tshanduko dza mibvumo ya muambo dzine dza tuṭuwedzwa nga nyelelano ya kule na kule (distant assimilation). Mackay (1987:141), u ri, “Distant accommodation involves accommodation in which two segments are not in contact-there is at least one segment between them.”

Izwi zwi amba uri ṭhanganedzo (nyelelano) ya kule na kule i katela ṭhanganedzo hune zwipiḁa zwivhili zwa vha zwi songo paṭekana, hu na tshipiḁa tshithihi vhukati hazwo. Zwine zwa khou ambiwa afha ndi zwa uri kha luambo lwa Tshivenda zwi wanala musi pfalandoṭhe ya nṭha i re kha dungo ḽa u fhedzisela i tshi shandukisa mbonalo dza pfalandoṭhe i re kha dungo ḽa vuvhili ḽa u fhedzisela. Hafha ndi hune ra wana pfalandoṭhe i re kha dungo ḽinwe i tshi gonyiselwa nṭha nga pfalandoṭhe i re kha dungo ḽi no tevhela. Hone Trask (1996:117) a tshi ṭalutshedza nyelelano ya kule na kule u zwi vhea nga hei ndila, “Distant assimilation ‘is’ any instance of assimilation between segments which are not adjacent, as in vowel harmony...”

Hafha Trask u amba uri nyelelano ya kule na kule ndi nyimele ya nyelelano vhukati ha zwipiḁa zwine zwa si vhe tsini na tsini sa kha thendelano ya pfalandoṭhe.

#### **Tsumbo:**

Kha Tshivenda ri nga wana nyelelano ya kule na kule kha maipfi a tevhelaho:

- Luvhandeni - [luβandɛni]
- Khomboni - [khɔmbɔni]

Kha aya maipfi mavhili ri wana pfalandoṭhe e[ɛ] na o[ɔ] dzo gonyiselwa nṭha dza vha pfalandoṭhe-thahelanṭha e[ɛ] [e] na o [ɔ] [o] nga kuitele kune kwa vhidzwa u pfi ndi nyelelano ya kule na kule (distant assimilation).

Hone, u tshi nga sedza nyelelano idzi mbili ya khwamano na ya kule na kule u wana uri dzi bveledza tshanduko dza mibvumo dzi ngaho thendelano ya pfallandothe, mumilano wa pfallandothe, tsiko ya thembatsuvha, na u gonyiselwa ntha ha pfallandothe.

### 2.3.5. Nyelelano tshothe (Complete assimilation)

Nyelelano tshothe ndi nyimele ine khayoyha vha na u shanduka ha mibvumo hune ha sa sale na mbonalo na nthihi ya mibvumo iyo yo shandukiswaho. U ya nga Milubi (1984:33), “Nyelelano tshothe ndi musi mubvumo wo ima tsini na muhwe u tshi shandukiswa tshothe wa sala u si tsha vhone u vha hone hawo, fhedzi wa vho fana na wo u shandukisaho.” Bussmann (1996:100) ene o zwi vhea nga hei ndila, “Complete assimilation describes the leveling of two sounds (as in irregular, above), which is always the case if the sounds are differentiated by only one feature.”

Izwi zwi amba uri nyelelano tshothe i tshatshedza nyimele hune mibvumo mivhili ya vha kha tshiimo tshithihi hune arali ha vha na phambano i fhambanywa nga mbonalo nthihi fhedzi. Nyelelano tshothe yo sumbedzwaho nga Milubi ndi i tevhelaho:

#### Tsumbo:

- n- + mama > mmama [n>m]
- n- + mila > mmila [n>m]

Kha Tsumbo idzo mbili, ri wana n[n] i tshi shanduka ya vha m[m], fhedzi thaidzo nthihi ndi ya uri mibvumo ya muambo n[n] na m[m] ndi mibvumo ya nyungi, zwine zwa sia zwi sa konadzei uri ri ri mubvumo wa muambo n[n] wo shanduka ha sala hu si tsee na na mbonalo yawo na nthihi. Hone thodisiso iyi yo sedzana na tshanduko dza mibvumo dzine musi dzi tshi bvelela dza kwama mibvumo ya pfallandothe. Zwo ralo ndi zwa ndeme uri ri nee tsumbo dza nyelelano tshothe ro ditika nga u shanduka ha mibvumo ya pfallandothe.

## Tsumbo:

- Kha + u > khou [a > o]
- Țoḍa + u > Țoḍou [a > o]

Kha tsumbo idzi mbili hu vhonala ho bvelela nyelelano tshoṭhe ine ya sia mubvumo une wa shandukiswa u si tshee na mbonalo dzawo dza u thoma. Ndi uri a[a] yo shandukiswa ya vha [o] ine ya si vhe ya fhasi sa a[a], yone i vho bulwa ho no vha na u kuta ha meme dza mulomo nahone yo no gonyela nṭha.

Ri tshi kha ḍi vha kha nyelelano Meinhof (1984:13) u amba hezwi:

We distinguish between incomplete and complete assimilation. In the former, the sounds only become similar to one another, in the latter they become identical. The change may affect either the first or the second sound, or it may affect both, the articulation of each approaching that of the other. Assimilation may take place between sounds within the same or in different syllables.

Izwi zwi amba uri i a kona u fhambanya nyelelano gake na nyelelano tshoṭhe. Kha nyelelano gake mubvumo wa muambo u tou fana na muṅwe mubvumo fhedzi ngeno kha nyelelano tshoṭhe i tshi tou fana kokotolo. Tshanduko i nga kwama mubvumo wa muambo wa u thoma kana wa vhuvhili kana mibvumo yoṭhe hune mubulo wa mubvumo muthihi wa yela kha muṅwe. Hone nyelelano i nga bvelela vhukati ha mibvumo i re kha dungo liṭhihi kana i re kha madungo o fhambanaho.

### 2.3.6. Nyelelanogake (Partial assimilation)

Nyelelano gake i itea musi mibvumo mivhili i tsini na tsini lune muṅwe wa hana u shanduka tshoṭhe (Milubi 1984:34). Izwi zwi sumbedza uri musi nyelelano ya lushaka ulu i tshi khou bvelela hu a vha na tshanduko ya mibvumo nge dziṅwe dza mbonalo dza mubvumo une wa shandukiswa dza ḍi sala dzi tshi pfala u vha hone hadzo.

Bussmann (1996:100) u ʔalutshedza nyelelano gake nga nʔila i tevhelaho, “Partial assimilation refers to the change of only one of several features.”

Izwi zwi amba uri nyelelano gake ndi tshanduko ya mibvumo hune ha shanduka mbonalo ya mubvumo nthihi fhedzi. Tshanduko dza mibvumo dzine musi dzi tshi bvelela dza kwama mibvumo ya pfalandoʔhe dzi wanala kha ulu lushaka kha luambo lwa Tshivenda ndi nyungiso ya pfalandoʔhe.

### **Tsumbo:**

- Naka [naka]
- Mela [mɛfa]
- Danga [danga]

### **2.3.7. Mumilano wa pfalandoʔhe (Vowel Coalescence)**

Ri sa athu u ʔalutshedza uri mumilano wa pfalandoʔhe ndi mini ndi zwa ndeme u thoma nga u amba uri mumilano ndi mini. Trask (1996:77) a tshi ʔalutshedza mumilano u ri:

Coalescence ‘is’ the phonological process in which two segments occurring in sequence in a single linguistic form combine into a single segment, usually one exhibiting some characteristics of both of the original segments. Some analysts regard coalescence as a variety of assimilation and hence call it coalescent assimilation.

Izwi zwi amba uri mumilano ndi tshanduko ya mibvumo hune zwipiʔa zwivhili zwine zwa bvelela kha mutevhe na kha tshivhumbeo tshithihi tsha saintsi ya luambo zwa ʔangana zwa vhumba tshipiʔa tshithihi, kanzhi tshipiʔa tshine tsha katela mbonalo dza mibvumo yo tshi vumbaho. Vhañwe vha sengulusi vha dzhia mumilano hu tshakha ya nyelelano ine ya vhidzwa u pfi ndi nyelelano ya mumilano. Bussmann (1996:191-192) ene u amba hezwi:

Coalescence 'is a' sound change that brings about a simplification in the syllable structure of a word, e.g. a CV-VC sequence lacking an initial consonantal syllable after a preceding syllable with an empty coda is to be avoided. Both syllables coalesce, the combination of which brings about either a long vowel or a diphthong as a new syllable nucleus.

Hafha Bussmann u amba uri mumilano ndi tshanduko ya mibvumo ine ya lelusa tshivhumbeo tsha dungo sa mutevhe wa themba, pfallandothe, pfallandothe na themba hune ha vha hu si na mubvumo wa themba nga murahu ha dungo li tevhelaho. Vhuvhili ha madungo ayo a a milana, ngeno u tangana he a ita hu tshi nga disa pfallandothe ndapfu kana pfallavhili sa yone mbilu ya dungo liswa. Ndi zwa ndeme u amba uri kha luambo lwa Tshivenda a hu na pfallambili. Musi mumilano u tshi khou bvelela hu vha hu thuthuwedzo ya nyeelelano ya mumilano ine Brown na Miller (2013:82) vha i talutshedza nga hei ndila, "Coalescent assimilation 'is' an assimilation where two adjacent segments mutually influence each other so that a merger occurs."

Izwi zwi amba uri nyeelelano ya mumilano ndi nyeelelano ine zwipiḁa zwivhili zwa thuthuwedzana hu u itela u bveledza mubvumo muthihi. U ya nga Richards na Schmidt (2010:36) nyeelelano ya mumilano ndi lushakha lwa vhurarau lwa nyeelelano. Afha ndi hune vha ri, "A third type of assimilation, coalescent assimilation takes place when two sounds in a sequence come together to produce a sound with features from both original sounds."

Izwi zwi amba uri lushakha lwa vhuraru lwa nyeelelano ndi nyeelelano ya mumilano ine ya bvelela musi mibvumo ya muambo mivhili i tshi tangana ya vha mubvumo muthihi une wa vha na mbonalo dzi bvaho kha mibvumo mivhili ye ya tangana.

Musi mubvumo wa pfallandothe wo bveledzwa nga mibvumo ya pfallandothe mbili dzine dza vha na mbonalo dzo fhambanaho naho tshinwe tshifhinga dzi tshi nga di vha dzi tshi fana zwi amba uri hu vha ho bvelela mumilano wa pfallandothe vhukati ha pfallandothe mbili. Key (2008:1) ene a tshi talutshedza mumilano u ri;

A process by which two input segments are merged into a single output segment that is distinct in at least one feature from the segments to which it corresponds. Coalescence is a particularly fascinating phenomenon because it exhibits properties found in other phonological processes, such as assimilation and deletion, as well as in phonetic coarticulation.

Izwi zwi amba uri nyimele ine ya kwama u țangana kana u milana vhukati ha mibvumo ya muambo mivhili ine ya fhedza yo bveledza mubvumo muthuhi une mbonalo yawo nthihi a i fani na ya mibvumo ye ya u bveledza. Mumilano ndi inwe nyimele ngauri i sumbedza zwipiđa zwine zwa wanala kha dziñwe tshanduko dza mibvumo dzi ngaho nyelelano na u thuthwa khathihi na mbulwahuvhili dza fonetiki. Harford (1997:69) u ri, “Vowel coalescence is a phonological phenomenon in which two adjacent vowels cause each other to change (and sometimes shorten).”

Hafha muñwali u ri mumilano wa pfalandoțhe ndi nyimele ya fonolođzhi hune mibvumo mivhili ya pfalandoțhe i re tsini na tsini ya shandukisana.

### Tsumbo:

- asi+ iyi > asiyi [asiji]
- asi+ izwi > asizwi [asizwi]
- Nga + izwo > ngezwo [ngezwo]

Mumilano wa pfalandoțhe ndi tshanduko ya mibvumo ine ya bvelela kha madungo a maipfi vhunga pfalandoțhe [i] yo țangana na pfalandoțhe [i] ya vha mbilu kha dungo /si-/ ła ipfi /asiyi/ na /asizwi/. Kha ipfi /ngezwo/ pfalandoțhe e [ε] yo tou vhumbwa nga pfalandoțhe a [a] na i [i] musu dzi tshi milana vhunga mulayo wa mumilano u tshi simesa uri /a + i = e/. Hezwi a zwo ngo tea u țanganyiswa na elishini ya pfalandoțhe vhunga elishini yo țalutshedzwa sa u thuthwa ha pfalandoțhe ngeno mumilano hu u miliwa ha pfalandoțhe nthihi nga inwe pfalandoțhe. Arali ho vha ho bvelela elishini ya

pfalandothe ndi musi kha maipfi ayo a re afho nthā ho thuthwa pfalandothe i [i], maipfi a re afho nthā a vho vha nga hei ndila: /asiyi/, /asizwi/ na /ngazwo/. Zwo ralo zwi a konadzea uri tshanduko dza mibvumo dzi bvelele kha ipfi lithihi nga tshifhinga tshithihi.

### 2.3.8. Nyungiso ya pfalandothe (Vowel nasalisation)

Pfalandothe ndi mibvumo ine musi i tshi khou bulwa luelela lwa muya lwa fhira lu songo thithiswa nga ngomu mulomoni. Pfalandothe dza nyungi ndi pfalandothe dzine dza bulwa hu na u tsitselwa fhasi ha velamu. Kha luambo lwa Tshivenda pfalandothe dza nyungi a dzi koni u vha hone dzo ima nga dzone dziṅe sa pfalandothe dza vhukuma. Crystal (2008:321) a tshi amba nga pfalandothe dza nyungi u ri, “In nasal (or nasalized) vowels, air escapes through nose and mouth simultaneously.”

Izwi zwi amba uri kha pfalandothe dza nyungi, luelela lwa muya lu bva nga ningoni na mulomoni nga tshifhinga tshithihi. Nyungiso ya pfalandothe ndi tshanduko ya mibvumo hune mbonalo dza nyungi kana nasala dza pfukela kha mibvumo ya pfalandothe i re tsinisa kha ipfi dzi tshi bva kha mibvumo ya nyungi hu u itela uri pfalandothe idzo dzi sa tou pfala uri ndi orala. Ruhlen (1973:3) ene u talutshedza zwi tevhelaho:

From a physiological point of view, one might be tempted to define a nasal vowel (NV) as a vowel produced with the velum at least partially lowered so that air may escape through both the mouth and the nose.

Izwi zwi amba uri musi ho sedzwa nga ito la zwine mirado ya muvhili ya shumisa zwone, muṅwe a nga lingea u talutshedza pfalandothe dza nyungi sa pfalandothe dzine dza bulwa velamu i vhukati na vhukati ha tshiimo tsha fhasi na tsha nthā hu u itela uri muya u bve nga ningo na mulomo. Yuan na Liberman (2011:2244) vhone vha amba zwi tevhelaho nga pfalandothe dza nyungiso:

Vowel nasalization is the production of a vowel while the velum is lowered and the velopharyngeal port is open, so that the nasal cavities are coupled into the vocal-tract resonance system.

Hafha vhañwali avha vhavhili vha ri nyungiso ya pfallandothe ndi u bveledzwa ha pfallandothe musii veñamu yo tsela fhasi ngeno hañwani ho vulea hu u itela uri lufhera lwa ningo lu kone u wana muungo wa mibvumo ine ya bulwa mulomoni. Poulos (1990:506) u ñalutshedza hezwi:

Variations of vowel quality can also be achieved by making certain other adjustments in the vocal tract. Some of these variations are not really significant as far as Venda vowels are concerned...for example, in some languages the position of the soft palate is a very significant criterion, distinguishing so-called nasalized vowels from ordinary non-nasal vowels.

Izwi zwi amba uri phambano dza mbonalo dza pfallandothe dzi nga dovha hafhu dza swikelelwa nga u ita tshanduko nga ngomu mulomoni. Dziñwe dza phambano idzi a dzi tou kwamesa pfallandothe dza Tshivenda. Tsumbo, kha dziñwe nyambo vhuimo ha veñamu ndi ha ndeme ngauri ha vha hone hune ha fhambanya pfallandothe dza nyungi na pfallandothe dzine dza si vhe nyungi. Nga u angaredza, pfallandothe dza Tshivenda ndi orala, fhedzi arali dza vha vhukati ha mibvumo ya nyungi dzi a dzhia mbonalo dza nyungi.

Fonetiki na yone ndi ngudo ya ndeme musii ro sedza tshanduko dza mibvumo. Yone i ri ñea zwiga zwine zwa sumbedza mbonalo dza mibvumo uri mubvumo muñwe ndi mubvumode. Zwo ralo Mackay (1987:83) u sumbedza tshiga tshine tsha shumiswa u sumbedza uri mubvumo ufhiio ndi mubvumo wa nyungi hune a ri, "The tilde [̃] is used in phonetic transcription to show nasalization."

Hezwi zwi amba uri tshiga [̃] tshi shumiswa kha u sumbedza ñdila ya tshifonetiki musii hu tshi khou sumbedzwa nyungiso. Izwi zwi dovha hafhu zwa tikedzwa nga Ladefoged (1993:228) musii a tshi ri, "The diacritic [̃] may be placed over any vowel to indicate that it is nasalized."

Hafha Ladefoged a tshi amba u ri, tswayo [̃] i nga kha ñi vhewa nga ñña ha pfallandothe iñwe na iñwe i tshi khou sumbedza uri i na mbonalo dza nyungi.

## Tsumbo:

- náña > [ɲãɲã]
- ñeña > [ɲẽɲã]
- midzi > [mĩdzi]

Nyungiso ya pfallandothe sa zwine tsumbo dzi re afho n̄tha dza sumbedzisa zwone, i bvelela kha madungo na kha mafhelo a ipfi. Ndi uri mbonalo dza mibvumo ya nyungi dzi tou phadlalala dza fhedza dzo kwama mibvumo ya pfallandothe i tevhelaho.

### 2.3.9. Thendelano ya pfallandothe (Vowel harmony)

Thendelano ya pfallandothe ndi tshanduko ya mibvumo ya nyelelano ine ya bvelela musi pfallandothe nthihi i tshi dzhia mbonalo dza pfallandothe i rangelaho kana i tevhelaho kha ipfi khathihi na mbonalo dza pfallandothe i re kule kha ipfi. Bakovic (2002:1) ene a tshi talutshedza thendelano ya pfallandothe u ri, “A process by which vowels in adjacent syllables in some domain (typically a word) agree with each other in terms of some distinctive feature(s).”

Izwi zwi amba uri thendelano ya pfallandothe ndi nyimele ine pfallandothe dzi re kha madungo a re tsini na tsini kha ipfi dza tendelana vhukati hadzo ho sedzwa mbonalo dzine dza vha nadzo. Penny (2008:114) ene u bula la uri:

Vowel harmony implies a restriction on the vowels that may co-occur in any given domain (word, etc.). In cases of vowel harmony, one vowel in the domain functions as the trigger. One or more of its phonological features must be shared by the other vowels of a particular domain (the targets), while vowels with competing features are excluded.

Hafha muñwali uyu u ri thendelano ya pfallandothe i simesa uri pfallandothe dzine dza nga bvelela khathihi kha ipfi dzi nga sedzeswa. Kha iyi nyimele ya thendelano ya

pfalandothe, ndi pfalandothe nthihi ine ya nga shuma sa tshivhanghi. Mbonalo yayo nthihi kana nnzhi dzi tea u pfukela kha dziñwe pfalandothe ngeno hu uri pfalandothe dzine dza vha na mbonalo dzi fanaho dzi a siiwa nnda. Sloat na vhañwe. (1978:116) vha ri, “An assimilation or set of assimilations which restrict the vowel sequences that occur in a word by permitting only certain sets of vowels in successive syllables is called vowel Harmony.”

Izwi zwi amba uri nyelelano kana sethe ya nyelelano dzine dza sedzesa u tevhekana ha pfalandothe hune ha bvelela kha ipfi nga u tou tendela mbonalo dza dziñwe pfalandothe dzi re kha madungo a tevhelaho i vhodzwa u pfi ndi thendelano ya pfalandothe. Carr (1993:119) u ri, “This kind of dependency between the phonetic properties of an affix vowel and those of root vowel is referred to as vowel harmony”.

Izwi zwi amba uri lushakha ulu lwa vhuledzani vhukati ha mbonalo dza fonetiki dza pfalandothe ya thangi na mbonalo dza pfalandothe ya mudzi i vhodzwa u pfi ndi thendelano ya pfalandothe. Brown na Miller (2013:469) vha talutshedza thendelano ya pfalandothe nga ndila i tevhelaho, “Vowel harmony ‘is’ a feature of some languages where all the vowels in a word must share some phonological property.”

Izwi zwi amba uri thendelano ya pfalandothe ndi mbonalo ya dziñwe dza nyambo hune pfalandothe dzothe dza ledzana mbonalo dza fonodzhi kha ipfi. Bussmann (1996:1277) ene nga ha thendelano ya pfalandothe u ri:

Vowel harmony (1) in the broad sense, ‘is’ every form of qualitative assimilation between vowels with regard to their place of articulation...Vowel harmony is an assimilatory process that can be explained phonetically as a way to facilitate articulation. (2) In the narrow sense, ‘is’ qualitative dependence of the suffix vowel on the root vowel.

Izwi zwi amba uri thendelano ya pfalandothe (1) kha sia lo thandavhuwaho ndi ndila iñwe na iñwe ya nyelelano ya khwalithethivi vhukati ha pfalandothe ho sedzwa fhethu hune dza bulwa hone. Thendelano ya pfalandothe ndi nyimele ya nyelelano ine ya nga talutshedzwa nga ndila ya fonetiki hu u itela u bveledza mubulo. (2) Hone kha sia

lo tukufhalaho ndi musi pfallandothe ya thangi i tshi ditika nga pfallandothe ya mudzi uri i kone u pfala. Trask (1996:383) ene a tshi amba nga thendelano ya pfallandothe u ri:

Vowel harmony 'is' the phenomenon, occurring in some languages, in which only certain combinations of the language's vowel phonemes are permitted to occur within some specified phonological domain, most usually a single phonological word; the permitted combinations are usually those which agree (harmonize) in respect of one or more phonetic features.

Izwi zwi amba uri thendelano ya pfallandothe ndi kuitele kune kwa bvelela kha dziñwe nyambo hune u dzhenelana kana vhujedzani vhukati ha pfallandothe dzine dza vha fonimi dza luambo dza tendelwa u bvelela kha dziñwe nyimele dza fonolodzhi kanzhi kha ipfi la fonolodzhi; vhujedzani hune ha tendelwa ndi hune ha vha na u tendelana kana u dzhenelana ha mbonalo dza fonetiki.

Kha luambo lwa Tshivenda thendelano ya pfallandothe i nga bvelela kha mibvumo ine ya vha tsini na tsini kana mibvumo ine ya vha kule na kule sa zwe zwa sumbedziswa zwone nga Netshisaulu (1992:52) he a nea tsumbo dzi tevhelaho:

a) Kha + u > khou [khou]

Soka + u > sokou [sokou]

Kha tsumbo i re afho ntha kha (a) hu vhonala hu hone hune ha bvelela thendelano ya pfallandothe musi mibvumo ine ya khou shandukisana i tsini na tsini. Kha tsumbo i re kha (b) thendelano ya pfallandothe i khou bvelela kha mibvumo ya muambo i re kule na kule. Ndi zwa ndeme u amba uri kha tsumbo (a) pfallandothe a[a] ndi yone i si na maanda kana ine ya kundwa nga pfallandothe i tevhelaho. Ngeno kha tsumbo (b) pfallandothe e[ε] na pfallandothe o[ɔ] dzi re kha dungo la vuvhili la u fhedzisela dzi dzone dze dza kundwa nga pfallandothe i re kha dungo la u fhedzisela. Izwi zwi tou sumbedza uri musi thendelano ya pfallandothe kana tshanduko dza mibvumo dzi tshi khou bvelela hu a vha na pfallandothe ine ya kunda ha dovha hafhu ha vha na

pfalandothe ine ya kundwa. Trask (1996:302) a tshi  $\text{t}\text{a}\text{l}\text{u}\text{t}\text{s}\text{h}\text{e}\text{d}\text{z}\text{a}$  pfalandothe ine ya shandukiswa u ri, “Recessive vowel in a language with dominant/recessive vowel harmony, ‘is’ any one of the vowels which are automatically replaced by their dominant partners in the appropriate circumstances.”

Izwi zwi amba uri kha luambo lune lwa vha na pfalandothe dzine dza vha na mbonalo dzi kundaho dziñwe, pfalandothe ya risesivi kana i kundwaho ndi iñwe ya pfalandothe dzine madzuloni adzo dza dzhenelwa nga pfalandothe dzine dza vha na mbonalo dzi kundaho dziñwe.

### **Dziñwe tsumbo:**

- $\text{t}\text{ola} + \text{u} > \text{t}\text{olou} [\text{t}\text{ɔ}\text{ɓ}\text{u}]$
- $\text{ta} + \text{u} > \text{tou} [\text{t}\text{u}]$
- $\text{t}\text{ɔ}\text{ɗ}\text{a} + \text{u} > \text{t}\text{ɔ}\text{ɗ}\text{ou} [\text{t}\text{ɔ}\text{ɗ}\text{ɔ}\text{u}]$

Nga u ralo, kha luambo lwa Tshivenda thendelano ya pfalandothe na yone i bvelela kha madungo.

### **2.3.10. U gonyiselwa ntha ha pfalandothe (Vowel raising)**

U gonyiselwa ntha ha pfalandothe hu kwama u gonya ha lulimi nga ngomu mulomoni. Naho hu tshi nga vha na miñwe mihumbulo ya uri khalo ndi yone ine ya ita uri pfalandothe dzi pfale dzo gonya musi muthu a tshi khou amba,  $\text{t}\text{h}\text{o}\text{ɗ}\text{i}\text{s}\text{i}\text{s}\text{o}$  iyi i  $\text{ɗ}\text{o}$  vha yo  $\text{ɗ}\text{i}\text{s}\text{e}\text{n}\text{d}\text{e}\text{k}\text{a}$  kha fonetiki hune ha vha ho sedzwa u gonya ha lulimi. Tshithu tsha ndeme hafha ndi u gonya ha lulimi. Arali tshiñwe tshipiḁa tsha lulimi tsha gonya musi hu tshi bulwa pfalandothe ya vhukuma zwi amba uri hu na u gonyiselwa ntha ha pfalandothe. Trask (1996:300) a tshi amba nga u gonyiselwa ntha ha mubvumo wa muambo u ri, “Raising is any phonological process in which the articulation of a vowel is moved to a higher point in the mouth.”

Izwi zwi amba uri u gonyiselwa n̄tha ndi tshanduko ya mibvumo ya fonolodzhi hune mubulo wa pfallandothe wa sudzuluwa wa vho vha huñwe fhethu hune ha vha kha vhuimo ha n̄tha nga ngomu mulomoni. Bussmann (1996:978) a tshi amba nga khonadzeo ya u gonya ha mibvumo ya muambo u amba zwi tevhelaho:

Sound change in vowels that results from a change in the place of articulation through a higher or lower tongue position; usually conditioned through assimilation to neighboring high/low vowels or consonants; to be sure, some environment-free raising and lowering are possible.

Izwi zwi amba uri tshanduko dza mibvumo dzine dza shandukisa fhethu ha mubulo kha pfallandothe nge lulimi lwa vha lu kha vhuimo ha n̄tha kana ha fhasi, kanzhi zwi tshi itiswa nga nyelelano ya pfallandothe dza n̄tha kana dza fhasi dzine dza vha tsini na tsini kana mibvumo ya themba, hafha u gonyiselwa n̄tha kana u tsitselwa fhasi ha mibvumo ya pfallandothe kana ya themba hu a konadzea. Hafha ndi musi hu tshu khou ambiwa nga khonadzeo ya u gonya ha mibvumo ya muambo yothe ya themba kana ya pfallandothe. Hone u gonyiselwa n̄tha ha pfallandothe ndi tshanduko ya mibvumo ine ya wela fhasi ha tshakha ya nyelelano ine ya vhidzwa u pfi ndi methafoni. Trask (1996:221) a tshi talutshedza methafoni u ri:

Metaphony 'is' "1. A synonym for umlaut. 2. Any type of assimilation between non-adjacent vowels in a word, including vowel harmony and umlaut. The term is applied both to the historical change and to the resulting alternations.

Izwi zwi amba uri methafoni ndi (1) pfanywa ya umulauthi. (2) Ndi lushaka lwa nyelelano inwe na inwe ine ya bvelela kha pfallandothe dzine dza vha kule na kule kha ipfi, izwi zwi kwama thendelano ya pfallandothe na umulauthi. Ipfi ili li shumiswa kha tshanduko dza mibvumo dza kale na kha tshanduko dza mibvumo dzine dza khou bvelela zwino. Umulauthi i talutshedzwa nga Trask (1996:365) hune a ri, "Umlaut is a type of phonological change in which a vowel assimilates in quality to a following vowel."

Izwi zwi amba uri umuḵauthi ndi lushakha lwa tshanduko dza mibvumo dza fonoloḵodzhi hune mbonalo dza pfaḵandoḵthe dza elela dzi tshi ya kha pfaḵandoḵthe i tevhelaho. Trask (1996:383) u dovha hafhu a ḵnea ḵthalutshedzo ya methafoni nga hei ḵḵila, “Metaphony is any phonological process in which the quality of a vowel is altered in such a way as to make it more similar to another vowel in the same phonological word: assimilation of non-adjacent vowels.”

Izwi zwi amba uri methafoni ndi tshanduko ya mibvumo iḵwe na iḵwe hune mbonalo dza pfaḵandoḵthe dza dzudzanywa nga ḵḵila ine zwa sia dzi tshi fana na dza iḵwe pfaḵandoḵthe kha ipfi ḵa fonoloḵodzhi ḵithihi: ndi nyelelano ya pfaḵandoḵthe dzi re kule na kule. Izwi kanzhi zwi bvelela kha u gonyiselwa ḵḵha ha pfaḵandoḵthe hune ha ḵuḵuwedzwa nga nyelelano ya kule na kule.

### **Tsumbo:**

Kerekeni                    [kεɾkεni]  
Mulamboni                [mulambɔni]

Zwenezwo ri tshi kha ḵi vha kha u gonyiselwa ḵḵha ha mibvumo ya muambo, Momma (2008:642) u ḵalutshedza nga ḵḵila i tevhelaho, “Raising is a movement of the pronunciation of a vowel to a higher point in the mouth.”

Izwi zwi amba uri u gonyiselwa ḵḵha ndi u pfuluswa ha mubulo kana kubulele kwa mubvumo wa pfaḵandoḵthe u tshi ya kha vhuimo ha ḵḵha nga ngomu mulomoni. Honeha Crystal (2008:402) o ḵitika nga fonetiki na fonoloḵodzhi u ri:

Raising in phonetics and phonology, ‘is’ a vertical process affecting tongue height; opposed to lowering. For example, in the study of vowel harmony, a vowel might be said to raise (e.g from mid to high) in the context of a following high vowel. In the course of language change, a vowel in an originally low position might be raised to a relatively high position.

Izwi zwi amba uri kha fonetiki na fonoloḵodzhi, tshanduko ya mibvumo i kwamaho vhuimo ha lulimi ine phambano yayo ndi u tsisela fhasi. Tsumbo, kha ngudo ya

thendelano ya pfallandothe, pfallandothe i nga pfi yo gonya (sa musi i tshi bva kha vhuimo ha vhukati i tshi ya nthā) zwi tshi itiswa nga pfallandothe ya nthā i tevhelaho. Hone arali ri tshi nga sedza tshanduko dza luambo, pfallandothe ine ya vha kha vhuimo ha fhasi i nga gonyiswa ya ya kha vhuimo ha nthā.

Zwo ralo, u gonyiselwa nthā ha pfallandothe ndi tshanduko ya mibvumo ine ya bveledza pfallandothe-thahelantha dzine dza vha pfallandothe dzine dza pfala dzi nthā kha pfallandothe dza vhukuma musi muthu a tshi khou amba. U ya nga Kholisa (2002:65), "Vowel raising is a phonological process where the height is raised to a higher vowel position in an attempt to be ready for the articulation of a succeeding high vowel."

Izwi zwi amba uri u gonyiselwa nthā ha pfallandothe ndi tshanduko ya mibvumo hune vhuntha ha pfallandothe ha gonyiselwa nthā kha vhuimo ha pfallandothe dza nthā hu u lingedza u lugiselela u bula pfallandothe ya nthā i tevhelaho. Milubi o n̄wala nga ha tshanduko dza mibvumo dzine dza kwama mibvumo ya themba kha luambo lwa Tshivenda, fhedzi o dovha hafhu a amba zwiṭuku nga tshanduko dza mibvumo dzi kwamaho pfallandothe. O ṭalutshedza pfallandothe-thahelantha dzine dza vha [e] na [o], hone ha ngo tou amba nga u gonyiselwa nthā ha pfallandothe sa tshanduko ya mibvumo (Milubi 1984). Lyons (1992:79) u ri, "At the intermediate points between [i] and [a] and between [u] and [ɑ]...we find the half-close vowels [e] and [o]."

Hafha muṅwali uyu u ri vhukati ha pfallandothe [i] na a[a] na vhukati ha pfallandothe u[u] na a[ɑ] ri wana pfallandothe-thahelantha e[e] na o[o]. Hone ndi zwa ndeme u amba uri kha luambo lwa Tshivenda a hu na pfallandothe a[ɑ]. Hei pfallandothe a[ɑ] i nga tou wanala kha dziṅwe nyambo. Nga u ralo, kha luambo lwa Tshivenda sa zwe Milubi a zwi vheisa zwone, pfallandothe-thahelantha o[o] i wanala vhukati ha pfallandothe a[a] na u[u] kana o[ɔ] na u[u]. Calteaux (1996:79) ene u ṭalutshedza zwi tevhelaho, "In the five-vowel system, two of the phonemes have variants which are realised as mid-high back and mid-high front, i.e. the phoneme e[ɛ] is realised as e[e] and e[ɛ] and o[ɔ] as o[ɔ] and o[o]."

Izwi zwi amba uri kha sisteme ya pfallandothe ṭhanu dza vhukuma hu na fonimi mbili dzine dza vha na phambano ine ya ṭalukanywa sa vhukati-nthā murahu na vhukati-

n̄tha phanda, zwine zwa sia fonimi ya e[ɛ] i tshi ʔalukanywa sa e[ɛ] kana sa e[e] na fonimi o[ɔ] i tshi ʔalukanywa sa o[ɔ] kana o[o]. U ya nga zwo n̄walwaho u swika zwino u gonyiselwa n̄tha ha p̄falandoth̄e hu vhangwa nga p̄falandoth̄e dza n̄tha i[i] na u[u] dzine ʔhuʔhuwedzo yadzo ya vha kha p̄falandoth̄e e[ɛ] kana o[ɔ] dza dungo ʔi tevhelaho ʔine ʔa fhela nga p̄falandoth̄e i[i] kana u[u] (Ziervogel 1986:261).

Ndi zwa ndeme u kona u vhona uri u gonyiselwa n̄tha ha p̄falandoth̄e ndi tshanduko ya mibvumo ine ya kwama nyelelano gake ya p̄falandoth̄e. Meinhof (1984:13) o ʔitika nga nyelelanogake ya p̄falandoth̄e ene u ʔalutshedza u ri:

Incomplete vowel-assimilation is confined to producing a similarity between the tongue-position for one vowel and that for the other. Thus, for instance, for *e* and *o* the tongue is lowered than for *i* and *u*, consequently the vowels *e*, *o* are often followed by *e*, *o*, but *i*, *u* by *i*, *u* and we draw the distinction.

Izwi zwi amba uri nyelelano gake ya p̄falandoth̄e i bvedza u fana ha vhuimo ha lulimi ha p̄falandoth̄e nthihi na ha in̄we p̄falandoth̄e. Zwo ralo kha e [ɛ] na o [ɔ] lulimi lu vha lu fhasi musi lu tshi vhambedzwa na kubulele kwa *i* na *u*, hone hu vhonala *e*, *o* dzi tshi anza u tevhelwa nga *e*, *o*, fhedzi *i*, *u* dzi tshi tevhelwa nga *i*, *u* riṅe ra konou vhona phambano vhukati hadzo.

### 2.3.10.1. Zwivhangi zwa u gonyiselwa n̄tha ha p̄falandoth̄e

Ri tshi sedza kha Tshivenda ri wana uri hu na zwiʔuʔuwedzi kana zwiitisi zwine zwa ita uri ri vhe na p̄falandoth̄e-thahelan̄tha. Ri tshi ʔodisisa kha zwo no n̄walwaho u swika zwino ri wana uri tshiitisi ndi p̄falandoth̄e dza n̄tha dzine dza vha i[i] na u[u]. Lyons (1992: 78) musi a tshi ʔalutshedza p̄falandoth̄e dza n̄tha u ri, “A high vowel is one in the production of which the jaws are held close together.”

Izwi zwi amba uri p̄falandoth̄e ya n̄tha ndi iyo ine kha u bvedzwa hayo ʔhaha dza vha dzi tsini na tsini. Lyons, o sumbedzisa uri p̄falandoth̄e dza n̄tha dzine dza khou ambiwa afho n̄tha ndi p̄falandoth̄e ya i[i] na u[u]. P̄falandoth̄e i[i] ndi ya n̄tha phanda ngeno p̄falandoth̄e u[u] i ya n̄tha murahu. Zwo ralo, idzi p̄falandoth̄e mbili dza n̄tha ndi dzone dzine dza kokodzela p̄falandoth̄e dza vhukuma n̄tha dzine dza vha p̄falandoth̄e ya e[ɛ]

na o[ɔ] na dziñwe pfallandothe dza vhukuma. Izwi zwi tikedzwa nga Ziervogel (1986: 261) ane a ri, “Vowel rising is caused by the high vowels i and u. They have an influence on an [ɛ] or [ɔ] of a syllable which immediately precedes one with i or u.”

Hafha Ziervogel u ri u gonyela nthā ha pfallandothe hu vhangwiwa kana hu itiswa nga pfallandothe dza nthā i[i] na u[u]. Thālutshedzo i tshi ya phanda i khou sumbedzisa uri idzi pfallandothe mbili i[i] na u[u] musi dzi kha dungo la u fhedzisela dzi na thuthuwedzo kha pfallandothe ya e[ɛ] kana ya o[ɔ] ya dungo la vhuvhili la u fhedzisela. U ya nga ha Netshisaulu (1992: 28), izwi zwi wanala kha ipfi “mulamboni” [mufamboni]. Afha ndi he ha wanala uri pfallandothe-thahelantha o [ɔ] [o] i re kha ipfi mulamboni a i fani na pfallandothe o[ɔ] i re kha ipfi mulambo. Phambano iyi i itiswa nga pfallandothe i[i] i re kha dungo la u fhedzisela. Nga u ralo, izwi zwi khou tikedza fhungo la u ri zwiitisi zwa pfallandothe-thahelantha ndi pfallandothe dza vhukuma dza nthā, i[i] na u[u].

Hone, pfallandothe dza nthā dzi tuthuwedza uri pfallandothe e[ɛ] na o[ɔ] dzi vhe pfallandothe-thahelantha e[ɛ] [e] na o[ɔ] [o] zwi tshi itiswa nga thendelano ya pfallandothe (vowel harmony). Sloat et.al (1978: 116) vha ri, “An assimilation or set of assimilations which restrict the vowel sequences that occur in a word by permitting only certain sets of vowels in successive syllables is called vowel harmony.”

Izwi zwi amba uri nyelelano kana sethe dza nyelelano dzine dza kanula thevhekano ya pfallandothe dzine dza wanala vhukati ha ipfi kana kha ipfi nga u tou tendela fhedzi sethe dza pfallandothe kha madungo a tevhelaho i vhidzwa mvumelano ya pfallandothe. Uku ndi kwone kuitele kune pfallandothe dza nthā i[i] na u[u] dza itisa uri hu vhe na pfallandothe-thahelantha dza Tshivenda. Nga u ralo, mvumelano ya pfallandothe ndi yone ine ya thusedza uri pfallandothe i[i] na u[u] dzi kone u kokodzela nthā pfallandothe e[ɛ] na o[ɔ] uri dzi vhe pfallandothe-thahelantha e [ɛ], [e] na o[ɔ] [o].

## 2.4. Mvalatswinga

Muṭodisisi o ṭandavhudza tshanduko dza mibvumo dzi kwamaho mibvumo ya pfallandothe u ya nga hune vhañwe vhañwali vha zwi vheisa zwone. Kha iyi ndima muṭodisisi o khethekanya tshanduko dza mibvumo dzine iyi thodisiso ya katela zwi tshi bva kha tshakha dza tshanduko dza mibvumo. Hu na tshanduko dza mibvumo dzi kwamaho tshivhumbeo tsha dungo naho hu uri tshanduko dzothe dzi tshi bvelela dzi

kwama tshivhumbeo tsha dungo. Idzi kha iyi tshodisiso ndi u thuthwa ha pfallandothe (vowel elision), ephenthesis ya pfallandothe (vowel epenthesis) na u sikwa ha tsuvha (glide formation). Hu dovha ha vha na tshanduko dza mibvumo dzi kwamaho nyelelano dzo fhambanaho. Idzi kha iyi tshodisiso dzi katela nyungiso ya pfallandothe (vowel nasalisation), mumilano wa pfallandothe (vowel coalescence), thendelano ya pfallandothe (vowel harmony) na u gonyiselwa nthha ha pfallandothe (vowel raising).

## NDIMA YA VHURARU

### 3. Ngona, tshivhumbeo na muhanga wa thyiori ya thodisiso

#### 3.1. Mvulatswinga

Kha ndima iyi ya vhuraru thodisiso iyi yo sedzana na tshanduko dza mibvumo dzi bveledzwaho nga pfallandothe kha luambo lwa Tshivenḁa. Tshanduko dza mibvumo ndi ngudo ya ndeme kha fonolodzhi nahone fonolodzhi ndi ngudo yo tḁandavhuwaho vhukuma lune u pfesesea hayo ha bveledzwa nga tḁandavhudzo ya thyiori dza fonolodzhi. Zwo ralo, kha ndima iyi muḁodisisi u tḁandavhudza ngona dzine a ḁo dzi shumisa kha u kuvhanganya mafhungo a thodisiso yawe khathihi na thyiori ine ya ḁo shumiswa kha thodisiso iyi. Hafha ndi hune zwiteḁwa izwo zwivhili zwa ḁo bviselwa khagala nga vhudalo.

