ṬHOḌISISO NGA HA NDEME YA MIṄWE YA MIRI KHA LUSHAKA LWA VHAVENḌA

NGA

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Mushumo wo ṇetshedzwa sa tshipiḓa tsha u swikela ṭhoḓea dza digirii ya Masiṭasi kha senthara ya M. E.R. Mathivha ya Nyambo dza Afrika, Vhutsila na Mvelele (khethekanyo ya Tshivenḓa) kha Yunivesithi Ya Venḓa

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Ḓuvha ḽa u ṇetshedzwa : 08/06/2017

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Muano

Nṉe, Salphina Mbedzi ndi khou ana uri mushumo uyu wa *Tsenguluso nga ha ndeme ya miṅwe ya miri kha lushaka lwa Vhavenḓa* wo senguluswa nga nṉe nahone a u athu u vhuya wa senguluswa na nga muṅwe mutshudeni hu tshi itelwa u wana digirii kha Yunivesithi ino kana kha iṅwe. Bugu dza vhaṅwe vhaṅwali dze dza shumiswa dzo sumbedzwa nga u ṅwaliwa fhasi.

Tsaino.....SMbedzi..... **Ḓuvha**.....08/06/2017.....
S. Mbedzi

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Vhuḓikumedzeli

Hoyu mushumo ndi u kumedza kha vhabebi vhanga Vho Nditsheni na Vho Tshamano naho vha si tsheho. Mushumo we vha u ita vha tshi nnyalusa wo vha muhulwane

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Dzindivhuwo

Ndi tama u livhuwa Mudzimu Musiki wa zwoṱhe we a nṋea vhuṱali ha u kona ita mushumo hoyu mungafha.

Mufhaṱusi wa mushumo uyu Vho Tshithukhe ndi livhuwa u sa fhela mbilu havho na thikhedzo musi vha tshi khakhulula he nda vha ndi tshi khakha hone. Mudzimu Ramakole a vha vhulunge u itela uri vha bvele phanḓa na u thusa vhaṅwe vhagudiswa.

Ndi dovha hafhu nda livhuwa khotsimuhulu na mmemuhulu wanga khathihi na khaladzi dzanga kha thikhedzo yavho siani ḽa masheleni a u ri ndi bveledze mushumo uyu.

Ndi dovha hafhu nda livhuwa vhaaluwa vhoṱhe na vhomaine vhe vha nthusa nga mafhungo musi ndi tshi ita mushumo uyu. Nga vhe Mudzimu a tshi vha tonda.

A thi tami u sia nṋda vhoṱhe vhe vha vha vha khou tikedza musi zwi tshi konḓa, ndi ri “ndi a livhuwa thikhedzo yavho musi zwifhinga zwi tshi konḓa, ndi ndoṱhe ndo vha ndi nga si zwi kone”.

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Manweledzo

Mushumo wo vha u tshi khou u sedzulusa nga ha ndeme ya miṅwe ya miri kha lushaka lwa Vhavenḓa. Kha ṱhoḓisiso iyi ho sedzwa miri ine ya shumiswa musi hu tshi fhaṱiwa nnḓu kha lushaka lwa Vhavenḓa. Vhavenḓa vha tenda kha u ri musi vha tshi fhaṱa nnḓu a vha tei u shumisa miri yoṱhe yoṱhe. Miri yeneo ine ya shumiswa ndi ya ndeme kha lushaka lwa VhaVenḓa. Kha ṱhoḓisiso iyi ho bvelwa phanḓa hu tshi khou sedzwa nga ha u vhea muḓi kha lushaka lwa Vhavenḓa. Vhavenḓa vha tenda kha u ri musi vha tshi fhaṱa miḓi vha tea u ḓitsireledza kha mimuya mivhi. Musi hu tshi fariwa muḓi na vhathu vha a farwa muvhili. Mushumo uyu wo dovha wa bvisela khagala ndeme ya mishonga i bvaho kha miri musi hu tshi dzivhelwa lufu muṱani. Hu na zwithu zwinzhi zwo fhambanaho zwine zwa tea u itwa muṱani i nḓila ya u dzivhela lufu na uri vhathu vha ise phanḓa na vhutshilo vho takala. Ṱhoḓisiso iyi yo dovha ya sedza nga ha ndeme ya mishonga i bvaho kha miri yo fhambanaho musi i tshi shumiswa kha mukapu wa ṅwana. Nga lutendo lwa Vhavenḓa mishonga i bvaho kha miri i dovha ya thusa kha zwifuwo na vhathu vha si na mbebo. Thoḓisiso yo bvisela khagala na uri miri iyo arali ya shumiswa nga nḓila yavhuḓi i a fhedza thaidzo dzine vhathu vha ṱangana nadzo kha matshilo avho.

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Abstract

This study focuses on the investigation of the importance of some selected trees among the Vhavenḓa people. The study explores trees which are used when building huts. Vhavenḓa believe that when building their huts they should not use every tree, there are certain trees used for building material. These trees are of greater importance. The study further explores the protection of homes from evil spirits. The Vhavenda believe that when building homes they should protect themselves. When protecting the homes, people are also protected because they believe that they may be bewitched. The study also revils the importance of medicine from trees used to prevent death in homes. There are many things which are supposed to be done in homes as a way of preventing death so that people can continue with their lives. The study also investigates the importance of medicine from trees used on children' s porridge. According to the Venda beliefs medicine from trees can be used to treat livestock diseases and help the barren to conceive. The study shows that if medicine from trees is used properly it will help people to solve their everyday problems. According to Vhavenḓa beliefs trees are important in that they can be used to cure people from different illnesses. Trees are important. The Vhavenḓa traditional healers know these trees. They also know those that can be used to bring peace in the family. According to Vhavenḓa culture, all trees are important, people cannot live without trees.

Key words: traditional healer, traditional medicine, evil spirits, diseases, death, trees.

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NDIMA YA U THOMA

1. Mvulatswinga

Tsedzuluso iyi yo ḓisendeka kha ndeme ya miṅwe ya miri kha lushaka lwa Vhavenḓa. Miri ndi zwimela zwa Mudzimu, yo ṱavhiwa nga ene Mudzimu. Miri i thusa nga nḓila dzo fhamabanaho. I a vha zwiḽiwa zwa phukha na vhathu. I a thusa u fara mavu uri a sa kumbiwe nga maḓi.I a thusa nga basha ḽa u fhaṱa nga vhathu. I a ita miratho mulamboni. I a ita magungwa mashangoni a re na milambo mihulu. Hu na tshakha dzo fhambanaho dza miri. Miṅwe i tou ṱavhiwa sa muungo, muswiri na miṅwe ngeno miṅwe i tshi sokou ḓi melela sa mufula, muvhuyu na miṅwe. Miṅwe miri i aṉwa mitshelo miṅwe i sa aṉwi mitshelo. Miṅwe ya miri i na maṱari ngeno miṅwe i si na maṱari. Miṅwe i na makwati ane a a suvhelela, miṅwe i na makwati ane a hwasa.

Vhavenḓa ndi vhathu vhane vha dzhia zwithu zwo fhambanaho zwi zwa ndeme kha mvelele yavho, u fana na miri. Miri ndi ya ndeme kha mvelele ya Vhavenḓa ngauri vha wana zwithu zwo fhambanaho khayo sa: makwati, mitshelo, midzi, maṱari na zwiṅwe. Miri kanzhi i ḓivhiwa mishumo yayo nga vhomaine vhane vha i shumisa u ilafha vhalwadze vhavho. Campbell na vhaṅwe (2015:76) vha tshi khwaṱhisedza fhungo iḽi vha ri:

> Traditional healers are essential members of the society because they know the healing plants and how to use them.

Izwi zwi tshi amba uri ṅanga ndi dza ndeme ngauri dzi ḓivha miri ine ya lafha malwadze o fhambanaho na u ri i shumiswa hani.

Mabogo (1990: 141) ene a tshi amba nga ha miri u ri:

> Roots of many trees are prepared and eaten in different ways, and for varying and overlapping purposes. Some are eaten for starch and water, others for refreshment, medical purposes or others.

Izwi zwi tshi amba uri midzi ya miri i a ḽiwa nga nḓila dzo fhambanaho zwi tshi itelwa zwithu zwo fhambanaho. Miṅwe i a ḽiwa vhathu vha tshi ḓinetulusa, miṅwe i a ḽiwa hu tshi ilafhiwa malwadze o fhambanaho na zwiṅwe.

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1.1. Tshitatamennde tsha thaidzo

Ano maḓuvha vhathu a vha tsha tevhedza mvelele ngauri vhathu vha tevhela mvelele dza dziṅwe tshakha. Hezwi zwi ita uri vhana vha aluwe vha sa ḓivhi mvelele ya havho. Thaidzo ya iyi ṱhoḓisiso i vha hone nga u vhona uri Vhavenḓa a vha tsha dzhia miri i ya ndeme kha vhutshilo havho ha ḓuvha ḽiṅwe na ḽiṅwe. Vhathu vha khou lovha na miṱa i khou pwashea nga mulandu wa u dzhiela miri fhasi. Vhone vha wana mitshelo vha humbula uri a hu na zwiṅwe zwine vha nga wana kha miri. Vhakalaha na vhakegulu vho sumbedzisa uri vhathu vha tshi fhaṱa miḓi a i tsha fariwa, na vhathu vha sa wani vhana a vha tsha ya ṅangani uri vha yo wana thuso.

1.2. Reshinaḽi

Hu na vhathu vho ṅwalaho nga ha mishumo ya miri fhedzi a vho ngo amba nga ha miri ine ya shuma u vhea miḓi na miri ine ya nga shumiswa miṱani uri vhathu vha wane vhana na miri ine ya shuma u dzivhela muḓi na vhathu nga murahu ha lufu. Vhaṅwe vho amba nga miri ya uilafha malwadze o fhambanaho, vhaṅwe vho amba nga ha mishonga i bvaho kha miri ine ya ilafha vhulwadze ha mumbulo na maṅwe malwadze o fhambanaho. Honeha miri i na miṅwe mishumo mihulu, ine na yone i tea u sedzuluswa.

1.3. Ndivho ya ṱhoḓisiso

Ndivho ndi zwine muṱoḓisisi a ṱoḓa u swikela musi a tshi fhedza mushumo wa ṱhoḓisiso. Izwi zwi khwaṱhisedzwa nga Hornby (2010:31) ane a tshi amba a ri:

> Aim is the purpose of doing something.

Izwi zwi tshi amba uri ndivho ndi tshipikwa tsha u ita tshinwe tshithu. Dawson (2009:59) ene a tshi khwaṱhisedza nga ha ndivho u ri:

> Aim is the overall force of research.

Zwine zwa amba uri ndivho ndi muṱoḓo wa ṱhoḓisiso.

Ndivho ya ṱhoḓisiso iyi ndi ṱhoḓisiso nga ha ndeme ya miṅwe ya miri kha lushaka lwa Tshivenḓa. Izwi zwi ḓo sumbedzwa nga mishumo yo fhambanaho hune miri ya shumiswa hone.

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1.4. Zwipikwa zwa ṱhoḓisiso

Zwilavhelelwa zwa ṱhoḓisiso ndi zwithu zwihulwane zwine muṱoḓisisi a tama u zwi swikela musi o fhedza u ita ṱhoḓisiso yawe. Ṱhoḓisiso iyi i tama u swikelela zwi tevhelaho:

- U ṱoḓisisa nga ha uri maṱari a muri a ilafha mini?
- U ṱoḓisisa nga ha uri midzi ya muri i shuma mini?
- U ṱoḓisisa nga ha uri makwati a muri a shuma mini?

1.5. Mbudziso dza ṱhoḓisiso

Ṱhoḓisiso iyi i ḓo kona u fhindula mbudziso nnzhi dzi kwamaho miri kha mvelele ya Tshivenḓa. Dziṅwe dza mbudziso dzine dza ḓo fhindulwa ndi dzi tevhelaho:

- Maṱari a miri a shuma mini?
- Midzi ya miri i na mishumoḓe?
- Makwati a miri a shuma mini?

1.6. Ndeme ya ṱhoḓisiso

Ndeme ya ṱhoḓisiso iyi ndi u thusa Vhavenḓa uri vha ḓivhe uri arali vha shumisa miri yo fhambanaho vha nga si vhe na thaidzo dzine vha ṱangana nadzo vhutshiloni. Vhathu vhanzhi vha ḓo vhuelwa nga ngudo hei. Vhomaine vha ḓo bvisela khagala zwine vha ḓivha nga ha miri, vhathu vha kona u ya khavho. Vhathu vhane vha vha Vhavenḓa vha ḓo ḓivha uri arali vha na thaidzo vha tea u ita mini. Vhanna na vhafumkadzi vha ḓo wana nḓila ya u tandulula thaidzo dzavho. Thangana ṱhukhu na yone i ḓo ḓivha uri arali i na thaidzo i nga dzi tandulula hani. Hezwi zwi ḓo dovha zwa engedzedza maṅwalwa kha luambo lwa Tshivenḓa.

1.7. Mvelelokhumbulelwa

Vhavenḓa vha ḓo tevhela mvelele yavho. Vhathu vha ḓo kona u shumisa miri yo fhambanaho kha vhutshilo havho ha ḓuvha na ḓuvha. Thaidzo dzi ḓo fhela ngauri musi vhathu vha na thaidzo vha ḓo ḓivha uri vha tea u ya ngafhi. Malwadze a ḓo fhela. Vhathu vha tshi fhaṱa miḓi vha ḓo ya kha dziṅanga dza ḓa dza vhea miḓi yavho. Vha thangana ṱhukhu vha ḓo wana maṅwala ane a amba nga ha kutshilele kwa lushaka lwa Vhavenḓa. Hu na malwadze ane a nga HIV/AIDS, ane ha na

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dzilafho, honeha, hu nga ḓi vha hu na miri afho nnḓa ine arali ya nga shumiswa ya nga kona u lafha malwadze ayo. Ṱhoḓisiso i tea u itiwa.

1.8. Mikano ya ṱhoḓisiso

Naho miri yo ḓala nahone i ya ndeme kha vhathu vha tshakha dzo fhambanaho dza Afrika, ṱhoḓisiso iyi yo ḓisendeka kha zwiṅwe zwipiḓa zwa miri. Ṱhoḓisiso iyi yo ḓisendeka kha u sedza uri maṱari, makwati na midzi ya miri yo fhambanaho i shuma mini. Hu ḓo dovha ha sumbedzwa na uri zwipiḓa hezwo zwo fhambanaho zwi bviswa hani kha muri zwa itwa mini u swika zwi tshi shumisiwa. Tsumbo, arali e makwati a ḓo bviswa kha muri a dzheniswa maḓini zwa maḓuvha a kona u shumiswa.

1.9. Maipfi a ndeme

Musi hu sa athu u dzhenwa kha ṱhoḓisiso iyi ndi zwa ndeme u ṱalutshedza maipfi kana mufarase ane a ḓo ṱanganiwa nao kha ṱhoḓisiso yoṱhe. Maipfi ayo a a leludzela uri ri ṱavhanye u pfesesa zwi re ngomu kha ṱhoḓisiso. Maṅwe maipfi ane a ḓo shumiswa kha ṱhoḓisiso iyi a ḓo ṱalutshedzwa nga nḓila i tevhelaho:

1.9.1. Muri

Ndi tshimela tshilapfu kana tshipfufhi tshine tsha vha na midzi, tsinde na matavhi. Procter (1995:1554) a tshi amba nga ha muri u ri:

> A tree is a tall plant which has a woody trunk and branches that grow from its upper part.

Izwi zwi tshi amba uri muri ndi tshimela tshilapfu tshine tsha vha na tsinde na matavhi ane a wanala kha tshipiḓa tsha nṱha.

1.9.2. Mudzi

Ndi tshipiḓa tsha tshimela kana muri tshi aluwaho mavuni tshine tsha shuma u tswonzwa maḓi na zwiḽiwa. Mairi (1996:1219) a tshi amba nga ha mudzi u ri:

> A root is a descending structure, lacking leaves and chlorophyll, that usually grows beneath the surface, and whose function is to anchor the plant in the soil and to absorb water and mineral nutrients.

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Izwi zwi tshi amba uri mudzi ndi tshipiḓa tsha muri tshine tsha tsela fhasi, tshi si na maṱari na fhethu ha u ita zwiḽiwa, tshine tsha aluwa mavuni mushumo watsho hu u tswonzwa maḓi na uri muri u wane zwiḽiwa.

1.9.3. Maṱari

Ndi zwithu zwidala zwi simuwaho kha matavhi a muri kana kha zwimela. Hornby (1989:708) a tshi amba nga ha ṱari u ri:

> A leaf is one of the parts of a plant growing from a stem or branch or directly from the root.

Izwi zwi tshi amba uri ṱari ndi tshipiḓa tsha muri tshine tsha bva kha tsinde kana matavhi kana kha mudzi, tshine tsha vha tshidala.

1.9.4. Makwati

Ndi makanda madenya o kwatuliwaho kha muri. Hornby (1989:89) a tshi amba nga ha makwati u ri:

> A bark is tough outer covering of tree, trunks and branches.

Izwi zwi tshi amba uri makwati ndi ganda ḽa nnḓa ḽa muri, tsinde kana matavhi.

1.9.5. Ṅanga ya tshirema

Ndi muthu ane a ilafha malwadze nga mishonga ya tshirema. Vha tshiimiswa tsha mutakalo kha Pretorious (2004:536) vha tshi amba nga ha ṅanga ya tshirema vha ri:

> A traditional healer is someone recognized by the community in which he lives as competent to provide health care by using vegetable, animal and mineral substances and certain other methods based on the social, cultural and religious background as well as the prevailing knowledge, attitudes and beliefs regarding the physical, mental and social wellbeing of the disease and community.

Izwi zwi tshi amba uri ṅanga ya tshirema ndi muthu ane a ḓivhiwa muvhunduni ane a dzula khao uri u a kona u ḓisa mutakalo vhathuni nga u shumisa muroho, phukha na dziṅwe ndila dza matshilisano na ndivho ine a vha nayo, na zwine vhathu vha

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tenda khazwo ho sedzwa kuhumbulele na malwadze o fhambanaho kha tshigwada tsha vhathu.

1.9.6. Mushonga wa tshirema

Ndi mushonga une wa shumiswa nga vhathu vharema une wa bva kha miri yo fhambanaho na phukha na zwiṅwe. Bodeker (1994:1) a tshi amba nga mushonga wa tshirema u ri:

> Traditional medicine is a method of healing founded on its own concept of health and disease which comprises of unscientific knowledge systems that developed over generations with various societies before the era of western medicine.

Izwi zwi tshi mba uri mushonga wa tshirema ndi nḓila ya u lafha malwadze ya vhathu vho fhambanaho ye vha vha vha kho i shumisa u bva kha muṅwe murafho u ya kha muṅwe hu sa athu u ḓa mishonga ya vhatshena.

1.10. Ngona dza ṱhoḓisiso

Ngona dza ṱhoḓisiso ndi dzine dza ḓo shumiswa kha u kuvhanganya mafhungo. Hu na ngona nnzhi dzine dza nga shumiswa kha u kuvhanganya mafhungo. Louis na vhaṅwe (1984:55) vha ri:

> A method is a range of approaches used in educational research to gather data which are to be used as basis for influence and interpretation and prediction.

Izwi zwi tshi amba uri ndi u shumisa nḓila dzo fhambanaho kha ṱhoḓisiso ya pfunzo u kuvhanganya mafhungo ane a ḓo shumiswa kha u ṱanḓavhudza maipfi. Ngona idzo dzi katela ya phuraimari na ngona ya sekondari na ngona ya sosiolodzhikhaḽa.

1.10.1. Ngona khulwane kana ya phuraimari

Iyi ndi yone ngona khulwane ine muṱoḓisisi a ḓo ya kha vhathu vhane vha vha vhaḓivhi vha zwine a khou ita ṱhoḓisiso yawe ngazwo a vha vhudzisa mbudziso dzo fhambanaho dzi elanaho na ṱhoḓisiso yawe. Vhaḓivhi vhenevho vha tea u vha vha vhane vha luambo lwonolwo na mvelele yeneyo ine ha khou itwa ṱhoḓisiso sa Tshivenḓa. Best (1970:102) a tshi amba nga ha ngona ya phuraimari u ri:

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> Primary source are eyewitness accounts. They are reported by an equal observer or participant in the event.

Izwi zwi tshi amba uri ngona khulwane kana ya phuraimari ndi vhuṱanzi ho tou vhonwaho vhune ha vhigwa nga muṱaleli kana muthu a re kha mushumo wonoyo. William na vhaṅwe (2009:66) vha tshi khwaṱhisedza nga ngona ya phuraimari vha ri:

> The term primary data is typically used to refer to data that is generated either by the researcher, a research participant or by someone relevant to the research question (such as historical figure). Primary data is first hand in that it is a product of a researcher's or a research participant 's practices of reflection.

Izwi zwi tshi amba uri nga mafhungo a bvaho kha ngona ya phuraimari hu vha hu khou anbiwa mafhungo o waniwaho nga muṱoḓisisi, nga muthusi wa muṱoḓisisi kana nga muṅwe muthu a ḓivhaho nga ha mbudziso dza ṱhoḓisiso. Mafhungo a bvaho kha ngona ya phuraimari ndi a u thoma ngauri a bva kha muṱoḓisisi kana mudzheneleli wa ṱhoḓisiso.

1.10.2. Ngona ṱhukhu kana ya sekondari

Iyi ndi yone ngona ṱhukhu ine muṱoḓisisi u vhala maṅwalwa a vhaṅwali vho fhambanaho, o anḓadziwaho na a songo anḓadziwaho musi a tshi kuvhanganya mafhungo awe. William na vhaṅwe (2009:66) vha tshi amba ha ngona ya sekondari vha ri:

> Secondary data usually refers to commentaries or claims made on other data by other researchers, reporters or commentaries.

Izwi zwi tshi amba uri nga ngona ya sekondari hu ambiwa nga mafhungo a bvaho kha vhaṅwe vhaṅwali. Kenwnyn (1996:78) a tshi khwaṱhisedza nga ha ngona ya seckondri u ri:

> Secondary sources are those in which the reporter of information is not the person or group that actually obtained the data.

Izwi zwi tshi amba uri ngona ya sekondari ndi musi mafhungo a tshi wanala kha muthu kana tshigwada tshi si tshone tsho kuvhanganyaho mafhungo.

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1.10.3. Ngona ya sosioḽodzhikhaḽa

Nga ngona iyi muṅwali u ḓo kona u sumbedza uri hu na zwine a ḓivha nga ha mafhungo a kwamaho ṱhoḓisiso. Hu na zwine a ḓo amba zwi sa bviho buguni. Zwi ḓo vha zwi tshi bva mihumbuloni yawe nga nṱhani ha tshenzhemo ine a vha nayo.

1.11. Tshikoupu tsha ṱhoḓisiso

Tshikoupu ndi vhungomu ha ṱhoḓisiso yoṱhe. Tshikoupu ndi tshone tshipiḓa tsha ndeme vhukuma vhunga hu hone tshidzikini vhukuma tsha ṱhoḓisiso, ndi hone kha ṱhanḓavhudzo ya mafhungo. Zwi amba uri hafha ndi hune ra wana zwipiḓa zwo fhambanaho zwine zwa ḓo ṱanganiwa nazwo kha tsenguluso.

Ṱhoḓisiso iyi i ḓo vha yo ḓisendeka kha mishumo na ndeme ya miri kha mvelele ya Vhavenḓa. Hu ḓo ṱalutshedzwa uri muri ndi mini. Hu ḓo ṱalutshedzwa uri miri yo fhambanaho i shuma mini nahone i shuma hani. Hu ḓo ṱalutshedzwa na nḓila dzo fhambanaho dza u ri muri u ita hani mushonga.

Ṱhoḓisiso iyi i ḓo vha yo itwa nga ndima dzi tevhelaho:

Ndima ya u thoma i ḓo katela mvulatswinga, i katelaho thaidzo ya ṱhoḓisiso, ndeme ya ṱhoḓisiso, ndivho ya ṱhoḓisiso, phidulo dzi fhindulwaho nga ṱhoḓisiso, zwilavhelelwa zwa thoḓisiso, reshinale, deḽimithesheni ya ṱhoḓisiso na ṱhalutshedzo ya maipfi a ndeme, ngona dza ṱhoḓisiso, ṱhaluso dza vhaṅwali nga ha miri na mvalatswinga .