Muḁodisisi u ḁo shumisa ḁila dza saintsi ya luambo kha u kuvhanganya mafhungo a thodisiso yawe. Lushaka lwa ḁila dza saintsi ya luambo lune lwa ḁo shumiswa afha ndi ngona ya u kuvhanganya mafhungo nga ḁila ya tshifonolodzhi (phonological field work). Hone u ya nga ḁiḁwe sia ḁa iyi ndima, muḁodisisi u ḁo shumisa Thyiori ya Ophuthimalithi (Optimality Theory) kha u ḁea tḁandavhudzo ya mafhungo a thodisiso iyi.

#### 3.2. Iḁo ḁa khwalithethivi kha thodisiso iyi

Kha thodisiso iḁwe na iḁwe muḁodisisi muḁwe na muḁwe u vha na iḁo ḁine a vha o ḁitika ngaḁo. Zwo ralo, thodisiso iyi ndi ya khwalithethivi ngauri muḁodisisi o ḁitika nga iḁo ḁa khwalithethivi. Punch na Oancea (2014:144) vha tshi tḁalutshedza thodisiso ya khwalithethivi vha ri:

The field of qualitative research is complex, changing and contested a site of multiple methodologies and research practices. Qualitative research therefore, is not a single entity, but an umbrella term that encompasses enormous variety of methodological traditions, strategies and design, approaches to data and methods for the analysis of data.

Izwi zwi amba uri sia la thodisiso ya khwalithethivi lo kalula, li a shanduka nahone khalo hu wanala ngona dza u todisisa nnzhi na maitele a thodisiso. Zwo ralo, thodisiso ya khwalithethivi a si tshimiswa tshithihi, fhedzi ndi ipfinyangaredzi line la katela ngona dza u kuvhanganya mafhungo dzo fhambanaho, ndila na tshivhumbeo, maitele a u wanulusa mafhungo na ndila dza u sengulusa mafhungo. Thodisiso iyi ndi thodisiso ya khwalithethivi ngauri mafhungo ayo o kuvhanganywa nga ndila ya u shumisa ngona dza khwalithethivi dza u kuvhanganya mafhungo. Hennink na vhañwe (2011:8) vha tshi talutshedza thodisiso ya khwalithethivi vha ri:

Qualitative research is a broad umbrella term that covers a wide range of techniques and philosophies, thus it is not easy to define. In broad terms qualitative research is an approach that allows you to examine people's experiences in detail by using a specific set of research methods such as in-depth interviews, focus groups, discussions, observation, content analysis, visual methods and life histories or biographies.

Izwi zwi amba uri ipfi thodisiso ya khwalithethivi ndi ipfinyangaredzi line la katela ndila na filoloji dzo fhambanaho zwine zwa sia li tshi konda u tandavhudza. Nga ndila yo tandavhuwaho thodisiso ya khwalithethivi ndi tswikelelo ine ya tendela muthu a tshi linga tshenzhemo dza vathu nga u tou shumisa phere ya ngona dza u todisisa mafhungo dzi ngaho mbudzisavhathu, khuvhanganyo ya vathu, khaseledzo, thalelo (u talela) ya zwo wanwaho, zwifanyiso na divhazwakale ya vhutshilo. Naho hu uri thodisiso iyi ndi ya saintsi ya luambo, mutodisiso o i bvedza o sedzana nayo nga ito la khwalithethivi sa izwi thodisiso ya tshanduko dza mibvumo i tshi toda muthu a tshi didzhenisa vhathuni vhane vha vha vhaambi vha Tshivenda. Creswell (2003:18) ene a tshi amba nga ito la khwalithethivi u ri:

Alternatively, a qualitative approach is one in which the inquirer often makes knowledge claims based primarily on constructivist perspectives or advocacy/participatory perspective or both. It also uses strategies of inquiry such as narratives, phenomenologies, ethnographies, grounded theory studies, or case studies. The

researcher collects open-ended emerging data with the primary intent of developing themes from the data.

Izwi zwi amba uri nga u sielisana iṭo la khwalithethivi ndi line khalo muṭodisisi u anza u ita mbilo ya ndivho yo ditikaho nga iṭo la mufhaṭi kana iṭo la vhuimeleli kana vhudzheneleli kana masia oṭhe vuvhili hao. I dovha hafhu ya shumisa ndila dza u wanulusa dzi ngaho nganetshelo, zwibveleli, ṭhalusamirafho, ngudo dza thyiori dza ndeme kana ngudo dza masia o fhambanaho. Muṭodisisi u kuvhanganya mafhungo a si na mikano nahone a tshi bva huṅwe fhethu a netshedza tshifhinga tsha u alusa thero dzi bvaho mafhungoni.

Hone ndi zwa ndeme u amba uri naho muthu a tshi khou ita ṭhodisiso ya khwalithethivi, a zwo ngo leluwa u i fhedza hu songo dzheniswa zwithu zwa khwanthithethivi zwi fanaho na nomboro ya vhatu vhane vha ḍo vhudziswa. Kha iyi ṭhodisiso muhumbulo wa khwanthithethivi u vhone hune ra amba nga ṭhumbulo. Hafha ndi hune ra vha ro sedzana na uri ho ṭumbulwa vhatu vhangana musi hu tshi khou kuvhanganywa mafhungo a ṭhodisiso iyi ya tshanduko dza mibvumo dzi kwamaho mibvumo ya pfalandoṭhe kha luambo lwa Tshivenda. Nga u ralo, ri nga angaredza uri ṭhodisiso iyi yo bveledzwa nga ndila ya khwalithethivi.

### **3.3. Tshivhumbeo na ngona ya ṭhodisiso (Research design and methodology)**

Tshivhumbeo tsha ṭhodisiso ndi muhumbulo wo ḍaho na muṭodisisi nga ha zwishumiswa zwine zwa ḍo shumiswa kha u kuvhanganya mafhungo a ṭhodisiso a tshi bva kha vhatu na uri zwi shumiswa nga ndilade. Izwi zwi tikedzwa kha inthanethi nga vha [www.businessdictionary.com/definition/research-design.html](http://www.businessdictionary.com/definition/research-design.html) hune vha ri: “A detailed outline of how an investigation will take place. A research design will typically include how data is to be collected, what instruments will be employed, how the instruments will be used and the intended means for analyzing data collected”.

Izwi zwi amba uri tshivhumbeo tsha ṭhodisiso ndi kuvhekanyeke kune kwa sumbedza uri ṭhodisiso i ḍo tshimbidzwa hani. Tshivhumbeo tsha ṭhodisiso tshi katela ndila ine mafhungo a ḍo kuvhanganywa ngayo, zwishumiswa zwine zwa ḍo shumiswa na ndila ine izwo zwishumiswa zwa ḍo shumiswa ngayo khathihi na ndila dzine dza ḍo shumiswa kha u sengulusa mafhungo o kuvhanganywaho. Punch na Oancea

(2014:264) vhone vha tshi tšalutshedza tshivhumbeo tsha tšhoḁisiso vha ri: “Research design is described as the overall plan for a piece of research, including four main ideas the strategy, the conceptual framework, the question of who or what will be studied and the tools to be used for collecting and analyzing data”.

Izwi zwi amba uri tshivhumbeo tsha tšhoḁisiso tshi tshi tšalutshedzwa hu pfi ndi puḁane / maano yo fhelelaho ya kupiḁa kwa tšhoḁisiso, hu tshi katelwa na mihumbulo ya ndeme miḁa ine ya vha muhanga wa tšhalukanyo, mbudziso ya uri ndi nnyi kana ndi mini tshine tsha khou tšodiswisa na zwishumiswisa zwine zwa ḁo shumiswa kha u kuvhanganya mafhungo na u sengulusa mafhungo ayo. Bhattacharjee (2012:35) ene a tshi tšalutshedza tshivhumbeo tsha tšhoḁisiso u ri:

Research design is a comprehensive plan for data collection in an empirical research project. It is a “blueprint” for empirical research aimed at answering specific research questions or testing specific hypotheses, and must specify at least three processes: (1) the data collection process, (2) the instrument development process, and (3) the sampling process.

Izwi zwi amba uri tshivhumbeo tsha tšhoḁisiso ndi muhumbulo nga ha kukuvhanganyele kwa mafhungo kha tšhoḁisiso ya tshenzhemo kana ya tshedzuluso. Ndi sumbandiḁa ya tšhoḁisiso ya tshenzhemo kana ya tshedzuluso ine ndivho yayo ya vha u fhindula mbudziso dzo livhaho kana u linga mihumbulo nahone ine ya sumbedza nyimele tharu: (1) kuitele kwa u kuvhanganya mafhungo, (2) kuitele kwa u bvedza kana u alusa zwishumiswisa na (3) kuitele kwa u tšumbula. Hone Selltiz na vhaḁwe vhararu (1962:50) vha tšalutshedza tshivhumbeo tsha tšhoḁisiso nga hei ndiḁa, “A research design is the arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance to the research purpose with economy in procedure”.

Izwi zwi amba uri tshivhumbeo tsha tšhoḁisiso ndi kudzudzanyele kwa nyimele dza khuvhanganyo na tsenguluso ya mafhungo nga ndiḁa ine ndivho yayo ha vha ya u tšanganyisa u dzhenelana ha ndeme ya tšhoḁisiso na maitele a ikonomi.

Ngona ya tshoḁisiso ndi ndila dzine muḁoḁisisi a dzi shumisa musi a tshi khou kuvhanganya mafhungo a tshoḁisiso yawe. A zwi konadzei uri muthu a ite tshoḁisiso a songo shumisa ngona ngauri ndi dzone dzi wanulusaho mafhungo nahone ndi dzone dzine dza ita uri tshoḁisiso i vhe tshoḁisiso yo dziaho. Zwo ralo, Swan na Pratt (2003:206), vha tshi tshutshedza ngona ya tshoḁisiso vha ri, “Methodology is: (1) the system of methods and principles used in a particular discipline or field of study. (2) The branch of philosophy concerned with the methods of sciences”.

Izwi zwi amba uri ngona ndi (1) sisteme ya ndila na maitele o shumiswaho huḁwe fhethu kana kha iḁwe ngudo. (2) Ndi lutavhi lwa funavhuḁali/filosofi lwo sedzanaho na ndila dza saintsi. Honeha, tshithu tshee tsha vha tsha ndeme musi muḁoḁisisi a sa athu u nanga ngona dze a dzi shumisa ho vha u dzhiela nḁha uri tshoḁisiso ye ya vha i tshi khou tea u itwa ndi ya saintsi ya luambo kha sia la fonolodzhi. Izwi zwi thusa muḁoḁisisi kha u nanga ngona dzine dza ḁo ita uri a kone u wana mafhungo ane a khou tshoḁisiswa kha tshoḁisiso yawe. Kothari (2004:8) ene a tshi tshutshedza ngona u ri: “Research methodology is a way to systematically solve the research problem. It may be understood as a science of studying how research is done scientifically. In it, we study the various steps that are generally adopted by a researcher in studying his research problem along with the logic behind them”.

Izwi zwi amba uri ngona ya tshoḁisiso ndi ndila ine ya tandulula thaidzo ya tshoḁisiso nga ndila ya thevhekano. I nga kha ḁi pfeseswa sa saintsi ine ya guda kubveledzelwe kwa tshoḁisiso nga ndila ya saintsi. Khayo ri guda maga o fhambanaho ane a dzhiwa nga muḁoḁisisi zwenezwo a tshi khou guda thaidzo ya tshoḁisiso yawe khathihi na mihumbulo ine ya bveledzwa nga maga ayo. Zwi tshee zwo ralo, Van Der Veen (2010:1) ene u amba hezwi; “Doing a phonological analysis is a task that combines specific analytic skills, techniques and reasoning”.

Izwi zwi tshi amba uri u ita tsenguluso ya fonolodzhi ndi mushumo une wa tshanganyisa zwikili zwa u sengulusa zwo livhaho, zwitaela na vhuḁifhinduleli. Nga u ralo, kha tshoḁisiso iyi hu ḁo shumiswa ngona dzo tshanganelanaho kha u kuvhanganya mafhungo. Vhaḁwe vhaḁwali vha tshi vhidza ngona dzo tshanganelanaho vha ri ndi khuvhanganyamafhungo ya tshofunderaru. Cohen na vhaḁwe (2000:112), vha tshi tshutshedza khuvhanganyamafhungo ya tshofunderaru vha ri, “Triangulation may be

defined as the use of two or more methods of data collection in the study of some aspects of human behaviour”.

Izwi zwi amba uri kuvhanganyamafhungo ya ṭhofunderaru i nga ṭalutshedzwa sa u shumisa ngona mbili kana nanzhi dza u kuvhanganya mafhungo a ṭhoḏisiso kha ngudo ya zwiñwe zwithu zwa kutshilele kwa vhatu. Izwi zwi tikedzwa nga Punch na Oancea (2014:384) vane vha ṭalutshedza kuvhanganyamafhungo ya ṭhofunderaru nga hei nḏila; “Triangulation is using several kinds of methods or data to study a topic, the most common type is data sources to explore the same issue”.

Izwi zwi amba uri kuvhanganyamafhungo ya ṭhofunderaru ndi u shumisa tshaka mbili kana nanzhi dza ngona dza u ṭoḏisisa mafhungo kana mafhungo hu u itela u guda fhasi ha iñwe ṭhoho, fhedzi tsha ndeme ndi hune mafhungo a ṭhoḏisiso a bva hone. Ngona dzo shumiswaho kha iyi ṭhoḏisiso ndi ngona dzo ṭanganelanaho dza saintsi ya luambo dzi katelaho ngona ya phuraimari na ngona ya sekondari.

### **3.3.1. Ngona ya phuraimari**

Vhunga ṭhoḏisiso iyi yo sedzana na tshanduko dza mibvumo dzi kwamaho pfalandothe kha luambo lwa Tshivenda, muḏoḏisisi o shumisa ngona ya phuraimari. Kha saintsi ya luambo ngona ya phuraimari i katela u ḏidzhenisa vhatuni kha lushaka hune muḏoḏisisi a kuvhanganya mafhungo maswa. Mafhungo a ṭhoḏisiso ane a kuvhanganywa nga ngona ya phuraimari a vhidzwa u pfi mafhungo a phuraimari. Alison (2005:82) a tshi amba nga ngona kana mafhungo a phuraimari u ri: “Primary data is that which is used empirically, that is, analysis of this data leads directly to particular themes or conclusions. The primary data is that which was specifically sought for the purposes of the research, for example, interview data and discussion board messages”.

Izwi zwi amba uri mafhungo a phuraimari, ndi aḷa ane a shumiswa zwi tshi bva kha u sedzulusa kana tshenzhemo, zwine zwa amba uri tsenguluso ya mafhungo ayo i livhisa kha ṭhoho kana ngudo kana phendelo. Mafhungo a phuraimari ndi aḷa ane a kuvhanganyelwa u bveledza ṭhoḏisiso sa musi hu tshi khou kuvhanganywa mafhungo a mbudzisavhatu na a muḏangano wa vhatu kana kuvhanganyo ya vhatu. Kha

saintsi ya luambo mafhungo a phuraimari a kuvhanganywa nga u tou dzhena vhathuni kha lushaka (field work).

### **3.3.1.1. Nḡila ya saintsi ya luambo ya u ḡidzhenisa vhathuni kha lushaka**

Kha ṡhoḡisiso iyi ya tshanduko dza mibvumo dzi kwamaho mibvumo ya pḡalandoṡhe kana dzi bvelelaho kha mibvumo ya pḡalandoṡhe kha luambo lwa Tshivendḡa, muṡoḡisisi o shumisa nḡila ya saintsi ya luambo ya u ḡidzhenisa vhathuni kha lushaka. Zwo ralo, ṡhoḡisiso iyi i ḡo sumbedza tsenguluso na ṡhalutshedzo dza dziṡwe dza tshanduko dza mibvumo dzi kwamaho mibvumo ya pḡalandoṡhe kha luambo lwa Tshivendḡa dzine dza vha: eḡishini ya pḡalandoṡhe, ephenṡthesisi ya pḡalandoṡhe, mumilano wa pḡalandoṡhe, nyungiso ya pḡalandoṡhe, thendelano ya pḡalandoṡhe, u gonyiswa ha pḡalandoṡhe na tsiko ya thembatsuvha.

Hone, Chelliah na De Reuse (2011:8), vha tshi ṡalutshedza nḡila ya u ḡidzhenisa vhathuni kha saintsi ya luambo vha ri: “A descriptive linguistic fieldwork involves: “Data collection for the purpose of the documentation and description of a language, data collection through interaction with speakers and data collection in situations where speakers are expected to use the language naturally”.

Izwi zwi amba uri nḡila ya saintsi ya luambo ya u dzhena vhathuni kha lushaka ine ya vha ya ṡhandḡavhudzo i katela: u kuvhanganya mafhungo hu u itela u bveledza maṡwalwa na ṡhalutshedzo ya luambo, u kuvhanganya mafhungo nga u tou tshilisana na vhaambi vha luambo, na u kuvhanganya mafhungo nga u ita uri vhaambi vha luambo vha shumise luambo lwavho sa nga misi. Chelliah and De Reuse (2011:7) vha dovha hafhu vha ri, “Therefore, linguistic fieldwork is defined as the investigation of the structure of a language through the collection of primary language data gathered through interaction with native-speaking consultants”.

Izwi zwi amba uri naho zwo ralo, nḡila ya saintsi ya luambo ya u kuvhanganya mafhungo i tshi ṡalutshedzwa sa tzedzuluso ya tshivhumbeo tsha luambo nga u tou kuvhanganya mafhungo a phuraimari a luambo nga u tou tshilisana na vhaambi vha luambo.

Hone sa izwi hu na u t̄ahela ha ngudo ya tshanduko dza mibvumo kha luambo lwa Tshivenda, muṭoḍisisi u ḍo shumisa ngona ya tsenguluso ya nḍila ya fonoloḍzhi (phonological field analysis) kha u kuvhanganya mafhungo a t̄hoḍisiso yawe ya tshanduko dza mibvumo dzi bveledzwaho nga p̄falandoṭhe kha luambo lwa Tshivenda. Ndi uri kha t̄hoḍisiso iyi muṭoḍisisi u ḍo dzhena vhathuni kha lushaka (field work) musi a tshi khou kuvhanganya mafhungo awe hune a ḍo n̄wala notsi (field notes) nahone a tshi shumisa mutevhe wa maipfi (wordlist) o ḍoweleaho. Hockett (1948:119) ene u amba zwi tevhelaho:

Field linguistics is primarily a way of obtaining linguistic data and studying linguistic phenomena. It involves two participants: the speaker (or speakers) of a language and the linguistic researcher. The means of carrying on investigation is the most direct possible, by personal contact. The speaker of the language, the informant, is the source of information and the evaluator of utterances put to him by the investigator. Hence this approach to language study has also been called the informant method and might also be called the contact method.

Izwi zwi amba uri saintsii ya luambo ya u ḍidzhenisa vhathuni, ndi nḍila ya phuraimari ya u kuvhanganya mafhungo a saintsii ya luambo na u guda nyimele dza saintsii ya luambo. Yone i katela vhathu vhavhili: muambi kana vhaambi vha luambo na muṭoḍisisi wa saintsii ya luambo. Nḍila ya u ita t̄hoḍisiso i konadzea nga u tou t̄angana, vhathu vha tshi vhoneana nga maṭo. Muambi wa luambo ane a vha mubveledzi wa mafhungo ndi ene ane a vha tshiko tsha mafhungo khathihi na u t̄angavhudza zwine muṭoḍisisi a khou vhudzisa zwone. Nga u ralo, nḍila iyi kha ngudo ya luambo i dovha hafhu ya vhidzwa u p̄fi nḍila ya mubveledzi wa mafhungo kana ya dovha hafhu ya vhidzwa u p̄fi ndi ngona ya vhukwamani. Bussmann (1996:409) a tshi t̄alutshedza nḍila ya u dzhena vhathuni u ri:

Field work 'is a' methodological process for the collection of linguistic data and texts of spoken language or of a language which is only orally transmitted. The selection of data and the specific way in which the field work is carried out depends upon the particular

objectives of the study concerned. The most important techniques comprise the recording of conversations in 'participatory observation' or in structured interviews with a subsequent transcription, the questioning of informants by the investigator where all the answers are recorded or transcribed during the process of the interview, linguistic tests, language attitude tests, etc.

Izwi zwi amba uri u didzhenisa vhathuni kha lushaka ndi ngona ya u kuvhanganya mafhungo a saintsi ya luambo kana mañwalo a luambo lwa u amba kana luambo lune lwa pindulelwa nga u tou amba. Kukhethekanyele kwa mafhungo na ndila yo livhaho ine ya nga shumiswa kha u didzhenisa vhathuni i bva kha zwilavhelelwa zwa ngudo ine thodxisiso ya khou sedzana nayo. Hone ndila ine ya vha ya ndeme nga maanda i katela u rekhodiwa ha nyambedzano kha inwe tsezuluso kana mbudzisavhathu hu tshi khou shumiswa ndila ya u pindulela nga tshifonetiki kana ya saintsi ya luambo, u vhudziswa mbudziso ha vhathu nga mutodxisisi hune phindulo dza hone dzothe dza tou rekhodiwa kana dza ñwalwa fhasi nga ndila ya fonetiki kana ha itwa ndingo ya luambo kana ya kudzielwe kwa luambo. Richards na Schmidt (2010:219) vha tshi talutshedza ndila ya u didzhenisa vhathuni hu u itela u kuvhanganya mafhungo a phuraimari a saintsi ya luambo vha ri:

Fieldwork also field research 'is' the collection of data by observation or recording in as natural a setting as possible. Different procedures (called field methods) are used to obtain data. For example: (a) the recording of speakers to obtain speech samples for analysis of sounds, sentence structures, lexical use, etc. The people recorded may be native speakers of a particular language or speakers using a second language. (b) Interviews, e.g. in bilingual or multilingual communities, to obtain information on language choice and/or attitudes to language. (c) Observation and/or video recording of verbal or non-verbal behaviour in a particular situation.

Izwi zwi amba uri ndila ya u didzhenisa kha vhathu kana thodisiso ya u didzhenisa kha vhathu ndi u kuvhanganywa ha mafhungo nga u tou sedzulusa kana nga u rekhoda vhathu vhe kha nyimele yo dowealeho kana ya nga misi. Ndila dzo fhambanaho dzine dza vhidzwa u pfi ndila dza u didzhenisa vhathuni dzi a shumiswa kha u kuvhanganya mafhungo. Tsumbo: (a) U rekhodwa ha vhaambi hu u itela u kuvhanganya mutumbu wa muambo hu u itela u sengulusa mibvumo ya muambo, zwivhumbeo zwa mafhungo, kushumisele kwa maipfi na zwiñwe. Vhathu vhane vha rekhodiwa vha tea u vha vha vhaambi vha luambo kana vha vhaambi vha luambo lwa vhuvhili. (b) Mbudzisavhathu sa kha vhathu vhane vha amba nyambo mbili kana nnzhi, hu tshi itelwa u kuvhanganya mafhungo nga ha u nanga luambo kana kudzhielwe kwa luambo. (c) Tsedzuluso kana u rekhodiwa ha vidio ha kuitele kune kwa ambea kana ku sa ambei kha iñwe nyimele.

Tshiñwe tshithu tsha ndeme tshe mutodisisi a ita musi a tshi khou shumisa ngona ya phuraimari ya u didzhenisa vhathuni kha lushaka ndi elisithesheni. Elisithesheni ndi ndila ya u kuvhanganya mafhungo a luñwe luambo nga u tou tshilisana na vhaambi vhalwo. Trask (1996:129) a tshi talutshedza elisithesheni u ri:

Elicitation 'is' the technique of obtaining linguistic data from native speakers. In direct elicitation, the investigator presents a form or utterance and asks for an opinion; the more exacting, but more reliable, indirect elicitation involves a good deal of cunning manoeuvring in order to obtain the required information in the form of spontaneous, unselfconscious utterances.

Izwi zwi amba uri elisithesheni ndi ndila ya u kuvhanganya mafhungo a saintsisi ya luambo a tshi bva kha vhaambi vha luambo. Kha elisithesheni yo livhaho mutodisisi u bveledza fomo kana mubulo a vhudzisa mihumbulo yavho, hone elisithesheni i songo livhaho i katela nyambedzano yavhuḍi hu u itela u wana mafhungo o bveledzwaho musi vhathu vha songo dzhiela nṭha zwine vha khou amba zwone. Izwi zwi tikedzwa nga Everett (2001:168) ane musi a tshi talutshedza u didzhenisa vhathuni kha lushaka (linguistic fieldwork) a ri:

...the activity of a researcher systematically analyzing parts of a language other than one's native language within a community of speakers of that language, prototypically in their native land, living out their existence in the milieu and mental currency of their native culture.

Izwi zwi amba uri ndi mushumo wa muṭoḍisisi ane a khou sengulusa zwipiḍa zwa luṅwe luambo nga nḍa ha luambo lwa ḍamuni kha lushaka lwa vhaambi wa luambo ulwo he vhatu avho vha dzula hone hu sa katelwi nyimele ya afho hune vha dzula hone na zwine vha tshilisa zwone nga mvelele yavho.

Tshiṅwe tshithu tsha ndeme musi muṭoḍisisi a tshi khou ita ṭhoḍisiso nga u shumisa nḍila ya u ḍidzhenisa vhatuni kha lushaka ndi notsi. Musi muthu a tshi khou ita ṭhoḍisiso ya saintsi ya luambo, u a ṅwalavho na notsi dzine dza ḍo mu thusa u humbula zwiṅwe zwa zwithu zwe vhabvedzi vha mafhungo vha bveledza musi muṭoḍisisi o ḍidzhenisa vhatuni kha lushaka. Van Maanen (1988:223–4) a tshi ṭalutshedza notsi dza musi muṭoḍisisi o ḍidzhenisa vhatuni kha lushaka u ri, “Field notes are gnostic, shorthand reconstructions of events, observations, and conversations that took place in the field”.

Izwi zwi amba uri notsi dza musi muṭoḍisisi o ḍidzhenisa vhatuni kha lushaka (field notes) ndi maṅwalwa mapfufhi ane a katela zwiitei zwoṭhe zwine zwa vha zwi tshi khou bvelela afho hune mafhungo a khou kuvhanganywa hone.

Tshiṅwe tshithu tsha ndeme tshe muṭoḍisisi a tshi shumisa musi a tshi khou shumisa ngona ya phuraimari ya u kuvhanganya mafhungo a saintsi ya luambo zwenezwo o ḍidzhenisa vhatuni kha lushaka ndi mutevhe wa maipfi o ḍowealeho na mafhungo mapfufhi o ḍowealeho (Wordlist). Mutevhe wa maipfi u shumisana na eḷisithesheni musi muṭoḍisisi o ḍidzhenisa vhatuni kha lushaka. Nga iṅwe nḍila, mutevhe wa maipfi ndi tshishumiswa tsha ngona ya phuraimari ya u kuvhanganya mafhungo a saintsi ya luambo kanzhi ho sedzwa nḍila ya u ḍidzhenisa vhatuni kha lushaka. Richards na vhaṅwe (1992:408) vha tshi ṭalutshedza mutevhe wa maipfi vha ri, “Word list is a list of the basic and most important words in a language or in a register of a language,

generally intended for use as a basis for language teaching or for the preparation of teaching materials”.

Izwi zwi amba uri mutevhe wa maipfi ndi mutevhe wa maipfi o doweleaho nahone a ndeme kha luambo kana milayo ya luambo kanzhi a shumiswa sa tshiko tsha u funza luambo kana kha ndugiselelo ya zwishumiswa zwa u funza. Kha thodxisiso iyi mutevhe wa maipfi u do nambatedzwa nga murahu. Arali ra nga sedza nga ifo la vhorasaintsi vha luambo, mutevhe wa maipfi u thusa uri mutodxisisi a kone u kuvhanganya mafhungo a elanaho na thodxisiso yawe musi a tshi khou shumisa ndila ya u didzhenisa vhathuni kha lushaka.

U rekhoda ndi tshinwe tshithu tsha ndeme musi mutodxisisi a tshi khou shumisa ngona ya phuraimari ya u kuvhanganya mafhungo a saintsi ya luambo kana a fonolodzhi. Nga u ralo, mutevhe wa maipfi u thusa na kha u rekhoda nge wa netshedza mutodxisisi maipfi kana mafhungo a u rekhoda. Mutodxisisi o rekhoda he ha vha hu tshi toda uri a rekhode sa musi a tshi khou kuvhanganya mafhungo hu u itela u wanulusa mafhungo nga ha u gonyiselwa ntha ha pfalandothe. Honeha a zwo ngo leluwa u shumisa ngona ya phuraimari khathihi na u rekhoda hu songo shumiswa mbudzisavhathu. Fhedzi kha thodxisiso iyi ya saintsi ya luambo mbudzisavhathu dzo shumiswaho a si dzi la dzine mutodxisisi a vha e na mbudziso nanzhi. Vhudzuloni ha u vhudzisa vhathu mutodxisisi o dzula fhasi na vhathu a tshi khou vhoneha navho nga mafo vha rera hu tshi khou shumiswa mutevhe wa maipfi ngeno mutodxisisi a tshi ita a tshi nwala notsi dzawe. Ndi ngazwo Kvale (1996:14) a tshi talutshedza mbudzisavhathu nga ndila hei, “... an interchange of views between two or more people on a topic of mutual interest, sees the centrality of human interaction for knowledge production, and emphasizes the social situatedness of research data”.

Izwi zwi amba uri mbudzisavhathu ndi u vhonehana mihumbulo vhukati ha vhathu vhavhili kana vhanzhi nga thoho ine ya takalelwa nga avho vhathu vhothe. Hafha ndi uri u tshilisana ha vhathu hu vha hone hune ha bveledza ndivho khathihi na u ombedzela hune mafhungo a thodxisiso a tea u kuvhanganywa hone. Zwo ralo, mutodxisisi o nanga mbudzisavhathu dzi si na tshivhumbeo ngauri ho ngo vhudzisa mbudziso, fhedzi o tou rera na vhabveledzi vha mafhungo. Mbudzisavhathu dzi si na tshivhumbeo ndi dzine khadzo ha rerwa mafhungo kana ha bvelela zwithu zwinzhi

zwo fhambanaho. Mathers (1998:7) a tshi amba nga ha mbudzisavhathu dzi si na tshivhumbeo u ri, “In unstructured interviews, an interviewer would normally tape record the discussion rather than attempting to get it all down on paper. This frees the interviewer to really listen to what is being said and respond accordingly”.

Izwi zwi amba uri kha mbudzisavhathu dzi si na tshivhumbeo, muṭodisisi u tou rekhoda zwine zwa vha zwi tshi khou ambiwa, ha ṅwali zwithu zwoṭhe kha bammbiri. Izwi zwi ita uri muṭodisisi o kone u thetshesela zwithu zwe zwa vha zwi tshi khou ambiwa uri a koneha u fhindula.

Ngona ya phuraimari ya u kuvhanganya mafhungo a saintsi ya luambo ndi ngona yo kalulaho vhukuma. Yone i dovha hafhu ya katela u pindulela zwe zwa ambiwa nga vhabveledzi vha mafhungo kana zwe zwa rekhodiwa kha vhabveledzi vha mafhungo. Hafha ndi hune ha pindulelwa nga ṅdila ya fonetiki kana ya fonolodzhi. Asher (1994:3040) a tshi amba nga ha u pindulela nga ṅdila ya saintsi u ri:

Transcription, in its linguistic sense, has been defined as the process of recording the phonological and / or morphological elements of a language in terms of a specific writing system as distinct from transliteration which is the process of recording the graphic symbols of one writing system in terms of the corresponding graphic symbols of a second writing systems.

Izwi zwi amba uri u pindulela nga tshisaintsi kha kupfele kwa luambo, ndi nyimele ine khayoyha rekhodwa zwipiḁa zwa fonolodzhi na ḁivhaipfi ya luambo ho sedzwa sisteme ya u ṅwala ine ya fhambana na u pindulela hu u itela uri maipfi a vhalee hune ha itwa nga u rekhoda zwiga zwa sisteme nthihi ya kuṅwalele ho sedzwa u dzhenelana ha zwiga izwo na zwa sisteme ya kuṅwalele ya vhuvhili. Asher (1994:3040) u dovha hafhu a amba uri, “Transcription, in other words, is a way of writing down a language which does not depend on the prior existence of a writing system”.

Izwi zwi amba uri u pindulela nga ṅdila ya fonetiki ndi ṅdila ya u ṅwala luambo lune lwa si ḁitike nga sisteme ya kuṅwalele ine ya vha uri yo no vha hone.

Tshiñwe tshithu tsha ndeme ndi tsha uri hu na tshaka dza u pindulela nga ndila ya saintsi ya luambo, hu nga vha u pindulela ho kalulaho kana u pindulela ho tšukufhalaho kana ha di vha zwiñwevho. Asher (1994:3041) u amba zwi tevhelaho:

A system intended for the specialist linguist investigating a language never previously studied, would often need to allow the recording of as many as possible of the various nuances of sounds, pitch variations, voice quality changes, and so on. Such a transcription may be called impressionistic and is unlikely to be helpful to anyone other than a specialist.

Izwi zwi amba uri sisteme ya rasaintsi ane a vha mukoni ane a khou tšodisa luambo lu sa athu u gudiwa u tea u rekhoda zwipiḁa zwa mibvumo zwo fhambanaho zwinzhi, u fhambana ha phitshi, tshanduko dza mbonalo dza ipfi na zwiñwe. U pindulela nga ndila ya fonetiki ha lushaka ulu hu vhidzwa u pfi impfreshinisitiki nahone a hu thusi muñwe muthu ane a si vhe mukoni. Asher (1994:3041) u dovha hafhu a tšalutshedza uri:

The linguist can deduce the way in which the sound system of the language is structured and can replace the impressionistic transcription with a systematic one, which records in its text only the elements that are crucial for conveying the meanings of the language. This type of transcription may well form the basis for a regular writing system for that language and is called a phonemic or broad transcription.

Izwi zwi amba uri rasaintsi wa luambo a nga swikelela kana u wanulusa ndila ine sisteme ya mibvumo ya muambo ya luambo ya vhumbwa ngayo nahone u pindulela ha sistemathiki hu nga ima vhudzuloni ha u pindulela ha impfreshinisithiki, hune kha zwi re ngomu haho ha rekhoda zwipiḁa zwine zwa vha zwa ndeme zwine zwa bvedza tšalutshedzo ya luambo. Lushaka ulu lwa u pindulela lu nga sika sisteme ya kuñwalele ine ya nga shumiswa zwifhinga zwinzhi kha luambo ulwo, yone i vhidzwa u pfi u pindulela ha fonemiki kana ho kalulaho. Vaux na Cooper (1999:30) a tshi tšalutshedza u pindulela ho kalulaho u ri:

Broad transcription is relatively phonemic; in other words, it represents only the aspects of sounds that are needed to predict the actual pronunciation of words and to distinguish these sounds from other sounds in the language...narrow transcription, on the other hand represents more of the phonetic nuances of pronunciation, including some that are not essential in distinguishing meaning.

Izwi zwi amba uri u pindulela nga ndila ya fonetiki ho kalulaho hu itwa nga u dzhia mibvumo ya muambo ya nwalwa sa zwine ya vha zwone kha kuñwalele na kupeletele. Nga inwe ndila i imela zwipiḁa zwa mibvumo ya muambo zwine zwa ṭoḁea kha kubulele kwa maipfi na u fhambanya mibvumo iyi na miñwe mibvumo ya muambo kha luambo. Hone u pindulela nga ndila ya fonetiki ho ṭukufhalaho hu sumbedza zwipiḁa zwa fonetiki zwine zwa ṭoḁea kha kubulele kwa zwipiḁa zwa fonetiki ho katelwa na zwiñwe zwine zwa si vhe zwa ndeme kha u fhambanya ṭhalutshedzo.

#### **3.3.1.1.1. Fhethuvhupo ha ṭhoḁisiso (Setting)**

Muṭoḁisisi o kuvhanganya mafhungo fhethu huvhili hune ha vha ṭhohoyandou, Vunduni la Limpopo, Afrika Tshipembe na Vunduni la Matabeleland Tshipembe, tshitirikini tsha Beitbridge, Zimbabwe.

#### **3.3.1.1.2. Mbalo ya vhathu ya ṭhoḁisiso (Population of the study)**

Kha saintsi ya luambo, vhathu vhane muṭoḁisisi a kuvhanganya mafhungo a tshi bva khavho vha vhidzwa u pfi ndi vhañei vha mafhungo, zwo ralo mbalo ya vhathu ndi vhañei vha mafhungo vhane vha vha vho nangwa nga muṭoḁisisi uri vha mu thuse kha u kuvhanganya mafhungo a ṭhoḁisiso yawe. U ya nga (<http://www.umsl.edu>) mbalo ya vhathu ndi; “A complete set of elements (persons or objects) that possess some common characteristic defined by the sampling criteria established by the researcher”.

Izwi zwi amba uri ndi murado wa sethe wo fhelelaho une wa vha vhathu kana zwithu zwine zwa vha na mbonalo dza ndeme dzine dza ṭalutshedzwa nga ndila ya u ṭumbula ye muṭoḁisisi a nanga yone. Hone u ya nga Bhattacharjee (2012:65-66),

A population can be defined as all people or items (unit of analysis) with the characteristics that one wishes to study. The unit of analysis may be a person, group, organization, country, object, or any other entity that you wish to draw scientific inferences about.

Izwi zwi amba uri mbalo ya vhathu i nga tšalutshedzwa sa vhathu vhothe kana zwi kwamea (nyuga ya tsenguluso) na mbonalo dzine muthu a tama u dzi guda. Nyuga ya tsenguluso hu nga vha muthu, tshigwada, tshiimiswa, shango, tshithu kana tshiimiswa tshiñwe na tshiñwe tshine muthu a tama u bveledza thasulula kana magumo awe ngatsho. Kha saintsi ya luambo vhathu vhane vha shumiswa nga muṭodisisi musi a tshi khou kuvhanganya mafhungo vha vhidzwa u pfi vhañei vha mafhungo. Mbalo ya vhathu ya tšhodisiso iyi yo nangwa i tshi bva kha vhaambi vha luambo lwa Tshivenda vha Afrika Tshipembe na Zimbabwe. Hezwi zwo itwa nga u nanga vhañei vha mafhungo vhane vha si vhe na nḡivho ya saintsi ya luambo uri muṭodisisi a kone a wanulusa zwine a khou tšodisisa zwone.

### **3.3.1.1.3. Tšumbulo (Sample)**

Tšumbulo ndi tshigwada tsha vhathu vho nangwaho nga muṭodisisi uri vha ñee mafhungo a elanaho na zwine a khou tšodisisa zwone. Latham (2007:1) a tshi tšalutshedza tšumbulo u ri, “The sample method involves taking a representative selection of the population and using the data collected as research information”.

Hezwi zwi amba uri ngona ya u tšumbula i katela u nanga mbalo ya vhathu na u shumisa mafhungo o kuvhanganywaho sa one mafhungo a tšhodisiso. Tšumbulo ndi kugwada kwa vhathu sa zwine zwa vheiswa zwone nga (Frey na vhañwe. 2000:125). Kothari (2004:55-56) a tshi tšalutshedza tšumbulo / muṭumbu u amba hezwi:

A sample design is a definite plan for obtaining a sample from a given population. It refers to the technique or the procedure the researcher would adopt in selecting items for the sample. Sample design may as well lay down the number of items to be included in the sample i.e., the size of the sample.

Izwi zwi amba uri tshivhumbeo tsha ṭhumbulo/mụṭumbu ndi muhumbulo wa u ṭumbula mụṭumbu kha tshigwada tsha vhathu kana kha mbalo ya vhathu. Ndi nḍila kana maitete ane mụtọdisisi a shumisa u nanga vhathu kana zwithu zwine zwa tọda u ṭumbula. Tshivhumbeo tsha ṭhumbulo/mụṭumbu tshi dovha hafhu tsha sumbedza nomboro ya zwithu kana vhathu vhane vha do ṭumbulwa, izwi zwi muelo wa mụṭumbu.

Hu na ngona ya u ṭumbula ya phurobabilithi ine ya katela mụṭumbu wa randomu une u si vhe na muhumbulo kana ngona yo leluwaho (simple random sampling), mụṭumbu wa randomu ya sistemethikhi (systematic random sampling), mụṭumbu wa khethekanyo ya zwigwada zwịṭuku (stratified random sampling) na mụṭumbu wa zwigwada zwo fhambanaho (cluster sampling) ine ya vha ngona i songo shumiswaho kha ṭhọdisiso iyi. Kha lụnwe lurumbu, hu na ngona ya u ṭumbula ine ya si vhe phurobabilithi ine ya do shumiswa kha ṭhọdisiso iyi. Yone i katela ngona dzi ngaho mụṭumbu wo leluwaho (convenience sampling), mụṭumbu wa ndivho/ u ḍinangela (purposive sampling), mụṭumbu wa sinoubọlo (snowball sampling), mụṭumbu wa khoṭha (quota sampling) na mụṭumbu wa hetherodzhiniasi (heterogeneous sampling). Kha idzo ngona dza mụṭumbu dzi re afho n̄tha, mụtọdisisi o shumisa ngona ya u ṭumbula ya hetherodzhiniasi (heterogeneous sampling) kha u nanga vhathu vhe vha do mu thusa kha u wanulusa mafhungo a ṭhọdisiso yawe ngauri a i kon̄di nahone a i ḍuri, i dovha hafhu ya ṭavhanya (Bailay 1997). Mụṭumbu wa hetherodzhiniasi (heterogeneous sampling), u katela vhathu vha re na tshenzhemo dzo fhambanaho. U katela vhathu vha re na mịnwaha yo fhambanaho vhane vha dzula mashangoni o fhambanaho nahone vhane vha vha na nyimele dza ikonomi dzo fhambanaho (Jones, Brown and Holloway 2013).