Ndima ya vhuvhili i ḓo sengulusa maṅwalwa a vhaṅwe vhathu vha ḓivhaho nga ha miri. Hafha ndi hone hune ha ḓo fhenḓwa maṅwalwa o fhambanaho hu tshi ṱoḓwa u ṱalutshedzwa zwo fhambanaho zwo itwaho nga vhaṅwali vho ṅwalaho maelana na miri na maipfi o fhambanaho ane a wanala kha hei ṱhoḓisiso. Hu ḓo dovha ha ṱalutshedzwa ipfi muri. Musi ṱhalutshedzo ya heḽi ipfi yo no bviselwa khagala, hu ḓo ṱalutshedzwa na maṅwe maipfi ane a vha a ndeme kha hei ṱhoḓisiso.

Ndima ya vhuraru i ḓo bvisela khagala ngona dzo fhambanaho dzine dza shumiswa musi hu tshi itwa ṱhoḓisiso. Hafha hu ḓo sumbedzwa uri dzi shuma hani na u ri ndi ngani ho nangwa dzone.

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Ndima ya vhuṋa i ḓo katela tsedzuluso nga ha miri ine ya shumiswa kha u vhea muḓi na miri ine ya thusa uri vhathu vha wane vhana na miri ine ya shuma kha u ilafha malwadze o fhambanaho na miṅwe miri ine ya shumiswa nga vhathu vho fhambanaho vhane vha vha Vhavenḓa kha zwithu zwo fhambanaho. Hafha hu ḓo dovha ha ambiwa na u ri hu shuma tshifhio tshipiḓa tsha muri na uri nyito ya hone i tshimbidzwa hani na hone i itwa nga nnyi na hone lini.

Ndima ya vhuṱanu i ḓo bvisela khagala mawanwa, themendelo na phendelo ya ṱhoḓisiso.

1.12. Ṱhaluso dza vhaṅwali nga ha miri

Vhaṅwali vho fhambanaho vho ṅwala nga ha miri vha tshi bvisela khagala zwo fhambanaho nga ha miri. Izwi zwi sumbedza uri miri i na ndeme-ḓe. Stayt (1968:262) u ri:

> For example, on inquiry minutely into the history of a small piece of wood , worn as charm round the neck of a Muvenḓa for protection when travelling, it inspired that this wood was taken from a bough of a tree overhanging a difficult climb in a well frequenched path.

Izwi zwi tshi amba uri musi vhathu vha tshi vhudziswa nga ha zwithu zwine vha ambara mukuloni musi vha tshi fara lwendo vho sumbedzisa uri ndi mushonga une wa bva kha muri une wa vha tsireledza musi vhe lwendoni.

Gelfand na vhaṅwe (1985:06) vha ri:

> Whilist the nanga occasionally employs parts of the body of an animal or bird, his remedies are more often composed of at least one plant, sometimes two or more compounded together, producing a mixture which is consumed in a liquid form.

Izwi zwi tshi amba uri naho vho maine vha tshi shumisa zwipiḓa zwa muvhili wa phukha kana zwiṉoni, mishonga yawe minzhi kanzhi i vha yo ṱanganyiswa na tshimela zwine zwa ita uri mushonga u nwiwe. Longman na Jerick (1974:294) vha ri:

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> Finally, the role of trees in ameliorating living conditions in the human environment, whether in large city or a small village, is a useful reminder that we should not take them for granted.

Izwi zwi tshi amba uri mishumo ya miri kha vhutshilo ha vhathu dziḓoroboni na mahayani zwi ri humbudza uri ri songo dzhia miri i si ya ndeme. Vha tshi isa phanḓa Longman na Jerick (1974:296) vha ri:

> Many people still need to be educated to recognise that these trees produce many different types of good and benefits that make them an integral part of rural economies.

Izwi zwi tshi amba uri vhathu vhanzhi vha tea u gudisiwa nga ha ndeme ya miri na u ri i na thuso kha ikonomi. Bernstein na vhanwe (1996:236) vha tshi amba nga ha miri vha ri:

> As our hunter-gatherer ancestors searched for edible foods, they discovered plants that produced unsual effects on their minds and bodies...in time they learned to identify and use these plants to treat specific illnesses to stimulate their minds and produce hallucinations.

Izwi zwi tshi amba uri vhazwimi vhe vha vha vha tshi ṱoḓa zwiḽiwa vho wana zwimela zwe zwa vha zwi tshi vha ṋea mutakalo mivhilini yavho. U ya nga tshifhinga vha vhona uri zwimela izwo vha nga zwi tshi shumisa kha u ilafha malwadze o fhambanaho.Vha http://www.savatrees.com vha tshi amba nga ha miri vha ri:

> Since the beginning trees have furnished us with two of life's essentials, food and oxygen. As we evolved, they provided additional necessities such as shelter, medicine and tools. Today their value continues to increase and more benefits of trees are being discovered as their role expands to satisfy the needs created by our own modern lifestyle.

Izwi zwi tshi amba uri u bva mathomoni miri yo vha i ya ndeme kha vhutshilo ha vhathu. I ṋea zwiḽiwa na dzigese dzine ra fema. Nga u ya ha tshifhinga ho engedzedzwa zwithu zwi fanaho na fhethu ha u dzula, mishonga na zwishumiswa zwo fhambanaho. Ṋamusi ndeme ya miri i khou engedzedzea ngauri mishumo yayo

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i khou wanala i tshi fusha ṱhoḓea dza vhutshilo ha vhathu.Vha http://www.answers.com na vhone vha tshi amba nga ha ndeme ya miri vha ri:

> Trees help us breathe and provide a home for quite a few diverse kinds of animals and insects. They are longest living organisms on earth.

Izwi zwi tshi amba uri miri i ri thusa kha u fema ya dovha ya vha miṱa ya phukha dzo fhambanaho na zwikokovhi. Miri ndi kale i hone kha zwithu zwi tshilaho.

1.13. Mvalatswinga

Hezwi zwo itwaho afho zwo sumbedzisa uri ndima ya u thoma i katela mvulatswinga ye ya sumbedza uri ṱhoḓisiso yo ḓi sendeka kha ndeme ya miṅwe ya miri kha lushaka lwa Vhavenḓa. Tshitatamende tsha thaidzo tsho bvisela khagala uri Vhavenḓa a vha tsha dzhia miri i ya ndeme kha vhutshilo havho ha ḓuvha na ḓuvha. Kha reshinaḽi ya ṱhoḓisiso ho sumbedzwa zwe vhaṅwe vhaṅwali vha amba nga ha mishumo ya miri yo fhambanaho. Ndivho ya ṱhoḓisiso na yone yo bviselwa khagala. Ho do vha ha sumbedwza mbudziso dza ṱhoḓisiso, ndeme, zwilavhelelwa, ṱhalutshedzo ya vhaṅwali nga ha miri, maipfi a ndeme, mvelelokhumbulelwa, tshikoupu na ngona dza ṱhoḓisiso. Ndima ya u thoma yo bvisela khagala zwoṱhe zwine zwa ḓo itwa kha hei ṱhoḓisiso.

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NDIMA YA VHUVHILI

TSENGULUSO YA MAŃWALWA MAELANA NA TSEDZULUSO

2. Mvulatswinga

Kha ndima ya u thoma zwo sumbedzwa zwoṱhe zwine zwa ḓo itwa kha hei ṱhoḓisiso. Kha hei ndima ho ṋewa ṱhalutshedzo nga zwi kwamaho ndeme ya miṅwe ya miri kha lushaka lwa Vhavenḓa nga u pfufhifhadza. Ho bvelwa phanḓa na u sumbedza tshitatamennde tsha thaidzo, ndivho ya ṱhoḓisiso, ndeme ya ṱhoḓisiso, mvelelokhumbulelwa na zwiṅwe. Hafho ho sumbedzwa na u ri vhathu vhane vha ḓo vhudziswa mbudziso ndi vhathu-ḓe. Ho dovha ha ṱalutshedzwa na maipfi a ndeme kha hei ṱhoḓisiso nga u tou pfufhifhadza. Maipfi ayo ndi ane a nga sa muri, maṱari, makwati, mudzi, mushonga wa tshirema, ṅanga, vhuloi na luvhambo.

Kha hei ndima hu ḓo senguluswa maṅwalwa a vhaṅwe vhaṅwali. Hu nga vhudziswa uri musi hu tshi khou ambiwa nga maṅwalwa a vhaṅwe vhaṅwali hu vha hu khou ambiwa nga mini?. Nga ha iḽi fhungo, Babbie (2013: 498) u ri:

> A review of literature is the way we learn what' s already known and not known.

Izwi zwi tshi amba uri u sengulusa maṅwalwa a vhaṅwe vhaṅwali ndi musi ri tshi guda nga zwine zwa khou ḓivhea na zwi sa ḓivhiwi nga vhathu. Bryman (2014:42) na vhaṅwe vhone vha ri:

> Conducting a background of literature review will help you to become better informed about your topic, how others have researched your question, whether there is need for your question(s) to be answered and how to focus on your research question.

Izwi zwi tshi amba uri u sengulusa maṅwalwa a vhaṅwe vhaṅwali zwi thusa uri u vhe na nḓivho nga ha ṱhoḓisiso yau, uri vhaṅwe vho fhindula hani mbudziso, hu kha ḓi vha na ṱhoḓea naa ya u fhindula mbudziso na u ri u nga fhindula hani mbudziso dza ṱhoḓisiso yau. Welman na Kruger (2001:33) vhone vha zwi vhea nga hei nḓila:

> By compiling a review of research findings on a particular topic that have already been published, researchers may become aware of the

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inconsistences and groups that may justify their further research. Such a review enables researchers to indicate exactly where their proposed research fits in.

Izwi zwi tshi amba uri u kuvhanganya mańwalwa a vhańwe vhańwali kha ṱhoho nkene ya ṱhoḓisiso zwi thusa vhasengulusi uri vha ḓivhe zwo salelaho nga ha ṱhoho yeneo. Hezwi zwi thusa vhasengulusi uri vha sumbedze uri ṱhoho ine vha khou ṱoḓisisa nga hayo i dzhena ngafhi. Matt na vhańwe (2006:224) vha ri:

> By the literature in research we are referring to anything which provides us with background information relevant to our research area, whether this be definitions or terminology, results of previous research or methodological guidance.

Izwi tshi amba uri tsenguluso ya mańwalwa ndi tshińwe na tshińwe tshine tsha ṋea mafhungo ane a elana na ṱhoḓisiso, hu nga vha ṱhalutshedzo, mathemo, mawanwa a tsenguluso dzo itwaho kana nḓila dza u kuvhanganya mafhungo. Gibson na Brown (2009:38) vha tshi khwaṱhisedza izwi vha ri:

> Literature searches are often conceptualised as a means of gathering together all of the published studies in a particular empirical area as means of situating one' s own research or gaining a comparative understanding of the totality of research knowledge in a particular area.

Izwi zwi tshi amba uri tsenguluso ya mańwalwa a vhańwe vhańwali ndi nḓila ya u kuvhanganya mafhungo a vhańwe vhańwali kha ṱhoho nkene hu u itela u wana hune ṱhoho ya tsenguluso ya muńwe muthu ya nga vhewa hone kana hu u itela u vhambedza na nḓivho ine ya vha hone kha ṱhoho nkene. Kumar (2005:30) ene u ri:

> It helps to broaden your knowledge base in your research.

Izwi tshi amba uri zwi thusa kha u ṱanḓavhudza nḓivho kha tsenguluso. Jesson na vhańwe (2011:10) vha ri:

> Literature review is where you show that you are both aware of and can interpret what is already known and where eventually you will be able to point out the contradictions and gaps in the existing knowledge.

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Izwi zwi tshi amba uri kha tsenguluso ya maṅwalwa ndi hune ha sumbedzwa zwine muthu a ḓivha ha dovha ha bviselwa khagala zwine zwa sa pfale zwavhuḓi na zwe zwa salela kha nḓivho i re hone. Leedy (1989:66) u ri:

> The purpose of literature review is not only to identify and analyse all information written about a topic, but also to gain insight and understanding into the problem at hand.

Izwi zwi tshi amba uri mushumo wa u sengulusa maṅwalwa a si u wana na u sengulusa mafhungo o ṅwaliwaho nga ha ṱhoho iyo, fhedzi ndi u bvukulula na u pfesesa nga ha thaidzo ine ya khou ambiwa nga hayo nga tshenetsho tshifhinga. Aitchson (1998:58) ene u ri:

> Literature review allows the researcher to find out what has been done in terms of the problem being investigated to ensure that duplication does not occur.

Izwi zwi tshi amba uri tsenguluso ya maṅwalwa a vhaṅwe vhaṅwali i thusa muṱoḓisisi uri a wane zwo no itwaho nga ha ṱhoḓisiso ine a khou ṱoḓisisa nga hayo u itela uri hu songo vha na u dovholola zwithu zwo itwaho. Boeijie (2010:22) na ene a tshi khwaṱhisedza nga ha tsenguluso ya maṅwalwa u ri:

> The literature might make you aware of different angles of study, as you may have a one sided view of your subject.

Izwi zwi tshi amba uri tsenguluso ya maṅwalwa i thusa muṱoḓisisi uri a sedze mathungo o fhambanaho a tsenguluso yawe, a songo sedza thungo luthihi. Hamilton na vhaṅwe (2013: 92) vhone vha tshi amba nga mushumo wa tsenguluso ya maṅwalwa vha ri:

> The purpose of literature review has already been mentioned as the necessary placement of your own work within the existing work that has been done and as a way of exploring the possible perspectives that might help you frame your study.

Izwi zwi tshi amba uri mushumo wa tsenguluso ya maṅwalwa a vhaṅwe vhaṅwali ndi u isa mushumo wawu hune wa tea uvha hone kha mushumo wo no itwaho i nḓila ya

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u itela uri u kone u dzudzanya mushumo wau. Creswell (2014:27) a tshi khwaṱhisedza izwi zwo ambiwaho u ri:

> The literature review accomplishes several purposes. It shares with the reader the results of other studies that are closely related to the one being undertaken. It relates a study to the larger, on going dialogue in the literature, filling in the gaps and extending prior studies.

Izwi zwi tshi amba uri maṅwalwa a vhaṅwe a ita uri muvhali a wane mvelelo dza dziṅwe tsenguluso dzo no itwaho dzi elanaho na i no itwa. A engedzedza mushumo kana nyambedzano kha maṅwalwa, hu tshi ḓadziswa zwikhala na u engedzedza pfunzo. Badenhorst (2007:43) ene u ri:

> Literature review is the place where previous research is discussed and current research is located. It is here in the literature review that you unpack the key concepts and and theory, and discuss the conceptual framework.

Izwi zwi tshi amba uri kha maṅwalwa a vhaṅwe ndi hone hune ha ambiwa nga tsenguluso yo itwaho na u ri tsenguluso ine ya khou itwa i vhewa ngafhi. Ndi kha tsenguluso ya maṅwalwa hune ha ambiwa nga ha zwithu zwa ndeme zwa ṱhoḓisiso.

2.1. Ṅanga

Ṅanga ndi muthu ane a thusa vhathu arali vha na thaidzo. Vhavenḓa vha tenda kha uri ṅanga ndi dza ndeme kha vhutshilo havho ha ḓuvha na ḓuvha. Arali muthu a tshi lwala u iswa kha vho maine vhane vha ḓo amba uri thaidzo yawe ndi mini vha kona u mu fha mishonga i ne ya nga mu thusa. Gumede (1990:69) u ri:

> The diviners, izangoma are very useful group of doctors in the African community. Diagnosis is their primary function.

Izwi zwi tshi amba uri kha mvelele ya vharema ṅanga ndi dza ndeme. U bvisela khagala zwivhangi zwa vhulwadze ndi wone mushumo wadzo. Newell (1997:50) u zwi vhea nga hei nḓila:

> The nanga is a very important, powerful person in the community, believed to be the guardian of healthy, safety and welfare of the community, from birth and before, until and after.

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Izwi zwi tshi amba uri ṅanga ndi ya ndeme muvhunduni, ndi muṱhogomeli wa vhutshilo na mutakalo wa vhathu, vha sa athu u bebwa na musi vho no bebwa u swika vha tshi lovha na musi vho no lovha. Gelfand na vhaṅwe (1985:35) vha ri:

> Africans believe that there are many diseases known to the n'anga and can only best be cured by them since the basic philosophy on the causation of disease is so different from that of scientific medicine.

Izwi zwi tshi amba uri vharema vha tenda kha uri vho maine vha ḓivha malwadze manzhi ane a nga ilafhiwa zwavhuḓi nga vhone ngauri na fiḽosofi ya zwivhangi zwa malwadze yo fhambana na ya malwadze a saintsi. Mbiti (1969:166) a tshi amba nga ha ṅanga u ri:

> To African societies the medicine men are the greatest gift, and the most useful source of help. Other names are herbalists' traditional doctors or 'waganga'.

Izwi zwi tshi amba uri vharema vha tenda uri ṅanga dzi na mpho khulwane nahone dzi na thuso khulu. Mbiti a tshi isa phanḓa u ri ṅanga dzi tea u bvisela khagala tshivhangi tsha vhulwadze, na u ri ndi nnyi muloi, na u sedzulusa uri vhulwadze uho ndi vhufhio vha kona u ṱoḓa mishonga yo teaho. Mbiti (1969:169) u zwi vhea nga hei nḓila:

> The medicine men has therefore to discover the cause of sickness, find out who the criminal is, diagnose the nature of the disease, apply the right treatment and supply as a means of preventing misfortune from occurring again.

Izwi zwi tshi amba uri ṅanga dzi ṱoḓisisa nga ha vhulwadze na muloi dza dovha dza ṋea na mushonga wo teaho hu u itela u thivhela khombo. Mbiti o dovha a sumbedza uri ṅanga dzi ḓisa mutakalo kha vhathu, dzi a kona u thusa na vhathu vha sa wani vhana uri vha wane vhana. Ṅanga dzi tsireledza vhathu kha mimuya yo vhifhaho, dzi ita uri vhathu vha tshile vho vhofholowa vha vhe na u bvelela kha zwine vha ita vhutshiloni. Mbiti (1969:198) u isa phanḓa e ri:

> The diviner or medicine man provides amounts of mystical power to people in the form of charms, amulets powder, rags, feathers figures, special

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incantations or cuttings on the body. He uses it to protect homesteads families, fields, cattle and other property.

Izwi zwi tshi amba uri ṅanga dzi ṉea maanḓa vhathu nga nḓila dzo fhambanaho, hu nga vha mishonga, mabenga, mithenga, zwifanyiso kana ṉola mivhilini. Hezwi zwi shumiswa kha u tsireledza miṱa, tsimu, kholomo na iṅwe thundu.

2.2. Vhaṅwe vhaṅwali vha ri mini nga ha miri

2.2.1. Tshisikhawe

Tshisikhawe o ita ṱhoḓisiso yawe nga ha mishonga i bvaho kha miri. Mishonga ya tshirema ndi mishonga ine ya bva kha miri yo fhambanaho ine ya shumiswa nga vhathu vharema. Miri iyo i dzhiiwa i ya ndeme kha vhutshilo ha vhathu. Vhaṅwe vha tenda kha u ri mishonga ine ya shumiswa zwibadela i bva kha miri.Tshisikhawe (2002:04) u ri:

> Traditional medicine is indeed an effective complement to the scientific forms of health care.

Izwi zwi tshi amba uri mishonga ya tshirema ndi ya ndeme kha mutakalo. A tshi isa phanḓa o sumbedzisa uri maine ndi muthu ane a amba na vhalwadze zwavhuḓi a tshi ṱoḓisisa nga ha kuhumbulele kwavho nga vhulwadze vhune a vha naho na vhuḽedzani vhune a vha naho na vha muṱa wa hawe. Nga ha izwi vho maine vha ita tshipiḓa tsha ndeme kha vhutshilo ha vhathu.Kale (1995:01) u ri:

> Traditional healers are caring people, and extraordinary skilled in psychotherapy and counselling. Traditional healers are respected in their community, regarded as counsellors and leaders. They face competition from modern medicine.

Izwi zwi tshi amba uri ṅanga dza tshirema ndi vha ṱhogomeli, vha na nḓivho vha dovha vha gudisa. Ṅanga dzi a ṱhoniphiwa mivhunduni, dza vhonwa sa vhagudisi na vharangaphanḓa. Hu vha na u ṱaṱisana u bva kha mishonga ya vhatshena. Helman o redzwa kha Gilbert na vhanwe (2002:56) u ri:

> The traditional healer is esteemed in providing culturally relevant explanations for the cause and timing of an illness.

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Izwi zwi tshi amba uri ṅanga ya tshirema i ḓivhelwa u vha na ṱhalutshedzo nga ha vhulwadze.

Hu tshi iswa phanḓa ho sumbedziswa uri vhathu vhanzhi vha Afrika Tshipembe vha shumisa mishonga ya tshirema. Izwi zwi khwaṱhisedzwa nga Bruce (2002:161) ane a ri:

> This is particularly relevant in South Africa, as it has been reiterated that traditional African medicine appears to be the first choice of health care of many Africans.

Izwi zwi tshi amba uri Afrika Tshipembe mushonga wa tshirema u dzhiiwa u wone wa u thoma kha mutakalo wa vhathu vharema. Sa musi nḓivho nga ha miri i tshi bva kha muṅwe murafho ya ya kha muṅwe, ho sumbedziswa uri vho maine vha dzhia muthu muthihi afho muṱani uri a rengise mishonga. A nga vha mufumakadzi kana ṅwana wa afho muṱani. Starkowitz (2013:01) u zwi vhea nga nḓila hei:

> Traditional medical knowledge may be passed on orally from generation to generation, in some cases with families specialising in specific treatments, or it may be taught in officially recognised universities.

Izwi zwi tshi amba uri nḓivho nga ha mishonga ya tshirema i nga ḓi fhiriswa u bva kha muṅwe murafho ya iswa kha muṅwe nga nḓila ya u tou amba. Nga zwiṅwe zwifhinga kha miṅwe miṱa vha vha vha khou lavhelesa nga ha kuilafhele kwa vhulwadze vhukene, kana zwa gudiswa kha dziyunivesithi dzi no ḓivhiwa.

O sumbedzisa uri mishonga i wanala ḓoroboni ngauri vhathu vhanzhi vha a kona u swika hone. Vhathu vhanzhi vha kha ḓi takalela u shumisa mishonga ya tshirema. Ho bviselwa khagala na mishumo ya mishonga ine ya bva kha miri ine ya katela u lafha malwadze o fhambanaho, u tsireledza mabindu, u tsireledza kha vhaloi, u lafha malwadze a vhafumakadzi, u tsireledza miṱa, u vhidzelela vhathu uri vha vhuye mahayani, u lafha vhulwadze ha muhumbulo na zwiṅwe. Ho bviselwa khagala uri vho maine vha a ḓiṱoḓela mishonga fhedzi vhaṅwe vha na vhathu vhane vha shuma u kuvhanganya mishonga. Vhaṅwe vho ṱavha miri ine ya vha mishonga miṱani yavho.

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2.2.2. Ṇetshiombo

Ṇetshiombo o nwala nga ha ndeme ya mishonga ya tshirema kha u i lafha vhulwadze ha mumbulo. O sumbedzisa uri hu na tshaka tharu dza vho maine. Wa u thoma ndi ane a shumisa mishonga i bvaho kha miri kha u lafha malwadze (traditional doctor). Wa vhuvhili ndi mungome (diviner) ane a vha musadzi ane a shuma zwi tshi elana na zwa mvelele ane a shuma sa zhendedzi ḽa vhadzimu. Wa vhuraru ndi muporofita (faith healer) ane a shumisa zwa vhurereli ha tshikhiresite na tshirema. O sumbedzisa uri havha vha ilafha malwadze nga mishonga ya tshirema. Gumede (1990:69) ene u ri:

> The diviners are consulted to find out why that has happened- why the cows are barren, why the fields are not producing plenty of crops, why the young bride(umakoti) is not having a baby after two years of married life, why is the baby ill, why the cow died- in fact why anything happened.

Izwi zwi tshi amba uri mungome ndi wa ndeme kha vharema ngauri ndi ene ane a vhudza vhathu nga zwithu zwo bvelelaho. Arali hu na thaidzo muṱani vha a mu kwama a ḓa a vha vhudza uri ndi ngani hezwo zwithu zwi tshi khou itea. Arali kholomo dzi sa dzwali, musi vhathu vha songo wana zwiliṅwa zwavhuḓi, musi ṅwedzhi i sa wani vhana, musi ṅwana a tshi lwala, arali kholomo yo fa. Ri nga ri musi ho itea tshiṅwe na tshiṅwe tsho vhifhaho u a ḓa a ṱalutshedza uri thaidzo ndi mini.