#### **3.3.1.1.4. Muelo wa mụṭumbu (Sample size)**

Muelo wa mụṭumbu u tou bva kha nḍila ya u kuvhanganya mafhungo, nḍila ine wa shumisa ngayo na kụdurele kwa ṭhọdisiso sa zwe zwa vheiswa zwone nga (Depoy na Gitlin 1998). Vhạnei vha mafhungo vha fumi vho shumiswa kha iyi ṭhọdisiso, vhạtanu ndi vhathu vha Zimbabwe tshitirikini tsha Beitbridge ngeno vhạnwe vhạtanu vhe vhathu vha bvaho Afrika Tshipembe tshitirikini tsha Vhembe.

### 3.3.2. Ngona ya sekondari

Ndila ine ngona ya sekondari ya shuma ngayo i fana na kushumele kwa mulayo wa khombekhombe ngauri a zwi konadzei uri muṭoḍisisi a bveledze ṭhoḍisiso yawe a songo shumisa ngona ya sekondari. Na kha ṭhoḍisiso yeneyi, muṭoḍisisi o shumisa ngona ya sekondari sa inwe ya ndila dza u kuvhanganya mafhungo a ṭhoḍisiso yawe. Musi muṭoḍisisi a tshi khou shumisa ngona ya sekondari ndi hune a vha o sedzana na zwe vhaṅwe vhaṅwali kana vhaṭoḍisisi vha vha vho kuvhanganya zwone nga ha tshiteṅwa tshithihi na tshine muṭoḍisisi a vha o sedzana natsho. Nga inwe ndila, zwibveledzi zwa mafhungo a sekondari ndi mawanwa e muṅwe muthu kana muṭoḍisisi a kuvhanganya nga u shumisa ngona ya phuraimari na dziṅwe ngona dzo fhambanaho. Izwi zwi sumba uri mafhungo a sekondari ndi mafhungo a u thoma a tshi khou shumiswa nga muthu kana muṭoḍisisi wa vhuvhili. Zwibveledzi zwa mafhungo a sekondari zwi katela bugu, maṅwalwa o fhambanaho, tsenguluso ya ṭhalukanyo, ṭhandavhudzo, u ṭalutshedza zwiṭatemende na thyiori. Bhattacharjee (2012:39) a tshi ṭalutshedza ngona ya sekondari u ri:

Secondary data analysis is an analysis of data that has previously been collected and tabulated by other sources...Secondary data analysis may be an effective means of research where primary data collection is too costly or infeasible, and secondary data is available at a level of analysis suitable for answering the researcher's questions.

Izwi zwi amba uri tsenguluso ya mafhungo a sekondari ndi tsenguluso ya mafhungo e a vhuya a kuvhanganywa nahone e a tikedzwa na nga maṅwe maṅwalwa. Tsenguluso ya mafhungo a sekondari i nga kha ḍi vha ndila yo fhelelaho ya u ita ṭhoḍisiso hune u khuvhanganyo ya mafhungo a phuraimari ya konḍa hone. Zwi tshe zwo ralo, mafhungo a sekondari a wanala e kha vhuimo ho teaho u fhindula mbudziso dza muṭoḍisisi. Kothari (2004:111) ene a tshi ṭalutshedza ngona/ndila ya sekondari u ri:

Secondary data means data that are already available i.e., they refer to the data which have already been collected and analysed by someone else. When the researcher utilises secondary data, then he has to look into various sources from where he can obtain

them. In this case, he is certainly not confronted with the problems that are usually associated with the collection of original data. Secondary data may either be published data or unpublished data. Usually published data are available in: (a) various publications of the central state or local governments; (b) various publications of foreign governments or of international bodies and their subsidiary organisations; (c) technical and trade journals; (d) books, magazines and newspapers; (e) reports and publications of various associations connected with business and industry, banks, stock exchanges, etc.; (f) reports prepared by research scholars, universities, economists, etc. in different fields; and (g) public records and statistics, historical documents, and other sources of published information.

Izwi zwi amba uri mafhungo a sekondari ndi mafhungo ane o no ɗi vha hone, ndi uri ndi mafhungo o no kuvhanganywaho, a dovha hafhu a senguluswa nga muñwe muthu. Musi muṭodṭisisi a tshi khou shumisa mafhungo a sekondari u tea u sedza zwibveledzi zwo fhambanaho hune a ɗo wana mafhungo awe. Kha sia ili muṭodṭisisi ha nga ṭangani na thaidzo dzine dza bvelela musu muthu a tshi khou kuvhanganya mafhungo a u thoma kana a phuraimari. Mafhungo a sekondari a nga kha ɗi vha o gandṭiwa kana a songo gandṭiwa. Mafhungo o gandṭiwaho a katela(a) mañwalwa a muvhusowapo, (b) mañwalwa a muvhuso wa nṭṭa kana mashangoṭavha na zwiimiswa zwoṭhe, (c) dzhenaṭa, (d) bugu, (e) ripoto na mañwalwa a madzangano a ṭedzanaho na mabindu, nṭdowetshumo, banga, tshelede na zwiñwe, (f) ripoto dzo dzudzanywaho nga vhaṭodṭisisi, yunivesithi, vhoraikonomi na zwiñwevho kha masia o fhambanaho na (g) rekhodo dza nnyi na nnyi, mbalo ya vhatu, mañwalwa a ɗivhazwakale na zwiñwe zwibveledzi zwa mafhungo a gandṭiwaho. Dörnyei (2007:16) u ṭalutshedza izwi nga nṭdila hei:

By looking at what other people have said about a particular issue; this is usually called secondary conceptual or library research and it is an essential form of inquiry because it would be a waste of time and energy to ignore other people's work and reinvent the wheel again and again.

Izwi zwi amba uri nga u tou sedza zwe vhañwe vhathu vha amba nga ha tshiñwe tshithu, izwi zwi anza u vhidzwa u pfi maitete a sekondari kana t̄hoḁisiso ya laiburari nahone ndi ndila ya ndeme ya u wanulusa ngauri u sa dzhiela fhasi mishumo ya vhañwe vhathu na u bveledza zwithu zwiswa zwi tshi bva kha zwe vhañwe vhathu vha bveledza zwi vha hu u fhedza tshifhinga na maanḁa. Kha ngona iyi ya sekondari muḁoḁisisi u kuvhanganya mafhungo a elanaho na mushumo wawe a konou ita tsenguluso ya sekondari. Punch na Oancea (2014:303) vha tshi t̄alutshedza tsenguluso ya sekondari vha ri, “Secondary analysis is the term used for the re-analysis of previously collected data and analysed data”.

Izwi zwi amba uri tsenguluso ya sekondari ndi ipfi line la shumiswa u dovholola u sengulusa hafhu, mafhungo e a vhuya a kuvhanganywa na mafhungo e a vhuya a senguluswa.

### **3.4. Mafhungo (The data)**

#### **3.4.1. Ndila ya u kuvhanganya mafhungo (Procedure for data collection)**

Hafha hu katelwa kukuvhanganyele kwa ndila ya phuraimari na ndila ya sekondari. U nga Hramiak (2005:82) u ri:

Primary data is that which is used empirically, that is, analysis of this data leads directly to particular themes or conclusions. The primary data is that which was specifically sought for the purposes of the research, for example, interview data and discussion board messages.

Izwi zwi amba uri mafhungo a phuraimari ndi mafhungo ane a livhisa kha thero kana mvalatswinga. Mafhungo a phuraimari ndi ayo ane a kuvhanganywa hu tshi itelwa u swikelela ndeme ya t̄hoḁisiso, tsumbo ya mafhungo e a wanala kha mbudzisavhathu kana milaedza ine vhathu vha rera sa tshigwada. Kha tshiñwe tshandḁa ngona dza u sengulusa mafhungo a sekondari dzi katela u senguluswa ha mañwalwa, u t̄alutshedza na u tanḁavhudza zwi tatemende na thyiori.

Zwo ralo, mafhungo e a kuvhanganywa nga u shumisa mutevhe wa maipfi o rekhodiwa a konou pindulelwa nga ndila ya tshifonetiki kana ya saintsi. Vhunga zwo no di sumbedziswa ngei ntha, tshanduko dza mibvumo dzi bvelela fhethu ho fhambanaho kha ipfi, hu nga vha mathoni a ipfi kana kha madungo kana mafheloni a ipfi. Nga u ralo mafhungo e a kuvhanganywa o do sedzuluswa uri tshanduko dza mibvumo dzine dza khou bvelela afho dzi khou bvelela ngafhi kha ipfi.

Kha liñwe sia, muṭodisisi o tou dzhena laiburari dzo fhambanaho kha u kuvhanganya mafhungo a sekondari ane a elana na zwine a khou ṭodisisa. Muṭodisisi o dovha hafhu a shumisa mañwalwa o fhambanaho a bvaho kha inthanethi na vhañwali vhayo.

### **3.4.2. Tsenguluso ya mafhungo (Data analysis)**

Kha u sengulusa mafhungo a ṭhodisiso iyi muṭodisisi o shumisa ndila ya u tou rera ngauri ndi zwavhudi u ṭalutshedza, u ṭandavhudza na u sumbedza ndila ine tshanduko dza mibvumo dza bvelela ngayo kha luambo lwa Tshivenda. Muṭodisisi o dovha hafhu a shumisa tshishumiswa tshine tsha vhidzwa u pfi PRAAT kha u sengulusa dziñwe dza tshanduko dza mibvumo dzine dza bvelela kha luambo lwa Tshivenda hu u itela u wanulusa mbonalo dza mibvumo ya muambo ine yo kwamiwaho kha ṭhodisiso ine ya khou itwa. Tshathi ya fonetiki ya Tshivenda ye ya bveledzwa i tshi bva kha tshathi ya IPA yo shumiswa kha u pindulela mafhungo. Nga murahu ha izwi, mafhungo e a pindulelwa o senguluswa hu tshi khou sedzwa uri tshanduko dza mibvumo dzo topolwaho kha iyi ṭhodisiso dzi khou bvelela naa.

### **3.5. Muhanga wa thyiori (theoretical framework)**

Muhanga wa thyiori we wa do thusa kha u ṭalutshedza mafhungo kha ngudo iyi ndi Thyiori ya Ophuthimalithi (Optimality Theory). U ya nga Bhattacharjee (2012:14),

A theory is a set of systematically interrelated constraints and propositions intended to explain and predict a phenomenon or behavior of interest, within certain boundary conditions and assumptions. Essentially, a theory is a systemic collection of related theoretical propositions.

Izwi zwi amba uri thyiori ndi sethe ya mbumbo na khumbelo dza sistemathikhi dzi re na vhushaka dze dza itelwa u tlatshedza na u humbulela kuitele kana maitete a u dinangela kha nyimele na khumbulelwa dzine dza vha mukano. Kanzhi, thyiori ndi khuvhanganyo ya sistemathikhi ya khumbelo dza thyiori dzine dza vha na vhushaka.

### **3.5.1. Thyiori ya Ophuthimalithi nga u pfufhifhadza (Optimality Theory: A vignette)**

Thyiori ya Ophuthimalithi (Optimality Theory) ndi inwe ya ndila dza u tlatshedza fonolodzhi. Langacker (1972:236) ene u zwi vhea nga hei ndila, "The goal of phonological analysis is to determine the nature of these underlying phonological representations and to discover the general principles that relate them to their phonetic manifestations... and not predictable by general rules".

Izwi zwi amba uri tshilavhelelwa tsha tsenguluso ya fonolodzhi ndi u wanulusa vhuvha ha tsumbedzo ya fonolodzhi na u wanulusa ndila dzine dza nga i tumanyisa na tsumbedzo kana mbonalo yayo ya fonetiki, hone hu songo shumiswa milayo yo dowealeho. Zwo ralo, mutodisisi o shumisha thyiori iyi kha u tandavhudza na u sengulusa mafhungo a thodisiso iyi. Trask (1996:249) a tshi tlatshedza Thyiori ya Ophuthimalithi u ri:

Optimality Theory 'is' an approach to phonological description pioneered by Alan Prince and Paul Smolensky and developed by them and others in a series of works, most of which remain unpublished. The framework assigns pride of place to the concept of constraints, and rests upon the following principles. (1) Universal Grammar largely consists of a set of constraints on representational well-formedness, out of which individual grammars are constructed. (2) In general, the constraints in a grammar are not mutually consistent and are not exceptionlessly true at any level of representation; they often make conflicting requirements. (3) A grammar consists of the constraints together with a general means of resolving

conflicts in favour of analyses which best satisfy, or least violate the conflicting constraints.

Izwi zwi amba uri Thyiori ya Ophuthimalithi ndi ndila ya u nea kana u bveledza thalutshedzo dza fonolodzhi ye ya thoŋwa nga Alan Prince na Paul Smolensky vhe vha dovha hafhu vha i alusa na miŋwe mitevhe ya mishumo ine vhunzhi hayo a yo ngo gandiswa. Muhanga uyu u netshedza kana u sumbedza u dzhielwa ntha ha zwithivheli / zwifhungudzi / khonsthireini (constraints) nahone wo disendeka nga zwi tevhelaho: (1) Luambo kana girama nga vhuphara yo vhumbwa nga sethe dza zwithivheli / zwifhungudzi / khonsthireini (constraints) zwine zwa sumbedza u tendisea ha zwivhumbi zwa luambo. (2) Nga u angaredza, kha luambo kana girama zwithivheli / zwifhungudzi / khonsthireini (constraints) a zwi tendelani kana u ledzana nahone musi zwi tshi khou sumbedzwa hu vha hu si na hune tshiŋwe tsha vulela tshiŋwe, fhedzi zwi bveledza mihumbulo ine ya kušana. (3) Luambo kana girama i vhumbwa nga zwithivheli / zwifhungudzi / khonsthireini (constraints) khathihi na ndila dza u thasulula khudano hu u itela u bveledza tsenguluso ine ya fusha kana ine ya tendisea kana ine ya sa tsikeledze zwithivheli / zwifhungudzi / khonsthireini (constraints).

Nthani ha u shumisa milayo kha u wanulusa uri ndi mini tshine tsha tendelwa kana tshine tsha sa tendelwe kha luambo, Thyiori ya Ophuthimalithi (Optimality Theory) i shumisa zwithivheli / zwifhungudzi / khombetshedzo (constraints) na zwivhumbeo zwa luambo sa sisteme dzine dza bva kha zwidzhenisi (input) i tshi ya kha zwibvisi (output). Zwidzhenisi ndi zwine zwa vha hone nga tshenetsho tshifhinga ngeno zwibvisi hu zwine zwa bveledzwa kana u wanuluswa nga murahu ha thodisiso, (tumblr.com). Thyiori ya Ophuthimalithi yo thoŋwa nga Alan Prince na Paul Smolensky nga nwaha wa 1993 (McCarthy 2007:1). Downing (2009:1) a tshi thalutshedza Thyiori ya Ophuthimalithi u bula zwi tevhelaho:

The rise of Optimality Theory (OT) shifted attention from theories of representations to a constraints-based theory of phonological processes and their interactions. It is a theory of how well-formedness conditions on representations interact to account for phonological processes.

Izwi zwi amba uri u vha hone ha Thyiori ya Ophuthimalithi zwo sudzulusa thyiori dza vhuimeleli (representation) dzi tshi ya kha thyiori dza khonsithireini dza tshanduko dza mibvumo na vhuledzani hadzo. Ndi thyiori yo sedzanaho na uri nyimele i kha vhuledzani ha tshanduko dza mibvumo i tevhelela milayo ya luambo zwingafhani. Musi ri tshe ro sedza iyi ine ya shuma nga zwifhungudzi, Carr (1993:29) u amba hezwi: “The phonological representation therefore, reflects, one might say, the form of the word stripped of all of its predictable, rule-governed phonetic properties”.

Izwi zwi amba uri tshiimeli tsha fonolodzhi zwo ralo, tshi sumbedza, muthu a nga amba vhuvha ha ipfi lo bvulwaho zwipiḁa zwoṱhe zwa milayo ya fonetiki zwine zwa shumiswa u bvisela khagala vhuvha ha ipfi ilo.

### 3.5.2. Mashumele a thyiori ya Ophuthimalithi

Thyiori ya Ophuthimalithi ndi thyiori ine vhorafonolodzhi vha i shumisa u bvukulula ṱhalutshedzo dza fonolodzhi kanzhi dzine a dzi athu u bviselwa khagala kha luambo. Zwo ralo, muṱodisisi kha ṱhodisiso iyi o shumisa iyi ṱthyiori u bvukulula zwivhumbeo zwa fonolodzhi o ḁisendeka nga tshanduko dza mibvumo dzi kwamaho mibvumo ya pfalandoṱhe kha Tshivenda. Musi Thyiori ya Ophuthimalithi i tshi khou shumiswa u sengulusa zwipiḁa zwa muambo hu vha ho sedzwa zwithu zwiraru zwine zwa vhumba Thyiori ya Ophuthimalithi kana zwine zwa ita uri i kone u shuma nga ndila ine ya fusha muṱodisisi. Izwi zwipiḁa zwi vhidzwa u pfi: GEN, CON na EVAL. Hone ndi zwa ndeme u amba uri kha zwipiḁa izwi zwiraru hu vha ho sedzwa zwidzhenisi na zwibvisi. Crystal (2008:247) a tshi ṱalutshedza zwidzhenisi u ri:

In optimality theory, an input is a linguistic construct, composed from the elements in universal grammar (consonant, vowel, syllable, noun, verb, etc.), to which output representations are related. This process takes place through the operation of the generator and evaluator mechanisms provided by the theory. The optimal input is selected from all possible inputs (corresponding to a single output) as the one which incurs the fewest highest-ranked constraint violations.

Izwi zwi amba uri kha Thyiori ya Ophuthimalithi tshidzhenisi ndi mbumbo ya saintsi ya luambo ye ya bveledzwa i tshi bva kha zwipiḁa zwa luambo (themba, pfalandoṱhe,

dungo, dzina, liiti na zwiñwe), hune tsumbedzo ya tshibvisi ya tuñwa hone. Kuitele uku ku bvelela nga kha kubveledzele kwa mekhanizimu dza tshibveledzi na tshisedzulusi dzi netshedzwaho nga thyiori iyi. Tshidzhenisi tsha vhukuma tshi tou nangiwa kha zwidzhenisi zwothe (zwine zwa bveledza tshibvisi tshithihi) sa tshone tshine tsha wanala tshi na zwifhungudzi zwiṭuku. Crystal (2008:247) zwenezwo a tshi amba a tshi isa phanda u ri:

A use of the general sense of this term is found in generative grammar for a linguistic construct which triggers the application of a rule, either as the starting-point in the generation of a sentence or at a later stage in a derivation. It contrasts with output, which may be a derived linguistic construct or (after all rules have been applied) a representation of what people actually say.

Izwi zwi amba uri kushumisele kwa ili ipfinyangaredzi ku wanala kha luambo lwa dzhenarethivi hu u itela mbumbo ya saintsi ya luambo ine ya sedzana na kudzhenisele kwa mulayo, hu nga vha mathomoni a u bveledza fhungo kana vhukati kana mafheloni a mbumbo ya fhungo. Tshidzhenisi tshi fhambanywa na tshibvisi tshine tsha vha mbumbo ya saintsi ya luambo ye ya bveledzwa i tshi bva huñwe fhethu kana (nga murahu ha musi milayo yothe ya luambo yo no dzheniselwa) kana tsumbedzo ya zwine vhathu vha ambisa zwone. Langacker (1972:237) ene a tshi amba nga tshidzhenisi u ri, “Phonological representations of sentences (that is, their surface structures) are the “input” to the phonological component”.

Izwi zwi amba uri tsumbo ya fhungo ya fonolodzhi (izwi ndi uri, zwivhumbeo) ndi zwidzhenisi kha zwivhumbi zwa fonolodzhi. Langacker (1972:236) u dovha hafhu a ṭalutshedza hezwi, “Underlying the “surface” or phonetic representation of a sentence or lexical item is a more abstract entity referred to as its phonological representation”.

Izwi zwi amba uri zwine zwa vha hone u ya nga mulayo (input) kana u imela fhungo line la imela fonetiki kana ipfi nga ndila ya fonetiki ndi tshiimiswa tsho ṭukufhadzwaho tshine tsha vhidzwa u pfi tshi imela fonolodzhi. Izwi zwothe zwe zwa bulwa afho ntha ndi zwone zwine zwa lelusa kupfesesele kwa ṭalutshedzo ya GEN, EVAL, na CON.

GEN ndi tshivhumbi tsha Thyiori ya Ophuthimalithi tshine tsha vha tsho disendeka nga zwidzhenisi (input) na zwibvisi (output). McCarthy (2007:4) a tshi amba nga GEN u ri, “The operational component, called GEN, constructs a set of candidate output forms that deviate from the input in various ways”.

Izwi zwi amba uri tshipida tshi bveledzwaho tshi vhidzwa u pfi GEN, tshone tshi fhaṭa sethe ya zwivhumbeo zwa zwibvisi zwine zwa bva kha zwidzhenisi zwo yaho nga ndila dzo fhambanaho. Crystal (2008:209) ene a tshi amba nga GEN u zwi vhea nga ndila i tevhelaho:

Generator (GEN), in optimality theory, ‘is’ a component which creates a (potentially infinite) set of possible linguistic candidates whose faithfulness properties can be considered in relation to a particular input. The generator also encodes the correspondences which exist between input and output representations.

Izwi zwi amba uri kha Thyiori ya Ophuthimalithi, tshibveledzi tsha (GEN) ndi tshipida tshine tsha vhumba sethe ya khetho dza saintsi ya luambo dzi konadzeaho dzine zwipida zwa u tendisea hadzo kha luambo zwa dzhielwa nṭha ho sedzwa vhushaka vhukati hazwo na tshidzhenisi. Tshibveledzi tsha (GEN) tshi dovha hafhu tsha dzumba (sa tshiphiri) vhuḷedzani hune ha vha hone vhukati ha zwivhumbeo zwa zwidzhenisi na zwibvisi. McCarthy (2007:4) a tshi ṭalutshedza EVAL u ri, “EVAL receives the candidate set from GEN, evaluates it using some constraint hierarchy, and selects its most harmonic or optimal member as the output of the grammar”.

Izwi zwi amba uri tshisedzulusi (EVAL) tshi ṭanganedza khetho i bvaho kha tshibveledzi (GEN), tshi i sedzulusa nga u shumisa mutevhe wa zwifhungudzi hune tsha nanga muraḍo u tendiseaho kana wa vhukuma sa tshone tshibvisi tsha luambo. Crystal (2008:175) a tshi ṭalutshedza EVAL u ri:

Evaluator (EVAL), in optimality theory, is a component which compares the well-formedness of candidates proposed for a given input by the generator component. The evaluator uses the language’s hierarchy of constraint to select the optimal candidate

(or candidates) for that input. In the gradient evaluation of a constraint, all violations are counted individually; in binary evaluation, a constraint is either violated or not.

Izwi zwi amba uri Tshisedzulusi tsha (EVAL) kha Thyiori ya Ophuthimalithi ndi tshivhumbi kana tshipida tshine tsha vhambedza u tendelana na milayo ya luambo ha khetho dzo netshedzwaho nga Tshibveledzi tsha (GEN) dzi tshi bva kha zwibvisi. Tshisedzulusi tsha (EVAL) tshi shumisa mutevhe wa zwifhungudzi zwa luambo kha u nanga khetho yo fhelelaho ya zwibvisi. Kha mbambedzo ya tsedzuluso ya zwifhungudzi, khakhathi dzothe dzi dzhielwa ntha nga nthihi nga nthihi, fhedzi kha tsedzuluso ine ya sedza nga huvhili tshifhungudzi tshi nga pfukwa kana tshi si pfukwe.

McCarthy (2007:4) a tshi talutshedza u ri, “The hierarchy consists of the constraints C1, C2, and C3, in that order, and that the candidate set is {cand1, cand2, cand3}. If cand2 violates top-ranked C1 less than both cand1 and cand3 violate it, then cand2 is optimal”.

Izwi zwi amba uri mutevhe u vhumbeha nga zwifhungudzi TSHIFH1, TSHIFH2 na TSHIFH3, nga u tevhekana hazwo nahone khetho yo vhwahaho ndi Khetho 1, Khetho 2 na Khetho 3. Arali Khetho 2 ya tsikeledza TSHIFH1 u fhira kutsikeledzelwe kune Khetho 1 na Khetho 3 dza ita, zwi amba uri Khetho 2 yo fhelela kana yo tea. Hone ndi zwa ndeme u tandavhudza uri khetho ndi mutevhe wa zwibvisi hune ha nangiwa hone khetho nthihi kana tshibvisi tshithihi tsho teaho nahone tshine tsha tendisea kha luambo.

McCarthy (2007:5) a tshi talutshedza tshivhumbi tshine tsha vhidzwa CON u ri:

CON itself consists of two types of constraints. The inventory of markedness constraints in CON is a substantive theory of linguistic well-formedness — e.g., complex consonant clusters or that-trace sequences are bad. A significant innovation in OT is the notion of a faithfulness constraint. Faithfulness constraints are inherently conservative, requiring the output of the grammar to resemble its input.

Izwi zwi amba uri CON yone ine i vhumbwa nga tshaka mbili dza zwifhungudzi. Mutevhe wo fhelelaho wa zwifhungudzi zwo livhaho kha CON ndi thiyori ya vhukuma / ndeme ya u dzhenelana ha milayo ya saintsi ya luambo. Tsumbo ndi ya nyuga dza themba kana mitevhe ine i si vhe yavhuḡi. Tshanduko ya ndeme kha Thyiori ya Ophuthimalithi ndi muhumbulo wa zwifhungudzi zwa u dzhenelana na milayo ya luambo. Zwifhungudzi zwa u dzhenelana na milayo ya luambo zwi simesa uri zwibvisi zwa luambo zwi elane kana zwi dzhenelane na zwidzhenisi. Ndi uri hu tea u vha na vhushaka vhukati hazwo zwine zwa ḡo sumbedza uri tshibvisi tshikene tsho bva kha tshidzhenisi tshikene. Prince na Smolensky (1993:19) vha talutshedza zwi tevhelaho:

Constraints are arrayed across the top of the tableau in domination order. As above, constraint violations are recorded with the mark (\*), and blankness indicates total success on the constraint. The symbol (☞) draws the eye to the optimal candidate; the (!), marks the crucial failure for each suboptimal candidate, the exact point where it loses out to other candidates. Cells that do not participate in the decision are shaded.

Izwi zwi amba uri zwifhungudzi zwi vhewa nga nṯha kha tshathi ya zwifhungudzi nga u tevhekanya hazwo. Sa zwe zwa ambiswa zwone, u kwashwa u tsikeledzwa ha zwifhungudzi hu sumbedzwa nga tshiga (\*), hone hune ha vha hu songo ṅwalwa tshithu hu sumbedza u tendwa ha tshifhungudzi. Tshiga (☞) tshi sumbedza khetho yo fhelelaho ngeno tshiga (!) tshi tshi sumbedza u kundelwa ha khetho. Zwipiḡa zwine zwa sa shele mulenzhe kha sia iḷi zwi a swifhadzwa. Pullum na Ladusaw (1996:228) vha tshi tikedza zwiṅwe zwa zwithu zwo ambiwaho afho nṯha nga ha tshiga (\*) vha ri, “The most common use of the asterisk among linguists, including phonologists, is as a prefix for ungrammatical or nonexistent forms, sentences, or expressions”.

Izwi zwi amba uri mushumo wa tshiga (\*) wa ndeme kha vhorasaintsi vha luambo, ho katelwa na vhorafonoḡodzhi, ndi u nga thangi ya zwivhumbeo, mafhungo kana mubulo u sa tendelani na mulayo wa kuṅwalele na kupeleṯele kwa luambo kana u sa konadzei kha luambo. Zwo ralo, zwi sumba uri musi ho shumiswa tshiga (\*!), zwi vha zwi tshi

amba uri zwo ambiwaho a zwi dzhenelani tshoṭhe na milayo ya luambo kana a zwi tendisei kha luambo.

Zwidzhenisi	Tshifhungudzi A	Tshifhungudzi B	Tshifhungudzi C
Tshibvisi/Khetho 1	*!		
Tshibvisi/Khetho 2		*	
Tshibvisi/Khetho 3		*	*!

Musi ro sedza tshathi i re afho nṭha Tshibvisi 2 ndi yone khetho yo fhelelaho, ine ya tendisea kana ine ya vha khwiṇe kha dziṇwe khetho. Izwi zwi amba uri a i kuḁani na milayo ya luambo zwine zwa i ita uri i tendisee.

Tshidzhenisi (school)	Tshifhungudzi A	Tshifhungudzi B	Tshifhungudzi C
Tshibvisi 1 (Sikulu)	*!	*!	
Tshibvisi 2 (Tshikolo)			
Tshibvisi 3 (Tshikol)			*!

Iyi tshathi i re afho nṭha i sumbedza maipfi mapambwa, he a thoma hone u vhuya u swika ri tshi vha nao kha luambo lwa Tshivenda. Ipfi Tshikolo ḽi pambiwa ḽi tshi bva kha ipfi ḽa Luisimane “School”. Zwo ralo, Tshibvisi 1 a si khetho ine ya tendisea. Kha Tshifhungudzi A hu na tshiga (\*!) ngauri kha luambo lwa Tshivenda a hu na thangi ya /Si-/ ngeno kha Tshifhungudzi 2 ho vhewa tshiga (\*!) ngauri kha luambo lwa Tshivenda u tevhekana ha pfalandoṭhe dzine dza fana hu ḁisa pfalandoṭhe ndapfu, a hu vhumbiwi pfalandoṭhe ntswa, /oo/ > /o/ a zwi tendi uri /oo/ vhe /u/. Tshibvisi 3 na tshone a si khetho ine ya tendisea. Kha Tshifhungudzi C ho vhewa tshiga (\*!) ngauri mibvumo ya themba ine ya kona u ima nga yone iṇe ndi mibvumo ya nyungi fhedzi kha luambo lwa Tshivenda. A hu na hune /l/ ya ima nga yone iṇe i si na mubvumo wa pfalandoṭhe. Izwi zwi mbo sia Tshibvisi 2 i yone khetho yo teaho nahone ine ya tendisea kana ine i si kuḁane na milayo ya luambo lwa Tshivenda.

### 3.6. Mvalatswinga

Kha ndima iyi, muṭoḍisisi o bvisela khagala iṭo line iyi ṭhoḍisiso ya ḍitika ngaḷo, a dovha hafhu a sumbedza ngona dzo shumiswaho kha u kuvhanganya mafhungo a ṭhoḍisiso iyi. Hafha ho sumbedzwa u pfi muṭoḍisisi o shumisa ngona ya u tou ḍidzhenisa vhathuni kha lushaka. Muṭoḍisisi o dovha hafhu a sumbedza nḍila dza u ṭumbula na fhethu hune mafhungo a ṭhoḍisiso yawe a kuvhanganywa hone. Ndimba iyi yo bva zwipiḍa zwivhili nge tshipiḍa tsha vhuvhili tsha vha Muhanga wa thyiori yo shumiswaho kha ṭhoḍisiso iyi. Muṭoḍisisi o shumisa Thyiori ya Ophuthimalithi ine ya shuma nga zwifhungudzi.

## NDIMA YA VHUNĀ

### 4. Mafhungo a ṭhōdisiso

#### 4.1. Mvulatswinga

Ndima iyi ndi yone yo hwalaho mafhungo a ṭhōdisiso nga ha tshanduko dza mibvumo dzi bveledzwaho nga p̣falandọthe kha luambo lwa Tshivenda hune mawanwa a ḡo senguluswa u ya nga milayo ya luambo lwa Tshivenda na u shumisa n̄dila dza Thyiori ya Ophuthimal̄ithi kha ndima ya vhuṭanu.

Tshanduko dza mibvumo dzine muṭ̣ōdisisi a rera nga hadzo kha iyi ndima ndi eḷishini ya p̣falandọthe (vowel elision/deletion), ephenṭthesisi ya p̣falandọthe (vowel epenthesis), mumilano wa p̣falandọthe (vowel coalescence), nyungiso ya p̣falandọthe (vowel nasalisation), thendelano ya p̣falandọthe (vowel harmony), u gonyiswa ha p̣falandọthe (vowel raising) na tsiko ya tsuvha (glide formation).

Vhunga tshanduko dza mibvumo dzi na tshaka dzo yaho nga u fhambana, ndima iyi i ḡo dzi vhekanya nga u fhambana hadzo. Hu na tshanduko dza mibvumo dzi kwamaho tshivhumbeo tsha dungo. Idzi sa zwe zwa sumbedziswa kha ndima ya vhuvhili, dzi kwama tshivhumbeo tsha dungo nga u ḷi fhungudza kana nga u ḷi engedza kana nga u tou thutha tshọthe. Tshanduko dza mibvumo dza lushaka ulu dzi kwama idzi dzi tevhelaho: eḷishini ya p̣falandọthe/muṭ̣umbu (Vowel elision), ephenṭthesisi ya p̣falandọthe/u dzhenisela (Vowel epenthesis) na tsiko ya tsuvha / glide formation.

Kha luambo lwa Tshivenda hu dovha ha vha na tshanduko dza mibvumo dzi kwamaho nyelelano. Zwine zwa bvelela hafha ndi zwa uri mibvumo ya muambo i re tsini na tsini kana i re kule na kule i vha i tshi khou shandukisana. U ya nga thandela iyi nyelelano i vha i tshi khou bvelela kha mibvumo ya p̣falandọthe i tshi khou shandukisana.

Musi tshanduko dza mibvumo dzi kwamaho nyelelano dzi tshi khou bvelela, nyelelano ya hone i nga vha nyelelano ya vhuṅṅha kana vhuḫhasi (Height assimilation), nyelelano ya nyungi (Nasal assimilation), nyelelano ya khwamano (Contact assimilation),

nyeelano ya kule na kule (Assimilation at a distant), nyeelano tshoṭhe (Complete assimilation) and nyeelelanogake (Partial assimilation). Tshanduko dza mibvumo dzi kwamaho nyeelano dzine muṭoḍisisi a ḍo rera nga hadzo kha iyi ndima ndi mumilano wa pfallandoṭhe (Vowel Coalescence), nyungiso ya pfallandoṭhe (Vowel nasalisation), thendelano ya pfallandoṭhe (Vowel harmony) na u gonyiselwa nṭha ha pfallandoṭhe (Vowel raising). Izwi zwoṭhe ndi zwine iyi ṭhoḍisiso ya sedzana nazwo kha iyi ndima.

## 4.2. Mafhungo a ṭhoḍisiso nga tshanduko dza mibvumo dzi bveledzwaho nga pfallandoṭhe

### 4.2.1. Tshanduko dza mibvumo dzi kwamaho tshivhumbeo tsha dungo

Kha tshanduko dza mibvumo dze muṭoḍisisi a ṭoḍisisa dzone, eḷishini ya pfallandoṭhe/muṭumbu (Vowel elision), ephenthesis ya pfallandoṭhe/u dzhenisela (Vowel epenthesis) na tsiko ya tsuvha / glide formation ndi dzone dzine dza kwama tshivhumbeo tsha dungo kha luambo lwa Tshivenda.

#### Tsumbo:

- Muṭumbu wa pfallandoṭhe: a si iyi > asiyi [asiji], afha ho vha na u fhungudzea ha dungo.
- Ephenthesis ya pfallandoṭhe: club > kilabu, afha ho vha na engedzwa ha dungo.
- Tsiko ya tsuvha: enei >yeneyi, afha ho vha na engedzwa ha dungo na u shanduka ha tshivhumbeo tsha madungo.

#### 4.2.1.1. Eḷishini ya pfallandoṭhe/muṭumbu (vowel elision)

Eḷishini ya pfallandoṭhe ndi musi mibvumo ya pfallandoṭhe i tshi khou thuthiwa kha ipfi kana kha fhungo. Musi hu tshi thuthiwa pfallandoṭhe kha ipfi hu bviswa tshipiḍa tsha dungo kanzhi tshine tsha vhumba mbilu ya dungo kana ha bviswa dungo ngauri maṅwe a madungo a maipfi a Tshivenda a vha o vhumbwa nga mibvumo ya pfallandoṭhe fhedzi. Arali hu tshi thuthiwa mibvumo ya pfallandoṭhe kha fhungo hu nga vha na u ṭangana ha dungo ḷa ipfi ḷine ḷa rangela ḷiṅwe ipfi kha fhungo na dungo ḷa ipfi ḷi rangelwaho nga ḷiṅwe ipfi kha fhungo.

#### Tsumbo:

- A si iyi > [asiji]  
A si izwi > [asizwi]

A thi zwi vhoni > [thizwiβoni]

#### 4.2.1.1.1. Muṭumbu/el̥ishini ya p̥falandoṭhe i kwamaho madzina

Musi muṭoḍisisi a tshi khou ṭoḍisisa mafhungo a ṭoḍisiso yawe o wanulusa uri kha luambo lwa Tshivenda hu na muṭumbu kana el̥ishini ya p̥falandoṭhe ine ya bvelela kha maṅwe a madzina a zwithu zwi wanalaho kha Vhavenda. Muṭumbu kana el̥ishini ya lushaka ulu i bvelela kha maṅwe a madzina a lushaka lwa kiḷasi ya madzina ya u thoma ine ya vha /Mu-/. Thangi /Mu-/ ndi kiḷasi ine ya rangela madzina ane a vha kha vhuthihi. Zwine zwa bvelela ndi hezwi: musii madzina ane a thoma nga thangi /mu-/ a tshi bulwa p̥falandoṭhe u[u] i a thuthiwa kana u pfukiwa ha konou vha na tshiṅwe tshivhumbeo tsha ipfi ilo.

#### Tsumbo:

Muphakho	Mphakho	[mphakho]
Mupengo	Mpengo	[mpɛŋgo]
Muphogoli	Mphogoli	[mphogoli]
Muvhalo	Mbalo	[mbalo]

Musi ro sedza tsumbo iyi i re afho nṭha ri vhona uri muṭumbu kana el̥ishini ya p̥falandoṭhe yo vhangwa nga iṅwe ya tshanduko dza mibvumo. Ndi uri hafha muṭumbu kana el̥ishini ya p̥falandoṭhe i khou bvelela i tshi tou vha masiandoitwa a iṅwe tshanduko ya mibvumo. Kha iyi tsumbo, tshanduko ya mibvumo ye ya vhangwa muṭumbu kana el̥ishini ya p̥falandoṭhe u[u] ndi nyungiso ya miṅwe ya mibvumo ya meme dza mulomo ine ya vha oralu. U ya nga tsumbo iyi, mibvumo ya hone ndi p[pʰ], ph[ph] na vh[β] hune p[pʰ] ya vha mp[mp], ph[ph] ya vha mph[mp] na vh[β] ya vha mb[mb]. Ndi uri mbonalo dza nyungi dzo fhirela phanda dza kwama mibvumo iyo dza i shandukisa ya vha nyungi zwine zwa sia p̥falandoṭhe u[u] ine ya vha mbilu ya dungo liṅe la vha thangi /Mu/ yo thuthwa. Muṅwe muthu a nga amba uri arali nyungiso ya mibvumo iyi p[pʰ], ph[ph] na vh[β] i songo vha hone ndi musii hu songo vha na muṭumbu kana el̥ishini ya p̥falandoṭhe ya lushaka ulu kana ya p̥falandoṭhe u[u] kha thangi ya madzina /Mu-/. Ndi zwa ndeme u ṭalutshedza uri ipfi /mbalo/ kha tsumbo iyi lo bva kha liṅi /vhala/ hune musii li tshi sika dzina hu dzheniselwa thangi ya dzina /Mu-/. Iphi ili lo

fhambana na ayo mañwe maipfi ngauri nṯhani ha u thuthwa ha pfallandoṯhe u[u], mubvumo wa muambo vh[β] u tshi shanduka a u dzuli u vh[β], fhedzi u mbo vha mb[mb] ine ya vha nasala. Hone, tsha ndeme ndi tsha uri iyi ṯhoḍisiso yo sedzana na muṯumbu wa pfallandoṯhe, zwi tshi amba uri naho ha bvelela dziñwe tshanduko dza mibvumo hu vha hu songo khakhea tshithu.

Ri tshi kha ḍi vha kha muṯumbu kana eḷishini ya pfallandoṯhe i bvelelaho kha madzina, nṯhani ha i bvelelaho kha madzina a thangi /Mu-/ hu na huñwe hune muṯumbu wa pfallandoṯhe wa bvelela hone kha madzina a luñwe lushaka. Vhaventḍa vha a ṅea ṅwana dzina ḷine kha luambo lwa ḍuvha na ḍuvha ḷa vha fhungo. Musi mañwe a mafhungo a tshi vha madzina a vhathu hu na hune ha bvelela muṯumbu kana eḷishini ya pfallandoṯhe. Izwi zwi bvelela zwi tshi tevhedza mulayo wa fonoloḍzhi une wa langa muṯumbu wa mibvumo ya muambo une wa sumbedza uri hu na hune musu dongo ḷa u thoma ḷi songo ombedelwa kana u tsikeledzwa ḷa thuthwa kana u pfukwa, ([www.uobabylon.edu](http://www.uobabylon.edu)). Tshiñwe hafhu tshine mulayo wa fonoloḍzhi wa simesa tshone ndi tsha uri muṯumbu u nga bvelela i ṅdila ya u leludza mubulo.

U ya nga he muṯoḍisisi a ita ṯhoḍisiso iyi o ḍitika nga mulayo wa fonoloḍzhi uyu, muṯumbu kana eḷishini ya pfallandoṯhe kha lushaka ulu (lwa mafhungo ane a fhedza e madzina) i kwama pfallandoṯhe a[a] fhedzi ine ya vha tshipiḍa tsha u thoma tsha ipfi kana fhungo.

### Tsumbo:

a thi livhali	thilivhali	[thifiβafi]
a thi zwi hangwi	thizwihangwi	[thizwifangwi]
a thi zwi londi	thizwilondi	[thizwifondi]
a thi na vhuyo	thinavhuyo	[thinaβujo]

Zwo ralo, u rinwa ha ṅwana dzina zwi ḍisa muṯumbu kana eḷishini ya pfallandoṯhe a[a]. Tshanduko ya mibvumo kha iyo tsumbo i re afho nṯha i bvelela mathoni a ipfi ḷine ḷa vha dzinabumbano ḷi bvaho kha fhungo. Muñwe muambi a nga amba uri u bvelela kana u itea ha muṯumbu kana eḷishini ya pfallandoṯhe ya lushaka ulwo lu re afho nṯha

ndi masiandoitwa kana mvelele ya u sikwa ha madzinambumbano, kha ili sia ndi madzina ane a vha a vhathu.

Huñwe hune muṭumbu kana eḷishini ya pfalandoṭhe ya bvelela hone ndi kha mañwe a madzina a thangi ya dzina /ḷi-/ ya kiḷasi ya vhuṭanu (5). Madzina ane a kwamiwa kha lushaka ulu lwa madzina ndi ane a thoma nga pfalandoṭhe i[i]. Musi vhaambi vha luambo lwa Tshivenda vha tshi khou amba kana u bula maipfi ayo, a pfala a tshi thoma nga thangi /ḷi-/ zwine zwa sia pfalandoṭhe i[i] yo thuthwa.

### Tsumbo:

ino	ḷi-	ḷi + ino = ḷino	[ḷino]
iṭo	ḷi-	ḷi + iṭo = ḷiṭo	[ḷiṭo]
ifa	ḷi-	ḷi + ifa = ḷifa	[ḷifa]

Musi ro sedza tsumbo iyi, ri wana uri mubvumo wa pfalandoṭhe une wa kwamiwa nga lushaka ulu lwa muṭumbu wa pfalandoṭhe ndi pfalandoṭhe i[i] fhedzi.

#### 4.2.1.1.2. Muṭumbu/eḷishini ya pfalandoṭhe i kwamaho zwivhumbeo zwa maiti

Musi muṭodisisi a tshi khou ita ṭhodisiso yawe o wanulusa uri hu na muṭumbu kana eḷishini ya pfalandoṭhe ine ya bvelela kha maiti kana zwivhumbeo zwa maiti. Maiti ane a kwamiwa nga lushaka ulu lwa muṭumbu wa pfalandoṭhe ndi ane a fhela nga pfalandoṭhe a[a] kana a re na mutshila wa /-is-/. Mubvumo wa pfalandoṭhe une wa kwamiwa nga tshanduko ya mibvumo iyi ndi pfalandoṭhe i[i] fhedzi.

### Tsumbo:

fel--iw--a	>	feliwa	[fɛliwa]	felwa	[fɛfwa]
bul--iw--a	>	buliwa	[buliwa]	bulwa	[bufwa]
kul--iw--a	>	kuliwa	[kufiwa]	kulwa	[k'ufwa]
humbul--iw--a	>	humbeliwa	[humbɛfwa]	humbelwa	[humbɛfwa]
ḡodz--iw--a	>	ḡodziwa	[ḡodziwa]	ḡodzwa	[ḡodzwa]

Tsumbo iyi i sumbedza uri tshanduko yo vha hone zwo thoma kha maiti, a ɔi shanduka musi vhathu vha tshi khou amba ha vhuya ha vha na muṭumbu wa pfallandoṭhe i[i]. Tshine tsha vhone tshi tshone tshiitisi tsha muṭumbu wa pfallandoṭhe wa lushaka ulu ndi ɭabialaizesheni ya themba l[ɭ] na dz[dz] kha tsumbo iyi i re afho nṭha.

#### 4.2.1.1.3. Muṭumbu / eɭishini ya pfallandoṭhe i kwamaho masumbi

Musi ṭhoḁisiso iyi i tshi ya phanda muṭoḁisisi o dovha hafhu a wanulusa uri hu na muṭumbu kana eɭishini ya pfallandoṭhe ine ya bvelela kha masumbi. Kha lushaka ulu lwa muṭumbu kana eɭishini ya pfallandoṭhe hu kwamiwa pfallandoṭhe i[i].

#### Tsumbo:

iyi	>	a si + iyi	=	asiyi	[asiji]
izwi	>	a si + izwi	=	asizwi	[asizwi]
itshi	>	a si + itshi	=	asitshi	[asitshi]
uku	>	a si + uku	=	asuku	[asuku]

Izwi zwi itiswa ngauri tshinwe tshifhinga kha luambo lwa Tshivenda hu a vha na maipfi ane a vha na mibvumo ya pfallandoṭhe yo tevhekanaho nahone ine ya ɔisa thaidzo kha kubulele kwa maipfi ayo. Hone a si hoṭhe hune pfallandoṭhe dzo tevhekanaho dza ɔisa thaidzo kha kubulele. Zwo ralo mibvumo ya pfallandoṭhe ine ya ɔisa thaidzo ya kubulele tshinwe tshifhinga i a thuthiwa, zwine zwa amba uri hu vha ho bvelela muṭumbu wa pfallandoṭhe. Zwe zwa itea kha tsumbo dzi re afho nṭha ndi hezwi: hune ha vha na pfallandoṭhe mbili dzine dza fana sa pfallandoṭhe i[i] na i[i] dzo tevhekana, nthihi i a bviswa ha sala nthihi. Hone kha tsumbo i ngaho /a si + uku/ hu na thevhekano ya pfallandoṭhe i[i] na u[u] dzine dzo fhambanaho, na henefha pfallandoṭhe ine ya thuthwa ndi i[i].

Tshinwe tshithu tsha ndeme kha luambo lwa Tshivenda, ɭifurase /a si/ ɭi sumbedza khandza, fhedzi ndila ye ɭa shumiswa ngayo kha masumbi ɭi vha ɭi sa khou sumbedza khandza. Hafha ndila ye ɭa shumiswa ngayo i khou sumbedza u vha hone ha tshithu hu si khandza ha uri tshithu tshikene a si tshone. Hafha ɭifurase /a si/ ɭi khou sumbedza tshithu tshine tsha sumbea.

Musi ro sedza muṭumbu kana eḽishini ya pḽalandoṭhe kha luambo lwa Tshivenḽa ri tea u zwi ḽivha uri tshanduko ya mibvumo iyi i bvelela khathihi na mumilano wa pḽalandoṭhe kha zwivhumbeo zwithihi. Hone ngauri afha ro sedzana na muṭumbu wa pḽalandoṭhe a ri nga ambi zwinzhi nga ha mumilano wa pḽalandoṭhe.

#### 4.2.1.1.4. Muṭumbu / eḽishini ya pḽalandoṭhe i kwamaho maṭaluli

Kha luambo lwa Tshivenḽa hu dovha hafhu ha vha na muṭumbu kana eḽishini ya pḽalandoṭhe i kwamaho maṅwe a maṭaluli. Maṭaluli ane khao ha bvelela muṭumbu kana eḽishini ya pḽalandoṭhe ndi maṭaluli ane a ṭalula vhuṅe na vhuthihi. Kha lushaka ulu mubvumo wa pḽalandoṭhe une wa kwamiwa ndi a[a] hune ya thuthwa ngauri pḽalandoṭhe i re tsini nayo i fana nayo kana hu vha hu uri pḽalandoṭhe ine ya i tevhela i ḽisa thaidzo kha kubulele kwa maipfi.

#### Tsumbo:

aṅe	>	ma + aṅe	= maṅe	[maṅe]
	>	vha + aṅe	= vhaṅe	[βaṅe]
oṭhe	>	vha + oṭhe	= vhoṭhe	[βoṭhe]

Zwe zwa itea kha iyi tsumbo ndi hezwi: thangi dza madzina dzo shela mulenzhe nga nḽila yo kalulaho kha u vhang a muṭumbu wa pḽalandoṭhe wa lushaka ulu. Thangi dze dza shela mulenzhe ndi /Ma-/ ya kiḽasi ya vhurathi (6), na /Vha-/ ya kiḽasi ya vhuvhili. Ipfi /-aṅe/ kha ḽivhaipfi ya Tshivenḽa ḽi amba vhuṅe sa mus i hu tshi pfi /maḽi o tevhuwa nga one /maṅe/ (Van Warmelo, 1986). Zwine zwa bvelela hafha ndi zwa uri mus i thangi /ma-/ i tshi ṭuṅwa mathomoni a ḽiṭaluli /-aṅe/, pḽalandoṭhe a[a] i a thuthwa. Ipfi /-oṭhe/ ḽi amba zwithu zwivhili zwo fhambanaho, hu na hune ḽa amba nga nomboro ya zwithu hune ha vha hu songo sala na tshithu na tshithihi ha dovha hafhu ha vha na hune ḽa amba vhuthihi sa mus i hu tshi pfi /Vhadau vha khou tshimbila vhe **vhoṭhe** / (Van Warmelo, 1986). Zwine zwa itea ndi hezwi: mus i thangi /vha-/ i tshi ṭuṅwa mathomoni a ipfi (ḽiṭaluli) /-oṭhe/, pḽalandoṭhe a[a] i a kombetshedzea u bva vhudzuloni hayo ha sala pḽalandoṭhe o[ɔ].

#### 4.2.1.1.5. Muṭumbu/elishini ya pfalandoṭhe i kwamaho kuambele

U ya nga nyambo dzo yaho nga u fhambana hu na hune kuambele kwa vhaambi vha luambo kwa fhambana na kuṅwalele kwa luambo ulwo hune Tshivenda tsha vha luṅwe lwa nyambo idzo. Zwo ralo, musi muṭodisisi a tshi khou ita ṭhodisiso yawe o wanulusa uri hu na muṭumbu kana elishini ya pfalandoṭhe ine ya bvelela kha kuambele musi ri tshi vhambedza na kuṅwalele. Tshanduko ya mibvumo iyi i bvelela kha Vhavenda vha Afrika Tshipembe, fhedzi zwi hulusa i bvelela kha VhaVenda vha Zimbabwe. Ndi uri musi vha tshi amba, vha vha vha tshi khou amba zwine zwi si ṅwaliwe.

#### Tsumbo:

tou	>	to	/kha tou ḁa/	>	/kha to ḁa/
khou	>	kho	/u khou ḁa/	>	/u kho ḁa/
sokou	>	soko	/kha sokou ḁa	>	/kha soko ḁa/

Kha iyi tsumbo muṭumbu kana elishini ya pfalandoṭhe i kwama pfalandoṭhe u[u] ngauri ndi yone ine ya thuthwa. Musi ro sedza tshivhumbeo tsha maipfi kha kuṅwalele, ri vhona tsho fhambana na tshivhumbeo tsha musi vhaambi vha tshi khou amba.

#### 4.2.1.2. Ephentḥesisi ya pfalandoṭhe / u dzheniselwa ha pfalandoṭhe

U dzheniselwa kana ephentḥesisi ya pfalandoṭhe ndi tshanduko ya mibvumo ine ya kwama u dzheniselwa ha mibvumo ya pfalandoṭhe he ya vha i siho hone kha ipfi. Tshanduko iyi ya mibvumo ndi iṅwe ya tshanduko dza mibvumo dzi kwamaho madungo a maipfi. Hezwi zwi bvelela nga hei ṅdila: musi ephentḥesisi ya pfalandoṭhe i tshi khou bvelela hu nga vha na tshanduko kha tshivhumbeo tsha dungo kana ha vha na tshanduko kha tshivhumbeo tsha ipfi. Kha tshivhumbeo tsha dungo ndi hune ha vha na u kwashekana ha dungo ḽithihi ḽa vha madungo mavhili ngeno kha tshivhumbeo tsha ipfi ri wana ipfi ḽo no vha na madungo manzhi u fhira zwe ḽa vha ḽi zwone hu sa athu dzheniselwa pfalandoṭhe.

Kha luambo lwa Tshivenda, u dzheniselwa kana ephentḥesisi ya pfalandoṭhe i bvelela kha maipfi o pambiwaho a tshi bva kha dziṅwe nyambo dzi ngaho Luisimani. Kha ulu lushaka lwa tshanduko dza mibvumo hu sedzeswa nga maandḁa milayo ya luambo zwine zwa vha tshone tshivhangi tsha ephentḥesisi ya pfalandoṭhe kha luambo lwa

Tshivenda. Zwine zwa itea ndi zwa uri kuvhekanyeke kwa mibvumo ya muambo kha dziñwe nyambo kwo fhambana na kuvhekanyeke kwa mibvumo ya muambo kha luambo lwa Tshivenda. Zwo ralo ri wana nyambo dzine Tshivenda tsha pamba / unda maipfi khadzo dzi na mibvumo ya muambo ine i si vhe hone kha luambo lwa Tshivenda, kanzhi mibvumo ya themba. Mibvumo ya maipfi o pambiwaho i vha i tshi khou lwa na milayo ya luambo lwa Tshivenda. Zwo ralo, ephenthesisi ya pfallandothe i vha yone thandululo ine ya ita uri ri kone u shumisa maipfi mapambwa kha luambo lwa Tshivenda. Tshathi i tevhelaho i sumbedza mibvumo ya themba ya Tshivenda.

<b>Themba yo ima i yothe</b>	<b>Nyuga ya themba mbili</b>	<b>Nyuga ya themba tharu</b>	<b>Nyuga ya themba nna</b>
b	fh	mph	mphw
d	kh	dzh	
ḍ	nd	nzh	
f	ṅḍ	dzw	
g	ph	tsh	
h	sh		
k	th		
l	dz		
m	nz		
n			
ṅ			
ṅ			
p			
r			
s			
t			
v			
w			
x			
y			

Z			
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Hei ndi yone mibvumo ya themba ine ya wanala kha luambo lwa Tshivenda zwine zwa amba uri dziñwe tshaka dza nyuga dza themba dzine dzi si vhe idzo dzi re afho n̄ha dzi vha dzi sa konadzei u bulwa kha Tshivenda. Izwi zwi vha zwi tshi amba uri a dzi bulei arali hu songo dzheniselwa mibvumo ya pfalandothe. Hune Tshivenda tsha pamba hone maipfi hu vha hu na themba kana nyuga dza themba dzi ngaho idzi dzi tevhelaho:

<b>Nyuga dza themba dzine dzi si vhe dza Tshivenda</b>	<b>Maipfi a Luisimani ane a pambiwa kha Tshivenda</b>
Pl	plate
Sch	school
Tch	pitch
Cl	club

#### **Tsumbo:**

<b>Ephenthesisi ya pfalandothe a[a] kha ipfi lo pambiwaho</b>	<b>Ipfi le la pambwa</b>
ḽekhithshara	lecturer
thendara	tender
tshitaila	style
aisi	ice

Kha tsumbo iyi i re afho n̄ha, ho tou dzheniselwa pfalandothe a[a] ngauri kha luambo lwa Tshivenda a hu na hune ra vha na maipfi ane a vha na madungo mavhili kana manzhi ane a fhela nga themba r[r]. A hu na hune pfalandothe i[i] ya imela pfalandothe mbili kana ya vha pfalambili (diphthong). Nga u ralo, ri fhedza ro dzhenisela pfalandothe a[a] uri zwine ra khou amba zwi pfalese zwi siani ḽa Tshivenda.

Tshivenda tshi dovha hafhu tsha pamba maipfi kha Tshivhuru / Afrikaans siani ḽa u dzheniselwa ha pfalandothe a[a]. Ipfi /dzharata/ lo bva kha Tshivhuru /jaart/ na ipfi /mara/ ḽine ḽa shuma sa sinonimi ya ipfi /fhedzi/ lo bva kha ipfi ḽa Tshivhuru /maar/.

Musi ri tshi sedzulusa hafha, ri wana uri pfallandothe yo dzheniselwaho ndi a[a] hu u itela uri maipfi ayo a kone u vhalea kha luambo lwa Tshivenḁa. Izwi zwi tshi itwa nga uri Tshivenḁa tshi shumisesa tshivhumbeo tsha ipfi tsha CVCV, zwine zwa amba themba, pfallandothe, themba, pfallandothe.

<b>Ephenḁthesisi ya pfallandothe e[ɛ] kha ipfi lo pambiwaho</b>	<b>Ipfi le la pambwa</b>
tshitereke	strike
thanngwe	tank
dennde	tent
tshilebe	slab
bambbiri	papier

Tsumbo iyi i khou sumbedza hune pfallandothe e[ɛ] ya dzheniselwa hone musiri ro pamba maipfi a bvaho kha Luisimani. Ndi ngauri kha luambo lwa Tshivenḁa a hu na nyuga dza mibvumo ya muambo dzi ngaho /str/ na /sl/ nahone a hu na hune ipfi la fhela nga themba i ngaho b[b] kana nyuga dza themba dzi ngaho nk[nk] na nt[nt]. Izwi ndi zwe zwa ita uri ri dzhenisele mubvumo wa pfallandothe e[ɛ]. Tshinwe hafhu ndi tsha uri vhunzhi ha maipfi a Tshivenḁa ha fhela nga themba nga nḁa ha manyanyu, vhunzhi hao a fhela nga pfallandothe.

Hu dovha hafhu ha vha na u dzheniselwa ha pfallandothe e[ɛ] na i[i] kha ipfi la Tshivhuru / Afrikaans /venster/ musiri li tshi ḁa kha luambo lwa Tshivenḁa la vho vha /fasitere/. Hu ḁi vha na maḁwe maipfi ane a pambiwa kha dziḁwe nyambo.

<b>Ephenḁthesisi ya pfallandothe i[i] kha ipfi lo pambwaho</b>	<b>Ipfi le la pambwa</b>
maḁiriki	matric
tshikolo	school
puleithi	plate
thekhisi	taxi
yogathi	yoghurt
kiḁabu	club

Musi ri tshi dzhenisela pfallandothe i[i] kha luambo lwa Tshivenḁa ri vha ri tshi khou kwasha nyuga dzine ri si vhe nadzo kha Tshivenḁa. Kha tsumbo i re afho nḁha a ri na mibvumo ya muambo i tevhelaho: /pl/, /tr/, /sch/, /rt/ na /cl/ na miḁwe minzhi. Tshiḁwe ndi tsha uri musi hu na mubvumo wa u fhedzisela une wa vha themba kha dziḁwe nyambo, hu tea u dzheniselwa pfallandothe musi maipfi aya a tshi iswa kha Tshivenḁa (kha iyi tsumbo ndi pfallandothe i[i]).

Pfallandothe o[o] i a konḁa uri ri i dzheniselwe kha maipfi mapambwa. U ya nga iyi ḁhodiḁiso, pfallandothe o[o] yo tou dzheniselwa fhedzi kha ipfi /tshikolo/, /tshidulo/, /tshigodelo/, /fosholo/ nge ha vha hu si na hune Tshivenḁa tsha vha na maipfi ane a fhela nga themba l[l]. Izwi zwi amba uri kha pfallandothe dza Tshivenḁa a si kanzhi hu tshi dzheniselwa pfallandothe o[o]. Nga iḁwe nḁila a zwo ngo leluwa u dzhenisela pfallandothe o[o] kha dziḁwe nyuga dza mibvumo ya muambo dzi bvaho kha dziḁwe nyambo.

<b>Ephenḁthesisi ya pfallandothe u[u] kha ipfi lo pambwaho</b>	<b>Ipfi le la pambwa</b>
pulane	plan
lifuthi	lift
zouni	zone

Tsumbo iyi i re afho nḁha i khou sumbedza kudzhenisele kwa pfallandothe u[u] musi hu tshi bulwa maipfi mapambwa o no vhaho kha luambo lwa Tshivenḁa a tshi bva kha Luisimani. Tshiitisi tshi a fana na tshe tsha ita uri hu dzheniselwe pfallandothe a[a], e[ε], i[i] na o[o].

#### **4.2.1.3. Tsiko ya tsuvha**

Tsiko ya tsuvha ndi tshanduko ya mibvumo ine ya bveledza kha mibvumo ya thembatsuvha. U ya nga iyi ḁhodiḁiso thembatsuvha dzine dza bveledzwa nga ulu lushaka lwa tshanduko dza mibvumo dzi vha dzi tshi bva kha mibvumo ya pfallandothe. Kha luambo lwa Tshivenḁa hu na nyimele dzo fhambanaho dzine dza vhangwa nga mibvumo ya pfallandothe musi dzi tsini na tsini kana dzi kule na kule. Hone kha luambo

Iwa Tshivenda, tsiko ya tsuvha i bveledzwa nga pfalandothe dzine dza vha tsini na tsini tshiñwe tshifhinga dzine dza vha kule na kule, fhedzi a si kanzhi.

**Tsumbo:**

Heiḽa > heyiḽa  
Yeneiḽa > yeneyiḽa  
Kheiḽa > kheyiḽa

**4.2.1.3.1. Tsiko ya tsuvha i bvelelaho kha e[ɛ] na i[i]**

Kha tsiko ya tsuvha, hu na thembatsuvha dzine dza bveledzwa dzi tshi bva kha mibvumo ya pfalandothe kha zwivhumbeo zwa masumbi. Hafha ndi hune mibvumo ya pfalandothe ya vha i tsini na tsini kha ipfi kana ḽisumbi. Kha luambo lwa Tshivenda zwi a konadzea uri mibvumo ya pfalandothe i re tsini na tsini i shanduke kha kubulele, hone tshiñwe tshifhinga mibvumo ya pfalandothe i nga ḽi vha tsini na tsini hu sa vhe na thaidzo ya tshanduko. Zwo ralo, musi thembatsuvha dzi tshi sikwa hu vha ho no vha na ḽila mbili dza u bula kana kuñwalele.

**Tsumbo:**

khei > kheyi	[kheji]
yenei > yeneyi	[jɛɛji]
hei > heyi	[heji]
ngei > ngeyi	[ŋgeji]

**4.2.1.3.2. Tsiko ya tsuvha i bvelelaho kha pfalandothe i[i] na a[a]**

Tsiko ya tsuvha ine ya bvelela kha fhungo i pfalesa musi muthu a tshi khou amba u fhirisa musi muthu a tshi khou vhala. Tsiko ya tsuvha ya lushaka ulu i kwama thembatsuvha y[j] fhedzi. Hafha ndi hune thembatsuvha y[j] ya bveledzwa nga pfalandothe i[i] na a[a] musi dzo tevhelelana kha fhungo. Mafhungo e a kuvhanganywa ane a sumbedza izwi ndi aya a tevhelaho:

i a ḽa	>	i ya ḽa
i a vhona	>	i ya vhona

i a rwa	>	i ya rwa
i a lila	>	i ya lila
i a mangadza	>	i ya mangadza

Thembatsuvha y[j] i pfala yo vha hone ngauri ha vha na pfalandothe a[a] nga phanda ha pfalandothe i[i]. Nga inwe ndila ho vha hu sa do vha na tsiko ya tsuvha y[j] arali ho dzheniswa inwe pfalandothe nga phanda ha pfalandothe i[i] kha mafhungo a lushaka ulu lu re afho ntha. Hu dovha hafhu ha vha na tsuvha y[j] i no sikwa nga pfalandothe i[i] na e[ε], sa tsumbo, /i edziseni/ > /i yedziseni/.

#### 4.2.1.3.3. Tsiko ya tsuvha i bvelelaho kha pfalandothe a[a] na i[i]

Musi pfalandothe a[a] na i[i] dzo tevhekana kha ipfi line la vha liiti kanzhi dzi kha madungo mavhili a u fhedzisela dzi a bvedza tsuvha ine ya vha /y/. Kanzhi hu a vha na tshifhinga tshine vhathu vha bula manwe a maipfi nga ndila ine i si vhe ya kuñwalele kwa ayo maipfi. Izwi ri zwi ambiswa ngauri na henefha u vha hone ha thembatsuvha /y/ zwi tou pfala fhedzi musu muthu a tshi khou amba, fhedzi zwi si ñwalwe. Maipfi a tevhelaho ndi maiti ane a sumbedza kusikelwe kwa thembatsuvha /y/ musu muthu a tshi khou amba.

tuwani	tuwai	tuwayi
idani	idai	idayi
ibvani	ibvai	ibvayi
ambani	ambai	ambayi

#### 4.2.1.3.4. Tsiko ya tsuvha i bvelelaho kha pfalandothe o[ɔ] na u[u]

Lushaka ulu lwa tsuvha lu kwama thembatsuvha w[w]. Tshanduko ya mibvumo iyi na yone i bvelela kha masumbi ane a vha pfalandothe o[ɔ] na u[u] dzine dza vha dzo tevhekana kha ipfi. Ndi uri musu dzo ñwaliwa u ya nga milayo ya kuñwalele kwa Tshivenda dzi vha dzi pfalandothe dzi re tsini na tsini, fhedzi hu tshi ambiwa ha pfala hu na thembatsuvha w[w] nga vhukati hadzo. Izwi zwi sumbedzwa kha maipfi a tevhelaho:

khouḷa	khowuḷa
honouḷa	honowuḷa

## 4.2.2. Tshanduko dza mibvumo dzi kwamaho nyelelano

### 4.2.2.1. Nyungiso ya pfallandoṭhe

Tḥoḍisiso iyi i ḍo bvisela khagala uri pfallandoṭhe dza nyungi dzi vhangwa nga mibvumo ifhio kha Tshivenḍa. Hafha ndi hone hune ra ḍo sumbedza uri Tshivenḍa tshi fhambana hani na Tshiisimani (English). Tshiḥwe tshithu tsha ndeme ndi tsha uri muṭoḍisisi u ḍo dovha hafhu a sedzulusa uri ndi mini zwine zwa itea uri mibvumo ya nyungi i ḍise kana i vhangwe pfallandoṭhe dza nyungi. Pfallandoṭhe dza nyungi a dzi fani na dziḥwe pfallandoṭhe. Dzone dzi fhambana na dziḥwe pfallandoṭhe kha kubulele kwadzo na kuḥwalele kwadzo kha tshifonetiki kana nga ḥḍila ya tshifonetiki. Hone ro sedza kubulele kwadzo, Fromkin na Rodman (1983:50) vha ri, “When the velum is lowered, nasal or nasalized vowels are produced.”

Izwi zwi amba uri musi veḷamu (murahu ha mulomo ha vhuphuvhephuvhe) yo tsela fhasi hu vha hu tshi khou bulwa pfallandoṭhe dza nyungi. Hafha u tshi sedza u wana izwi zwi zwiḥwe zwa zwithu zwine zwa dzi fhambanya na dziḥwe pfallandoṭhe ngauri muungo wadzo u bva nga mulomoni na mabuli a ningo.

Zwenezwoha, musi ro sedza kuḥwalele kwadzo kha tshifonetiki kana nga ḥḍila ya tshifonetiki, Mackay (1987:83) u ri, “The tilde [̃] is used in phonetic transcription to show nasalization.”

Izwi zwi amba uri tshiga hetshi tsha [̃] tshi shumiswa kha kuḥwalele kwa fonetiki u tshi sumbedza nyungiso. Izwi zwi tikedzwa nga Ladefoged (1993:228) musi a tshi ri, “The diacritic [̃] may be placed over any vowel to indicate that it is nasalized”.

Hafha Ladefoged u ri luswayo lwa [̃] lu nga vhewa nga ḥḍha ha pfallandoṭhe iḥwe na iḥwe, lu tshi sumbedza uri pfallandoṭhe yeneyo ndi ya nyungi. Zwo ralo, tshiga tsha [̃] tshine tsha wanala nga ḥḍha ha pfallandoṭhe kha ipfi, tshi ṭalula mbonalo dza nyungi kha pfallandoṭhe dziḥwe na dziḥwe dzo ḍowelehaho. Ndi uri tshiga [̃] tshi sumbedza

mbonalo dza nyungi. Hezwi zwi kwama pfallandothe dza vhukuma thanu na pfallandoththahelantha dzine dza vha mbili.

#### 4.2.2.1.1. Pfallandothe ya nyungi a[ã]

Afha ndi hune muṭodisisi a ṭodisisa uri ndi ngafhi hune pfallandothe a[a] ya vha pfallandothe ya nyungi. U ṭodisisa izwi kha ri sedze kha maipfi a tevhelaho kha Tshivenda ane a vha one mafhungo e a kuvhanganywa nga ha pfallandothe a[a] ine ya vha na mbonalo dza nyungi. Mafhungo a hone ndi a tevhelaho:

Naña	[ṅãṅã]
Ngala	[ṅãfa]
Naka	[nãka]
Ndaka	[ndãka]
Nwana	[ṅwãñã] kana [ṅwãñã]

Kha aya maipfi a re afho ntha pfallandothe yo vhwaho tshiga [ʔ] nga ntha ndi yone pfallandothe ya nyungi kana ine ya vha na mbonalo dza nasala. Izwi zwo itiswa nga mibvumo ya nyungi yo i rangelaho phanda.

#### 4.2.2.1.2. Pfallandothe ya nyungi e [ɛ]

Hafha muṭodisisi u ḁo ṭodisisa tshivhangani kana zwivhangani zwine zwa ita uri hu vhe na pfallandothe e[ɛ] ya nyungi kha Tshivenda. Ṭhoḁisiso iyi, muṭodisisi u ḁo i ita nga u tou sengulusa maipfi a tevhelaho:

Nena	[ṅẽñã]
Mela	[mẽfa]
Nyefula	[ṅẽfufa]
Ndele	[ndẽfɛ]
Nekula	[nẽkufa]
Ndeñwa	[ndẽṅwã]

U ya nga ha ṭhoḁisiso iyi, arali pfallandothe e[ɛ] ya tevhela mibvumo ya nyungi, i fhedza yo dzhia mbonalo dza nyungi ya vho vha pfallandothe ya nyungi e [ɛ].

#### 4.2.2.1.3. Pfalandothe ya nyungi i[i]

Afha ndi hune muṭoḏisisi a ṭoḏisisa uri ndi ngafhi hune pfalandothe i[i] ya vha nyungi. U wanulusa aya mafhungo kha ri sedze maipfi a tevhelaho:

Midzi	[mĩdʒi]
Ndingo	[ndĩŋgõ]
Ningo	[nĩŋgõ]
Nyito	[ŋĩtɔ]
Nwisa	[nwĩsa]

U tshi nga sedza hafha, u wana uri arali pfalandothe i[i] i tshipiḏa tsha u fhedzisela tsha dungo lo sikwaho nga mubvumo wa nyungi, i vha pfalandothe ya nyungi i[ĩ].

#### 4.2.2.1.4. Pfalandothe ya nyungi o [ɔ]

Hafha muṭoḏisisi u khou ṭoḏisisa tshine tsha ita uri ri vhe na pfalandothe ya nyungi ya o[õ] kha luambo lwa Tshivenda. U ṭoḏisisa izwi kha ri sedze maipfi a tevhelaho;

Ngowa	[ŋgõwa]
Noña	[ŋõŋã]
Gundo	[gundõ]
Nyofho	[ŋõfɔ]
Ngoma	[ŋgõmã]

Pfalandothe o[ɔ] i a shanduka mbonalo dzayo arali ya rangelwa phanda nga mubvumo wa nyungi kha ipfi. Nga u ralo pfalandothe o[ɔ] i shanduka ya vha pfalandothe ya nyungi o[õ].

#### 4.2.2.1.5. Pfalandothe ya nyungi u[u]

Afha muṭoḏisisi u dovha hafhu a ṭoḏisisa tshine tsha itisa uri pfalandothe u[u] i shanduke i vhe pfalandothe ya nyungi u[ũ]. Muṭoḏisisi u ita ṭhoḏisiso iyi nga u tou sengulusa maipfi a tevhelaho;

Ṭhangu	[ṭhangũ]
Nguluvhe	[ŋgũfubɛ]

Nungu	[nũŋũ]
Ndulu	[ndũfu]
Nuñuna	[ŋũŋũnã]

Hone ndi zwa ndeme u amba uri mubvumo muñwe na muñwe une wa vha pfalandothe u a kwamea nga tshanduko ya nyungiso kha Tshivenda. Izwi zwi itwa nge ya vha tsini na mibvumo ya nyungi kha ipfi.

U kwamea ha pfalandothe dza vhukuma nga nyungiso zwi dovha hafhu zwa kwama pfalandothe-thahelantha dzothe kha luambo lwa Tshivenda. Izwi zwi sumbedza uri kha Tshivenda ri dovha ra vha na pfalandothe-thahelantha dza nyungi. Hone fhungo ili ri nga li sengulusa ro sedza maipfi a tevhelaho;

Tshitangani	[tʃhitʃangãni]
Ningoni	[niŋgõni]
Tshivhindini	[tʃhiβindĩni]
Mafhandeni	[mãφandẽni]
Damuni	[damũni]

Musi ro sedza maipfi ayo a re afho ntha, pfalandothe-thahelantha dza nyungi ndi; a[ã], e[ẽ], i[ĩ], o[õ] na u[ũ] dzine dza vha dzone dzo swifhadzwaho. Ndi uri dzo dzhia mbonalo dza mibvumo ya nyungi yo dzi rangelaho phanda. Nga u ralo pfalandothe-thahelantha idzi dzothe dzine dza vha dza nyungi dzi bvisa muungo wadzo nga mabuli a ningo na mulomo dza dovha hafhu dza vha na mbonalo ya u gonyela ntha nga tshifhinga tshithihi.

#### 4.2.2.2. Mumilano wa pfalandothe

Mumilano wa pfalandothe ndi tshanduko ya mibvumo ine khayoy ha bveledzwa pfalandothe nthihi i tshi bva kha pfalandothe mbili dzine dza vha na mbonalo dzi sa faniho kana dzine dza fana. Key (2008:1) ene a tshi talutshedza mumilano wa pfalandothe u ri,

A process by which two input segments are merged into a single output segment that is distinct in at least one feature from the segments to which it corresponds. Coalescence is a particularly

fascinating phenomenon because it exhibits properties found in other phonological.

Izwi zwi amba uri nyimele ine khayō ha vha na zwiḽiḽa zwa mibvumo zwivhili zwine musi zwi tsini na tsini zwi a ṽangana zwa vha tshipiḽa tshithihi tshine tsha vha na mbonalo dzo fhambanaho na tshinwe tsha zwiḽiḽa zwo tshi bveledzaho.

Mibvumo ya pḽandoṽhe ine ya milana kha luambo lwa Tshivenda ndi i tevhelaho: [a+u=ɔ], [a+i=ɛ], [i+i=i], [a+a=a]. Izwi zwi bvelela musi mibvumo ya pḽandoṽhe ine ya milana i mibvumo i re tsini na tsini kana i re kule na kule kha ipfi kana kha fhungo. Musi pḽandoṽhe dzine dza milana dzi kha fhungo ndi musi hu na maipfi hune ipfi ḽi rangelaho ḽinwe ipfi kha fhungo ḽa fhela nga mubvumo wa pḽandoṽhe ngeno ḽi rangelwaho ḽi tshi thoma nga pḽandoṽhe. Ndi uri a zwi konadzei uri hu vhe na mumilano wa pḽandoṽhe arali vhukati hadzo hu na mibvumo ya themba.

#### 4.2.2.2.1. Mumilano wa pḽandoṽhe u bvelelaho kha pḽandoṽhe a[a] na u[u]

##### 4.2.2.2.1.1. Mumilano wa pḽandoṽhe u bvelelaho kha pḽandoṽhe a[a] ya tshivhumbeo /zwa/ na pḽandoṽhe u[u]

Musi ri tshi sedza kha zwivhumbeo zwo fhambanaho hune tshanduko dza mibvumo dza bvelela, hu na mumilano wa pḽandoṽhe a[a] ya tshivhumbeo /zwa/ na ḽipfanisi /u/. Musi ri tshi sedza nga iṽo ḽa mumilano wa pḽandoṽhe, tshivhumbeo /zwa/ ndi tshipiḽa tsha zwivhumbeo zwa maṽaluli. Maṽaluli aya ndi ane a ṽalula nyimele ya zwithu uri ndi zwithu zwo tou itisaho hani. Thebulu i tevhelaho i sumbedza mumilano wa pḽandoṽhe a[a] na u[u] une wa bvelela kha maṽaluli a tshivhumbeo /zwa/.

#### Tsumbo:

Pḽandoṽhe milanaho	dzi	Pḽandoṽhe dzi kha ipfi kana fhungo	IPA (Tshifonetiki)
[a+u = ɔ]		zwa + u-ḽaho > zwo ḽaho	[zwo ḽaho]
		zwa + u-tsaho > zwo tsaho	[zwo tsaho]
		zwa + u-nakaho > zwo nakaho	[zwo nakaho]

Pfalandothe a[a] ya tshivhumbeo /zwa/ yo milana na pfalandothe u[u] ine ya vha lipfanyisi, vhuvhili hadzo dza bveledza pfalandothe nthihi ine ya vha o[ɔ].

#### 4.2.2.2.1.2. Mumilano wa pfalandothe a[a] na u[u] ya mafurase a maiti

Hu na mumilano wa pfalandothe a[a] na u[u] une wa kwama mafurase a maiti kana zwipiḁa zwa fhungo line la vha na liiti la dungo lithihi kana mavhili kha Tshivenda. Tsumbo yavhuḁi ndi musi pfalandothe a[a] ya tshivhumbeo /ya/ tshine tsha vha liiti line la sumbedza u tuwa na pfalandothe u[u] ine ya vha lipfanyisi li tanganyisaho maiti /ya/ na /la/ kha lifurase la liiti. Thebulu i tevhelaho i sumbedza tsumbo dza mumilano wa pfalandothe a[a] na u[u] musi dzi kha lifurase la liiti line la vha na maiti mavhili.

#### Tsumbo:

Pfalandothe dzi milanaho	Pfalandothe dzi kha ipfi kana fhungo	IPA (Tshifonetiki)
[a + u = ɔ]	i ya + u-la > i yo la	[i jo la]
	i ya + u-dzhia > i yo dzhia	[i jo dzhia]
	i ya + u-vhona > i yo vhona	[i jo vhona]
	ḁa + u > ndzhiela > ḁo ndzhiela	[ḁo ndʒiefa]

Musi ri tshi sedza zwivhumbeo zwi re afho nthi ri wana uri mumilano wa pfalandothe [a] na [u] wo bveledza pfalandothe [ɔ].

#### 4.2.2.2.2. Mumilano wa pfalandothe u bvelelaho vhukati ha [a] na [i]

Hu a dovha hafhu ha vha na mumilano wa pfalandothe [a] na [i], une kha luambo lwa Tshivenda wa bvelela kha masumbi kana zwivhumbeo zwa masumbi. Kha lushaka ulu lwa mumilano wa pfalandothe, pfalandothe [a] ya tshivhumbeo /nga/ kana /kha/ i tangana na pfalandothe [i] musi yo shuma sa yone pfalandothe ya u thoma ya lisumbi. Thebulu i tevhelaho i sumbedza zwivhumbeo zwa masumbi a rangelwaho nga zwivhumbeo /nga/ na /kha/ hune ha fhedza ho bvelela mumilano wa pfalandothe [a] na [i].

**Tsumbo:**

Pfalandoṯhe dzi milanaho	Pfalandoṯhe dzi kha ipfi kana fhungo	IPA (Tshifonetiki)
[a+i= ε]	nga + izwi> ngezwi	[ŋgezwi]
	kha + iyi>kheyi	[kheji]
	kha + izwo>khezwi	[khezwi]

Zwo ralo, pfalandoṯhe [a] ya zwivhumbeo /nga/ na /kha/ na pfalandoṯhe [i] ine ya vha ya u thoma kha ḽisumbi ḽi tevhelaho kha fhungo dzo ri u ṯangana dza bvededza pfalandoṯhe [ε].

**4.2.2.2.3. Mumilano wa pfalandoṯhe [i] na [i]**

Mumilano wa pfalandoṯhe une wa bvelela vhukati ha pfalandoṯhe [i] na [i], u bvelela kha maṯwe a madzina ane tshipiḽa tshao tsha u thoma ndi pfalandoṯhe [i]. Madzina a lushaka ulu ndi ane a wela kha thangi ya dzina ya kiḽasi ya vhuṯanu (5) ine ya vha /ḽi-/. Thangi /ḽi-/ ndi thangi ya thithilidzo kana ine ya sumbedza vhuhulwane ha tshithu tshi kha vhuthihi. Musi tshanduko ya mibvumo iyi i tshi bvelela, pfalandoṯhe [i] ya thangi ya dzina /ḽi-/ i ṯangana na tshipiḽa tsha u thoma tsha dzina, tshine u ya nga iḽi sia, ndi pfalandoṯhe [i]. Thebulu i tevhelaho i sumbedza zwivhumbeo hune pfalandoṯhe [i] na [i] dza milana dza bvededza mubvumo wa pfalandoṯhe muthihi.

**Tsumbo:**

Pfalandoṯhe dzi milanaho	Pfalandoṯhe dzi kha ipfi	IPA (Tshifonetiki)
[i+i= i]	ḽi + iṅo > ḽiṅo	[ḽiṅo]
	ḽi + iṯo > ḽiṯo	[ḽiṯo]
	ḽi + ifa > ḽifa	[ḽifa]

Pfalandoṯhe i[i] ya thangi ya dzina /ḽi-/ na pfalandoṯhe ya u thoma ya dzina ine ya vha i[i] dzo milana dza bvededza pfalandoṯhe i[i] yo ḽiimelaho i yoṯhe. Tshanduko ya mibvumo iyi ya mumilano wa pfalandoṯhe a i tei u ṯanganyiswa na u thuthwa ha

pfalandothe. Kha ili sia nahone musi ri tshi sedza nga ito la mumilano, pfalandothe i[i] a yo ngo thuthiwa, fhedzi yo tangana kana yo miliwa nga inwe pfalandothe [i]. Nga inwe ndila, thodisiso iyi i simesa uri kha luambo lwa Tshivenda hu na khonadzeo ya u wana tshanduko dza mibvumo mbili dzo fhambanaho dzi tshi bvelela kha tshivhumbeo tshithihi nga tshifhinga tshithihi.