Ṇetshiombo o ṱalutshedza uri mushonga wa tshirema ndi wa ndeme-ḓe kha u lafha vhulwadze ha muhumbulo. Netshiombo (1997:12) o ṱalutshedza mushonga wa tshirema nga hei ṇḓila:

> Traditional medicine is the medicine of the people by the people and for the people, which has been practised and handed down from generation to generation. It is the first or primary 'contact medicine.

Izwi zwi tshi amba uri mushonga wa tshirema ndi mushonga wa vhathu une wa shumiswa une wa bva kha munwe murafho wa ya kha muṅwe. Ndi wone une wa thoma u shumiswa.

A tshi ya phanḓa o ri mishumo ya mishonga iyo i sumbedza mvelele ya vhathu vhane vha i shumisa. Ṇḓila ine mishonga iyo ya shumiswa ngayo i bva kha muṅwe

murafho ya ya kha muṅwe zwi tshi bva kha u ri vhathu avho vha tenda kha zwifhio. Vhane vha tenda kha mishonga ya tshirema vha i vhona i na maanḓa ane a vha fhodza ya dovha ya vha tsireledza kha lufu. Mushonga wa tshirema u shumiswa muṱani zwi tshi bva kha nḓivho ine vhathu vha vha nayo nga ha mushonga uyo. Ampofo na Johnson-Romoula (1978) vha tshi amba nga ha mushonga wa tshirema vha ri:

> Traditional African medicine is the totality of all knowledge and practises, whether explicable or not, used in diagnosing, preventing or eliminating a physical, mental or social disequilibrium stemming exclusively from past expriences and observation handed down from one generation to generation.

Izwi zwi tshi amba uri mushonga wa tshirema ndi nḓivho na maitele ane vhathu vha a ḓivha kha u ilafha na u tsireledza malwadze e vha vhuya vha ṱangana nao na e vha vhuya vha a vhona zwi tshi bva kha muṅwe murafho zwa fhiriselwa kha muṅwe. Netshiombo (1997:12) a tshi tikedza muhumbulo uyo nga ha mushonga wa tshirema u ri:

> Traditional medicine may also be considered as an amalgamation of dynamic medical know how and inherited wisdom or experience. The primary task of the traditional healer is to minister to the ills of his society.

Izwi zwi tshi amba uri mushonga wa tshirema u nga dzhiwa sa zwine vhathu vha ḓivha zwi tshi bva kha zwe zwa vhuya zwa itea. Mushumo wa maine ndi wa u ilafha malwadze kha vhathu ane a dzula navho muvhunduni muthihi. Hours (1986:43) a tshi khwaṱhisedza nga ha mushonga wa tshirema u ri:

> These are after all medical systems practised by Africans before the arrival of Europeans and the brutal transformations associated with colonial rule.

Izwi zwi tshi amba uri mushonga wa tshirema ndi kulafhelwe kwe kwa vha ku tshi shumiswa nga vharema hu sa athu u ḓa vhatshena na muvhuso wavho wa vhukoloni.

Ṋetshiombo a tshi isa phanḓa o bvisela khagala phambano ine ya vha hone vhukati ha nḓila dza vharema dza u ilafha malwadze na nḓila dza vhatshena (traditional and scientific healing). Ṅanga dza tshirema dzi a pfesesa mishonga ya tshirema ngeno

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vhatshena vha sa pfesesi mishonga ya vharema. O bvela phaṋda a sumbedza uri vha dzangano ḽa mutakalo vha vhona hani mishonga ya tshirema kha mutakalo wa vhathu. Naho mushonga wa tshirema wo vha u wone une wa swikelelwa nga vhathu vhanzhi, vhane vha sedza nga zwa mutakalo a vha ngo ṱavhanya vho zwi vhona. Izwi zwi khwaṱhisedzwa nga Tangwa (2007:41) a tshi ri:

> Traditional medicine has been accepted as being more attractive to many South Africans than conventional medicine. This may be because it has established itself as being a more accessible and affordable means of health care.

Izwi zwi tshi amba uri mushonga wa tshirema wo ṱanganedziwa sa wone wa ndeme kha vhathu vha Afrika Tshipembe u fhira mushonga wa vhatshena. Izwo zwi nga vha zwi khou itiswa ngauri mushonga wa tshirema u a wanalea nga tshelede ya fhasi.

U bva hafho ho itwa tsenguluso nga ha mishonga ya tshirema. Hezwi zwo ita uri hu vhe na tsedzuluso kha vho maine, nḓila dza u ilafha vhathu na mishonga ine ya shumiswa. O isa phaṋda a sumbedzisa uri vhathu vho vha na thaidzo ya u bvisela khagala uri vhulwadze ha muhumbulo vhu vhangwa nga mini. O sumbedzisa uri vhaZulu, vhaPedi, vhaXhosa na vhaVeṋda vha tenda kha u ri vhulwadze vhu bva kha vhadzimu, vhaloi na mupo. Izwi zwi khwaṱhisedzwa nga Mutwa (2003:26) ane a ri:

> The bones are used to identify the presence of spirits around a sick person, resentful ancestors or evil spirits that may have been sent by a sorcerer.

Izwi zwi tshi amba uri ṱhangu dzi shumiswa u bvisela khagala u vha hone ha mimuya kha mulwadze kana mimuya mivhi ine ya vha yo rumelwa nga vhaloi. Vhathu vhoṱhe vha tenda kha u ri muthu u tea u ita a tshi lwala. U ri mishonga a i shumi u i lafha muvhili fhedzi i a shuma kha u ri huvhe na u bvelela. O bvisela khagala uri mushonga u a shelwa u mona na danga ḽa kholomo hu tshi thivhelwa nḓadzi.

Ṋetshiombo o isa phaṋda a khou sumbedzisa uri hu na mishonga ine ya thivhela mimuya. U ya nga u vhona hawe hu na malwadze ane a sokou ḓithomela, ha vha na malwadze ane a vhangwa nga u sinyuwa ha vhadzimu sa vhulwadze ha muhumbulo. O bvela phaṋda a sumbedza uri kha Vhaveṋda hu na mishonga ine ya ilafha zwithu zwoṱhe. Zwithu zwi no fana na u sa wana mushumo, u sa wana vhana

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kana u feila milingo zwi tea u lugisiwa. O dovha a bvisela khagala uri hu na mishonga ine ya bva kha miraḓo ya muvhili ine ya bwelwa kha zwifhaṱo zwa mabindu ine ya shuma u vhudzilela vhathu. Hu na mishonga ine ya tsireledza kha zwithu zwo fhambanaho sa lufuno, u tsweliwa, u kana mavhele manzhi na zwiṅwe. Uri muthu a vhe maine hu na zwithu zwine a tea u guda.

2.2.3. Davhana

Davhana o ita ṱhoḓisiso nga ha dzilafho ḽa malwadze a vhathu hu khou shumiswa miri. Hafha o vha o sedza kuilafhele kwa vhathu vharema. O isa phanḓa a sumbedzisa uri hu na phambano kha muthu a no ilafha a tshi shumisa miri ya tshirema na muthu a no shumisa miri ya tshikhuwa. O dovha a sumbedzisa uri kha miri hu shumiswa midzi, makwati, maṱari, ṋonzhe na nzunzu. O bvisela khagala uri vhathu vha ilafhelwa fhethu ho fhambanaho, hu nga vha ḓakani kana fhasi ha muri. Dzilafho ḽa mishonga ya tshirema ḽi dzhiwa ḽi si ḽa ndeme nga nṱhani ha u sa ṅwaliwa dzibuguni. Hu na malwadze ane vho maine vha kona u a ilafha fhedzi vhathu vha khou zwi dzhiela fhasi. Hu na maṅwe malwadze ane a kunda vha dzilafho ḽa tshikhuwa fhedzi vha dzilafho ḽa sialala vha tshi a kona. Tshikhopha tshi shumiswa nga vha dzilafho ḽa tshikhuwa hune tsha vhiliswa tsha bveledza mushonga wa “Aloe vera”.

O sumbedzisa uri miri yo thoma u shumiswa kale sa mishonga. Izwi zwi tikedzwa nga Mabogo (1990:154) ane a ri:

> The age of traditional medicine is quite difficult to determine especially in Africa where there are no written records. Their history clearly illustrates that traditional medicine practice and magic were more alive, being an important guiding factor in the development of culture in the past than at present.

Izwi zwi tshi amba uri zwi a konḓa u ḓivha uri mishonga ya tshirema yo thoma lini u shumiswa ho sedzwa Afrika hune ha si vhe na zwo ṅwaliwaho dzibuguni. Divhazwakale i sumbedzisa uri mishonga ya tshirema yo vha i khou shumiswa nahone i ya ndeme kha mvelele kale u fhira zwino.

A tshi isa phanḓa uri ḓivhazwakale ya mvelele i sumbedza uri ṅanga dza sialala dzi simesa ḽa u dalelwa nga vhadzimu miḽoroni na muyani vha vha vhudza miri ya u

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ilafha. Ṅanga i tea u ḓiilela u itela uri mishonga i shume zwavhuḓi. Miṅwe miri i a ilafha, yo tumbulwa nga u vhona zwiito zwa phukha khayo.

O dovha a bvisela khagala uri nḓivho ya u shumisa miri sa mishonga tshiṅwe tshifhinga vha i wana nga tshifhinga tsha nḓala. A tshi isa phanḓa uri miroho ine ya fana na mushidzhi, muxe na vowa i a shuma sa mushonga. O sumbedzisa uri vhathu vha tshikhiresite vha ilafha muthu nga u mu rabelela, vha shumisa maḓi, tie kofi, muṋo, makhanḓela, thambo dzo itwaho nga wuḽu na neleṱe khathihi na matombo. Izwi zwi tikedzwa nga Crawford na Lipsedge (2004:138) vhane vha ri:

> The faith healer is one who prays for people. They may use prayer, water and candle light when treating a patient.

Izwi zwi tshi amba uri vhaṅwe vha lafha nga u rabelela. Vha nga shumisa thabelo, maḓi kana tshedza tsha khanḓela musi vha tshi lafha mulwadze. Dzilafho ḽa tshirema ḽi itwa nga maine.

O bvela phanḓa a tshi sumbedzisa uri muri u itwa zwithu zwinzhi u swika u tshi vha mushonga. Mushonga u nga nwiwa wo ṱanganyiswa na maḓi, u ṱhavhelwa ṇola, u fhembedzwa nga ningo, u ṱambiwa ngawo, u aravhela kana u tou dzulela. Miri ine ya vha i zwitanda i tou seluswa ya nwiwa kana u lovhewa ya nwiwa kana u ḓoliwa. Vhulwadze vhu nga fara muthu zwo bva kha zwo fhambanaho sa u rea, tshiposo, tshiḽḽiso, nḓadzi, mimuya, u vhofha, u vuswa na zwiṅwe. Hu na tshaka dza malwadze o fhambanaho ane a katela malwadze a zwilonda, a u oma miraḓo, malwadze a kwamaho mufemo, malwadze a maṱo na maṅwe.

Davhana o isa phanḓa a amba nga ha malwadze o fhambanaho a vhafumakadzi na vhanna. Maṅwe a hone a katela u oma lurumbu, tshipfula, vhulwadze ha tshiivha, malwadze a no kundisa mbebo, vhulwadze ha muhumbulo, na maṅwe. O sumbedzisa na u ri malwadze ayo a lafhiwa hani fhedzi madzina a miri ine ya shumisa ha ngo bulwa oṯhe. A tshi isa phanḓa o sumbedzisa uri mushonga a u ngo tea u farwa farwa nga vhathu vhoṯhe. O isa phanḓa a bvisela khagala uri ndi malwadze manzhi ane a balela vha dzilafho ḽa tshikhuwa, fhedzi a konwa nga vha dzilafho ḽa tshirema. O ri vhathu kha vha ye u wana dzilafho ḽa tshirema. Vhathu kha vha ye u wana thuso hoṯhe hoṯhe u itela uri vha tshile.

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O sumbedzisa uri vha dzilafho ḽa tshikhuwa arali vho ṱangana na malwadze ane a vha kunda kha vha eletshedze vhathu uri vha ye kha vho maine vha yo wana dzilafho ḽa tshirema. Vhathu kha vha dzhiele nṱha mvelele ya havho ngauri dzilafho na mvelele ya tshirema zwo vhofhekanya.