#### 4.2.2.2.4. Mumilano une wa bvelela vhukati ha pfalandothe a[a] and a[a]

Mumilano wa pfalandothe a[a] and a[a] u bvelela kha mataluli ane a talula vhune sa musi muthu a tshi amba uri /maɖi a khou elela nga one aɳe/. Zwine zwa itea ndi hezwi, tshanduko ya mibvumo iyi i bvelela musi lisala vhukuma /-aɳe/ li tshi tuhwa kha thangi ya dzina /Ma-/ ya kilasi ya vhuraru. Hafha ndi uri pfalandothe a[a] ya thangi /Ma-/ ya kilasi ya vhuraru i tshi tangana na pfalandothe a[a] ine ya vha tshipida tsha u thoma tsha lisala vhukuma /-aɳe/ dzi bveledza pfalandothe nthihi ine ya vha na mbonalo dza fonetiki dzine dza fana na dza pfalandothe dzo i bveledzaho. Thebulu i tevhelaho i sumbedza mumilano wa pfalandothe a[a] na a[a].

#### Tsumbo:

Pfalandothe dzi milanaho	Pfalandothe dzi kha ipfi	IPA (Tshifonetiki)
[a+a= a]	ma- + aɳe > maɳe	[maɳɛ]
	vha- + aɳe > vhaɳe	[βaɳɛ]

Zwo ralo, sa zwe zwa itea kha thebulu ine ya sumbedza mumilano wa pfalandothe i[i] na i[i], na henefha hu na khonadzeo ya uri pfalandothe nthihi i nga thuthiwa.

#### 4.2.2.3. Thendelano ya pfalandothe

Sa zwe zwa sumbedziswa zwone kha ndima ya vhuvhili, tshanduko ya mibvumo ine khayoyha vha na u kwamana ha mibvumo ya pfalandothe i re tsini na tsini kha madungo khathihi na u dzhenelana kana u ledzana ha zwigazwitaluli vhukati hadzo i vhidzwa u pfi ndi thendelano ya pfalandothe (Bakovic, 2002:1).

Thendelano ya pfallandothe i bvelela nga ndila dzo fhambanaho kha luambo lwa Tshivenda. Kha luambo ulu lwa Tshivenda hu na u tendelana kana u dzhenelana ha pfallandothe ro sedza makutele a meme dza mulomo hune pfallandothe dze dza vha dzi tshi bulwa hu si na u kuta tshothe ha meme dza mulomo dza vho bulwa ho no vha na u kuta tshothe ha meme dza mulomo. Kha luambo lwa Tshivenda hu dovha hafhu ha vha na thendelano kana u dzhenelana ha pfallandothe ro sedza u vha hone ha mbonalo dza u vha mubvumo wa pfallandothe wa murahu hune mibvumo ya pfallandothe ye ya vha i si ya murahu ya vho shanduka ya vho vha ya murahu kana ya tou vha na mbonalo dza pfallandothe dza murahu. Hu dovha hafhu ha vha na u dzhenelana kana u tendelana ha mibvumo ya pfallandothe ro sedza vhuntha hadzo hune pfallandothe dze dza vha dzi si na mbonalo dza pfallandothe dza ntha dza vho gonyiswa dza vha na mbonalo dza pfallandothe dza ntha.

Musi thodisiso iyi i tshi khou bvela phanda, mutodisisi o wanulusa uri pfallandothe a[a] ndi yone ine ya kwamiwa musu thendelano kana u dzhenelana ha pfallandothe hune ha kwama u shandukisa pfallandothe dze dza vha dzi tshi bulwa hu si na u kuta tshothe ha meme dza mulomo dza vho bulwa ho no vha na u kuta tshothe ha meme dza mulomo. Musu ro sedza thendelano ya pfallandothe mutodisisi o dovha a wanulusa uri pfallandothe a[a] ndi yone ine ya dovha hafhu ya kwamiwa musu hu tshi vha na tshanduko ya pfallandothe dze dza vha dzi sa bulwi murahu dza vho bulwa murahu. U ya nga fonetiki ya Tshivenda, pfallandothe a[a] ndi pfallandothe ya fhasi ine ya bulwa vhukati ha lulimi ho tsela fhasi.

Thendelano ya pfallandothe ine ya bveledza pfallandothe dzine musu dzi tshi bulwa ha vha na u kuta tshothe ha meme dza mulomo na dzine musu dzi tshi bulwa dza vho bulwa murahu dzi bvelela musu pfallandothe a[a] i tshi tendelana kana u dzhenelana na pfallandothe u[u] ya vho shanduka ya vha pfallandothe o[o]. Mbonalo dza iyi pfallandothe o[o] ndi u kuta tshothe ha meme dza mulomo, u vha pfallandothe ya murahu na u vha pfallandothe yo gonyaho zwine zwa sumbedzwa nga tshithoma tshine tsha vha nga fhasi hayo.

## Tsumbo:

Thendelano ya pfalandothe i kwamaho pfalandothe [a]		
ta u	> tou	[tɔu]
ɬola u	> ɬolou	[ɬɔɬu]
soka u	> sokou	[sɔkɔu]
kha u	> khou	[khɔu]
ɬoda u	> ɬodou	[ɬɔɬɔu]

### 4.2.2.4. U gonyiselwa n̄tha ha pfalandothe

U gonyiselwa n̄tha ha pfalandothe ndi tshanduko ya mibvumo hune pfalandothe dza wana mbonalo dza pfalandothe dza n̄tha nga u tou lugiselela u bula pfalandothe i tevhelaho ine ya vha ya n̄tha (Kholisa, 2002:65).

#### 4.2.2.4.1. Zwiitisi zwa pfalandothe-thahelan̄tha

U tshi nga sedza kha Tshivenda u wana uri hu na zwiɬuɬuwedzi kana zwiitisi zwine zwa ita uri ri vhe na pfalandothe-thahelan̄tha. U tshi ɬodisisa kha zwo no n̄walwaho u swika zwino u wana uri tshiitisi ndi pfalandothe dza n̄tha dzine dza vha i[i] na u[u]. Lyons (1992:78) musi a tshi ɬalutshedza pfalandothe dza n̄tha u ri; “A high vowel is one in the production of which the jaws are held close together”.

Izwi zwi amba uri pfalandothe ya n̄tha ndi iyo ine kha u bveledzwa hayo ɬhaha dza vha dzi tsini na tsini.

Lyons (1992:78), u sumbedzisa uri pfalandothe dza n̄tha dzine dza khou ambiwa afho n̄tha ndi pfalandothe ya i[i] na u[u]. Pfalandothe i[i] ndi ya n̄tha phanda ngeno pfalandothe u[u] i ya n̄tha murahu. Zwo ralo, idzi pfalandothe mbili dza n̄tha ndi dzone dzine dza kokodzela pfalandothe dza vhukuma n̄tha dzine dza vha pfalandothe ya e[ɛ] na o[ɔ] na dziñwe pfalandothe dza vhukuma. Izwi zwi tikedzwa nga Ziervogel (1986: 261) ane a ri, “Vowel rising is caused by the high vowels i and u. They have an influence on an [ɛ] or [ɔ] of a syllable which immediately precedes one with i or u.”

Hafha Ziervogel u ri u gonyela n̄tha ha pfallandoṯhe hu vhangwiwa kana hu itiswa nga pfallandoṯhe dza n̄tha i[i] na u[u]. Ṱhalutshedzo i tshi ya phanda i khou sumbedzisa uri idzi pfallandoṯhe mbili i[i] na u[u] musi dzi kha dungo ḽa u fhedzisela dzi na ṰhuṰhuwedzo kha pfallandoṯhe ya e[ɛ] kana ya o[ɔ] ya dungo ḽa vhuvhili ḽa u fhedzisela.

U ya nga ha Netshisaulu (1992: 28), izwi zwi wanala kha ipfi “mulamboni” [muḽambɔni]. Afha ndi he ha wanala uri pfallandoṯhe-thahelanṯha o[ɔ] [o] i re kha ipfi /mulamboni/ a i fani na pfallandoṯhe o[ɔ] i re kha ipfi /mulambo/. Phambano iyi i itiswa nga pfallandoṯhe i[i] i re kha dungo ḽa u fhedzisela. Nga u ralo, izwi zwi khou tikedza fhungo ḽa uri zwiitisi zwa pfallandoṯhe-thahelanṯha ndi pfallandoṯhe dza vhukuma dza n̄tha, i[i] na u[u]. Hone, pfallandoṯhe dza n̄tha dzi ṰuṰuwedza uri pfallandoṯhe e[ɛ] na o[ɔ] dzi vhe pfallandoṯhe-thahelanṯha e[ɛ] [e] na o[ɔ] [o] zwi tshi itiswa nga thendelano ya pfallandoṯhe (vowel harmony). Sloat et.al (1978: 116) vha ri, “An assimilation or set of assimilations which restrict the vowel sequences that occur in a word by permitting only certain sets of vowels in successive syllables is called vowel harmony.”

Izwi zwi amba uri nyelelano kana mutavha wa nyelelano ine ya kanula thevhekano ya pfallandoṯhe dzine dza wanala vhukati ha ipfi kana kha ipfi nga u tou tendela fhedzi mitavha ya pfallandoṯhe kha madungo a tevhelaho i vhidzwa u pfi ndi thendelano ya pfallandoṯhe. Ukwu ndi kwone kuitele kune pfallandoṯhe dza n̄tha i[i] na u[u] dza itisa uri hu vhe na pfallandoṯhe-thahelanṯha dza Tshivenda. Nga u ralo, thendelano ya pfallandoṯhe ndi yone ine ya thusedza uri pfallandoṯhe i[i] na u[u] dzi kone u kokodzela n̄tha pfallandoṯhe e[ɛ] na o[ɔ] uri dzi vhe pfallandoṯhe-thahelanṯha e[ɛ] [e] na o[ɔ] [o].

Hafha muṯodisisi u ḽo ṯodisisa uri pfallandoṯhe a[a] i a gonya naa. Muṯodisisi u dovha hafhu a ṯodisisa uri arali i sa gonyi kana i tshi gonya i vha yo itiswa nga mini. U ṯodisisa izwi kha ri sedze maipfi a tevhelaho:

#### 4.2.2.4.1.1. Pfallandoṯhe a[a]

Pfallandoṯhe	Pfallandoṯhe ya vhukuma	IPA (Tshifonetiki)	Pfallandoṯhe dzo	IPA (Tshifonetiki)

			<b>gonyelaho n̄tha</b>	
/a/	/tsh̄tanga/	[tʃh̄tanga]	/tsh̄tangani/	[tʃh̄tangaɲi]
	/danga/	[danga]	/dangani/	[dangaɲi]
	/ḍaka/	[ḍaka]	/ḍakani/	[ḍakaɲi]
	/khoa/	[khoa]	/khoaɲi/	[khoaɲi]
	/muḥa/	[muḥa]	/muḥani/	[muḥani]
	/tsh̄taka/	[tʃh̄taka]	/tsh̄takani/	[tʃh̄takani]
	/vhusha/	[βuʃa]	/vhushani/	[βuʃani]
	/tivha/	[tiβa]	/tivhani/	[tiβani]
	/muya/	[muja]	/muyani/	[mujaɲi]
	/bada/	[bada]	/badani/	[badaɲi]

Hafha pfallandoṭhe-thahelanṭha a[a] i nṭha kha vhuimo ha pfallandoṭhe ya vhukuma a[a]. Izwi zwi itiswa nga pfallandoṭhe dza nṭha i[i] na u[u] dzi wanalaho kha dungo ḽa u fhedzisela. Hone a si hoṭhe hune ra wana pfallandoṭhe a[a] i tshi gonya naho hu uri i khou tevhelwa nga dungo ḽi re na pfallandoṭhe ya nṭha i[i] kana u[u].

#### 4.2.2.4.1.2. Pfallandoṭhe e[ɛ]

Afha ndi hune muṭoḍisisi a ṭoḍisisa uri ndi ngafhi hune pfallandoṭhe e[ɛ] ya gonya na afho hune i si gonye hone. Ri ṭoḍa u vhona uri arali i tshi gonya hu vha ho itea mini. Izwi ri nga zwi wanulusa kha maipfi a tevhelaho:

<b>Pfallandoṭhe</b>	<b>Pfallandoṭhe ya vhukuma</b>	<b>IPA (Tshifonetiki)</b>	<b>Pfallandoṭhe dzo gonyaho</b>	<b>IPA (Tshifonetiki)</b>
/e/	/kereke/	[kɛɾɛkɛ]	/kerekeni/	[kɛɾɛkɛɲi]
	/tshirethe/	[tʃh̄irɛthɛ]	/tshiretheni/	[tʃh̄irɛthɛɲi]
	/ngade/	[ŋgadɛ]	/ngadeni/	[ŋgadɛɲi]
	/dzembe/	[dzɛmbɛ]	/dzembeni/	[dzɛmbɛɲi]
	/mavhele/	[maβɛfɛ]	/mavheleni/	[maβɛfɛɲi]
	/nḍevhe/	[nḍɛβɛ]	/nḍevheni/	[nḍɛβɛɲi]
	/mulenzhe/	[mufɛnʒɛ]	/mulenzheni/	[mufɛnʒɛɲi]

#### 4.2.2.4.1.3. Pfalandothe i[i]

Vhunga pfallandothe i[i] i yone i no itisa uri dziñwe pfallandothe dzi gonye, muṭoḍisisi u khou ṭoḍisisa uri na yone i a gonya naa. Tshithukhe (2009: 7) u ri, "...vowel [i] becomes raised [i]...when immediately followed by a syllable containing the close vowel [i]."

Izwi zwi amba uri pfallandothe i[i] i vha pfallandothe-thahelanṭha i[i] arali yo tevhelwa nga dungo ḷi re na pfallandothe yo valeaho i[i]. Kha ri sedze uri pfallandothe i[i] i gonyela hani nṭha nga u tou sedzulusa maipfi a tevhelaho:

Pfallandothe	Pfallandothe ya vhukuma	IPA (Tshifonetiki)	Pfallandothe dzo gonyaho	IPA (Tshifonetiki)
/i/	/mashubi/	[maʃubi]	/mashubini/	[maʃubiɲi]
	/ṭhodzi/	[ṭhɔdzi]	/ṭhodzini/	[ṭhɔdziɲi]
	/tshivhindi/	[tʃhiβindi]	/tshivhindini/	[tʃhiβindiɲi]
	/mutuli/	[mutuʎi]	/mutulini/	[mutuʎiɲi]
	/bidzi/	[bidzi]	/bidzini/	[bidziɲi]

Hafha pfallandothe i[i] i re kha dungo ḷa u fhedzisela i kokodzela nṭha pfallandothe i[i] i re kha dungo ḷa vhuvhili ḷa u fhedzisela.

#### 4.2.2.4.1.4. Pfallandothe o[ɔ]

Hafha muṭoḍisisi u khou ṭoḍisisa uri pfallandothe o[ɔ] i gonya nga nḍilade nahone hu itea mini i tshi gonya. Maipfi a tevhelaho a ḍo ri thusa u wanulusa izwi.

Pfallandothe	Pfallandothe ya vhukuma	IPA (Tshifonetiki)	Pfallandothe dzo gonyaho	IPA (Tshifonetiki)
/o/	/mulambo/	[mufambo]	/mulamboni/	[mufambɔɲi]
	/khombo/	[khɔmbɔ]	/khomboni/	[khɔmbɔɲi]
	/ḍorobo/	[ḍɔrɔbɔ]	/ḍoroboni/	[ḍɔrɔbɔɲi]
	/bodo/	[bɔdɔ]	/bodoni/	[bɔdɔɲi]
	/thondo/	[thɔndɔ]	/thondoni/	[thɔndɔɲi]

Kha maipfi a re n̄tha p̄falandoth̄e o[ɔ] i kokodzelwa n̄tha nga p̄falandoth̄e ya n̄tha i[i]. Hone ndi zwa ndeme u amba uri p̄falandoth̄e-thahelan̄tha o[ɔ] i re kha maipfi /tou/, /khou/, /t̄olou/, /sokou/ na /t̄odou/ a i ngo gonyela n̄tha i tshi bva kha p̄falandoth̄e ya vhukuma o[ɔ]. Yone i gonyela n̄tha i tshi bva kha p̄falandoth̄e ya vhukuma a[a] i tshi ya u ita p̄falandoth̄e-thahelan̄tha o[ɔ] [o]. U ya nga N̄etshisaulu (1992:28) zwe zwa itea ndi zwi tevhelaho:

ta + u	>	tou	[tɔu]
kha + u	>	khou	[khɔu]
t̄wela + u	>	t̄olou	[t̄ɔfɔu]
soka + u	>	sokou	[sɔkɔu]
t̄oda + u	>	t̄odou	[t̄ɔdɔu]

N̄etshisaulu (1992:28) a tshi t̄alutshedza zwe zwa itea kha ayo maipfi a re afho n̄tha u ri, “That is to say u[u] influenced a[a] to become o[ɔ] in order that it assumes the mid-high position.”

Izwi zwi amba uri p̄falandoth̄e u[u] yo t̄ut̄uwedza p̄falandoth̄e a[a] uri i vhe p̄falandoth̄e-thahelan̄tha o[o] hu u itela uri i kone u vha kha vhuimo ha vhukati-n̄tha.

#### 4.2.2.4.1.5. P̄falandoth̄e u[u]

Hafha mūt̄od̄isisi u khou t̄od̄isisa uri zwe zwa gonyisa dziñwe p̄falandoth̄e zwi nga si kone u gonyisa p̄falandoth̄e u[u] naa. Ro d̄itika nga maipfi a tevhelaho, ri t̄oda u vhona uri p̄falandoth̄e u[u] sa tshivhang'i i a kona u d̄igonyisavho naa.

P̄falandoth̄e	P̄falandoth̄e Dza vhukuma	IPA (Tshifonetiki)	P̄falandoth̄e dzo gonyaho	IPA (Tshifonetiki)
/u/	/mafhafhu/	[maɸaɸu]	/mafhafhuni/	[maɸaɸuni]
	/damu/	[damu]	/damuni/	[damuni]
	/ɖamu/	[ɖamu]	/ɖamuni/	[ɖamuni]
	/tsimu/	[tsimu]	/tsimuni/	[tsimuni]
	/mmpfu/	[m̄mp̄fu]	/mmpfuni/	[m̄mp̄funi]

Hafha pfallandothe ya vhukuma u[u] i kokodzelwa nthha nga pfallandothe dza nthha i[i] na u[u].

Musi ri tshi sedza thebulu i re afho nthha, pfallandothe dzothe dzo swifhadzwaho dzine dza vha fhasi ha kuñwalele kwa fonetiki (IPA) dzo gonya u ya nga mulayo wa u gonyiselwa nthha ha pfallandothe /e/ na /o/. Hezwi zwo bveledzwa zwi tshi bva kha muhumbulo wa uri pfallandothe /e/ na /o/ dzo vha pfallandothe-thahelantha zwo itiswa nga pfallandothe dza nthha i[i] na u[u] dzine dza vha dzi kha dungo la u fhedzisela. Zwo ralo, muṭodisisi o shumisa muhumbulo uyo uri arali /e/ na /o/ dzo gonya nga mulandu wa pfallandothe dza nthha i[i] na u[u] zwi amba uri na pfallandothe /a/, /i/ na /u/ dzi a gonya zwi tshi itiswa nga muhumbulo uyo muthihi.

Musi muṭodisisi a tshi khou ita thodisiso yawe o dovha hafhu a wanulusa uri u gonyiselwa nthha ha pfallandothe a hu kwami mibvumo ya pfallandothe i re kule na kule fhedzi. Hu na pfallandothe-thahelantha dzine dza bveledzwa musi mibvumo ya pfallandothe i tsini na tsini hune pfallandothe ya u fhedzisela ya vha pfallandothe ya nthha [i] kana [u]. Phambano vhukati ha u gonyiselwa nthha ha pfallandothe dzi re kule na kule na u gonyiselwa nthha ha pfallandothe dzi re tsini na tsini ndi uri pfallandothe musi dzi kule na kule hu sedzeswa dungo la u fhedzisela line la vha /-ni/ ngeno kha dzi re tsini na tsini hu tshi sedzeswa dungo la u fhedzisela line la vha pfallandothe ya nthha. Tsumbo i tevhelaho i sumbedza kugonyele kwa pfallandothe musi dzi tsini na tsini:

#### 4.2.2.4.2. Pfallandothe dzi tsini na tsini

/tou/	[tɔu]
/tɔlou/	[tɔɔu]
/goloji/	[gɔɔi]
/murei/	[murɛi]

Kha tsumbo i re afho nthha pfallandothe dzo swifhadzwaho dzo gonya u ya nga mulayo wa u gonyiselwa nthha ha pfallandothe. Kha luambo lwa Tshivenda hu dovha ha vha na hune pfallandothe dza gonya hu songo kwamiwa u vha tsini na tsini ha pfallandothe kana ha dungo la u fhedzisela /-ni/. U gonyiselwa nthha ha pfallandothe ha lushaka ulu

hu kwama mañwe a madzina kha Tshivenda. Hafha ndi hune pfallandothe ya u fhedzisela kha ipfi ya vha pfallandothe ya ntha u[u]. Izwi zwi sumbedzwa nga tsumbo i tevhelaho:

/mufhululu/	[muɸuɸu]
/muɗuhulu/	[muɗuhɸu]
/livemu/	[livɛmu]

### 4.3. Mvalatswinga

Ndimu iyi ndi yone ye ya vha yo hwala mafhungo a thodisiso ya tshanduko dza mibvumo dzi bveledzwaho nga mibvumo ya pfallandothe. Tshanduko dza mibvumo dze ha rerwa ngadzo kha iyi ndima dzo vhekanywa u ya nga tshaka dzine dza wela khadzo. Tshanduko dza mibvumo tharu dza u thoma ndi tshanduko dza mibvumo dzi kwamaho tshivhumbeo tsha dungo dzine dza vha elishini ya pfallandothe/mutumbu (Vowel elision), ephenthesis ya pfallandothe/u dzhenisela (Vowel epenthesis) na tsiko ya tsuvha (glide formation). Tshanduko dza mibvumo nna dzine dza vha dza nyelelano dze dza rerwa ngadzo kha iyi ndima ndi mumilano wa pfallandothe (Vowel Coalescence), nyungiso ya pfallandothe (Vowel nasalisation), thendelano ya pfallandothe (Vowel harmony) na u gonyiselwa ntha ha pfallandothe (Vowel raising). Mafhungo a thodisiso e a sumbedzwa kha iyi ndima a do senguluswa kha ndima ya vhuṭanu.

## NDIMA YA VHUTANU

### 5.1. Mvulatswinga

Ndima iyi ya vhuṭanu ndi yone ine ya hwala tsenguluso ya mafhungo e a kuvhanganywa kana e a rerwa kha ndima ya vhuṇa. Hu na zwishumiswa zwiraru zwine iyi ndima ya shumisa zwone kha u sengulusa mafhungo a ṭhoḍisiso. Hu na tsenguluso i yaho nga milayo ya luambo lwa Tshivenda, ha vha na tsenguluso i yaho nga Thyiori ya Ophuthimalithi, ha dovha hafhu ha vha na tsenguluso i yaho nga sofuthiwee ine ya vhidzwa praat. Tsenguluso ine ya vha hone kha iyi ndima ndi yone ine ya thusedza u tikedza mafhungo a ṭhoḍisiso ane a vha kha ndima ya vhuṇa.

#### 5.1.1. Tsenguluso ya mafhungo u ya nga milayo ya luambo kana fonoḷodzhi

Musi ri tshi sedza kha nyambo dzoṭhe ri wana uri luambo luṅwe na luṅwe lu na milayo ine ya lu langa nahone lu na fonoḷodzhi yalwo ine ya vha na milayo yo fhambanaho na ya dziṅwe nyambo. Kanzhi kha ngudo ya fonoḷodzhi ya luambo hu sedzwa kushumisele kwa milayo kha maipfi kana kha fhungo. Mulayo ndi tshithu tsha ndeme vhukuma kha sia ḷa kuṅwalele na kupeleṭele kwa luambo. Brown na Miller (2013:390) musi vha tshi ṭhalutshedza mulayo vha ri:

Rule is a description of the patterns followed by speakers and writers with a mature competence in a given language...A prescriptive statement made by arbiters of 'good usage' as to whether a particular construction is correct or not...In a formal grammar, the rules generating the patterns of syntax and morphology observed in the analyst's data.

Izwi zwi amba uri mulayo ndi ṭhalutshedzo ya kuvhekanyele kwa muambo ine ya tevhelelwa nga vhaambi na vhaṅwali vha luambo vhane vha vha na mihumbulo yo aluwaho kha luambo. Vhaṅwali avha vha dovha hafhu vha bula uri mulayo ndi tshitatemende tsha ndaela tsho bveledzwaho nga vhalanguli vha mashumisele a luambo avhuḍi hu u itela u wanulusa uri tshivhumbeo tsha muambo tshikene tsho luga naa kana tsho khakhea. Vhaṅwali avha vhavhili vha tshi isa phanḍa vha amba uri kha luambo lwo themendelwaho, mulayo ndi zwilangi zwi bveledzaho kuvhekanyele kwa

muambo kwa divhahungo (sinthakhisi) na divhaipfi zwine zwa wanala kha mañwalwa ane a vha hone u swika zwino.

Vhunga thodiso iyi yo disendeka kha fonolodzhi ya Tshivenda, zwi amba uri mafhungo a tshanduko ya mibvumo inwe na inwe kha tshanduko dza mibvumo dzine dza vha fhasi ha ngudo iyi i do senguluswa u ya nga milayo ya fonolodzhi ya Tshivenda. Brown na Miller (2013:341) vha tshi talutshedza milayo ya fonolodzhi vha ri:

Phonological rule is a formal way of expressing the relationship, or mapping, between an underlying phonological representation, in terms of phonemes or the like, and its phonetic realization, as a phone. Phonological rules are also found in historical linguistics to capture sound changes.

Izwi zwi amba uri mulayo wa fonolodzhi ndi ndila yo themedelwaho ine ya bvukulula vhushaka kana ndila vhukati ha kuvhekanyele kwa zwivhumbeo zwa fonolodzhi ho sedzwa fonimi na kuvhekanyele kwa mibvumo nga tshifonetiki. Milayo ya fonolodzhi i dovha hafhu ya wanala kha saintsi ya luambo ya divhazwakale hu u itela u kuvhanganya tshanduko dza mibvumo.

Milayo ya fonolodzhi ine ya katelwa musi mutodisise a tshi khou ita tsenguluso ya mafhungo e a kuvhanganywa i katela (1). Milayo ya kuñwalele na kupeletele kwa luambo. Hafha ndi hune ha sedzeswa kuñwalele kune kwa tendelwa kha luambo lwa Tshivenda. (2). Milayo i kwamaho mibvumo ya muambo nga muthihi nga muthihi khathihi na tshanduko dza mibvumo.

#### **5.1.1.1. Tsenguluso ya Mutumbu/elishini ya pfalandothe u ya nga milayo ya fonolodzhi**

Kha luambo lwa Tshivenda hu na khonadzeo ya u vha hone ha tshanduko dza mibvumo dzine dza bveledzwa nga u vha hone ha dziñwe tshanduko dza mibvumo. Hafha ndi hune tshanduko ya mibvumo ya vha mvelelo kana tshibveledzwa tsha inwe tshanduko ya mubvumo. Mutumbu wa pfalandothe kha mañwe a madzina ndi tshanduko ya mubvumo ine ya vha tshibveledzwa tsha inwe tshanduko ya mubvumo.

**Tsumbo:**

muphakho	mphakho	[mphakho]
mupengo	mpengo	[mpɛŋgo]
muphogoli	mphogoli	[mphogoli]
muvhalo	mbalo	[mbalo]

Pfalandothe u[u] kha madzina ayo a re afho ntha i a thuthwa zwi tshi itiswa nga milayo ya tshanduko dza mibvumo. Nyungiso ya bailabiala ndi yone ye ya bveledza mutumbu wa pfalandothe u[u]. Nyungiso ya bailabiala ndi musi mubvumo we wa vha u bailabiala u tshi vho shanduka wa vho vha na mbonalo dza nyungi. Izwi zwi sia pfalandothe u[u] i si na vhudzulo kha maipfi ayo a re afho ntha zwine zwa amba uri i a pfukiwa/thuthiwa zwo itiswa nga nyungiso ya mibvumo i no tevhela.

**5.1.1.1.1. Tsenguluso ya mutumbu u kwamaho madzina a vathu**

Madzina ane a newa vathu o ya nga u fhambana kha Tshivenda. Hu na madzina a vathu ane a bva kha mafhungo. Madzina ayo ndi ane nga tshifonodzhi a sikwa nga tsiko ya dzinabumbano. Mafurase ndi dzina line la vhumbwa nga zwipida kana nga maipfi a tevhekanaho kha fhungo. Kha iyi nyimele musi hu tshi kuvhanganywa maipfi ane a bveledza dzinabumbano hu a vha na u shanduka ha kuvhekanyeke kwa madungo kana maipfi kha fhungo. Kha ili sia la mutumbu wa pfalandothe hu a vha na pfalandothe dzine dza thuthiwa.

**Tsumbo:**

a thi livhali	thilivhali	[thifiβafi]
a thi zwi hangwi	thizwihangwi	[thiz <sup>wi</sup> hang <sup>wi</sup> ]
a thi zwi londi	thizwilondi	[thiz <sup>wi</sup> fondi]
a thi na vhuyo	thinavhuyo	[thinaβujo]
a thi na shaka	thinashaka	[thinafaka]

Nga inwe ndila pfalandothe a[a] ine ya vha tshipida tsha u thoma tsha lifurase kha tsumbo i re afho ntha yo thuthwa zwi tshi itiswa nga tsiko ya dzinabumbano. Mulayo we wa shuma ndi une wa ri hu a vha na u fhungudzea ha zwipida zwa lifurase musi

zwiḽiḽa zwa ḽifurase zwi tshi ḽanganyiswa uri zwi bveledza ipfi ḽithihi kana dzina. Zwe muḽoḽisisi a wanulusa zwone ndi zwa uri kha luambo lwa Tshivenḽa kanzhi hune ha vha na tshivhumbeo tsha muambo /a thi/ pḽalandoḽhe a[a] i a thuthwa musu vḽathu vha tshi khou amba.

#### 5.1.1.1.2. Tsenguluso ya muḽumbu wa pḽalandoḽhe kha madzina a thangi /ḽi-/

Kha luambo lwa Tshivenḽa hu na mulayo une wa kwama mibvumo ya pḽalandoḽhe ine ya fana kana ine ya vha na mbonalo dzine dza fana. Hu na hune musu pḽalandoḽhe dzine dza fana dzo tevhekana hu thuthwa nthihi ha sala nthihi. Mulayo wa u thuthwa ha pḽalandoḽhe kha luambo lwa Tshivenḽa u simesa u ri /i + i = i/.

#### Tsumbo:

ḽi + ino	>	ḽino	[ḽino]
ḽi + iḽo	>	ḽiḽo	[ḽiḽo]
ḽi + ifa	>	ḽifa	[ḽifa]

Tshinwe tshifhinga hu a vha na nḽaḽo vḽukati ha u thuthwa ha pḽalandoḽhe na mumilano wa pḽalandoḽhe ngauri milayo ya hone ya ḽoḽou fana. Fhedzi musu ri tshi sedza nga iḽo ḽa fonoloḽzhi, milayo ya idzi tshanduko mbili a i fani. Musu ro sedza tsumbo i re afho nḽha ri wana uri pḽalandoḽhe i[i] yo thuthiwa u ya nga mulayo wa muḽumbu. Phambano ine ya vha hone vḽukati ha muḽumbu wa pḽalandoḽhe na mumilano wa pḽalandoḽhe ndi ya uri kha muḽumbu wa pḽalandoḽhe hu sedzwa kuvhekanyeke kwa madungo ngeno kha mumilano wa pḽalandoḽhe hu tshi sedzwa nyelelano ya mibvumo ya muambo.

#### 5.1.1.1.3. Tsenguluso ya muḽumbu wa pḽalandoḽhe u kwamaho maiti

Muḽumbu wa pḽalandoḽhe u kwamaho maiti musu u tshi bvelela hu vha hu na tshanduko dza mibvumo dzo fhambanaho dzine dza khou bvelela nga tshifhinga tshithihi. Kha luambo lwa Tshivenḽa hu a vha na tshanduko dza mibvumo dzi bvelelaho khathihi kha tshivhumbeo tsha mubvumo wa muambo tshithihi, fhedzi hu tou vha uri a zwi athu u nwalwa u swika zwino. Zwo ralo, ndi zwine ḽhoḽisiso iyi ya bvukulula zwone. Muḽumbu une wa bvelela kha zwivhumbeo zwa maiti u kwama pḽalandoḽhe i[i].

**Tsumbo:**

Fela	feliwa	[fɛliwa]	felwa	[fɛfwa]
Bula	buliwa	[bɒliwa]	bulwa	[bɒfwa]
Kula	kuliwa	[kɒliwa]	kulwa	[kɒfwa]
Humbula	humbeliwa	[humbɛliwa]	humbelwa	[humbɛfwa]
ḡodza	ḡodziwa	[ḡɔdziwa]	ḡodzwa	[ḡɔdzwa]

Zwo ralo, ḡhōḡisiso iyi i sumbedza uri muḡumbu wa pḡalandoḡhe u kwamaho maiti a lushaka ulu lu re afho nḡha wo bveledzwa nga tsiko ya nyuga dza themba khathihi na ḡabialaizesheni ya themba l[ḡ]. Musi nyuga dza themba dzi tshi sikwa na musil ḡabialaizesheni ya themba l[ḡ] i tshi bvelela hu tea u vha na u thuthwa ha mubvumo wa pḡalandoḡhe. Nga inwe nḡila tshipiḡa /liw/ tshi shanduka tsha vha /lw/ ine ya vha nyuga ya themba khathihi na u vha ḡabio-aḡivioḡa. Nga u ralo, muḡumbu wa lushaka ulu u bveledzwa nga tshanduko dza mibvumo dzine dza vha tsiko ya nyuga dza themba na ḡabialaizesheni kha luambo lwa Tshivenḡa.

**5.1.1.1.4. Tsenguluso ya muḡumbu wa pḡalandoḡhe u kwamaho masumbi**

Muḡumbu wa pḡalandoḡhe une wa bvelela kha masumbi u tevhela mulayo wa muḡumbu une wa tenda uri musil pḡalandoḡhe dzine dza fana kana dzine dza vha na mbonalo dzine dza fana dzi tsini na tsini, nthihi yadzo i tea u thuthwa.

**Tsumbo:**

a si + iyi	>	asiyi	[asiji]
a si + izwi	>	asizwi	[asizwi]
a si + itshi	>	asitshi	[asitshi]
a si + uku	>	asuku	[asuku]

Zwe zwa itea hafha ndi hezwi: /i + i = i/ na /i + u = u/ u ya nga mulayo wa muḡumbu wa pḡalandoḡhe. Pḡalandoḡhe i[i] na i[i] dzi tou fana kokotolo ngeno pḡalandoḡhe i[i] na u[u] dzi tshi tou fana mbonalo dzadzo na uri ndi dza nḡha dzoḡhe. Na henefha ndi zwa ndeme u sumbedza uri a si hune mulayo wa mumilano wa pḡalandoḡhe wa tenda hone. Hu tou fana fhedzi zwivhumbeo zwo shumiswaho fhedzi milayo a i fani.

### 5.1.1.1.5. Tsenguluso ya muṭumbu wa pfallandoṭhe u kwamaho maṭaluli

Mulayo wa muṭumbu wa pfallandoṭhe u a tenda uri pfallandoṭhe a[a] i thuthwe musi i tsini na tsini na pfallandoṭhe a[a]. Kanzhi kha mulayo wa muṭumbu wa pfallandoṭhe, mubvumo wa pfallandoṭhe une wa thuthwa ndi mubvumo wa u thoma kha mivhili ine ya tevhekana kha ipfi kana fhungo.

#### Tsumbo:

ma + aṅe	>	maṅe	[maṅe]
vha + aṅe	>	vhaṅe	[βaṅe]
vha + oṭhe	>	vhoṭhe	[βoṭhe]

Zwe zwa itea u ya nga mulayo wa muṭumbu wa pfallandoṭhe ndi hezwi; /a + a=a/ ngeno /a + o = o/. Na henefha a ho ngo bvelela mumilano wa pfallandoṭhe ngauri a hu na nyelelano yo bvelelaho vhunga uyu mulayo wa muṭumbu wa pfallandoṭhe u sa tendi nyelelano i tshi shela mulenzhe. Zwe zwa kwamea ndi tshivhumbeo tsha madungo fhedzi ngauri muṭumbu wa pfallandoṭhe ndi tshanduko ya mibvumo ine ya kwama kuvhekanyele kwa madungo a ipfi.

### 5.1.1.1.6. Tsenguluso ya muṭumbu/eḷishini ya pfallandoṭhe i kwamaho kuambeke

Milayo ya kuambeke kanzhi i vha yo fhambana na milayo ya kuṅwalele naho hu uri tshinwe tshifhinga i a fana. Kha luambo lwa Tshivenḍa hu a vha na nyimele hune zwine vhaambi vha luambo lwa Tshivenḍa vha amba zwone zwa vha zwo fhambana na ṅdila ine zwa ṅwalwa ngayo. Musi vhathu vha tshi khou amba, hu na khonadzeo khulwane ya u sa tevhedza milayo ya kuṅwalele. Inwe ya nyimele idzi ndi hune ha vha na muṭumbu wa pfallandoṭhe kha kuambeke.

#### Tsumbo:

tou	>	/to/	-	/kha tou ḍa/	>	/kha to ḍa/
khou	>	/kho/	-	/u khou ḍa/	>	/u kho ḍa/

Kha tsumbo idzi dzi re afho n̄tha, ri wana uri vhathu musi vha tshi amba a vha tevheleli mulayo wa kuñwalele kwo themendelwaho. Izwi zwi amba uri kha mulayo wa kuambeke zwi a tendelwa u bula zwiñwe zwa zwipiḁa zwa muambo nga n̄dila ine i si vhe yone kha kuñwalele. Izwi zwi bvelela na ofisini khulwane na kha khasho dza luambo lwashu hune muthu musi a tshi bula ipfi /tou/ a ri /to/ sa musi muthu a tshi ri /kha tou ḁa/ u ri / kha to ḁa/. Zwo ralo, maambeke aya a ḁisa muḁumbu wa pfalandoḁhe. Zwine zwa itea ndi zwa uri, musi vhaambi vha tshi khou amba a vha koni u ḁipfa vhone vhañe uri vha khou thutha muñwe mubvumo. Tshiñwe hafhu ndi tsha uri vhaambi vha luambo lwa Tshivenḁa sa kha dziñwe nyambo, musi vha tshi amba luambo lwavho vha tou elela lune ha vho vha na u bvelela ha nyelelano ya mibvumo nga hu hulu.

#### **5.1.1.2. Tsenguluso ya ephenḁhesisi ya pfalandoḁhe u ya nga mulayo wa luambo**

Musi ri tshi khou amba nga mulayo wa ephenḁhesisi ya pfalandoḁhe ri vha ri tshi khou amba nga tshiitisi tsha tsha ita uri hu bvelele ephenḁhesisi ya pfalandoḁhe. Ephenḁhesisi ndi u dzheniselwa ha pfalandoḁhe he ya vha i siho hone. Izwi zwi sumbedza uri u vha hone ha ephenḁhesisi ya pfalandoḁhe ndi thandululo ya thaidzo ye ya vha hone huñwe fhethu kha muambo.

Musi ri tshi guda fonolodzhi ro ḁitika nga sia ḁa saintsi ya luambo ya matshilisano (sociolinguistics), hu na hune Tshivenḁa tsha ḁahelwa nga maipfi zwi tshi itiswa nga n̄divho ntswa i bvaho kha dziñwe nyambo. Ndi uri musi ri tshi wana n̄divho iyo zwi a ri konḁela u i shumisa ri songo shumisa na maipfi ane a shumiswa kana u tshimbilelana na n̄divho iyo. Zwo ralo, uri ri kone u shumisa n̄divho ye ra wana kha dziñwe nyambo ri tou pamba na maipfi a hone. Fhedzi, musi ayo maipfi maswa a tshi ḁa kha Tshivenḁa a a thoma u vhanga thaidzo nge zwiñwe zwa zwipiḁa zwa muambo zwa lwa na milayo ya kuñwalele na kupeleḁele khathihi na fonolodzhi ya Tshivenḁa. Thaidzo iyi ndi ine ya fhedza yo ḁisa ephenḁhesisi ya pfalandoḁhe kha Tshivenḁa.

Thaidzo ndi ya uri, musi maipfi a bvaho kha dziñwe nyambo a tshi ḁa kha Tshivenḁa, a vha a na mibvumo ya muambo ine i si vhe hone kha luambo lwa Tshivenḁa. Kanzhi a vha o hwala nyuga dza mibvumo ya muambo dzi sa bulei u ya nga mulayo wa kuñwalele kwa Tshivenḁa. Zwino, mibvumo ya pfalandoḁhe i tou dzheniselwa hu u itela uri mibvumo ye ya vha i tshi konḁa u bulwa i kone u bulea hu si na khakhathi.



Ephenthesisi ya pfalandothe e[ɛ] kha ipfi lo pambwaho	Ipfi le la pambwa
pułane	plan
łifuthi	lift
zouni	zone

Kha luambo lwa Tshivenda a hu na hune maipfi a fhela nga mubvumo wa themba nndani ha manyanyu a dungo lithihi ane a vha /nzirr/, vurr, mvirr na /tserr/ na mañwevho a lushaka ulu. Zwo ralo, musi ri tshi pamba maipfi ane a fhela nga themba, ri a dzhenisela mubvumo wa pfalandothe magumoni a ipfi kana ra dzhenisela pfalandothe hune ha vha na nyuga dza mibvumo dzine dzi si vhe hone kha Tshivenda sa /cl/, /ft/, /pl/ na dziñwevho.