2.2.4. Rasethe na vhaṅwe

Rasethe na vhaṅwe vho ita ṱhoḓisiso nga ha u shumiswa na u ṱhogomelwa ha miri vunḓuni ḽa Limpopo. Havha vho sumbedzisa uri vhathu vha vuṋdu ḽa Limpopo vha shumisa miri kha vhutshilo havho ha ḓuvha na ḓuvha. Miri iyo i shuma sa khuni, zwiḽiwa na mishonga. Vho sumbedzisa uri hu na milayo ine ya tevhelwa kha u londolota miri iyo. Vharema vhane vha dzula vunḓuni ḽa Limpopo vha kha ḓi shumisa zwa mupo kha vhutshilo havho. Vho dovha vha bvisela khagala uri miri i nga shumiswa kha u luka zwithu zwo fhambanaho.Vho isa phanḓa vha sumbedza uri mufula u shumiswa sa mushonga, khuni na zwiḽiwa. Rasethe na vhaṅwe (2013:12) vha zwi vhea nga hei nḓila:

> Africans in the rural areas of Limpopo Province South Africa are stil very dependent on their local environment to meet their daily livelihoods needs.

Izw zwi tshi amba uri vharema vha Vunḓuni ḽa Limpopo vha kha ḓi wana zwithu zwo fhambanaho kha miri zwine vha shumisa kha vhutshilo ha ḓuvha na ḓuvha.

Vha ri mufula u tea u shumiswa nga u ṱhogomela u itela uri u hane u tshi wanala. Vho ri hu tea u vha na u ambedzana vhukati ha madzangano ane a vhona nga ha miri na vhadzulapo vha vunḓu ḽa Limpopo. Vho bvisela khagala uri u shumiswa ha miṅwe miri hu ita uri i fhedze i sa tsha wanala. Vho dovha vha sumbedza uri hu na milayo ine ya vhewa nga mahosi na vhamusanda ine ya hanisa vhathu u dzhia miri kha maṅwe mashango ane a dzhiiwa sa zwifho. Vho sumbedza uri na u remiwa ha miri ya muṱani ho vha hu sa tendelwi ngauri miri iyo yo vha i tshi dzhiiwa i ya vho vhomakhulukuku. U remiwa ha miri ho vha hu tshi ḓo ita uri hu songo vha na mutakalo muṱani. Vho ri mufula wo vha u sa khou bviswa makwati mathungo oṱhe. Vha tshi isa phanḓa vho bvisela khagala uri vhathu a vha tevheli milayo ya u londota miri. Vho humbula uri vha muvhuso vha tea u dzudzanya na vharangaphanḓa musi vha tshi sedza zwa mupo.

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2.2.5. Mabogo

Mabogo kha ṱhoḓisiso yawe o sumbedzisa mishumo ya miri yo fhambanaho kha lushaka lwa Vhavenḓa. O sumbedzisa uri kha Vhavenḓa hu na vhane vha vha na nḓivho nga ha u ilafha malwadze o fhambanaho. U ri vha sedzesa kha u ri malwadze o fhambanaho a ilafhiwa hani. Hu na vhane vha ilafha malwadze a vhana, vhane vha sedza nga ha thaidzo dza vhafumakadzi vha sa wani vhana, vhane vha sedza malwadze a zwifakhole, malwadze a zwa vhudzekani na zwiṅwe. Hu na vhane vha vha na nḓivho ya u ilafha malwadze oṱhe.

Vho maine vha na maanḓa a u bvisela khagala uri vhulwadze ho vhangwa ngani na u amba nga ha mutakalo wa vhathu. Vha shumisa ṱhangu musi vha tshi ita hezwo. Hune ṱhangu dza wa ngaho ndi hone hune ha vha na mafhungo. Mutwa (2003:26) a tshi tikedza izwi u ri:

> The throwing of bones may be used to diagnose illness.

Izwi zwi tshi amba uri ṱhangu dzi nga shumiswa u bvisela khagala tshivhangi tsha vhulwadze. Mabogo o isa phanḓa a ri vhaṅwe vha tou femba. Uri muthu a vhe maine u tea u vha o zwi gudela. Vhathu vhoṱhe vha nga gudela u vha vhomaine fhedzi, vhana vha vhomaine ndi vhone vhane vha zwi gudela nga maanḓa. Ṅwana u gudiswa a tshe muṱuku u swika a tshi aluwa. Vhaṅwe vha ḓidzhenisa kha mushumo hoyo nga murahu ha u lwala nga maanḓa.

A tshi isa phanḓa o sumbedzisa uri vha no gudela vhuṅanga vha dzula hune vha gudiswa hone. Vhaṅwe vha dzula maḓini mulamboni zwa tshifhinga tshilapfu u swika vha tshi vha na luṱanga muṱanani. Vhane vha gudela u ilafha vha ya shangoni na vhane vha vha gudisa vha tshi yo dzhia miri ya u ita mishonga. Murahu ha tshifhinga vha ṱuwa vhe vhoṱhe, vha thoma u ilafha vhathu vha na vhulwadze vhuṱuku. Zwi tshi ya na tshifhinga vha ilafha na vha no lwala nga maanḓa. Mabogo a tshi isa phanḓa uri arali ṅanga yo sumbedzwa uri i nga si kone u ilafha mulwadze i a vhudza mulwadze uri a fhirele kha iṅwe ṅanga.

A tshi isa phanḓa o bvisela khagala uri vhomaine vha a badelwa, hu thoma u bviswa lutakuso, ha tevhela luputululathevhele. Arali vho no fhedza u ilafha muthu hu bviswa luphaso, ha dovha ha bviswa na tshidzimu musi mulwadze o no fhola.

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Mabogo o bvela phaṋḍa a amba nga ha vhuloi. U ri vhuloi ndi vhuvhi hu no itwa nga muthu a khou shumisa mishonga. Muloi ndi muthu ane a vha na muya muvhi. Vhaloi vha shumisa nḍila dzo fhambanaho dzine dza katela u shelela, u lisa, u doba, u livhanya, u rea, u posela na zwiṅwe. A tshi isa phaṋḍa o sumbedzisa uri mishumo ya miri yo fambana. O bvisela khagala uri maṱari a miṅwe miri a shuma sa muroho ngeno a miṅwe a tshi shuma sa mushonga. O bvisela khagala na u ri Vhavenḍa vha tenda kha u ḓitsireledza miṱani yavho u itela uri hu songo vha na vhaloi vha no vha lowa. Izwi ha ngo tou ambesa nga hazwo nga maanḍa ngauri ha ngo bvisela khagala nyito dzine dza itwa miṱani yo fhambanaho.

Mabogo o dovha a sumbedza uri miri i shuma sa zwiḽiwa, khuni na kha u fhaṱa. Miṅwe miri i nga shumiswa kha u ita zwinwiwa sa mufula une wa ita mukumbi. O dovha a bvisela khagala uri Vhavenḍa vha tenda khauri vhaloi vha na miri ine vha vha lowa ngayo. U ri vhathu musi vha tshi ṱoḓa mishonga vha songo vhulaha miri ngauri hu nga fhedza hu si tsha wanala mishonga yo fhambanaho. Mishonga i ilafha nga nḍila dzo fhambanaho, miṅwe ndi ya u aravhela, miṅwe i tou nwiwa kana ya shelwa kha zwiḽiwa. U ya nga ha Mabogo mishonga ya tshirema a i konḓi u wanala u fana na ya tshikhuwa.

2.2.6. Masupha na vhaṅwe

Havha vho ita ṱhoḓisiso nga ha ṅanga dza tshirema kha shango ḽa Lesotho. Vho sumbedzisa uri kha shango ḽa Lesotho na maṅwe mashango a Afrika ṅanga dzi khou tamba tshipiḓa tsha ndeme. Vho bvisela khagala uri ṅanga dzo vha dzi khou dzula tsini na vhamusanda u itela uri musi dzi tshi ṱoḓiwa dzi wanale ngauri mushumo wadzo wo vha u si u lafha fhedzi, dzo vha dzi khou thatha na mimuya mivhi na u eletshedza vhamusanda.

Vho bvisela khagala uri vhathu vho ri u vhona dwadze ḽa HIV/AIDS ḽi tshi bvelela vha thoma u tenda kha u ri ndi dwadze ḽa vhaloi, hezwi zwa ita uri vhathu vhanzhi vha thome u vha vho maine. Havho vho vha vha tshi tenda kha u ri dwadze iḽo ndi ḽa vhaloi kana ḽi vhangwa nga u balelwa u tevhela zwa mvelele. Hezwi zwo ita uri vhathu vha vhe dziṅanga nga vhunzhi, mishonga yo vha i tshi bviswa mahayani ya ya a u rengiswa dziḓoroboni. Vhalisa vha zwifuwo vho vha vha tshi dzhiiwa vhe vhathu vhane vha ḓivha nga ha miri ine ya ita mishonga, vho vha vha tshi bwa mishonga iyo vha fhiwa tshelede ṱhukhu. Hezwi zwa ita uri miṅwe miri i songo

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wanalea, ha fhedza ho tendelaniwa kha u vhea milayo ya u tsireledza ndivho yavho nga ha mishonga ya tshirema. Vhane vha shumisa mishonga na vhone vho humbela uri mishonga i iswe nga ngomu ha zwithu zwi si na tshika nahone ṅanga dzi shumele fhethu havhudi.

Havha vho bvela phanda vha tshi sumbedza uri Lesotho hu na malwadze o fhambanaho nga nthani ha vhathu vha no bva huṅwe vha tshi todana na mishumo. Vho isa phanda vha bvisela khagala uri vhathu vha na zwine vha tenda khazwo kha mvelele ya havho. Masupha na vhaṅwe (2013:09) vha zwi vhea nga hei ndila:

> Basotho like other communities, have their own unique traditional knowledge, beliefs and culture that help them raise their children, unify them as a nation, protect themselves, their livestock and crops from natural disasters and diseases and to manage their environment better in a sustainable manner. However this valuable knowledge is often hidden, undocumented, usually known by a few and mostly the elderly in the society. As an African proverb states "when the old man dies, the library burns to the ground", societies are slowly losing some of the important knowledge when old people die.

Izwi zwi tshi amba uri Vhasotho sa dziṅwe tshaka dza vhathu vha na ndivho yavho ya tshirema yo fhambanaho na ya vhaṅwe vhathu, na zwine vha tenda khazwo zwine zwa vha thusa uri vha ite vhana, vha farane sa shango, vha di tsireledze na zwifuwo zwavho na mavhele avho kha malwadze na u thogomela mupo nga ndila ya khwine. Ndivho iyi ya ndeme i vha yo dzumbiwa, i songo ṅwaliwa, i tshi divhiwa nga vhathu vhatuku nga maanda nga vhaaluwa muvhunduni. Sa musi hu na murero wa tshirema une wa ri, musi mualuwa a tshi lovha, zwo ṅwaliwaho zwi a swa mavuni. Ndivho ya ndeme i khou ngalangala musi vhaaluwa vha tshi lovha.

Masupha na vhaṅwe vho isa phanda vha sumbedzisa uri milayo i ombedzela u tsireledzwa ha zwa mupo. Vho bvisela khagala uri u shumiswa ha ndivho ya tshirema nga zwa mvelele hu ita uri hu vhe na mvelelo dzavhudi masimuni, kha u londota mavu na madi, na kha u shumisa miri sa mishonga. Vho sumbedzisa uri mishonga ya tshirema ndi kale yo thoma u shumiswa na zwino i kha di shumiswa. Vha ri ndivho nga ha mishonga ya tshirema i bva kha muṅwe murafho ya ya kha muṅwe nga u tou amba kana yo to ṅwaliwa. Vho bvisela khagala na u ri mushonga wa tshirema ndi wa ndeme kha vhathu vhane vha si kone u swikelela mushonga wa

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tshikhuwa. Vha tshi isa phaṋda vho sumbedzisa uri mishonga ya tshirema ndi ya ndeme ngauri i ilafha na malwadze ane a wanala nga zwa vhudzekani.

Masupha na vhaṅwe vho sumbedzisa uri hu na thaidzo dzine dza vha hone kha u shumiswa ha mishonga ya tshirema. Vha ri a hu na milayo ine ya tevhelwa. Hezwi zwi ḓo thusa kha u bvisela khagala ndeme ya mishonga ya tshirema. Vho isa phaṋda vha tshi ri ṱhoḓisiso dzine dza itwa nga ha mishonga ya tshirema dzi tea u dzhielwa nṱha na u badeliwa u itela uri vhathu vha dzi vhone vha dovhe vha thuse vho maine kha u ita mishonga yavho. Vha ri mishonga ya tshirema i tea u dzheniswa kha zwa mutakalo. Masupha na vhaṅwe (2013:16) vha isa phaṋda vha ri:

> Furthermore countries should intergrate African Traditional Medicine into their health systems recognizing its strengths and limitations.

Izwi zwi tshi amba uri mushonga wa tshirema u tea u dzheniswa kha zwa mutakalo.

Vha tshi isa phaṋda vho sumbedzisa tshaka dza vho maine na mishumo yavho. Vho bvisela khagala na u ri musi vho fhedza u gudela zwa vhuṅanga ha tshirema vha ḽa ṋama ya mbudzi, Vhasotho vha tshi ḽa ya nngu.

Vho isa phaṋda vha tshi ri muvhuso wa vhukoḽoni wo shandukisa mvelele, hezwi zwo ita uri hu vhe na vhathu vha no lafha vha tshi shumisa vhurereli ha tshikhiresite tsumbo maphositoḽa. Masupa na vhaṅwe (2013:17) vha tshi amba nga vhurereli ha tshikhiresite vha ri:

> They use water, prayer and herbs in healing the patients. They obtain their knowledge of herbs from reading medicinal plants books.

Izwi zwi tshi amba uri vha shumisa maḓi, thabelo na mishonga musi vha tshi lafha vhalwadze. Vha wana nḓivho nga ha mishonga kha bugu dzine dza amba nga mishonga i bvaho kha miri. Vho bvela phaṋda vha ri vhomaine vha a thusa kha mivhundu ya havho. Musi vha tshi thusa vhathu vha shumisa luambo lu no fana na lwa vhalwadze. Vha vhona mutakalo na vhulwadze nga nḓila i no fana. Vho sumbedzisa uri vhathu vha ṱoḓa thuso ya zwithu zwo fhambanaho, hu nga vha kha muhumbulo, mutakalo kana thaidzo dza matshilisano kana u thivhela malwadze na khombo. Vho bvisela khagala uri vhunzhi ha vhathu vhane vha ya kha vhomaine ndi vhafumakadzi. Masupha na vhaṅwe (2013:17) vha ri:

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> It is clear that traditional healers play an influential role in the lives of African people and have the potential to serve as crucial components of a comprehensive health care strategy.

Izwi zwi tshi amba uri zwi khagala uri ṅanga dza tshirema ndi dza ndeme kha vhutshilo ha vharema na u ri dzi thusa nga mishonga yadzo kha mutakalo wa vhathu.

Vha tshi isa phaṉda vho sumbedzisa uri vhomaine vha khou thusa kha u lwa na dwadze ḽa thiibi. Vho bvisela khagala uri vhomaine vha a gudiswa nga zwine zwa sumbedza uri muthu u na dwadze heḽo tsumbo, u hoṱola, vha a ḓivha uri mulwadze vha nga mu eletshedza hani uri a yo wana dzilafho ḽo teaho. Vha tshi isa phaṉda vho ri kha mashango a re na dwadze ḽa HIV/AIDS, ṅanga dza tshirema dzi a thusa vhathu fhedzi dzi dzhielwa fhasi. Vho dovha vha bvisela khagala uri muthu a vhe ṅanga ya tshirema u tea u vha a na miṅwaha mingana. Vha ri vhomaine vho aluwaho vha na nḓivho ngauri vha a gudisa na vhaṅwe. Vha ri vhunzhi ha ṅanga dzo guda u swika kha pfunzo ya fhasi (primary). Vho bvisela khagala na u ri vhaṅwe vhomaine vha vha vho tshina ngoma fhedzi. Havho hu pfi vha na nḓivho ye vha i wana dzingomani na kha vhaaluwa. Masupha na vhaṅwe (2013:22) vho zwi vhea nga hei nḓila:

> The group possesses indigenous knowledge gained from initiation school and their elders while still tending livestock.

Izwi zwi tshi amba uri tshigwada itsho tshi na nḓivho yetsha i wana dzi ngomani na kha vhaaluwa nga tshifhinga vha kha ḓi lisa zwifuwo.

Vha tshi isa phaṉda vho bvisela khagala uri vhathu vhanzhi vhane vha vha ṅanga dza tshirema nḓivho vho i wana kha vhadzimu vhavho. Muthu u eletshedzwa nga vhadzimu musi o eḓela. Vhaṅwe vha gudiswa nga dziṅwe ṅanga, vhaṅwe vha tou sumbedzwa mishonga na u ri i shumiswa hani musi vho eḓela. Vhunzhi ha ṅanga vha ṱoda u fhirisela nḓivho yavho kha vhaṅwe musi vho badelwa. Vhaṅwe a vha ṱoḓi u badelwa. Hu sa athu u vha na tshelede vhathu vho vha vha tshi badelwa nga zwifuwo nga maaṉda kholomo. Masupha na vhaṅwe (2013:23) vha ri:

> In the past before the advent of the money economy, livestock was the mode of payment.

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Izwi zwi tshi amba uri kale hu sa athu u vha na tshelede vhathu vho vha vha tshi badela nga zwifuwo.

Vha tshi bvela phaṋḍa vho sumbedzisa uri vhaṅwe vha kha ḓi takalela u badelwa nga zwifuwo. Vho sumbedzisa uri mushonga wa tshirema ndi wone we vhathu vha vha vha khou lafhiwa ngawo. Vho bvisela khagala na u ri ṅanga dza tshirema dzi na zwiṱifikheithi, ha dovha ha pfi ṅanga dzine dza ḓivhea ndi dzone dzine dza tendelwa u bwa mishonga. Vho isa phaṋḍa vha ri miri i tea u ṱhogomelwa ngauri i khou fhela. Vho dovha vha bvisela khagala uri ṅanga kha dzi vhe na fhethu ho fhaṱeledzwaho hune ha vha na miri yo fhambanaho na miri ine ya rengiswa i tea u vha yo tendelwa nga vha dzangano ḽa vhomaine.

2.2.7. Muri na zwipiḓa zwao

Musi hu tshi ambiwa nga ha mishonga i bvaho kha miri ndi zwa ndeme uri hu ambiwe nga ha muri na zwipiḓa zwawo zwo fhambanaho zwine vhathu vha wana mishonga khazwo.

2.2.7.1. Muri

Muri ndi tshimela tshilapfu tshine tsha vha na midzi, tsinde na matavhi. Mairi (1996:1501) a tshi amba nga ha muri u ri:

> A tree is a tall wooden perennial plant that typically has one main stem or trunk and which, unlike a shrub usually only begins to branch at some distance from the ground.

Izwi zwi tshi amba uri muri ndi tshimela tshilapfu tshine tsha vha na tsinde ḽithihi ḽine ḽa vha na matavhi kha tshipiḓa tsha nṱha kule na mavu. Hawkins na Weiner (1990:761) vha tshi khwaṱhisedza nga ha muri vha ri:

> A tree is a perennial plant with a single stem or trunk that is usually without branches for some distance above the ground.

Izwi tshi amba uri muri ndi tshimela tshine tsha vha na tsinde ḽithihi tshi si na matavhi kha tshipiḓa tsha tsini na mavu.

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2.2.7.2. Maṱari

Maṱari ndi zwipiḓa zwidala zwine zwa wanala kha muri. Mairi (1996:104) a tshi amba nga ha maṱari u ri:

> A leaf is an expanded growth, usually green and flattened, from the stem or trunk that contains the pigment chlorophyll and is the main site of photosynthesis.

Izwi zwi tshi amba uri ṱari ndi tshipida tsha muri tshidala tshine tsha wanala kha matavhi hune zwiḽiwa zwa itwa hone. Procter (1995:805) a tshi tikedza izwo u ri:

> Leaves are usually green parts of plants which are joined at one end to stems or branches.

Izwi zwi tshi amba uri maṱari ndi zwipiḓa zwa zwimela zwidala zwo ṱanganaho na matavhi.

2.2.7.3. Makwati

Makwati ndi lukanda lwa muri. Mairi (1996:104) a tshi amba nga ha makwati u ri:

> A bark is a tough protective out layer consisting of dead cells that covers the stems and roots of woody plants.

Izwi zwi tshi amba uri makwati ndi lukanda lwa nnḓa lu hwasaho lune lwa thivha matavhi na midzi kha zwimela. Vha Oxford dictionary (1984:63) vha tshi amba nga ha mudzi vha ri:

> Bark is the protective layer of mostly dead cells that covers the outside of woody stems and roots.

Izwi zwi tshi khwaṱhisedza uri makwati ndi lukanda lwa nnḓa lwa tshimela lu thivhaho tsinde na midzi.

2.2.7.4. Mudzi

Mudzi ndi tshipiḓa tsha tshimela tshi tselaho fhasi mavuni tshine tsha shuma u tswonzwa maḓi na zwiḽiwa. Thomson na Abramoff (1986:56) vha tshi amba nga ha mudzi vha ri:

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> The root is described as the part of the plant growing beneath the surface of the soil. The principal function of roots is to absorb water and soluble minerals and to transport these substances to the above ground parts.

Izwi zwi tshi amba uri mudzi ndi tshipiḓa tsha tshimela tshi wanalaho mavuni. Mushumo wa mudzi ndi u tswonzwa maḓi na zwiḽiwa na u isa izwo kha zwipiḓa zwa nṱha zwa tshimela. Vha Oxford Dictionary (1984:607) vha tshi amba nga ha mudzi vha ri:

> Root is part of the vascular plant that grows beneath the soil surface in response to gravity and water. It anchors the plant in the soil and absorbs water and mineral salts.

Izwi zwi tshi amba uri mudzi ndi tshipiḓa tsha tshimela tshi melaho mavuni tshi no faranisa tshimela na mavu uri tshi tswonzwe maḓi na zwiḽiwa.

2.2.7.5. Mihumbulo ya vhaṅwe vhaṅwali nga ha u vhea muḓi

Vhavenḓa ndi vhathu vhane vha ri musi vha tshi fhaṱa miḓi ya fariwa vha tshi itela u ḓitsireledza kha mimuya mivhi. Hu na mafhungo o fhambanaho ane a bva kha vhaṅwe vhaṅwali vha tshi amba nga ha u vhea muḓi. Davhana (2010:15) u ri:

> Luvhambo kana u vhea muḓi kana u fara muḓi ndi u bwela mishonga muḓini ya u thivhela mimuya mivhi ya vhuloi.

Stayt (1968:278) a tshi khwaṱhisedza izwo u ri:

> All medicines used for protection are called pamba. These are used for many purposes as well as protection against vhaloi, although that is their most usual function.

Izwi zwi tshi amba uri mishonga yoṱhe ine ya shuma u tsireledza vhathu i pfi phamba. Hei i shuma mishumo yo fhambanaho na u tsireledza kha vhaloi nahone uyu ndi wone mushumo wa ndeme. Davhana (2010:13) a tshi isa phanḓa u ri:

> Luvhambo ndi phamba (mishonga) ine ya shumiswa kha u tika kana u fara muḓi. Vha kriste na vhone vha a fara muḓi.

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Musi hu tshi vhewa muḓi hu vha hu khou itelwa uri vhathu vha tshile zwavhuḓi hu si na vhaloi vhane vha ḓo vha ḓisela zwithu zwo vhifhaho miṱani yavho. Vhavenḓa ndi vhathu vhane vha tenda kha uri muḓi a u sokou fhaṱiwa wa litshwa u si na luvhambo. Zwine zwa ita uri vha tende kha hezwi ndi uri vha ri vhulwadze kana lufu a lu sokou ḓa muṱani hu si na tshiitisi. Hezwi zwi khwaṱhisedzwa nga Newell (1997:45) musi a tshi ri:

> Death, disease or other misfortune may also be caused by witchcraft.

Izwi zwi tshi khou amba uri lufu, vhulwadze na khombo zwi nga itiswa nga vhaloi. Mbiti (1969:44) a tshi khwaṱhisedza izwi u ri:

> Whereas magic, sorcery and witchcraft are universally regarded as the main causes of individual diseases, especially epidemics.