### 5.1.1.3. Tsenguluso ya tsiko ya tsuvha u ya nga mulayo wa luambo lwa Tshivenda

Tsiko ya tsuvha ndi inwe ya tshanduko dza mibvumo ine kha luambo lwa Tshivenda a yo ngo sedzeswa nga ito la fonolodzhi. Vhunzhi ha fhethu hune ra wana tsiko ya tsuvha i tshi bvelela ndi kha divhaipfi, fhedzi vhunga hu si kha fonolodzhi a hu na hune ha sumbedzwa u pfi ho bvelela tshanduko ya mibvumo ine ya vhidzwa u pfi tsiko ya tsuvha. Zwo ralo, iyi thodisiso i khou sedzana na iyi tshanduko ya mibvumo mutodisiso o disendeka nga fonolodzhi a tshi shumisa ndivho ya divhaipfi. Mulayo une wa nga kona u sengulusa mafhungo a tsiko ya tsuvha ndi u kwamaho milayo ya kuñwalele na kuambe. U ya nga Poulos (1990:130), /u + a > wa/ ngeno /i + a > ya/.

Hone mulayo wa kuambe kha luambo lwa Tshivenda, a hu na hune wa hanisa/iledza vhatu u amba nga kuambe kune vha isa phanda ngakwo. Izwi ndi zwone zwe zwa ita uri luambo lu shanduke u bva kha muhasho muthihi u ya kha muñwe. Ndi ngauri musi vhatu vha tshi khou amba hu vha hu tshi khou bvelela kuambe kuswa nga u tshimbila ha zwifhinga. Hezwi ndi zwe zwa ita uri hu pfale ho bveledzwa tsuvha musi muthu a tshi khou amba ngeno hu si na tsuvha kha kuñwalele kwa mubvumo wa

muambo uyo muthihi. Mafhungo e a kuvhanganywa a ne a senguluswa nga iyi ndila ndi aya a tevhelaho:

khei > kheyi [kheji]  
yenei > yeneyi [jɛneji]  
hei > heyi [heji]  
ngei > ngeyi [ɲgeji]

i a ḍa [i a ḍa]	>	i ya ḍa	[i ja ḍa]
i a vhona [i a βona]	>	i ya vhona	[i ja βona]
i a rwa [i a r <sup>w</sup> a]	>	i ya rwa	[i ja r <sup>w</sup> a]
i a lila [i a lifa]	>	i ya lila	[i ja lifa]
i a mangadza [i a maŋgadza]	>	i ya mangadza	[i ja maŋgadza]

tḡwani	[tḡwani]	tḡwai	[tḡwai]	tḡwayi	[tḡwaji]
iḡdani	[iḡdani]	iḡdai	[iḡdai]	iḡdayi	[iḡdaji]
ibvani	[ibvani]	ibvai	[ibvai]	ibvayi	[ibvaji]
ambani	[ambani]	ambai	[ambai]	ambayi	[ambaji]

khouḷa khowuḷa  
honouḷa honowuḷa

Mafhungo aya a re afho nṯha a khou sumbedza uri tshanduko ya mubvumo iyi ine ya vha tsiko ya tsuvha ndi tshanduko ine ya kwama madungo a maipfi. He tsiko ya tsuvha ya bvelela hone ho vha na tshanduko ya tshivhumbeo tsha dungo. Hu na he ha vha hu na dungo ḷo vhumbwaho nga mubvumo wa pfallandoṯhe muthihi, fhedzi nga murahu ha musi tsiko ya tsuvha yo no bvelela, dungo ḷe ḷa vha ḷo vhumbwa nga pfallandoṯhe fhedzi ḷa vho vhumbwa nga thembatsuvha y[ji] kana w[w] na pfallandoṯhe. Hu dovha hafhu ha vha na hune ha vha na tshanduko ya mbonalo dza fonetiki kha dungo zwi tshi itiswa nga milayo ya kuambeke. Hafha ndi hune ra wana dungo ḷa nasala /-ni/ ḷi tshi shanduka ḷa vha dungo ḷa tsuvha /-yi/ sa musi hu tshi ṅwalwa /tḡwani/ ha ambiwa /tḡwai/ zwine zwa pfala hu /tḡwayi/. Zwo ralo, musengulusi u vhona mulayo wa kuambeke u tshi pikisa mulayo wa kuṅwalele nge ri tshi amba tshiṅwe tshifhinga ra amba zwine zwi si vhe zwone zwo ṅwalwaho.

#### 5.1.1.4. Tsenguluso ya pfallandothe dza nyungi u ya nga mulayo wa luambo lwa Tshivenda

Milayo ya luambo ine ya shumiswa kha nyungiso ya pfallandothe ndi milayo ya nyelelano ine ya wanala kha luambo lwa Tshivenda. Hu na khonadzeo ya uri hu vhe na phambano khulu vhukati ha luambo lwa Tshivenda na dziñwe nyambo musi ro sedza milayo ine ya langa nyelelano. Tsumbo yavhudi ndi ya luambo lwa Tshiisimani musi lu tshi vhambedzwa na Tshivenda. Parker (1986: 102), o ditika nga luambo lwa Tshiisimani u ri:

... a phonetically nasalized vowel is the result of being adjacent to a nasal consonant... vowel nasalization must not be caused by a preceding nasal consonant... it must be the following nasal consonant that is causing the vowel nasalization.

Hafha Parker u sumbedza uri, pfallandothe ya nyungi nga tshifonetiki, ndi tshibveledzwa tsha u vha tsini na mubvumo wa nyungi. A tshi isa phanda u ri, nyungiso ya pfallandothe i nga si vhangwe nga mubvumo wa nyungi une wa i rangela, hu tea u vha mubvumo wa nyungi une wa i tevhela u no vhangwa nyungiso ya pfallandothe. Uyu mulayo ndi wa vhukuma kha luambo lwa Tshiisimani, fhedzi hu si kha luambo lwa Tshivenda. Kha Tshivenda nyungiso ya pfallandothe i vhangwa nga mubvumo wa nyungi une wa rangela pfallandothe yeneyo ine ya tea u shandukiswa ya vha nyungi na ine ya rangela nyungi. Zwo ralo, pfallandothe inwe na inwe ine ya tevhela mubvumo wa nyungi kana ine ya wanala vhukati ha mibvumo ya nyungi i a wana mbonalo dza nyungi. Thebulu i tevhelaho i sumbedza mafhungo ane a khou senguluswa zwi tshi bva kha mulayo wa nyelelano.

Pfallandothe	Maipfi ane a vha na pfallandothe dza nyungi	Kuñwalele kwa tshifonetiki
a[a]	ñaña	[ŋãñã]
	Ngala	[ŋgãfa]
	Nãka	[nãka]

	Ndaka	[ndāka]
	ñwana	[ŋwānā ] kana [ŋʷānā]
e[ɛ]	ñeṅa	[ŋẽṅā ]
	Mela	[mēfa]
	Nyefula	[ŋēfufa]
	Ndele	[ndēfɛ]
	Nekula	[nēkufa]
i[i]	midzi	[mīdzi]
	ndingo	[ndīṅgō]
	ningo	[nīṅgō]
	nyito	[ŋīto]
	nwisa	[nwisā]
o[ɔ]	ngowa	[ṅgōwa]
	ñoña	[ṅōṅā ]
	gundo	[gundō]
	nyofho	[ṅōfɔ]
	ngoma	[ṅgōmā]
u[u]	ṭhangu	[ṭhangū]
	nguluvhe	[ṅgūfuβɛ]
	nungu	[nūṅgū]
	ndulu	[ndūfu]
	ñuñuna	[ṅūṅūnā]

Pfalandoṭhe dzoṭhe dzo swifhadzwaho kana dzo vhwaho tshiga [ʔ] nga nṭha hadzo kana dzine dza vha phanḁa kana vhukati ha mibvumo ya nyungi dzi na mbonalo dza nyungi. Lushaka lwa nyelelano lune lwa bvelela musi nyungiso ya pfalandoṭhe i tshi khou bvelela kha luambo lwa Tshivendḁa ndi nyelelano ine mbonalo dzayo dza elela dzi tshi ya thungo dzoṭhe. Vhuimo hune nyungiso ya pfalandoṭhe ya bvelela hone kha luambo lwa Tshivendḁa ndi vhukati ha ipfi (kha dungo ɭa u thoma kana ɭa vhukati) na mafheloni a ipfi.

Mulayo wa nyelelano u dovha hafhu wa simesa uri nyelelano i nga bvelela nge ya kwama mubvumo u rangelaho kana mubvumo u tevhelaho. Ndi uri mbonalo dzi nga

elela dzi tshi ya thungo dzothe (phanda kana murahu). Zwo ralo, nthani ha uri mbonalo dza nyungi dzine dza dzhiwa nga mibvumo ya pfalandothe ine ya tevhela mibvumo ya nyungi hu na khonadzeo ya uri mibvumo ya nyungi ine ya shandukisa mibvumo ya pfalandothe i i tevhelaho na yone i dzhie mbonalo dza pfalandothe. Iyi khonadzeo i bvelela zwi tshi itiswa nga mbulwahuvhili hune mubvumo wa nyungi na pfalandothe i tevhelaho zwa bulwa nga tshifhinga tshithihi. Izwi ndi zwone zwe zwa itisa uri tshaka ya nyelelano i kwamaho nyungiso ya pfalandothe i si vhe nyelelano tshothe, fhedzi i vhe nyelelano gake. Nga inwe ndila mubvumo wa nyungi u vha wone une wa kunda/fhenya pfalandothe, fhedzi na wone u vha u si tshee na maanda/nungo sa zwiya musu u tshee u kha di vha wo ima u wotho (izwi zwi do sumbedzwa kha tsenguluso ya Praat).

### 5.1.1.5. Tsenguluso ya mumilano wa pfalandothe u ya nga milayo ya luambo lwa Tshivenda

Mulayo wa mumilano wa pfalandothe u kwama mibvumo ya pfalandothe fhedzi kha luambo lwa Tshivenda. Hone a si kha maipfi fhedzi hune uyu mulayo wa mumilano wa pfalandothe wa shuma hone, u a dovha hafhu wa kwama fhungo. Tshithu tshine tsha vha tsha ndeme musu ro sedza milayo ine ya langa mumilano wa pfalandothe ndi lushaka lune mumilano wa pfalandothe wa wela khalwo. Mumilano wa pfalandothe u tshuwendzwa nga nyelelano, zwine zwa amba uri milayo ya hone ndi milayo ine ya kwama ya nyelelano. Milayo ine ya langa mumilano wa pfalandothe u ya nga iyi thodisiso ndi iyi i tevhelaho:

<b>Milayo ya mumilano wa pfalandothe</b>
[a+u = o]
[a+i = e]
[i+i = i]
[a+a = a]

#### 5.1.1.5.1. Tsenguluso ya mumilano wa a[a] na u[u]

Musu mumilano wa pfalandothe u tshi bvelela kha luambo lwa Tshivenda, u bvelela kha zwivhumbeo zwo yaho nga u fhambana. U ya nga iyi thodisiso mumilano wa

pfalandothe u nga bvelela kha zwivhumbeo zwa muambo zwine zwa vha na maṭaluli, mafurase a maiti, dzina na zwiṅwe zwivhumbeo zwo yaho nga u fhambana. Mumilano wa pfalandothe ndi tshanduko ya mibvumo ya nyelelano ine ya vha na mashumele ayo o fhambanaho na a dziṅwe tshanduko dza mibvumo dza nyelelano. Yone musi i tshi shandukisa mibvumo hu vha hu si na mubvumo wa muambo une wa kunda muṅwe, zwo ralo, i bveledza muṅwe mubvumo wa pfalandothe wo imaho u wothe. Mafhungo ane a sumbedza mumilano wa a[a] na u[u] a katela aya a tevhelaho:

Pfalandothe milanaho	dzi	Pfalandothe dzi kha ipfi kana fhungo	IPA (Tshifonetiki)
[a+u = ɔ] kha tshivhumbeo zwa na pfalandothe u[u]		zwa + u-ḍaho > zwo ḍaho zwa + u-tsaho > zwo tsaho zwa + u-nakaho > zwo nakaho	[zwo ḍaho] [zwo tsaho] [zwo nakaho]
[a + u = ɔ] kha mafurase a maiti.		i ya + u-ḵa > i yo ḵa i ya + u-dzhia > i yo dzhia i ya + u-vhona > i yo vhona  ḍa + u > ndzhiela > ḍo ndzhiela	[i jo ḵa] [i jo dzhia] [i jo vhona] [ḍo ndʒiefa]

Musi musengulusi a tshi sedza mafhungo aya, u bvisela khagala uri nyelelano ye ya bvelela hafha ndi ya kule na kule vhunga pfalandothe dzine dza khou milana dzi kha maipfi o fhambanaho a fhungo liṭhihi. Nyelelano ye ya bvelela hafha ndi ine ya ita uri mbonalo dza mibvumo ya pfalandothe ine ya khou shandukisana dzi elele dzi tshi ya thungo dzothe, phanda na murahu. Hone, naho ri tshi ri a hu na pfalandothe ine ya kunda iṅwe, musengulusi a nga kha ḍi ri, arali i hone pfalandothe yo kundaho i nga vha i pfalandothe u[u] nge ya bulwa meme dza mulomo dzo kuta tshothe ngauri na pfalandothe o[ɔ] ye ya bveledzwa i bulwa meme dza mulomo dzo kuta tshothe. Tshanduko ya mibvumo iyi i khou bvelela kha vhuimo hune ha vha vhukati kha fhungo, ndi uri i khou bvelela mafheloni a tshipiḍa tsha u thoma na mathomoni a tshipiḍa tshi tevhelaho kha ipfi. Lushaka lwa nyelelano ye ya bvelela afha ndi nyelelano tshothe ngauri pfalandothe dzi shandukisanaho dzo shanduka tshothe dza bveledza pfalandothe ntswa.

### 5.1.1.5.2. Tsenguluso ya mumilano wa pfallandothe u bvelelaho vhukati ha a[a] na i[i]

Mulayo wa mumilano wa pfallandothe u ri /a + i = e/. Izwi zwi amba uri musi pfallandothe a[a] i tshi milana na pfallandothe i[i] hu bveledzwa mubvumo wa pfallandothe e[ε]. Uyu mubvumo u tou vha mubvumo muswa wo ḡi imelaho u wothe, zwine zwa amba uri pfallandothe a[a] na i[i] dzi khou kundana kana uri kha idzi pfallandothe mbili, a hu na ine ya kunda inwe, zwo ralo mulayo wa mumilano wa pfallandothe u a dzi kombetshedza u bveledza mubvumo wa pfallandothe muswa. Mafhungo ane a sumbedza tsenguluso iyi ndi aya a tevhelaho:

Pfallandothe milanaho	dzi	Pfallandothe dzi kha ipfi kana fhungo	IPA (Tshifonetiki)
[a+i = ε]		nga + izwi> ngezwi kha + iyi>kheyi kha + izwo>khezwi	[ŋgɛzwi] [kheji] [khezwi]

Vhuimo hune mumilano wa pfallandothe a[a] na i[i] wa bvelela hone kha mafhungo a re afho ntha ndi ha vhukati kha ipfi. Nga inwe ndila, mumilano wa a[a] na i[i] wo tanganyisa zwipiḡa zwivhili zwine zwa sika lisumbi lithihi. Nyelelano ye ya bvelela ndi ya kule na kule ngauri musi hu sa athu u vha na lisumbi line lo tou sikwa, pfallandothe dze dza milana dzo vha dzi kule na kule kha lifurase (musi li sa athu u vha ipfi). Miñwe ya milayo ya nyelelano ndi ya uri tshanduko dza mibvumo dzi nga vhangwa nga u dzhia mbonalo dza muambo kha tshipiḡa tshi rangelaho kana tshi rangelwaho. Zwino, hafha kha mumilano wa pfallandothe ho vha na nyelelano ya mbonalo dza pfallandothe i rangelaho ha dovha hafhu ha vha na nyelelano ya mbonalo dza pfallandothe i rangelwaho nga tshifhinga tshithihi. Tshaka dza nyelelano ye ya bvelela afha ndi nyelelano tshothe hune pfallandothe dzi shandukisanaho dza fa dzothe ha sala ho no vha na inwe pfallandothe ntswa nthihi.

### 5.1.1.5.3. Tsenguluso ya mumilano wa pfalandothe i[i] na i[i]

Mulayo wa mumilano wa pfalandothe une wa kwama pfalandothe dzine dza fana u simesa uri musi dzi tshi milana dzi bveledza pfalandothe ine ya fana nadzo kokotolo. Izwi ndi muhumbulo we wa bveledzwa u tshi bva kha Harford (1997:70) hune a redza (Doke, 1943; Meinhof, 1910; Wald, 1973) he vha ri : “The /a + a = a/, /a + i = e/ and /a + u = o/ belong to a pattern which is described as occurring frequently in Bantu languages.

Izwi zwi amba uri [a + a = a], [a + i = e] na [a + u = o] ndi zwine zwa wela kha kuvhekanyele kune kwa talutshedzwa sa zwithu zwine zwa bvelela kha nyambo dza vharema. Muhumbulo oyu wa uri [a + a = a] we wa pfi ndi muñwe wa nyimele dzine dza bvelela kanzhi kha nyambo dza vharema u bveledza muñwe muhumbulo wa uri [a + a = a] na [i + i = i] ndi nyimele ine ya bvelelavho na kha Tshivenda sa iñwe ya nyambo dza vharema. Izwi zwi tikedzwa nga Sibanda (2009:40) ane a ri: “When two vowels with identical features come together the result is a single monomoraic one with the same features”.

Izwi zwi amba uri musi pfalandothe mbili dzine dza vha na mbonalo dzine dza fana dzi tshi tanganyiswa dzi bveledza pfalandothe nthihi ine ya vha na mbonalo dzi fanaho na dza pfalandothe mbili dzo i bveledzaho. Zwo ralo, /i + i = i/. Mbonalo dza pfalandothe musi dzi tshi fana kokotolo, a dzi lwi, dzi a tendelana. Ndi uri dzi tou nga tshivhoni lune musi dzo tanganyiswa a zwi vhonali uri ndi mbili. Mafhungo e a kuvhanganywa ane a sumbedza izwi ndi haya a tevhelaho:

Pfalandothe dzi milanaho	Pfalandothe dzi kha ipfi	IPA (Tshifonetiki)
[i+i = i]	li + ino > lino li + ito > lito li + ifa > lifa	[liŋo] [liɬo] [lifa]

Mulayo wa mumilano wa pfalandothe a u dzhenelani kana a u fani na mulayo wa muṭumbu wa pfalandothe. Phambano ndi ya uri kha muṭumbu wa pfalandothe, pfalandothe dzine dza fana dzi a thuthiwa arali dzi tshi khakhisa zwine muambo wa tea u vha zwone kana arali dzi tshi vhanga vhukonḁi kha kubulele. Hone, afha kha

mumilano wa pfallandothe mibvumo ine ya fana a i thuthiwi, fhedzi hu tou vhambedzwa mbonalo u vhuya u swika dzi tshi shandukisana. Tshanduko ya mibvumo ine ya khou bvelela hafha i khou bvelela kha vhuimo ha vhukati kha ipfi. Tshaka dza nyelelano ine ya khou bvelela afha ndi nyelelano tshothe nahone ndi nyelelano ine ya bvelela kha mibvumo ine ya vha tsini na tsini kha ipfi lithihi.

#### 5.1.1.5.4. Mumilano une wa bvelela vhukati ha pfallandothe a[a] and a[a]

Mulayo wa mumilano wa pfallandothe une wa kwama pfallandothe dzine dza fana u simesa uri musi dzi tshi milana dzi bveledza pfallandothe ine ya fana nadzo kokotolo. Zwo ralo, /a + a = a/. Mbonalo dza pfallandothe musi dzi tshi fana kokotolo sa pfallandothe a[a] na a[a] musi dzi kha tshivhumbeo tsha ipfi kana fhungo a dzi swiki hune dza kudana, (Sibanda, 2009:40). Zwine zwa bvelela kha hedzi pfallandothe ndi zwi fanaho na zwe zwa bvelela kha pfallandothe i[i] na i[i] musi dzo shumiswa kha mumilano. Mafhungo e a kuvhanganywa ane a sumbedza izwi nahone ane a khou senguluswa u ya milayo ya fonodzhi ndi haya a tevhelaho:

Pfallandothe milanaho	dzi	Pfallandothe dzi kha ipfi	IPA (Tshifonetiki)
[a+a= a]		ma- + aṅe > maṅe vha- + aṅe > vhaṅe	[maṅε] [βaṅε]

Sa zwe zwa bvelela kha mumilano wa pfallandothe i[i] na i[i], na henefha hu dzhielwa ntha phambano ya uri kha mutumbu wa pfallandothe, pfallandothe dzine dza fana dzi a thuthiwa arali dzi tshi khakhisa zwine muambo wa tea u vha zwone kana arali dzi tshi vhangha vhuleme kha kubulele kwa muambo. Hone, u ya nga mumilano wa pfallandothe mibvumo ine ya fana a i thuthiwi, fhedzi hu tou vhambedzwa mbonalo u vhuya u swika dzi tshi shandukisana. Tshanduko ya mibvumo ine ya khou bvelela hafha i khou bvelela kha vhuimo ha vhukati kha ipfi. Lushaka lwa nyelelano lune lwa khou bvelela afha ndi nyelelano tshothe nahone ndi nyelelano ine ya bvelela kha mibvumo ine ya vha tsini na tsini kha ipfi lithihi.

### 5.1.1.6. Tsenguluso ya thendelano ya pfallandothe u ya nga mulayo

Thendelano ya pfallandothe ndi tshanduko ya mibvumo ya muambo ine ya wela kha tshanduko dza mibvumo dza nyelelano. Vhunga nyelelano i tshi bveledza tshanduko dza mibvumo dzo fhambanaho, thendelano ya pfallandothe ndi tshanduko ya mibvumo ine kushumele kwayo kwa elana na kushumele kwa nyelelano. Nyelelano yone ine sa mme a vhunzhi ha tshanduko dza mibvumo i bvelela kha mibvumo ine ya vha tsini na tsini kana ya bvelela kha mibvumo ine ya vha kule na kule. Izwi ndi zwine thendelano ya pfallandothe ya tou vha zwone kokotolo ngauri na yone musu i tshi bvelela, mibvumo ya pfallandothe ine ya nga shandukisana i vha i tsini na tsini kana ya vha i kule na kule kha ipfi kana kha fhungo.

Zwo ralo, thendelano ya pfallandothe i kwama u shandukisana ha pfallandothe hune pfallandothe ya wana mbonalo dza inwe pfallandothe. Sa nyelelano, thendelano ya pfallandothe i nga sia mubvumo wa pfallandothe wo shanduka tshothe kana wo tou shandukanyana. Musu mubvumo wa pfallandothe wo shanduka tshothe pfallandothe nthi i vha yo shanduka mbonalo dzayo dzothe ngeno hu uri musu mubvumo wa pfallandothe wo shandukanyana u vha wo dzhia dziinwe dza mbonalo dza mubvumo wa pfallandothe u i shandukisaho. Mulayo wa thendelano ya pfallandothe kha luambo lwa Tshivenda u sumbedza uri hu na nyimele dzine dza sia pfallandothe dzi re tsini na tsini kana dzi re kule na kule dzi tshi shandukisana. Mafhungo e mutodisisi a kuvhanganya one ane a khou a senguluswa u ya nga uyu mulayo ndi aya a tevhelaho:

Thendelano ya pfallandothe i kwamaho pfallandothe a[a]		
Ta + u	> tou	[tɔu]
ɬola + u	> ɬolou	[ɬɔɬu]
soka + u	> sokou	[sɔkɔu]
kha + u	> khou	[khɔu]
ɬoda + u	> ɬodou	[ɬɔɬɔu]

Tsenguluso ya thendelano ya pfallandothe yo bvelelaho sa zwe zwa sumbedzwa afho nthi ndi hei: thendelano ya pfallandothe yo bvelelaho afha ndi thendelano tshothe. Izwi ndi uri mubvumo une wa shandukiswa u sala wo shanduka tshothe, u si tsha fana na



tshanduko yo bvelelaho. Fhedzi nga murahu ha musi tshanduko ya mibvumo yo no bvelela, pfallandothe yo shandukaho i vha yo no vha tshipida tsha vhukati kha ipfi. Tshinwe tshithu tsha ndeme ndi tsha uri musi pfallandothe a[a] yo no shanduka ya vho vha pfallandothe ya murahu o[o] ine ya bulwa meme dza mulomo dzo kuta tshothe nahone ine ya pfala i ntha ha vhuimo ha pfallandothe ya vhukuma o[o], zwine zwa amba uri i mbo di vha pfallandothe yo gonyaho.

Thendelano ya pfallandothe i dovha hafhu ya bvelela musi pfallandothe dzi shandukisanaho dzi kule na kule kha ipfi. Lushaka ulu lwa thendelano ya pfallandothe lu kwama nyelelano ine ya kwama mbonalo dza pfallandothe dza u vha ntha kana fhasi. Izwi zwi sumbedza uri thendelano ya pfallandothe ya ulu lushaka i bvedza u gonyiselwa ntha ha pfallandothe. (Tsenguluso iyi i do sumbedzwa kha tsenguluso ya u gonyiselwa ntha ha pfallandothe).

#### **5.1.1.7. Tsenguluso ya u gonyiselwa ntha ha pfallandothe u ya nga mulayo**

U ya nga mulayo wa pfallandothe, Tshivenda ndi tshi na pfallandothe-thahelantha mbili. Ndi ngazwo u swika zwino hu na pfallandothe-thahelantha mbili dzo no nwalwaho dzine dza vha e[e] [ɛ] na o[o] [ɔ]. Pfallandothe idzo mbili musi dzi tshi gonya, hu na mulayo we wa bvedzwa zwi tshi bva kha zwine zwa ita uri mibvumo iyo i gonye. Milayo iyi ndi ine ya khou sedzeswa kha u sengulusa mafhungo a u gonyiselwa ntha ha pfallandothe. Mulayo wa u gonyiselwa ntha ha pfallandothe u simesa u ri pfallandothe e[e] na o[o] dzi a gonya musi dzi kha dungo la vuvhili la u fhedzisela line la tevhelwa nga dungo la u fhedzisela line mbilu yalo ya sikwa nga pfallandothe ya ntha i[i] kana u[u]. Nga inwe ndila mulayo uyu u simesa u ri pfallandothe i[i] na u[u] dzi bvedza thendelano ya pfallandothe ine ya kwama u vha ntha kana fhasi ha pfallandothe.

Tsenguluso ndi ya uri arali pfallandothe e[e] na o[o] dzi tshi kokodzelwa ntha nga pfallandothe dza ntha i[i] na u[u], zwi amba uri hu na khonadzeo ya uri pfallandothe [a], [i] na [u] nadzo dzi kokodzelwevho kha vhuimo ha ntha. Mafhungo a u gonyiselwa ntha ha pfallandothe e a kuvhanganywa kha thodisiso iyi ndi ayo a tevhelaho:

Pfalandothe gonyaho	Pfalandothe dza vhukuma	Pfalandothe dzo
/a/	/tshiṭanga/ [tʃhiṭanga] /danga/ [daŋga] /ḁaka/ [ḁaka] /kxoḁa/ [kxoḁa] /muṭa/ [muṭa]	/tshiṭangani/ [tʃhiṭaŋgani] /dangani/ [daŋgani] /ḁakani/ [ḁakani] /kxoḁani/ [kxoḁani] /muṭani/ [muṭani]
/e/	/kereke/ [kerεkε] /tshirethe/ [tʃhireθε] /ngade/ [ŋgadε] /dzembe/ [dzεmbε] /mavhele/ [maβεε]	/kerekeni/ [kerεkεni] /tshiretheni/ [tʃhireθɛni] /ngadeni/ [ŋgadɛni] /dzembeni/ [dzεmbɛni] /mavheleni/ [maβεɛni]
/i/	/mashubi/ [maʃubi] /ṭhodzi/ [ṭhɔdzi] /tshivhindi/ [tʃhiβindi] /mutuli/ [mutuli] /bidzi/ [bidzi]	/mashubini/ [maʃubini] /ṭhodzini/ [ṭhɔdzini] /tshivhindini/ [tʃhiβindini] /mutulini/ [mutulini] /bidzini/ [bidzini]
/o/	/mulambo/ [mufambo] /khombo/ [kxɔmbɔ] /ḁorobo/ [ḁɔrɔbɔ] /bodo/ [bɔdɔ] /thondo/ [θɔndɔ]	/mulamboni/ [mufambɔni] /khomboni/ [kxɔmbɔni] /ḁoroboni/ [ḁɔrɔbɔni] /bodoni/ [bɔdɔni] /thondoni/ [θɔndɔni]
/u/	/mafhafhu/ [maɸaɸu] /damu/ [damu] /ḁamu/ [ḁamu] /tsimu/ [tsimu] /mmpfu/ [ŋmɸfu]	/mafhafhuni/ [maɸaɸuni] /damuni/ [damuni] /ḁamuni/ [ḁamuni] /tsimuni/ [tsimuni] /mmpfuni/ [ŋmɸfuni]

Izwi zwi sumbedza uri arali pfallandothe mbili dzo gonya zwi tshi itiswa nga pfallandothe dza nthā i[i] na u[u] zwi amba uri hu na khonadzeo ya uri pfallandothe dza vhukuma dzothe dzi gonyevho zwi tshi itiswa nga pfallandothe dza nthā i[i] na u[u]. Mulayo uyu u vhone u na masiandoitwa ane a si vhe avhuḍi ngauri hu na huñwe hune pfallandothe dzothe dzine dza vha dzo vhumba mbilu ya dungo ḷa vhuvhili ḷa u fhedzisela ḷine ḷa tevhelwa nga dungo ḷine mbilu yaḷo ya vha pfallandothe ya nthā i[i], fhedzi hu si vhe na u gonyiselwa nthā ha pfallandothe. Maipfi a tevhelaho a pfala a songo gonya, fhedzi a na pfallandothe ya nthā i[i] kha dungo ḷa u fhedzisela.

ḷithavhani	>	[ḷithaβani]
maḷangani	>	[maḷangani]
murenzheni	>	[murenʒeni]
denndeni	>	[deñdeni]
muramboni	>	[muramboni]
mutshatoni	>	[mutʃhatoni]
mushatoni	>	[mufatoni]

Maipfi aya a pfala a si na pfallandothe yo gonyelaho nthā, fhedzi mafhedziseloni a ipfi ḷiñwe na ḷiñwe hu na pfallandothe ya nthā ine ya vha i[i]. Zwe zwa itea hafha ndi zwa uri pfallandothe a dzo ngo kona u gonya zwi tshi itiswa nga khaḷo ya fhasi. Muñwe musengulusi a nga kha ḍi ri na hune pfallandothe dza pfala dzo gonya hone zwi vha zwo itiswa nga khaḷo ya nthā. Mbudziso i ḍo vha i ya uri arali khaḷo ya nthā i yone yo itaho uri pfallandothe dzi pfale dzo gonya kha mañwe maipfi dzi vha dzi tshi pfi a dzo ngo gonya naa? Phindulo u ya nga iyi ḥoḍisiso ndi ya uri pfallandothe iñwe na iñwe ine ya pfala i nthā ha vhuimo hayo ha vhukuma i vha yo gonya. NB: Hu nga dzhena tshati ya pfallandothe ine ya sumbedza vhuimo ha pfallandothe dzo gonyelaho nthā. Arali ha pfi pfallandothe dzine dza pfala dzo gonya zwi tshi itiswa nga khaḷo a dzo ngo gonya zwi vha tshi amba uri na pfallandothe e[e] [ɛ] na o[o] [ɔ] dzine mulayo wa ri dzo gonya dzi vha dzi songo gonya. Zwo ralo, ngauri pfallandothe idzi mbili e[e] [ɛ] na o[o] [ɔ] dzo gonya zwi amba uri na dziñwe pfallandothe dzo gonya dzi tshi itiswa nga zwe zwa gonyisa pfallandothe e[e] na o[o]. Tsenguluso iyi i ḍo tikedzwa zwavhuḍi musi ri tshi swika kha tsenguluso ya u gonyela nthā ha pfallandothe u ya nga tshishumiswa tsha praat.

Mañwe a mafhungo e a kuvhanganywa nga ha u gonyiselwa n̄tha ha pfallandoṯhe ndi ane a katela madzina a tevhelaho:

/mufhululu/ [muɸufuɸu]

/muḡuhulu/ [muḡuhufu]

/livemu/ [livɛmu]

Hafha ndi hune dungo ɭa u fhedzisela ɭi si vhe [-ni]. Maipfi a ngaho aya, na one u ya nga mulayo we wa gonyisela n̄tha pfallandoṯhe e[e] na u[u] a na pfallandoṯhe dzo gonyelaho n̄tha.

### 5.1.2. Tsenguluso ya mafhungo u ya nga Thyiori ya Ophuthimaliṯhi

Kha ṯhoḡisiso iyi, mafhungo ane a ḡo senguluswa u ya nga Thyiori ya Ophuthimaliṯhi ndi mafhungo e a kuvhanganywa nga thendelano ya pfallandoṯhe na u gonyiselwa n̄tha ha pfallandoṯhe. Thyiori ya Ophuthimaliṯhi i tou vha phambana ya milayo ya luambo. Zwine zwa khou ambiwa afha sa zwe zwa sumbedziswa zwone kha ndima ya vhuraru ndi zwa uri musu i tshi khou sengulusa mafhungo a ṯhoḡisiso a i shumisi milayo ya luambo, yone i shumisa zwifhungudzi. Hone izwi a zwi ambi uri mulayo wa luambo a u ṯoḡiwi, hu tou vha uri mulayo a u shumiswi kha u sengulusa, fhedzi kha u nanga tshifhungudzi tsho dziaho (tshine tsha vha mafhungo a ṯhoḡisiso o tendwaho uri ndi one ane ṯhoḡisiso ya khou ṯoḡisisa one), hu shumiswa milayo ya luambo. Izwi zwi itiswa ngauri mafhungo a ṯhoḡisiso a tea u vha a tshi tendelwa nga milayo ya luambo lwa Tshivenda.

Burquest and Payne (1993:18) vha tshi ṯalutshedza ATR vha ri, “Advanced tongue root refers to the features of a sound made by drawing the root of the tongue forward. This feature distinguishes between tense vowels as [+ATR] and lax vowels as [-ATR]”.

Izwi zwi amba uri u kokodzea ha mudzi wa lulimi zwi sumbedza mbonalo dza mubvumo wa muambo une wa bulwa musu mudzi wa lulimi wo kokodzelwa phanda. Vha ri idzi mbonalo ndi dzone dzine dza fhambanya pfallandoṯhe dza thensi dzine dza vha [+ATR] na pfallandoṯhe dza lakhisi dzine dza vha [-ATR]. Pfallandoṯhe dzoṯhe dzo

gonyaho kana pfallandothe dza ntha kha luambo lwa Tshivenda musi dzi tshi bulwa hu vha hu na u kokodzea ha mudzi wa lulimi (dzi vha dzi [+ATR]). Zwo ralo, dzi vhidzwa u pfi ndi pfallandothe dzo khwathaho (tense). Tsenguluso ya iyi thodisiso u ya nga ha Thyiori ya Ophuthimalithi i vha yo sedzana na zwifhungudzi (kana zwiga zwine zwa shumiswa kha Thyiori ya Ophuthimalithi) zwiṅa zwi tevhelaho:

- I. +ATR: i amba uri pfallandothe dzo gonyaho dzi tshi bulwa hu vha hu na u kokodzea ha mudzi wa lulimi.
- II. MAX: i amba uri a hu na tshipida tsha ipfi tshine tsha tea u thuthwa.
- III. IDENT: i amba uri tshidzhenisi na tshibvisi zwi tea u vha na vhushaka kana mbonalo dzine dza fana.
- IV. UNIF: i amba uri a hu na u milana hune ha tendelwa kha ipfi.

#### 5.1.2.1. Tsenguluso ya thendelano ya pfallandothe u ya nga Thyiori ya Ophuthimalithi

Thendelano ya pfallandothe ine ya kwama pfallandothe a[a] sa zwe zwa sumbedziswa zwone kha mafhungo a thodisiso, musi i tshi khou bvelela pfallandothe a[a] i shanduka ya vha pfallandothe o[ɔ] ine ya vha na mbonalo dza u gonya na dza u vha pfallandothe ya murahu. Tsenguluso ya Thyiori ya Ophuthimalithi ine ya khou itwa afha i vha yo ditika nga mbonalo dza pfallandothe nga murahu ha musi tshanduko dza mibvumo dzo no bvelela. Thyiori i lavhelela uri nga murahu ha musi thendelano ya pfallandothe i kwamaho pfallandothe a[a] yo no bvelela mbonalo dza pfallandothe yo bveledzwaho dzi tea u katela u vha murahu ha pfallandothe, u gonya ha pfallandothe, [+ATR] ine ya vha u kokodzea ha mudzi wa lulimi na makutele a meme dza mulomo.

**Tsumbo:** Thendelano ya pfallandothe kha ipfi /sokau/

Ipfi /sokau/ ndi lone tshidzhenisi hune u ya nga Thyiori ya Ophuthimalithi ja tea u bveledza zwibvisi (zwifhungudzi) zwo fhambanaho. Zwo ralo, zwibvisi zwi bvaho kha ipfi /sokau/ ndi izwi zwi tevhelaho; (a) [sɔkɔu], (b) [sɔkɔu] na (c) [sɔkɔ]. Kha izwi zwibvisi zwiraru, hu shumiswa mulayo wa luambo na zwiga zwa Thyiori ya Ophuthimalithi u nanga tshibvisi tshi tendelwaho kana tshine tsha sa lwe na milayo ya luambo lwa Tshivenda. Nga u ralo, tshibvisi tsho tendelwaho kana tshine tsha sa lwe na milayo ya luambo ndi tshibvisi (b). [sɔkɔu]. Izwi zwi talutshedzwa nga thebulu i tevhelaho:

/sokau/	[+ATR], [+round], [+back]	MAX	IDENT(+lo)	UNIF
a. [sɔkɔu]	*!			
b. [sɔkɔu]			*	
c. [sɔkɔ]	*![+ATR]	*!	*	*!

Musi ro sedza thebulu i re afho n̄tha, ri wana tshibvisi (b) [sɔkɔu] tshi tshone tsho fhelelaho kana tshi tendelwaho kha luambo ngauri a tshi lwi na milayo ya luambo lwa Tshivenda. Tshiga [ɔ] tshi sumbedza uri (b) [sɔkɔu] ndi tshone tshibvisi kana tshifhungudzi tsho nangwaho nge tsha vha na u thithisea huṭuku ho sumbedzwaho nga tshiga \*. Izwi zwiṅwe zwiḃvisi (a) na (c) a zwo ngo nangiwa ngauri zwi na u thithisea ho kalulaho hune ha sumbedzwa nga tshiga \*! naho hu uri a zwi lwi na milayo ya Tshivenda. Zwone zwo lwa na ndavhelelo ya Thyiori ya Ophuthimaliṭhi ine ya simesa uri tshibvisi tshi tendelwaho tshi tea u vha tshi [+ATR], tshi na mbonalo dza u gonya, na mbonalo dza u kuta tshoṭhe ha meme dza mulomo nahone na mbonalo dza u vha pfalandoṭhe ya murahu. Nga u ralo, tshibvisi (b) [sɔkɔu] ndi tshone tshe tsha bvelela u ya nga ndavhelelo idzo nahone tshi a tendelwa kha mulayo wa Tshivenda. Dziṅwe tsumbo dzi fanaho na iyi ndi hedzi dzi tevhelaho:

/ṭolau/	[+ATR], [+round], [+back]	MAX	IDENT(+lo)	UNIF
a. [ṭɔfau]	*!			
b. [ṭɔfɔu]			*	
c. [ṭɔfɔ]	*![+ATR]	*!	*	*!

/tau/	[+ATR], [+round], [+back]	MAX	IDENT(+lo)	UNIF
a. [tau]	*!			
b. [tɔu]			*	
c. [tɔ]	*![+ATR]	*!	*	*!

/khau/	[+ATR], [+round], [+back]	MAX	IDENT(+lo)	UNIF
a. [khau]	*!			
b. [khəu]			*	
c. [khɔ]	*![+ATR]	*!	*	*!

### 5.1.2.2. Tsenguluso ya u gonyiselwa n̄tha ha p̄falandoth̄e u ya nga Thyiori ya Ophuthimal̄ithi

U gonyiselwa n̄tha ha p̄falandoth̄e ndi in̄we ya tshanduko dza mibvumo dzi kwamaho thendelano ya p̄falandoth̄e sa zwe zwa sumbedziswa zwone kha mafhungo a t̄hōdisiso. Hu tou vha uri hafha kha u gonyiselwa n̄tha ha p̄falandoth̄e, thendelano ya p̄falandoth̄e ine ya bvelela i vha i tshi khou kwama vhuledzani ha p̄falandoth̄e ho sedzwa mbonalo dza u vha n̄tha. Tsenguluso ya Thyiori ya Ophuthimal̄ithi ine ya khou itwa afha i vha yo d̄itika nga mbonalo dza p̄falandoth̄e nga murahu ha musu tshanduko ya mibvumo yo no bvelela, dzone dzo no gonya. Thyiori i lavhelela uri nga murahu ha musu u gonyiselwa n̄tha ha p̄falandoth̄e ho no bvelela, mbonalo dza p̄falandoth̄e yo shandukiswaho dzi tea u katela, u gonya ha p̄falandoth̄e na [+ATR] ine ya vha u kokodzea ha mudzi wa lulimi.

**Tsumbo:** u gonyiselwa n̄tha ha p̄falandoth̄e [a] kha ipfi /tsh̄it̄anga/

Ipfi /tsh̄it̄anga/ ndi lone tshidzhenisi hune u ya nga Thyiori ya Ophuthimal̄ithi la tea u bveledza zwibvisi (zwifhungudzi) zwo fhambanaho. Zwo ralo, zwibvisi zwi bvaho kha ipfi /tsh̄it̄anga/ ndi izwi zwi tevhelaho; (a) [t̄h̄it̄anga], (b) [t̄h̄it̄angani] na (c) [t̄h̄it̄angani]. Kha izwi zwibvisi zwiraru, hu shumiswa mulayo wa luambo na zwiga zwa Thyiori ya Ophuthimal̄ithi u nanga tshibvisi tshi tendelwaho kana thine tsha sa lwe na milayo ya luambo lwa Tshivenda. Nga u ralo, tshibvisi tsho tendelwaho kana tshine tsha sa lwe na milayo ya luambo ndi tshibvisi (c) [t̄h̄it̄angani]. Izwi zwi t̄alutshedzwa nga thebulu i tevhelaho:

/tsh̄it̄anga/	[+ATR]	IDENT (+lo)	MAX	[+Raised]
a. [t̄h̄it̄anga]	*!			
b. [t̄h̄it̄angani]	*!	*		*!
c. [t̄h̄it̄angani]		*		

Musi ro sedza thebulu i re afho n̄tha, ri wana tshibvisi (c) [tʃhiṅḡani] tshi tshone tsho fhelelaho kana tshi tendelwaho kha luambo ngauri a tshi lwi na milayo ya luambo lwa Tshivenda. Tshiga ɛ tshi sumbedza uri ndi (c) [tʃhiṅḡani], ndi tshone tshibvisi kana tshifhungudzi tsho nangwaho nge tsha vha na u thithisea huṅuku ho sumbedzwaho nga tshiga \*. Izwi zwiṅwe zwiḃvisi (a) na (b) a zwo ngo nangiwa ngauri zwi na u thithisea ho kalulaho hune ha sumbedzwa nga tshiga \*! naho hu uri a zwi lwi na milayo ya Tshivenda. Zwone zwi lwa na ndavhelelo ya Thyiori ya Ophuthimal̄ithi ine ya simesa uri tshibvisi tshi tendelwaho tshi tea u vha tshi [+ATR] na mbonalo dza u gonya. Nga u ralo, tshibvisi (c) [tʃhiṅḡani] ndi tshone tshe tsha bvelela u ya nga ndavhelelo idzo nahone tshi a tendelwa kha mulayo wa Tshivenda. Dziṅwe tsumbo dzi fanaho na iyi ndi hedzi dzi tevhelaho.

/kereke/	[+ATR]	IDENT (+lo)	MAX	[+Raised]
a. [kεɾεkε]	*!			
b. [kεɾεkɛni]	*!	*		*!
c. ɛ [kεɾεkɛni]		*		

/mulambo/	[+ATR]	IDENT (+lo)	MAX	[+Raised]
a. [mufambɔ]	*!			
b. [mufambɔni]	*!	*		*!
c. ɛ [mufambɔni]		*		

/ mutuli /	[+ATR]	IDENT (+lo)	MAX	[+Raised]
a. [mutufi]	*!			
b. [mutufini]	*!	*		*!
c. ɛ [mutufini]		*		

/ tsimu /	[+ATR]	IDENT (+lo)	MAX	[+Raised]
a. [tsimu]	*!			
b. [tsimuni]	*!	*		*!
c. ɛ [tsimuni]		*		

### 5.1.3. Tsenguluso ya mafhungo u ya nga Praat

Praat ndi tshishumiswa tsha sofuthiwee tshine tsha kona u sengulusa vhunzhi ha mishumo ya saintsi ya luambo ho katelwa na vhunzhi ha tshanduko dza mibvumo. Kha iyi thodisiso musengulusi u shumisa “praat” kha u sengulusa nyungiso ya pfallandothe na u gonyiselwa ntha ha pfallandothe.

#### 5.1.3.1. Tsenguluso ya nyungiso ya pfallandothe u ya nga Praat

Praat ndi sofuthiwee ine ya shumisa fomenthi (formants) dzine dza sumbedza mbonalo dzo fhambanaho dza mibvumo ya muambo. Hu na fomenthi dza pfallandothe ha dovha hafhu ha vha na fomenthi dza nasala na dziñwe dzo yaho nga u fhambana. Hagiwara kha inthanethi a tshi talutshedza fomenthi dza nyungi / nasala u ri, “Nasals have some formant structure, but are better identified by the relative 'zeroes' or areas of little or no spectral energy”, (<https://home.cc.umanitoba.ca/~robh/howto.html>).

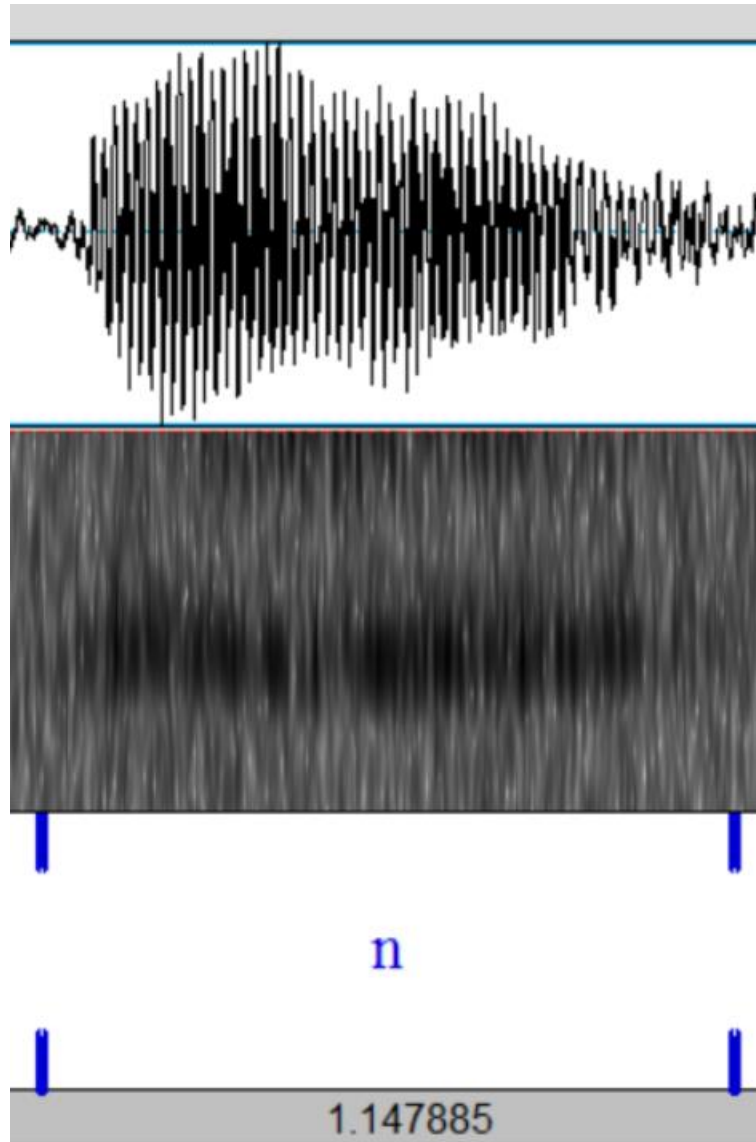
Izwi zwi amba uri mibvumo ya nyungi kana nasala i na tshivhumbeo tshayo tsha fomenthi, fhedzi fomenthi dza nasala dzi vhonala nga gabelo lituku kana nga u sa vha hone ha maanda a sipekitogiramu. Hafha zwine zwa khou ambiwa ndi zwa uri: hune ha vha na mibvumo ya nasala kha sipekitogiramu hu vha hu na nyombedzelo thukhu kana ha vha hu si na nyombedzelo. Izwi zwi vhonala nga u swifhala ha mitladzi ya sipekitogiramu nge hune ya vha yo swifhalanyana kana hu si na u swifhala ha vha hu na mbonalo dza nasala kha mibvumo ya muambo.

Zwo ralo, vhunga milayo ya luambo lwa Tshivenda kana ya fonolodzhi ya Tshivenda i tshi simesa uri mibvumo ya pfallandothe ine ya rangelwa phanda nga mibvumo ya nasala i a dzhia mbonalo dza nasala zwa vho ita uri hu vhe na pfallandothe dza nyungi kha luambo lwa Tshivenda naho hu uri a zwi konadzei uri dzi vhe hone dzo tou ima nga dzone dziñe. Zwino, musi ri tshi shumisa Praat hu na zwine zwa itea kha fomenthi dza pfallandothe arali dzo rangelwa phanda nga mibvumo ya nyungi. Kha inthanethi, Hagiwara u ri, “Nasality on vowels can result in broadening of the formant bandwidths (fuzzifying the edges), and the introduction of zeroes in the vowel filter function”, (<https://home.cc.umanitoba.ca>).

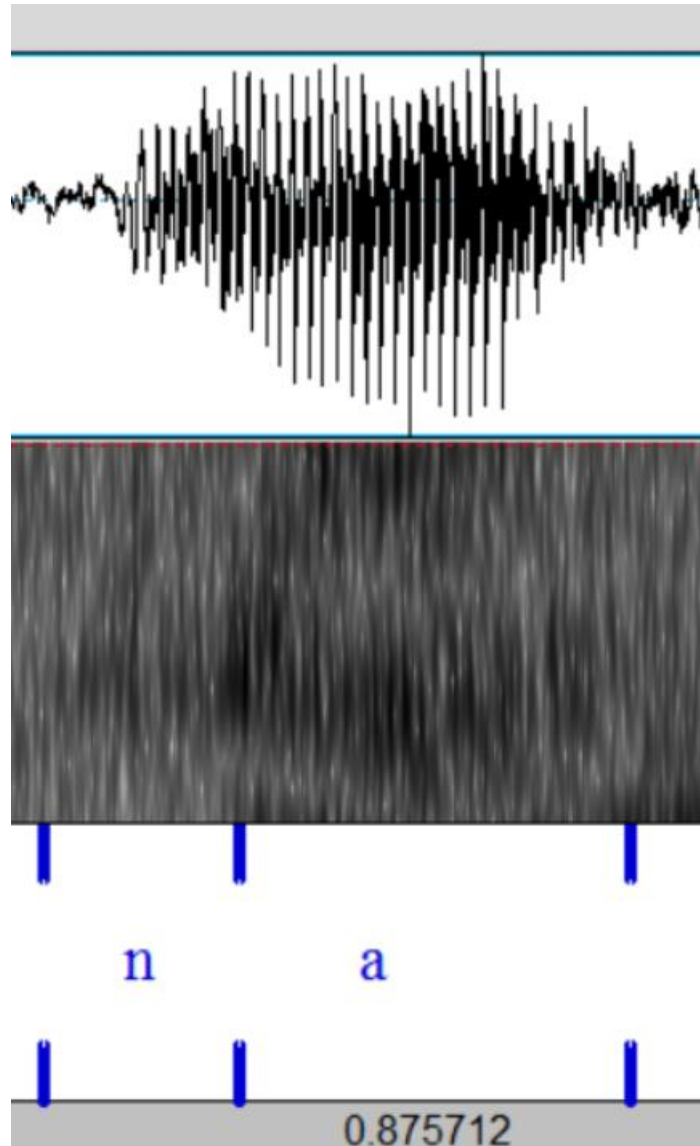
Izwi zwi amba uri musi mibvumo ya pfallandothe i tshi wana mbonalo dza nasala kana nyungi i tatamudza mipendelo ya fomenthi dza pfallandothe kana ha tou vha na tshanduko kha mitaladzi ya fomenthi ya vho sumbedza u vha hone ha mbonalo dza nasala. Singhal na Das (2013:307) vha tshi talutshedza ndila ine ra nga vhona ngayo uri mubvumo wa pfallandothe wo wana mbonalo dza nyungi vha ri,

The analysis of the spectrums of nasalized and non-nasalized vowels clearly verifies that there are indeed extra resonances present in case of nasalized vowel near the first formant region. There is also a lowering in the amplitude of the first formant.

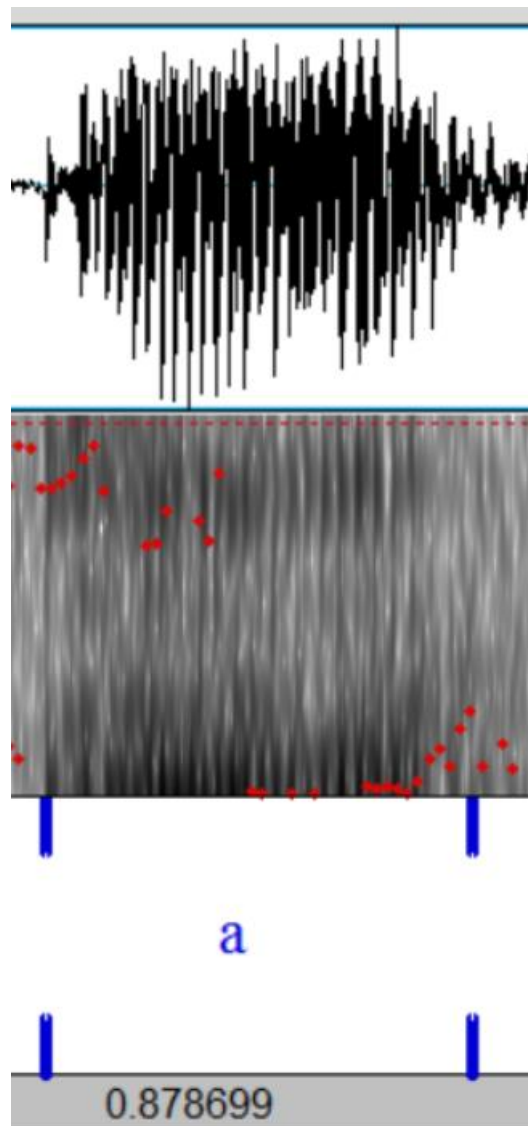
Izwi zwi amba uri tsenguluso ya sipekitiramu (mitaladzi ya gabelo la mibvumo) ya mibvumo ya nyungi na ya mibvumo ine i si vhe nyungi i sumbedza uri hu na muhwe muungo une wa bvelela tsini na fhethu ha fomenthi ya u thoma. Musi vhañwali avha vha tshi isa phanda vha ri hu dovha hafhu ha vha na u tsiselwa fhasi ha vhuimo (ha pfallandothe) kha fomenthi ya u thoma. Fomenthi ya u thoma kha Praat ndi yone ine ya shumiswa u wanulusa vhuimo ha pfallandothe uri dzi nthha kana fhasi zwingafhani musi dzi tshi buliwa. Zwo ralo, pfallandothe dzi wanaho mbonalo dza nyungi dzi vhone dza fhasinyana ha pfallandothe dza orala kana dza vhukuma. Kha Praat, nomboro ya fomenthi ya pfallandothe ine ya vha khulwana kana nthha i vha i tshi amba uri pfallandothe i yo i bulwa fhasi ha pfallandothe ine nomboro yayo ya fomenthi ya vha thukhu kana fhasi. Zwino, pfallandothe dza nyungi dzi vha dzi fhasinyana ha pfallandothe dza orala. Izwi zwo ambiwaho afho nthha zwi sumbedzwa nga zwifanyiso zwi tevhelaho:



Tshifanyiso itshi tshi sumbedza mubulo wa nasala  $n[n]$ . Hafha ri khou sumbedzwa tshivhumbeo tsha fomenthi dza mubvumo wa nyungi  $n[n]$ .

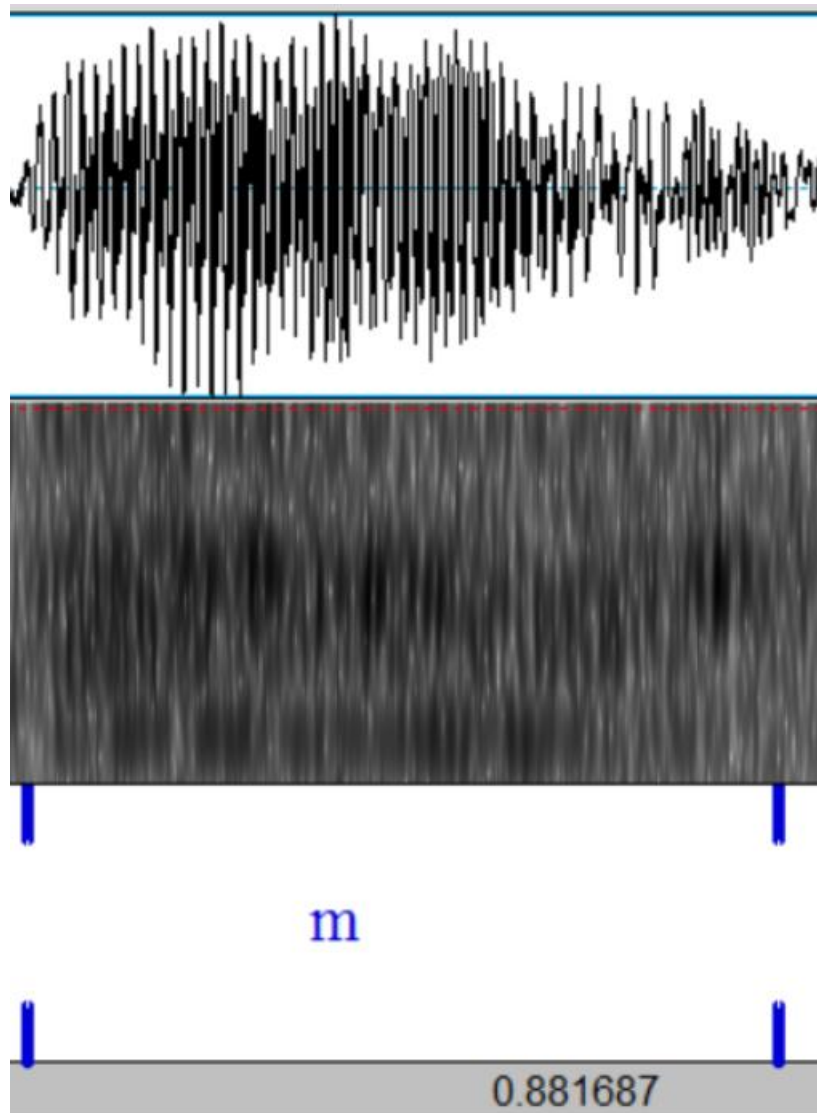


Itshi tshifanyiso tshi sumbedza mubulo wa dungo /na/. Hafha ri wana mubvumo wa pfallandothe a[a] wo no vha na mbonalo dza nyungi ngauri u rangelwa nga mubvumo wa themba une wa vha nyungi. Nomboro ya fomenthi ya u thoma ya pfallandothe a[a] kha itshi tshifanyiso ndi 1038Hz. Tshifanyiso itshi tshi dovha hafhu tsha sumbedza uri musi hu tshi khou bvelela nyungiso ya pfallandothe, mubvumo wa nyungi une wa nea mubvumo wa pfallandothe mbonalo dza nyungi na wone u a kwamiwa nga pfallandothe. Izwi ri zwi vhona musi phambano ya tshivhumbeo tsha fomenthi dza mubvumo wa nyungi n[n] musi u wothe na musi wo rangela phanda mubvumo wa pfallandothe. Nga u ralo, izwi zwi sumbedza uri tshanduko ya mibvumo iyi musi i tshi khou bvelela thuthuwedzo ya u shandukisa mibvumo ya muambo i bvelela thungo dzothe (phanda na murahu).

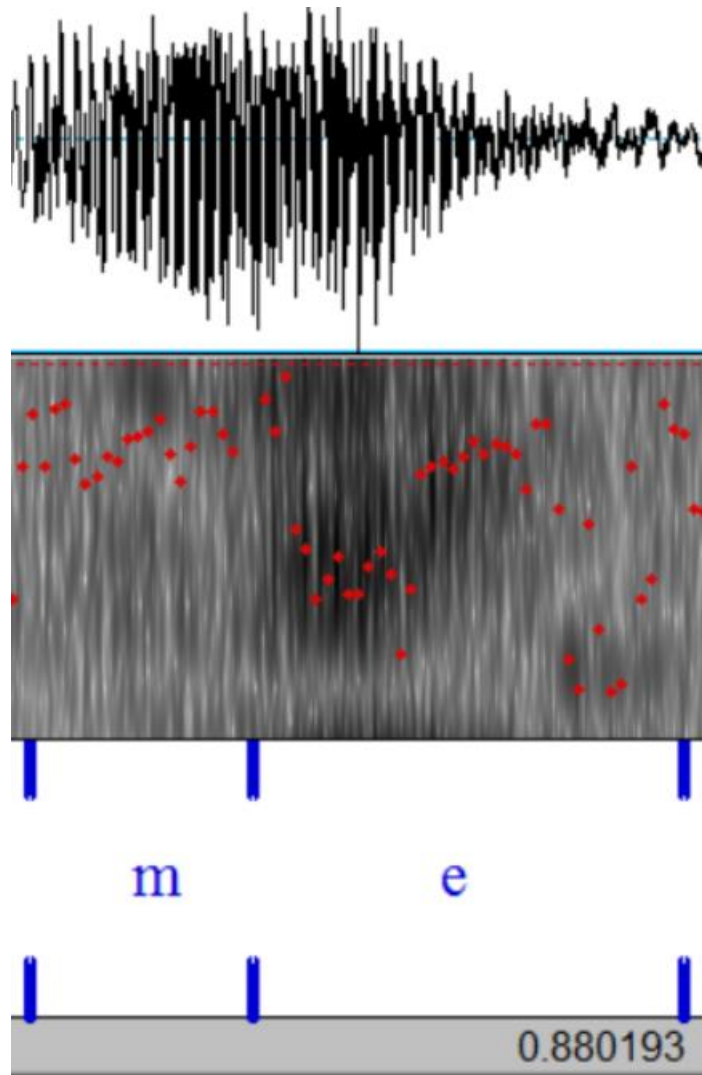


Kha itshi tshifanyiso, muṭoḍisisi u khou sumbedza fomenthi dza pfallandoṭhe a[a] musi yo tou ima nga yone inṭe uri ri kone u vhona phambano vhukati ha pfallandoṭhe dza orala na pfallandoṭhe dza nyungi kha luambo lwa Tshivenda. Tshivhumbeo tsha fomenthi dza pfallandoṭhe a[a] musi yo ima i yoṭhe a tshi fani na tshivhumbeo tsha pfallandoṭhe a[a] ine ya tevhela mubvumo wa nasala n[n] une wa vha kha tshifanyiso tsho fhiraho. Izwi zwi amba uri hune zwe zwa itea vhukati ha iyi mibvumo mivhili. Nomboro ya fomenthi ya u thoma ya pfallandoṭhe a[a] kha itshi tshifanyiso ndi 1018Hz. Nomboro iyi ndi ṭhukhu kha 1038 Hz ine ya vha nomboro ya fomenthi ya u thoma (F1) ya pfallandoṭhe a[a] musi yo tevhela mubvumo wa nasala n[n]. Sa zwe zwa ambiwa nga Singhal na Das ngei nṭha pfallandoṭhe ine ya vha na mbonalo dza nyungi i na

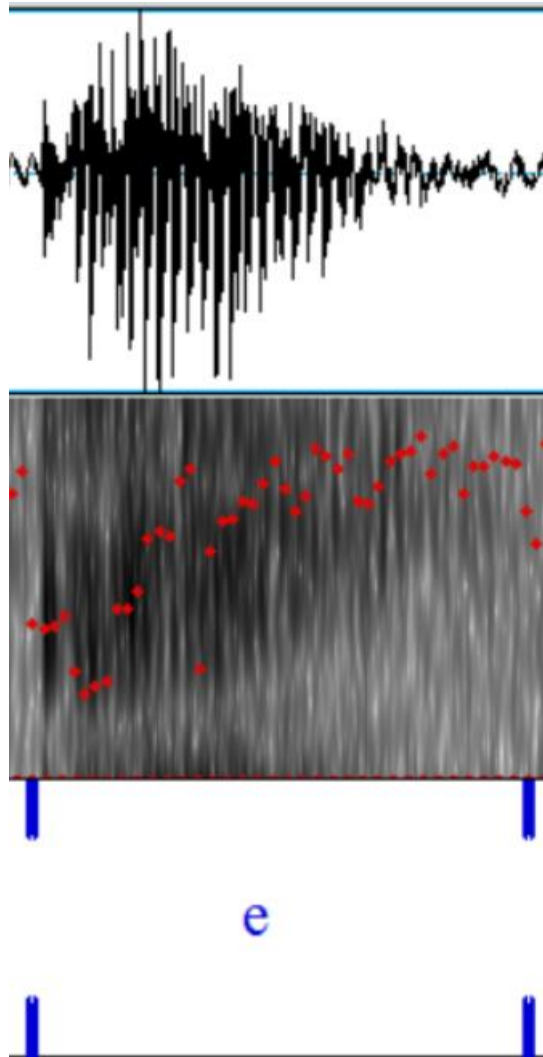
nomboro khulwane kana ya n̄tha ya fomenthi ya u thoma musi i tshi vhambedzwa na nomboro ya fomenthi ya u thoma ya pfallandoṱhe ya orala.



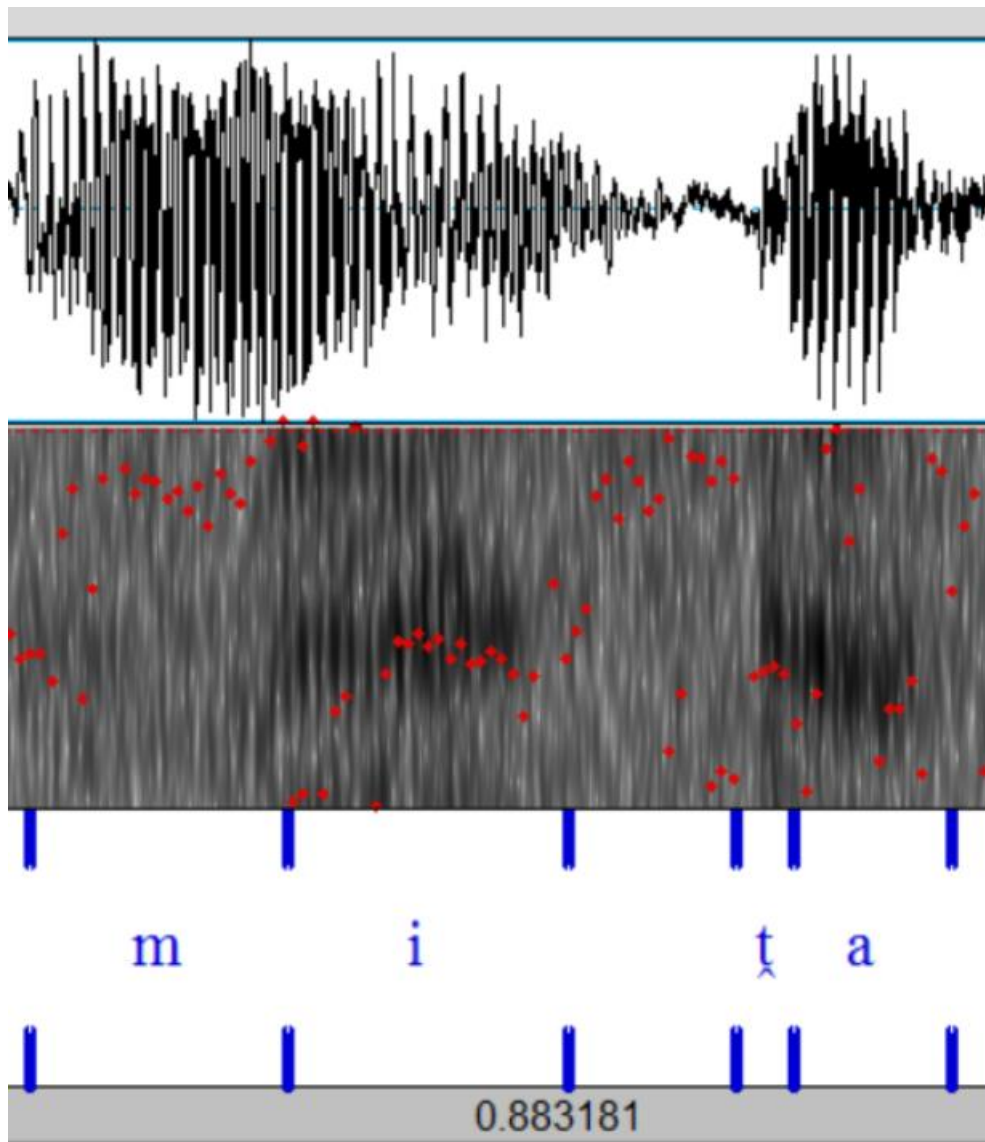
Tshifanyiso itshi tshi sumbedza fomenthi dza mubulo wa mubvumo wa nyungi m[m]. Kha itshi tshifanyiso ho sumbedzwa tshivhumbeo tsha fomenthi dza mubvumo wa nyungi m[m] tshine tsha vhone tsho phadala.



Itshi tshifanyiso tshi sumbedza mubulo wa dungo me [mɛ]. Na henefha ho bvelela zwa zwa bvelela kha tsenguluso ine ya vha dungo na [na] ngei n̄tha. Tshivhumbeo tsha fomenthi ya mubvumo wa nyungi m[m] musu wo rangela phanda mubvumo wa pfallandothe e[ɛ] tshi vhone tsho no shanduka musu tshi tshi vhambedzwa na tshivhumbeo tsha fomenthi dza mubvumo wa nyungi m[m] musu wo ima u wothe. Nomboro ya fomenthi ya u thoma ya pfallandothe e[ɛ] kha itshi tshifanyiso ndi 1221Hz.



Kha itshi tshifanyiso ri khou sumbedzwa gabelo kana fomenthi dza mubvumo wa pfallandothe  $e[\epsilon]$  musi wo ima u wothe. Musi ri tshi sedza tshivhumbeo tsha fomenthi dza pfallandothe  $e[\epsilon]$  ri vhona phambano musi ri tshi vhambedza na tshivhumbeo tsha fomenthi dza pfallandothe  $e[\epsilon]$  musi yo rangelwa nga mubvumo wa nyungi  $m[m]$ . Izwi zwi dovha hafhu zwa sumbedza uri lushaka lwa tshanduko ya mibvumo ine ya khou bvelela afha ndi ine ya bvelela i tshi ya phanda na murahu nga tshifinga tshithihi. Nomboro ya fomenthi ya u thoma ya pfallandothe  $e[\epsilon]$  kha itshi tshifanyiso ndi 1778Hz ine ya vha thukhu kha nomboro ya fomenthi ya u thoma ya pfallandothe  $e[\epsilon]$  yo rangelwaho nga mubvumo wa nyungi  $m[m]$  ine ya vha 2121Hz kha tshifanyiso tsho fhiraho. Izwi zwi amba uri ho vha na u tsela fhasi ha vhuimo ha pfallandothe ya orala  $e[\epsilon]$  musi i tshi dzhia mbonalo dza nyungi sa zwe zwa ambiswa zwone nga Singhal na Das (2013).



Itshi tshifanyiso tshi sumbedza mubulo wa ipfi /miṭa/ hune muṭoḍisisi a sedzesa dungo /mi/ vhunga o sedzana na tsenguluso ya nyungiso ya pfallandoṭhe. Tshivhumbeo tsha gabelo kana fomenthi dza mubvumo wa nyungi m[m] a tshi fani na tshivhumbeo tsha gabelo ʎa mubvumo wa nyungi m[m] musu wo ima u woṭhe. Nomboro ya fomenthi ya u thoma ya pfallandoṭhe i[i] ya dungo /mi/ ndi 2089Hz ngeno nomboro ya fomenthi ya u thoma ya pfallandoṭhe a[a] ya dungo /ṭa/ hu 1056Hz. Izwi zwi sumbedza uri pfallandoṭhe dza orala dzi nṭha kha pfallandoṭhe dza nyungi ngauri nomboro ya fomenthi ya u thoma ya pfallandoṭhe ine ya vha fhasi kha iṅwe i sumbedza uri pfallandoṭhe iyo i kha vhuimo ha nṭha kha pfallandoṭhe ine nomboro ya fomenthi ya u thoma yayo ya vha nṭha (Ladefoged 1993).

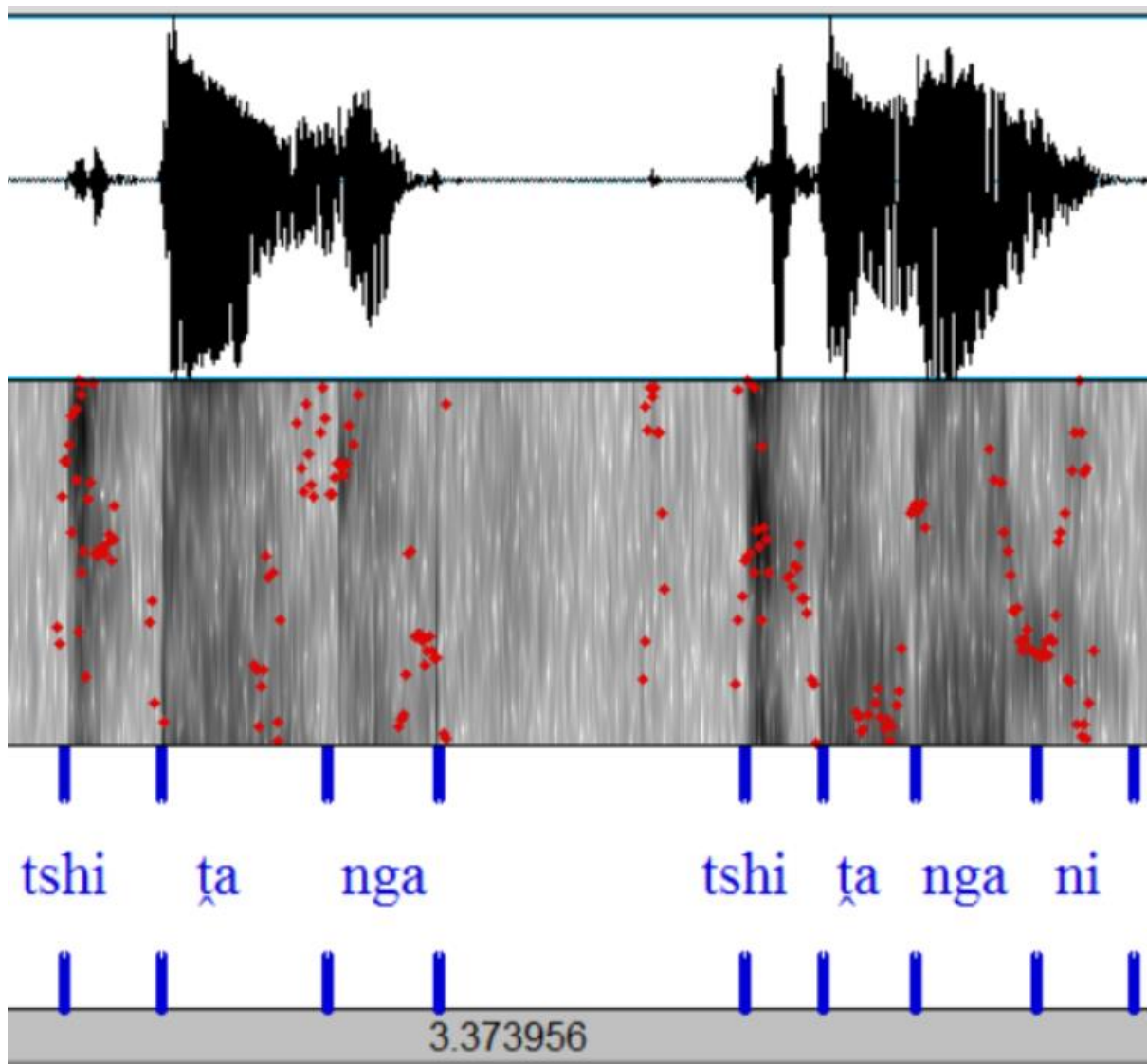
Zwo ralo, muṭodisisi u wana, a dovha hafhu a tikedza uri mibvumo ya pfallandoṭhe i tevhelaho kana i rangelwaho nga mibvumo ya nyungi i wana mbonalo dza nyungi kha luambo lwa Tshivenda. Tshiṅwe hafhu ndi tsha uri tshanduko ya mibvumo ine ya vha nyungiso ya pfallandoṭhe musu i tshi khou bvelela, i bvelela mbonalo dza mibvumo ine ya khou shandukisana dzi tshi elela dzi tshi ya matungo oṭhe (phanda na murahu) nga tshifhinga tshithihi. Izwi zwi amba uri musu nyungiso ya pfallandoṭhe i tshi khou bvelela kha luambo lwa Tshivenda, mibvumo ine ya khou shandukisana i a kwamana ya shandukisana.

### **5.1.3.2. Tsenguluso ya u gonyiselwa nṭha ha pfallandoṭhe u ya nga praat**

Musu ri tshi guda vhunṭha na vhuḥhasi ha mibvumo ya pfallandoṭhe ri tshi shumisa praat ri wana mibvumo ya pfallandoṭhe yoṭhe i tshi gonya. Phambano i tou vhoneala fhedzi kha kugonyele kwa pfallandoṭhe uri musu dzi tshi gonya dzi a ya kha vhuimo vhu fanaho naa.

Hone musu ri tshi shumisa praat kha u sengulusa u gonyiselwa nṭha ha pfallandoṭhe ri zwi divha hani uri pfallandoṭhe iṅwe yo no vha kha vhuimo ha nṭha kha vhuimo hayo ha vhuḥkuma? Izwi zwi fhindulwa nga Ladefoged (1993:197) na Reetz na Jongman (2009:184) musu vha tshi amba izwi zwi tevhelaho, “Vowel height is inversely correlated with the frequency of the first formant: the higher the vowel (and the higher the tongue position), the lower the F1”.

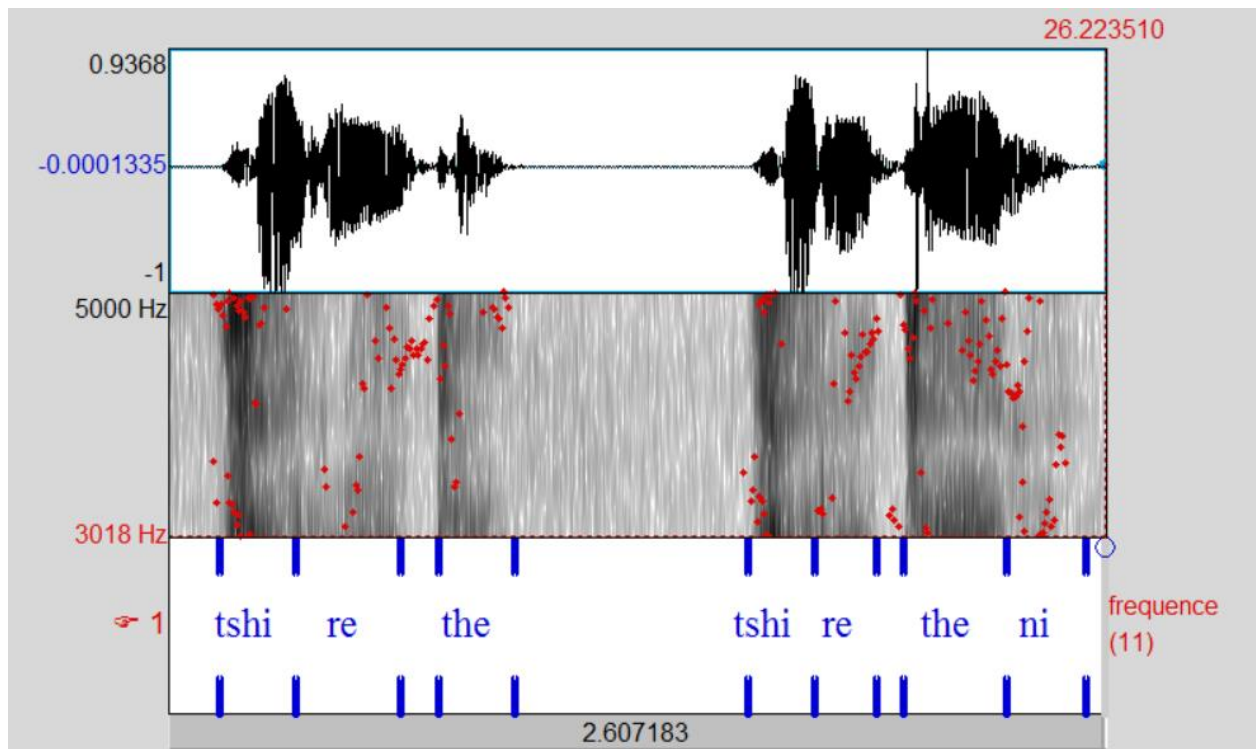
Izwi zwi amba uri vhunṭha ha pfallandoṭhe hu dzhenelana na gabelo (frequency) (line la vha nomboro) ya fomenthi ya u thoma (F1) hune pfallandoṭhe ine ya pfala i nṭha kana ine musu i tshi bulwa ha vha na u gonyela nṭha ha lulimi, nomboro ya fomenthi ya u thoma (F1) i ṭhukhu kana i fhasi. Zwine zwa khou ambiwa hafha ndi zwa uri nomboro ya fomenthi ya u thoma ine ya vha ṭhukhu kha nomboro ya fomenthi ya u thoma ine ya vha khulwane i vha i tshi khou sumbedza uri pfallandoṭhe yo imelwaho nga fomenthi idzo i vha i kha vhuimo ha nṭha kha iyo yo imelwaho nga fomenthi dza nomboro khulwane ya fomenthi ya u thoma. Tsumbo yavhuḍi ndi ya uri pfallandoṭhe ine nomboro yayo ya fomenthi ya u thoma ya vha 500Hz i vha i kha vhuimo ha nṭha kha pfallandoṭhe ine nomboro yayo ya fomenthi ya u thoma ya vha 1000Hz. Zwifanyiso zwi tevhelaho zwi sumbedza ndila ye muṭodisisi a sengulusa mafhungo a u gonyiselwa nṭha ha pfallandoṭhe nga u shumisa praat.



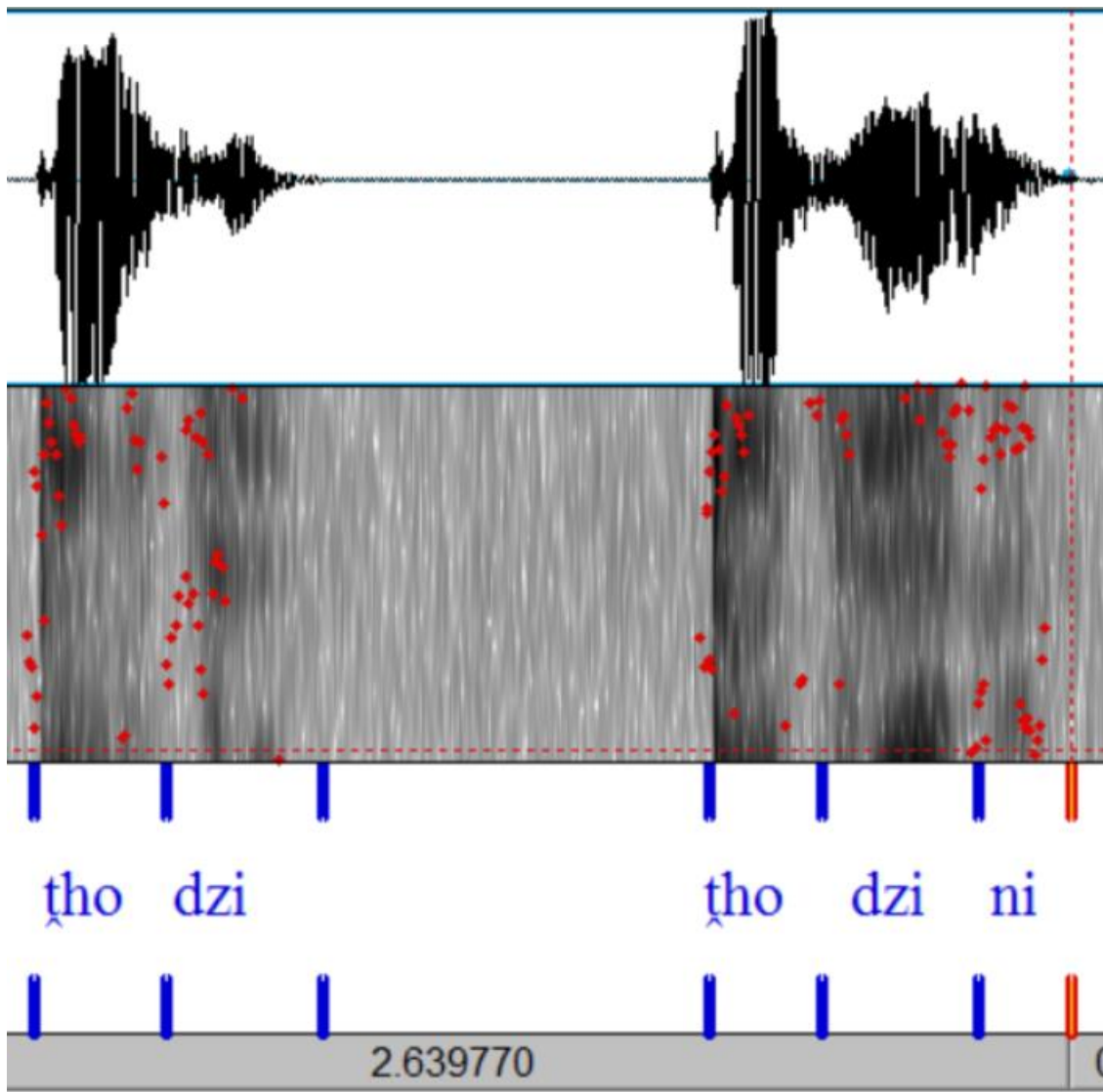
Tshifanyiso itshi tshi re afho n̄tha tshi khou sumbedza zwe zwa bvelela musi hu tshi khou bulwa maipfi mavhili /tshiṭanga/ na /tshiṭangani/. Tshine tsha khou senguluswa hafha ndi pfallandoṭhe a[a] ine ya vha mbilu ya dungo ṭa u fhedzisela kha ipfi /tshiṭanga/ na a[a] ine ya vha kha dungo ṭa vuvhili ṭa u fhedzisela ṭa ipfi /tshiṭangani/. Pfallandoṭhe a[a] ya ipfi /tshiṭanga/ i pfala i songo gonya ngeno pfallandoṭhe a[a] ya ipfi /tshiṭangani/ i tshi pfala yo gonya kana i n̄thanyana kha vhuimo ha pfallandoṭhe ya vhukuma.

U ya nga tsenguluso ya praat, nomboro ya fomenthi ya u thoma ya pfallandoṭhe a[a] i re kha ipfi /tshiṭanga/ ndi 1423Hz ngeno nomboro ya fomenthi ya u thoma ya pfallandoṭhe a[a] ya ipfi /tshiṭangani/ hu 1111Hz. Nga u ralo, sa zwe zwa ambiswa zwone nga Ladefoged (1993) ngei n̄tha, zwi amba uri pfallandoṭhe a[a] ine ya vha na

1111Hz i kha vhuimo ha n̄tha kha pfallandoṯhe a[a] ine ya vha na 1423Hz. Izwi zwi sia pfallandoṯhe ya ipfi /tshiṯangani/ i tshi vho n̄walwa nga hei n̄dila, a[a].



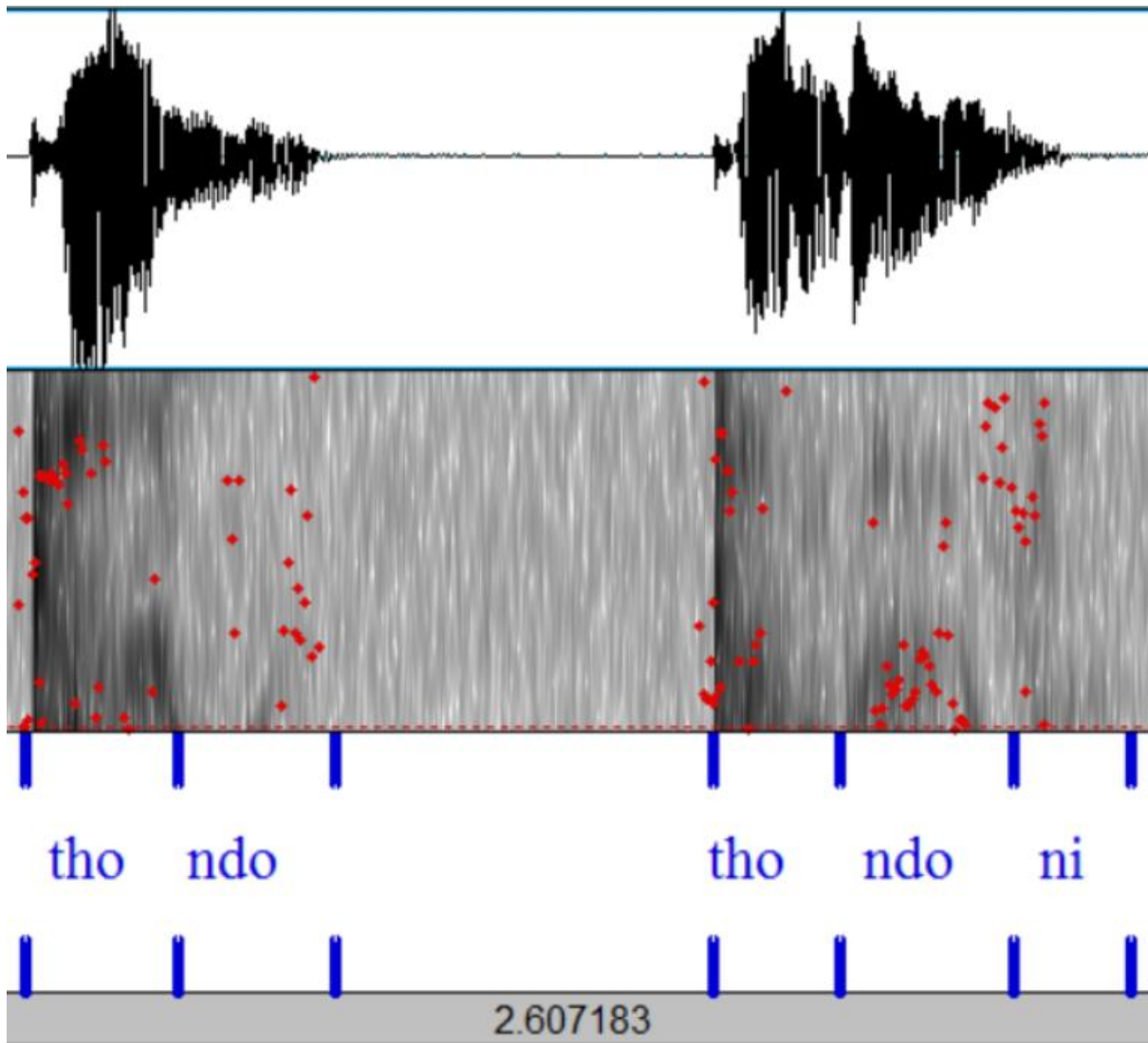
Kha itshi tshifanyiso hu khou sumbedzwa mubulo wa maipfi mavhili /tshirethe/ na /tshiretheni/ hune muṯodisisi a sedzana na pfallandoṯhe e[ε]. Hafha hu khou sedzwa uri ndi ngafhi he e[ε] ya gonya hone nahone ndi ngafhi hune i si gonye hone. Kha ipfi /tshirethe/, pfallandoṯhe e[ε] ya dungo ɭa u fhedzisela i pfala i songo gonya u ya nga praat kha tshifanyiso tshi re afho n̄tha. Hone pfallandoṯhe e[ε] ya dungo ɭa vhuvhili ɭa u fhedzisela ɭa ipfi /tshiretheni/ i pfala yo gonya u ya nga praat. Izwi ri zwi vhona nge nomboro ya fomenthi ya u thoma ya pfallandoṯhe e[ε] ya ipfi /tshirethe/ ya vha 1166Hz ine ya vha khulwane kha nomboro ya fomenthi ya u thoma ya pfallandoṯhe e[ε] ya ipfi /tshiretheni/ ine ya vha 570Hz. Izwi zwi sumbedza uri pfallandoṯhe e[ε] ya /tshiretheni/ i vheiwa tshithoma nga fhasi zwi tshi sumbedza uri i khou bulwa kha vhuimo ha n̄tha ha vhuimo ha pfallandoṯhe e[ε] ya ipfi /tshirethe/.



Musi praat i tshi khou bveledza tshifanyiso tshi re afho n̄tha, ho vha hu tshi khou senguluswa uri zwi a konadzea naa uri pfalandōthe ya n̄tha i[i] ine ya kokodzela pfalandōthe dza vhukuma n̄tha i gonyevho. Na henefha ho shumiswa maipfi mavhili u wanulusa izwi. Pfalandōthe i[i] ya u fhedzisela kha ipfi /t̄hodzi/ i pfala i songo gonya u ya nga praat, fhedzi pfalandōthe i[i] ya dungo ɭa vhuvhili ɭa u fhedzisela ɭa ipfi /t̄hodzini/ i pfala i kha vhuimo ha n̄tha kha i[i] ya u thoma.

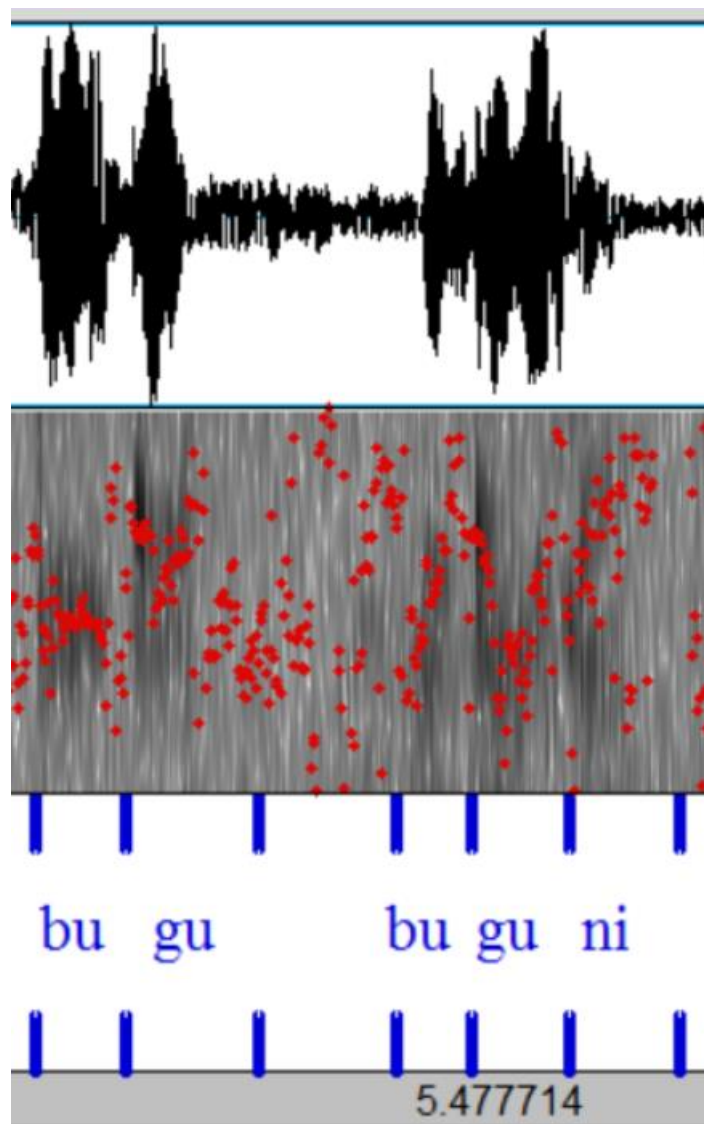
Izwi zwi bvukululwa nga u fhambana ha fomenthi dza pfalandōthe zwi tshi bva kha mashumisele adzo kha maipfi aya mavhili. Nomboro ya fomenthi ya u thoma ya pfalandōthe i[i] ya ipfi /t̄hodzi/ ndi 1545Hz. Nomboro ya fomenthi ya u thoma ya pfalandōthe i[i] ya ipfi /t̄hodzini/ ndi 310Hz. Izwi zwi sumbedza uri pfalandōthe i[i] ya ipfi /t̄hodzini/ yo gonya musi i tshi vhambedzwa na pfalandōthe i[i] i re kha ipfi /t̄hodzi/.

Muṭoḍisisi u amba izwi ngauri nomboro ine ya vha ṭhukhu i vha yo imela pḡalandoṭhe ine ya pḡala i kha vhuimo ha nṭha musi i tshi khou buliwa ngeno nomboro ine ya vha khulwane i yone ine ya imela pḡalandoṭhe ine ya pḡala i fhasi kana i songo gonya musi i tshi buliwa. Zwo ralo, pḡalandoṭhe i[i] i a gonya ya vha pḡalandoṭhe yo gonyaho i[i].



Pḡalandoṭhe o[ɔ] u ya nga zwe zwa vha zwo no ṅwaliwa u swika zwino ndi iṅwe ya pḡalandoṭhe dzine dza gonya. Kha itshi tshifanyiso tshi re afho nṭha ho shumiswa maipfi mavhili hune liṅwe ḡa vha na pḡalandoṭhe ya vḡukuma ngeno liṅwe ḡi na pḡalandoṭhe ine i si vhe ya vḡukuma. U ya nga tsenguluso iyi, pḡalandoṭhe o[ɔ] ya u fhedzisela kha ipfi /thondo/ i pḡala i songo gonya ngeno pḡalandoṭhe o[ɔ] i re kha dungo ḡa vḡuhili ḡa u fhedzisela kha ipfi /thondoni/ i pḡala yo gonyela nṭha.

Tshifanyiso itsho tsha praat tshi khou sumbedza nomboro ya fomenthi ya u thoma ya pfallandothe o[ɔ] ya u fhedzisela kha ipfi /thondo/ hu 790Hz ngeno nomboro ya fomenthi ya u thoma ya pfallandothe o[ɔ] ya dungo la vuvhili la u fhedzisela hu 645Hz. Thalutshedzo ya izwi nda ya uri 645Hz ndi nomboro thukhu kha 790Hz zwi tshi amba uri yo imela pfallandothe ine ya vha kha vhuimo ha nthha kha vhuimo ha pfallandothe yo imelwaho nga 790Hz. Zwo ralo, pfallandothe o[ɔ] i a gonya ya vha pfallandothe-thahelantha o[ɔ].



Pfallandothe u[u] na yone ndi pfallandothe ya nthha ine ya vha inwe ya pfallandothe dzi kokodzelaho pfallandothe dza vhukuma nthha. Ndivho ya iyi tsenguluso ndi u wanulusa uri yone i a gonyavho naa. Tshifanyiso tshi re afho nthha tshi sumbedza pfallandothe u[u] ya u fhedzisela kha ipfi /bugu/ i songo gonya ngeno pfallandothe u[u] i re kha

dungo ɬa vhuvhili ɬa u fhedzisela ɬa ipfi /buguni/ yo gonya. Musi muṭodisisi a tshi khou sengulusa iyi pfallandoṭhe o n̄wala fhasi nomboro dza fomenthi dzine dza fhambanya pfallandoṭhe u[u] ya u fhedzisela kha ipfi /bugu/ na pfallandoṭhe u[u] i re kha dungo ɬa vhuvhili ɬa u fhedzisela ɬa ipfi /buguni/. Nomboro ya fomenthi ya u thoma ya pfallandoṭhe u[u] ya u fhedzisela kha ipfi /bugu/ ndi 796Hz ngeno nomboro ya fomenthi ya u thoma ya pfallandoṭhe u[u] i re kha dungo ɬa vhuvhili ɬa u fhedzisela ɬa ipfi /buguni/ hu 594Hz. Pfallandoṭhe ya 594Hz ndi pfallandoṭhe-thahelanṭha u[u] ngeno pfallandoṭhe ya 796Hz i pfallandoṭhe i re kha vhuimo ha fhasi kha iyo ya 594Hz.

Zwo ralo, muṭodisisi o tou topola maipfi kha mutevhe wa maipfi a Tshivenda nahone e a topolwa ndi haya a tevhelaho:

Tshiṭanga	[tʃhiṭanga]	tshiṭangani	[tʃhiṭangaɲi]
Tshirethe	[tʃhirethe]	tshiretheni	[tʃhiretheɲi]
ṭhodzo	[ṭhodzi]	ṭhodzini	[ṭhodziɲi]
thondo	[thondo]	thondo	[thondoɲi]
bugu	[bugu]	buguni	[buguni]

Maṅwe a maipfi a lushaka ulu e a senguluswa nga ndila i fanaho na iyi ndi ane a vha mafhungo a ṭhodisiso kha ndima ya vhuṅa.

## 5.2. Mvalatswinga

Kha iyi ndima, muṭodisisi o sumbedza tsenguluso ya mafhungo a ṭhodisiso u ya nga milayo ya luambo, Thyiori ya Ophuthimaliṭhi na praat. Tsenguluso ye ya itwa u ya nga milayo ya luambo lwa Tshivenda kana u ya nga milayo ya fonolodzhi ya Tshivenda yo kwama tshanduko dzoṭhe dza mibvumo dzine dza vha tshipiḁa tsha iyi ṭhodisiso dzine dza vha eḁishini ya pfallandoṭhe (vowel elision/deletion), ephenṭhesisi ya pfallandoṭhe (vowel epenthesis), mumilano wa pfallandoṭhe (vowel coalescence), nyungiso ya pfallandoṭhe (vowel nasalisation), thendelano ya pfallandoṭhe (vowel harmony), u gonyiswa ha pfallandoṭhe (vowel raising) na tsiko ya tsuvha (glide formation). Tsenguluso ya Thyiori ya Ophuthimaliṭhi yo kwama thendelano ya pfallandoṭhe na u gonyiselwa nṭha ha pfallandoṭhe fhedzi. Tsenguluso ya praat yo kwama nyungiso ya pfallandoṭhe na u gonyiselwa nṭha ha pfallandoṭhe fhedzi.

## NDIMA YA VHURATHI

### 6.1. Mvulatswinga

Ndima iyi ndi yone ine ya pendela thandela iyi, yone yo hwala manweledzo a tšhodiso ye ya itwa nga tshanduko dza mibvumo dzi bveledzwaho nga mibvumo ya pfalandothe. Kha ndima iyi mušhodiso u do šalutshedza nga vhupfufhi zwe zwa bvelela u bva mathomoni a tšhodiso u swika magumoni. Ndi kha yeneyi ndima hune mušhodiso a do dovha hafhu a sumbedza uri mbudziso dza tšhodiso dzo fushea naa.

#### 6.1.1. Manweledzo a ndima dza tšhodiso

##### 6.1.1.1. Ndima ya ut thoma

Kha ndima ya u thoma mušhodiso o netshedza marangaphanda a tšhodiso. Mušhodiso o sumbedza siangane ya tšhodiso he a rera nga siangane ya fonolodzhi na tshanduko dza mibvumo ho sedzwa zwo no nwalwaho u swika zwino. Zwiñwe zwe zwa bviselwa khagala kha iyi ndima ndi fonolodzhi na fonetiki ya pfalandothe dza Tshivenda. Tshiñwe tshithu tsha ndeme tshe mušhodiso a sumbedza tshone ndi tshitatemende tsha thaidzo tsho katelaho u tahela ha mañwalwa a tshanduko dza mibvumo kha luambo lwa Tshivenda. Ndivho na yone yo sumbedzwa kha ndima ya u thoma, yone ndi wone muhumbulo muhulwane wa u šhodiso tshanduko dza mibvumo dzi bveledzwaho nga mibvumo ya pfalandothe. Zwiñwe zwe zwa bviselwa khagala kha ndima ya u thoma ndi zwilavhelelwa zwa tšhodiso, mbudziso dza tšhodiso, tšuthuwedzo ya tšhodiso na mikano ine tšhodiso ya bvelela hone. Ndi kha iyi ndima ya u thoma he mušhodiso a netshedza muhanga wa Thyiori ya Ophuthimalithi nga u pfufhifhadza, tshivhumbeo na ngona ya tšhodiso nga vhupfufhi na tshikopu tsha tšhodiso.

##### 6.1.1.2. Ndima ya vhuvhili

Ndima ya vhuvhili ndi yone yo hwalaho tsenguluso ya mañwalwa u ya nga he vhañwe vhañwali vha dzhisa zwone ngudo ya fonolodzhi na tshanduko dza mibvumo. Hafha ndi hone he maipfi a ndeme a tšhodiso iyi ya tshanduko dza mibvumo a šalutshedzwa hone. One ndi aya a tevhelaho:

**Fonolodzhi:** Ndi ngudo ya kuvhekanyele kwa mibvumo ya muambo kha madungo a maipfi.

**Tshanduko dza mibvumo:** Ndi musi mibvumo ya muambo i re tsini na tsini i tshi shandukisana ha fhadza hu na mubvumo we wa shanduka.

**Nyelelano:** Ndi musi mubvumo wa muambo u tshi dzhia mbonalo dza muñwe mubvumo wa muambo u re tsini nao.

**Ephen̄thesisi ya p̄falandox̄the:** Ndi u dzheniselwa ha mibvumo ya p̄falandox̄the kha madungo kana maipfi.

**Mūtumbu wa p̄falandox̄the:** Ndi musi mubvumo wa p̄falandox̄the u tshi thuthiwa kana u pfukiwa kha ipfi.

**Mumilano wa p̄falandox̄the:** Ndi musi mibvumo ya p̄falandox̄the i tshi milana ya bveledza mubvumo muthihi wa p̄falandox̄the.

**Thendelano ya p̄falandox̄the:** Ndi musi p̄falandox̄the i tshi dzhi mbonalo dza in̄we p̄falandox̄the i re tsini nayo.

**U gonyiselwa n̄tha ha p̄falandox̄the:** Ndi musi p̄falandox̄the i tshi vho bulwa i n̄thanyana ha fhethu he ya vha i tshi bulwa hone kha vhuimo ha vhukuma.

**Nyungiso ya p̄falandox̄the:** Ndi musi mibvumo ya p̄falandox̄the i tshi dzhia mbonalo dza mibvumo ya nyungi.

**Tsiko ya tsuvha:** Ndi musi mibvumo ya p̄falandox̄the mivhili i re tsini na tsini i tshi bveledza thembatsuvha.

Kha iyi ndima ya vhuvhili mūtōdisisi o khethekanya tshanduko dza mibvumo u ya nga hune dza wela hone. Nga u ralo mūtōdisisi o sumbedza uri hu na tshanduko dza mibvumo dza tshivhumbeo tsha dungo. Dzone dzi katela ephen̄thesisi ya p̄falandox̄the, mūtumbu wa p̄falandox̄the na tsiko ya tsuvha. Mūtōdisisi o dovha hafhu a sumbedza uri hu na tshanduko dza mibvumo dza nyelelano, dzone dzi katela nyelelano ya vhun̄tha kana vhufhasi, nyelelano ya nyungi, nyelelano ya khwamano, nyelelano ya kule na kule, nyelelano tshōthe, nyelelanogake, mumilano wa p̄falandox̄the, nyungiso ya p̄falandox̄the, thendelano ya p̄falandox̄the, u gonyiselwa n̄tha ha p̄falandox̄the

### 6.1.1.3. Ndima ya vhuraru

Kha ndima ya vhuraru, mūtōdisisi o bvisela khagala ngona dze dza shumiswa kha iyi t̄hōdisiso. Mūtōdisisi o sumbedza uri iyi ndi thandela ya k̄hwal̄ithethivi ya saintsi ya luambo. Ngona ya u t̄ōdisisa mafhungo dze dza shumiswa kha iyi t̄hōdisiso ndi n̄dila dza saintsi ya luambo. Lushaka lwa n̄dila dza saintsi ya luambo lune lwo shumiswaho afha ndi ngona ya u kuvhanganya mafhungo nga n̄dila ya tshifonol̄odzhi (phonological

field work). Kha u kuvhanganya mafhungo hu tshi shumiswa lushaka ulu lwa ngona, muṭoḍisisi o vha a tshi khou shumisa mutevhe wa maipfi na mafhungo mapfufhi a Tshivenda. (Mutevhe wa maipfi na mafhungo mapfufhi u ḍo nambatedzwa mafheloni a ṭhoḍisiso nga murahu hayo).

Tshinwe tshithu tsha ndeme tshe muṭoḍisisi a sumbedza kha iyi ndima ya vhuraru ndi Thyiori ya Ophuthimalithi nga vhuḍalo. Hafha muṭoḍisisi o sumbedza ndila ine Thyiori ya Ophuthimalithi ya shumisa zwone musi hu tshi vho senguluswa mafhungo a saintsi ya luambo.

#### **6.1.1.4. Ndimya ya vhuṇa**

Kha ndima ya vhuṇa, muṭoḍisisi o sumbedza mafhungo a ṭhoḍisiso ya tshanduko dza mibvumo dzi bveledzwaho nga pfalandoṭhe kha luambo lwa Tshivenda. Mafhungo e a kuvhanganywa kha iyi ndima ndi one o ḍo senguluswaho kha ndima ya vhuṭanu. One o vha mafhungo a ephenṭhesisi ya pfalandoṭhe, muṭumbu wa pfalandoṭhe, tsiko ya tsuvha, mumilano wa pfalandoṭhe, nyungiso ya pfalandoṭhe, thendelano ya pfalandoṭhe na u gonyiselwa nṭha ha pfalandoṭhe. Mafhungo a hone a katela aya a tevhelaho:

#### **6.1.1.5. Ndimya ya vhuṭanu**

Kha ndima ya vhuṭanu, muṭoḍisisi o ita tsenguluso ya mafhungo a ṭhoḍisiso u ya nga milayo ya luambo, Thyiori ya Ophuthimalithi na praat. Muṭoḍisisi o sumbedzisa uri tshanduko ya mibvumo inwe na inwe musi i tshi khou senguluswa hu a vha na mulayo une wa i langa kana une wa sedzeswa kha kusengulusele. Tshanduko dza mibvumo dze dza sedzeswa kha iyi ṭhoḍisiso ndi ephenṭhesisi ya pfalandoṭhe, muṭumbu wa pfalandoṭhe, tsiko ya tsuvha, mumilano wa pfalandoṭhe, nyungiso ya pfalandoṭhe, thendelano ya pfalandoṭhe na u gonyiselwa nṭha ha pfalandoṭhe. Milayo ye ya vha i tshi khou shumiswa ndi ya luambo lwa Tshivenda ho sedzwa kuṅwalele na kupeleṭele khathihi na milayo ine ya langula fonolodzhi ya Tshivenda. Milayo ye ya shumiswa i katela iyi i tevhelaho:

1. Musi mibvumo ya pfalandoṭhe i tsini na tsini kha ipfi kana yo tevhelana kha fhungo nthihi yadzo i a thuthwa.

2. Musi mibvumo ya pfallandothe i tsini na tsini kha ipfi kana yo tevhelelana kha fhungo tshinwe tshifhinga i a milana.
3. [a+u=ɔ], [a+i=ɛ], [i+i=i], [a+a=a].
4. Musi mibvumo ya pfallandothe yo rangelwa kana yo tevhelela mibvumo ya nasala kana i vhukati ha mibvumo ya nasala i a wana mbonalo dza nasala.
5. Musi pfallandothe dzi tsini na tsini kha ipfi, tshinwe tshifhinga dzi bulea sa thembatsuvha kha kuambe.
6. Mibvumo ya pfallandothe ine ya vha kha dungo la vhuvhili la u fhedzisela dzi a gonya arali dungo la u fhedzisela li na pfallandothe dza ntha [i] kana [u].
7. Nga mulandu wa nyelelano, pfallandothe dzi a swika hune dza tendelana kana dza dzhenelana kha mbonalo dzadzo.

Ndi kha yeneyi ndima ya vhuṭanu he muṭodisisi a dovha hafhu a sengulusa mafhungo a dziṅwe dza tshanduko dza mibvumo u ya nga Thyiori ya Ophuthimalithi. Muṭodisisi o sumbedza uri Thyiori ya Ophuthimalithi musu i tshi khou sengulusa mafhungo, u ya nga vhaṅe vhayo vho Prince Smolensky, a i shumisi milayo ya luambo. Yone i shumisa khonsitirenti kana zwifhungudzi. Mulayo wa luambo u tou thusa kha u nanga tshifhungudzi tshi tendiseaho kha luambo lwa Tshivenda. tshanduko dza mibvumo dze dza senguluswa nga iyi Thyiori ndi thendelano ya pfallandothe na u gonyiselwa ntha ha pfallandothe. Tsenguluso ye ya kha iyi ṭhodisiso u ya nga ha Thyiori ya Ophuthimalithi yo vha yo sedzana na zwifhungudzi (kana zwiga zwine zwa shumiswa kha Thyiori ya Ophuthimalithi) zwiṅa zwi tevhelaho:

- V. +ATR: i amba uri pfallandothe dzo gonyaho dzi tshi bulwa hu vha na u kokodzea ha mudzi wa lulimi.
- VI. MAX: i amba uri a hu na tshipida tsha ipfi tshine tsha tea u thuthwa.
- VII. IDENT: i amba uri tshidzhenisi na tshibvisi zwi tea u vha na vhushaka kana mbonalo dzine dza fana.
- VIII. UNIF: i amba uri a hu na u milana hune ha tendelwa kha ipfi.

Izwi zwiga zwi re afho ntha ndi zwone zwine zwa vha ndavhelelo ya mvelele dza mafhungo a tshanduko dza mibvumo a bveledzwaho nga Thyiori ya Ophuthimalithi. Hezwi zwi sumbedza uri musu tsenguluso ya thendelano ya pfallandothe na u gonyiselwa ntha ha pfallandothe zwo no senguluswa, pfallandothe dzo bveledzwaho

nga thendelano ya pfallandothe na pfallandothe dzo gonyaho dzi tea u vha dzi [+ATR] hu na u kokodzea ha mudzi wa lulimi. Dzi dovha hafhu dza tea u vha [MAX] hu si na tshipida tsha ipfi tshine tsha tea u thuthwa. Hu tea u vha na [IDENT] tshidzhenisi na tshibvisi zwi tea u vha na vhushaka kana mbonalo dzine dza fana nahone a hu na u milana hune ha tendelwa kha ipfi [UNIF].

Hu na zwiga zwe zwa shumiswa musi muḡodisisi a tshi khou ita tsenguluso nga u tou shumisa Thyiori ya Ophuthimalithi. Zwiga zwa hone ndi hezwi zwi tevhelaho:

- (\*): tshi sumbedza mafhungo kana mubulo u sa tendelani na mulayo wa kuḡwalele na kupelelele kwa luambo kana u sa konadzei kha luambo.
- (⊗): tshi sumbedza khetho yo fhelelaho
- (!): tshi sumbedza u kundelwa ha khetho
- (\*!): tshi amba uri zwo ambiwaho a zwi dzhenelani tshothe na milayo ya luambo kana a zwi tendisei kha luambo.

Muḡodisisi o sumbedza uri mashumele a zwiga izwo kha Thyiori ya Ophuthimalithi o vhonelesa musi mafhungo ane a khou senguluswa e kha thebulu.

Inwe tsenguluso ye muḡodisisi a ita ndi tsenguluso ya Praat. Praat ndi sofuthiwee ine ya shumiswa u sengulusa vhunzhi ha mishumo ya saintsi ya luambo. Kha ndima ya vhuḡanu ya iyi thandela, sofuthiwee ya praat yo shumiswa u sengulusa tshanduko dza mibvumo mbili sa zwe zwa sumbedziswa zwone kha ndima ya vhuḡanu. Tshanduko dza mibvumo dze dza sumbedziswa afha ndi nyungiso ya pfallandothe na u gonyiselwa nḡha ha pfallandothe.

Kha nyungiso ya pfallandothe muḡodisisi o topola maipfi na mibvumo ya maipfi ane a vha kha mutevhe wa maipfi na mafhungo mapfufhi a Tshivenda, we wa shumiswa u kuvhanganya mafhungo a ḡodisiso. Kusengulusele kwa nyungiso ya pfallandothe kwo vha na vhuḡedzani na kusengulusele kwa u gonyiselwa nḡha pfallandothe u ya nga praat. Ndi uri muḡodisisi o shumisa ndivho ya kusengulusele kwa u gonyiselwa nḡha ha pfallandothe kha u sengulusa nyungiso ya pfallandothe.

Hu na vhañwali vha saintsisi ya luambo vhe vha sumbedza uri pfallandothe ya nyungi i pfala yo tsiselwa fhasi ha vhuimo hayo ha vhukuma kha kubulele kwayo. Izwi zwi pfala zwi tshi vho nga nyungiso ya pfallandothe yo disa phambana ya u gonyiselwa ntha ha pfallandothe ngauri pfallandothe dza vhukuma, nthani ha u gonya, dzi khou tsela fhasi.

### 6.1.2. Themendelo

Ngudo ya saintsisi ya luambo ndi ya ndeme ngauri yone i alusa luambo. Tshanduko dza mibvumo ndi tshiteñwa tsha ndeme kha ngudo ya fonodzhi. Honeha vhunga ro no ita thodisiso tshanduko dza mibvumo dzi bveledzwaho nga pfallandothe, ndi themendela uri riñe vhaambi vha Tshivenda ri didzhenise kha u alusa thodisiso dza saintsisi ya luambo lwa Tshivenda. Saintsisi ya luambo ndi ngudo ya ndeme hune musi i songo dzhielwa ntha luambo lu a fa kana a lu aluwi. Ndi uri ri tea u tikedzana ngauri ra sa tou ralo ri do di tou dzula ri na thahalelo ya mañwalwa a Tshivenda, nga mañda a saintsisi ya luambo.

### 6.1.3. Phendelo

Thodisiso iyi ndi ya tshanduko dza mibvumo dzi bveledzwaho nga mibvumo ya pfallandothe kha luambo lwa Tshivenda. Mbudziso dza thodisiso dzo fhindulwa dzothe ngauri iyi thodisiso yo sumbedza tshanduko dza mibvumo dzi bveledzwaho nga pfallandothe ya dovha hafhu ya sumbedza fhethu huenu tshanduko ya mibvumo ya bvelela hone kha ipfi kana kha fhungo. Muñdisisi o vhona uri hu na tshaka dzo fhambanaho dza tshanduko dza mibvumo. Hu na tshanduko dza mibvumo dzine dza kwama tshivhumbeo tsha dungo na tshanduko dza mibvumo dza nyelelano. Afha kha nyelelano hu na tshanduko dza mibvumo dzine dza bvelela musi mibvumo ya muambo i shandukisanaho i tsini na tsini kana i kule na kule. Tshanduko dza mibvumo dze dza thodisiswa kha thodisiso iyi dzi bvelela musi mbonalo dzi tshi khou elela dzi tshi ya phanda kana murahu. Tshanduko dza mibvumo dze dza katelwa afha ndi hedzi: elishini ya pfallandothe (vowel elision/deletion), Ephenthesis ya pfallandothe (vowel epenthesis), mumilano wa pfallandothe (vowel coalescence), nyungiso ya pfallandothe (vowel nasalisation), thendelano ya pfallandothe (vowel harmony), u gonyiswa ha pfallandothe (vowel raising) na tsiko ya tsuvha (glide formation).

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**Thumetshedzo (Annexure) ya A**  
**Mutevhe wa maipfi na mafhungo mapfufhi**

**Dzina la muṭoḡisi:**

**Abednico Nyoni**

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**Luambo lwa vhabveledzi vha mafhingo:**

**Tshivenda**

1. Muphakho
2. Mupengo
3. Muphogoli
4. Muvhalo
5. A thi livhali
6. A thi zwi hangwi
7. A thi zwi londi
8. A thi na vhuyo
9. Feliwa
10. Buliwa
11. Kuliwa
12. Humbeliwa
13. Ḍodziwa
14. A si iyi
15. A si izwi
16. A si itshi
17. A si uku
18. Maṅe
19. Vhaṅe
20. Kha tou ḍa
21. U khou ḍa
22. Ḷekhithshara
23. Thendara
24. Tshitaila
25. Aisi
26. Tshiṭereke
27. Thanngē
28. Dennde
29. Tshilebe
30. Maṭiriki
31. Tshikolo
32. Puleithi
33. Thekhisi
34. Yogathi

35. Kijabu
36. Pulani
37. Lifuthi
38. Zouni
39. Khei
40. Yenei
41. Hei
42. Ngei
43. I a ḡa
44. I a vhona
45. I a rwa
46. I a lila
47. I a mangadza
48. Ṭuwani
49. Iḡani
50. Ibvani
51. Ambani
52. Khouḡa
53. Honouḡa
54. Ṇaḡa
55. Ngala
56. Naka
57. Ndaka
58. Ṇwana
59. Ṇena
60. Mela
61. Nyefula
62. Ndele
63. Nekula
64. Ndeḡwa
65. Midzi
66. Ndingo
67. Ningo
68. Nyito

69. Nwisa
70. Ngowa
71. Noña
72. Gundo
73. Nyofho
74. Ngoma
75. Thangu
76. Nguluvhe
77. Nungu
78. Ndulu
79. Nuñuna
80. Tshitangani
81. Ningoni
82. Tshivhindini
83. Mafhandeni
84. Damuni
85. Zwa u daho
86. Zwa u tsaho
87. Zwa u nakaho
88. I ya u la
89. I ya u dzhia
90. I ya u vhona
91. Da u ndzhiela
92. Nga izwi
93. Kha iyi
94. Kha izwo
95. Tshitanga
96. Tshitangani
97. Danga
98. Dangani
99. Daka
100. Dakani
101. Khoḁa
102. Khoḁani

103. Muṭa
104. Muṭani
105. Tshiṭaka
106. Tshiṭakani
107. Vhushani
108. Vhusha
109. Tivha
110. Tivhani
111. Kereke
112. Kerekeni
113. Tshirethe
114. Tshiretheni
115. Ngade
116. Ngadeni
117. Dzembe
118. Dzembeni
119. Mavhele
120. Mavheleni
121. Mashubi
122. Mashubini
123. Ṭhodzi
124. Ṭhodzini
125. Tshivhindi
126. Tshivhindini
127. Mutuli
128. Mutulini
129. Bidzi
130. Bidzini
131. Mulambo
132. Mulamboni
133. Khombo
134. Khomboni
135. Ḑorobo
136. Ḑoroboni

137. Bodo
138. Bodoni
139. Thondo
140. Thondoni
141. Tou
142. Khou
143. Ṭolou
144. Sokou
145. Ṭoḍou
146. Mafhafhu
147. Mafhafhuni
148. Damu
149. Damuni
150. Ḑamu
151. Ḑamuni
152. Tsimu
153. Tsimuni
154. Mmpfu
155. Mmpfuni
156. Mufhululu
157. Muḍuhulu
158. Ḑivemu
159. Mbudzi
160. Kholomo
161. Ndi a Ḑa
162. Ndo Ḑa
163. Ndi vhona muthu
164. Bika
165. Ṭhoho
166. Mavhudzi
167. Iṭo/Ḑiṭo
168. Ndevhe
169. Ningo
170. Mulomo

171. Ino/liṅo
172. Lulimi
173. Luṭaha
174. Tshitefu
175. Vhurotho
176. Mutsinga
177. Ḑamu
178. Mbilu
179. Thumbu
180. Mala
181. Murahu
182. Ndivho
183. Tshanda
184. Nala
185. Tshirumbi
186. Mulenzhe
187. Gona
188. Muvhili
189. Lukanda
190. Rambo
191. Malofha
192. Mare
193. Murundo
194. Zwiḽiwa
195. Maḑi
796. Sobu
197. Ḑama
198. Mapfura
199. Khovhe
200. Mapfura