Izwi zwi tshi amba uri vhaloi ndi vhone vhane vha ita uri vhathu vha vhe na malwadze o fhambanaho.

Stayt o isa phanḓa a sumbedza uri Vhavenḓa vha tenda kha uri tshiṅwe na tshiṅwe tshine tsha sa tshimbili zwavhuḓi tshi vha tsho itiswa nga zwiṅwe.

2.3. Mvalatswinga

Ndivho ya iyi ṱhoḓisiso ndi u bvisela khagala ndeme ya miṅwe ya miri kha lushaka lwa Vhavenḓa. Sa musi Vhavenḓa vha na zwine vha tenda khazwo musi vho sedza miri, vhaṅwali vho fhamabanaho vho ita ṱhoḓisiso nga ha miri. Vhanzhi vho sumbedzisa uri vhathu vha wana mishonga ya tshirema kha miri hune vha vha vha tshi khou shumisa zwipiḓa zwo fhambanaho zwa miri. Vha nga shumisa makwati, midzi kana maṱari. Vho dovha vha bvisela khagala na tshaka dza ṅanga dzo fhambanaho na u ri nḓivho nga ha mishonga vha i wana hani. Vho bvisela khagala uri vhaṅwe musi vho eḓela vha a lora nga miri i ne vha tea u shumisa zwi tshi bva kha midzimu ya vho. Vhaṅwe vha tou gudiswa nga mashaka avho vhane vha vha vha vhaaluwa samusi hu tshi pfi nḓivho i a bva kha muṅwe murafho ya ya kha muṅwe. Vho bvisela khagala nauri vhaṅwe vha guda nga ha mishonga yo fhambanaho dzi ngomani. Vho dovha vha sumbedzisa uri mishonga ya tshirema i rengiswa ngafhi.

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Vhaṅwe vha ri vhone vha vhona mishonga ya tshirema i ya ndeme u fhira ya tshikhuwa fhedzi i dzhielwa fhasi. Vho sumbedzisa na u ri vhathu vhanzhi vha wana thuso kha dzilafho ḽa tshirema ngauri vhathu vha a kona u ḽi swikelela. Muṅwe o bvisela khagala uri Vhavenḓa vha tenda kha u ri malwadze a bva kha vhaloi, kana kha vhadzimu musi muthu a songo tshimbidza zwithu nga nḓila yavhuḓi. Vho dovha vha sumbedzisa uri arali vhathu vha tshi fhata miṱa vha a ḓitsireledza kha mimuya mivhi u itela uri hu songo vha na malwadze na mpfu.

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NDIMA YA VHURARU

NGONA DZA ṬHOḌISISO

3. Mvulatswinga

Ndima yo fhiraho yo vha i tsenguluso ya mańwalwa ine yo vha yo sedza kha tsenguluso ya mańwalwa a vhańwe vhaṱoḓisisi maelana na ṱhoḓisiso. Izwi zwi vha zwo ḓisendeka kha mbudziso ya ngudo ine muṱoḓisisi a vha a tshi khou ṱoḓisisa nga hayo ine ya vha tsenguluso nga ha ndeme ya miṅwe ya miri kha lushaka lwa Vhavenḓa.

Vhunzhi ha vhathu vho itaho ṱhoḓisiso nga ha miri, vho sedza mishumo ya miri yo fhambanaho.Vho sumbedzisa uri miri ndi ya ndeme kha vhutshilo ha ḓuvha ḽiṅwe na ḽiṅwe. Vhańwe vho sumbedzisa uri i shuma sa khuni, vhańwe sa mitshelo, vhańwe vha amba nga ha mishonga i bvaho kha miri na uri hu na zwinwiwa zwo fhambanaho zwine vhathu vha zwi wana kha miri.

Ndima hei ndivho yayo ndi ya u sedzulusa nḓila dze dza shumiswa hu tshi kuvhanganywa mafhungo. Hu sa athu u dzhenwa ngomu tshidzikini tsha mafhungo, mbudziso i nga vha ya uri hone musi hu tshi ambiwa nga ha ṱhoḓisiso hu vha hu tshi khou ambiwa nga ha mini. Hu na vhorapfunzo vhanzhi vho ambaho nga ha u ri ṱhoḓisiso ndi mini. Grinell (1993:04) a tshi amba nga ha ṱhoḓisiso u ri:

> Research is a structured inquiry that utilises acceptable scientific methodology to solve problems and creates knowledge that is generally applicable.

Izwi zwi tshi amba uri ṱhoḓisiso ndi ndzudzanyo yo lugisiwaho hune ha shumiswa nḓila dza saintsi kha u tandulula thaidzo dza nḓivho ine ya vha hone. Kumar (2005:06) a tshi amba nga ha ṱhoḓisiso u ri:

> Research is one of the ways to find answers to your questions.

Izwi zwi tshi amba uri ṱhoḓisiso ndi iṅwe ya nḓila dza u ṱoḓa phindulo kha mbudziso. Izwi zwi bvisela khagala uri muthu u vha e na mbudziso dzo fhambanaho dzine dza tea u vha dzo fhindulwa nga murahu ha u ita ṱhoḓisiso. Welman na vhańwe (2005:02) vha tshi tikedza izwo zwo ambiwaho nga ha ṱhoḓisiso vha ri:

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> Research is a process that involves obtaining scientific knowledge by means of various objective methods and procedures. These methods include procedures for drawing a sample (for example stratified, random sampling) meaning variables collecting information (for example) telephone interviewing and analysing this information.

Izwi zwi tshi amba uri ṱhoḓisiso ndi nḓila ya u wana nḓivho ya saintsi hu tshi shumiswa nḓila dzo fhambanaho. Nḓila idzo dzi katela u sambula ho fhambanaho na u kuvhanganya mafhungo, tsumbo mbudzisavhathu hu tshi shumiswa luṱingo na u sengulusa mafhungo ayo.

3.1. Ngona dza ṱhoḓisiso

Musi hu tshi itwa ṱhoḓisiso kanzhi hu tevhedzwa ngona dza ṱhoḓisiso dzine dza vha khwaḽithethivi na khwantithethivi. Khwantithethivi ndi ngona ine ya shumiswa musi hu tshi itwa ṱhoḓisiso ine ha shumiswa mbalo sa tshikalo kana maitele a zwitatasitiki. Badenhorst (2008:92) a tshi amba nga ha ngona ya khwantithethivi u ri:

> Quantitative data is data expressed in quantity or amount (numbers, graphs or formulas). The research projects tend to generate numbers. The research method is specific. The key question is: what does this mean?.

Izwi zwi tshi amba uri kha ngona ya khwantithethivi mafhungo a kuvhanganywa hu tshi shumiswa mbalo. Ngona hei i khagala. Mbudziso ndi ya u ri: Izwo zwi amba mini?. Babie na Mouton (1998:645) vha ri

> Quantitative analysis is the numerical representation and manipulation of observations for the purpose of describing and explaining the phenomenon that those observations reflect.

Izwi zwi tshi amba uri hu shumiswa mbalo musi hu tshi senguluswa mafhungo a bvaho kha kuvhonele ko itwaho. Kha ngona ya khwaḽithethivi hu itwa ṱhoḓisiso hu tshi shumiswa maipfi. Miller na Brewer (2003:46) vha tshi amba nga ha ngona ya khwaḽithethivi vha ri:

> The data of qualitative inquiry is most people's words and actions, and thus requires methods that allow the researcher to capture language and behaviour. The most useful ways of gathering these forms of data are

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participant observation, in depth interviews, group interviews, and the collection of relevant documents.

Izwi zwi tshi amba uri kha ngona ya khwaḽithethivi hu shumiswa maipfi na nyito dza vhathu, ndi nḓila dzine dza tendela muṱoḓisisi uri a wane luambo na maitele. Nḓila dzine dza shumiswa kha u kuvhanganya mafhungo ndi u vhona, mbudzisavhathu na u wana mafhungo kha maṅwalwa. Claire na vhaṅwe (2006:43) vha tshi tikedza izwo vha ri:

> Qualitative research uses qualifying words or descriptions to records aspects of the world.

Izwi zwi tshi amba uri kha ṱhoḓisiso ya khwaḽithethivi hu shumiswa maipfi u ṱalutshedza zwa ḽifhasi. Badenhorst (2007:17) a tshi khwaṱhisedza nga ha ṱhoḓisiso ya khwaḽithethivi u ri:

> Qualitative research relies on data in form of words. Qualitative researchers seek meaning of human action...A variety of research methods are used. The guideline is the research itself.

Izwi zwi tshi amba uri kha ṱhoḓisiso ya khwaḽithethivi mafhungo a kuvhanganywa nga nḓila ya maipfi. Vhaṱoḓisisi vha khwaḽithethivi vha ṱoḓa nyito ya vhathu. Hu shumiswa ngona dzo vhalaho. Ṱhoḓisiso ndi yone ine ya sumba nḓila.

3.2. Mutheo wa ṱhoḓisiso

Hu na vhathu vhanzhi vho ambaho nga ha mutheo wa ṱhoḓisiso. Vhaṅwe vha hone ndi Welman na vhaṅwe (2005:52) vhane vha ri:

> A research design is a plan for conducting research which is put into practise to attempt to find answers to the researcher's questions and, therefore, a response to a chain of decisions about how best to answer focused questions or arrangement according to which we obtain research participants and collect information from them.

Izwi zwi tshi amba uri mutheo wa ṱhoḓisiso ndi puḽane ine ya shumiswa kha u ita ṱhoḓisiso ine ya shumiswa kha u fhindula mbudziso dza muṱoḓisisi na nzudzanyo kha u ri mbudziso dzi nga fhindulwa hani kana kudzudzanyele kha u ri vhadzheneleli

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kha ṱhoḓisiso vha nga wanala hani na u kuvhanganya mafhungo a tshi bva khavho. Yin (2003:19) a tshi amba nga ha mutheo wa ṱhoḓisiso u ri:

> A research design is an action plan for getting from here to there, where 'here' may be defined as the initial set of questions to be answered and 'there' is some set of (conclusions) answers.

Izwi zwi tshi amba uri mutheo wa ṱhoḓisiso ndi puḽane ya nyito ya u swika afha u tshi bva fhaḽa, 'afha' ḽi nga ṱalutshedzwa sa mbudziso dzine dza ḓo fhindulwa na 'fhaḽa' ḽi tshi amba phindulo. Mozaboaum (2006:21) a tshi khwaṱhisedza izwo zwo ambiwaho nga ha mutheo wa ṱhoḓisiso u ri:

> The research design is the blueprint to guide and plan the data collection methods and analysis to answer the research question.

Izwi zwi tshi amba uri mutheo wa ṱhoḓisiso ndi nḓila na puḽane ya u kuvhanganya mafhungo ane a ḓo ṋea phindulo kha mbudziso dza ṱhoḓisiso. Babbie (2001:647) a tshi amba nga ha mutheo wa ṱhoḓisiso u ri:

> Research design is a plan or structured framework of how you intend conducting the research process in order to solve the research problem. Research designs can be classified according to whether they are empirical or non empirical studies. Empirical studies or designs can be further distinguished into primary and secondary data analysis studies. Research designs that involve empirical data can also be further classified according to the type of data: numeric or textual data.

Izwi zwi tshi tikedza uri mutheo wa ṱhoḓisiso ndi puḽani kana kudzudzanyele kwa u ri ṱhoḓisiso i ḓo twa hani hu u itela u tandulula thaidzo ya ṱhoḓisiso. Mutheo wa ṱhoḓisiso u nga vha hune ha shumiswa kuvhonele kana zwe vhathu vha vhuya vha fhira khazwo kana zwi si izwo. Mutheo nga ha kuvhonele kwa zwithu u nga fhambanywa nga u sengulusa mafhungo nga ngona ya phuraimari kana ya sekondari. Mutheo wa ṱhoḓisiso une wa angaredza kuvhonele kwa zwithu u nga ḓivheiwa u ya nga ha ku kuvhanganyelwe kwa mafhungo nga mbalo kana mafhungo o ṅwaliwaho. Thyer (1993:94) a tshi khwaṱhisedza nga ha mutheo wa ṱhoḓisiso u ri:

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> A traditional research design is a blueprint or detailed plan for how a research study is to be completed- operationalizing variables so they can be measured, selecting a sample of interest to study, collecting data to be used as basis for testing hypothesis, and analysing the results.

Izwi zwi tshi amba uri mutheo wa ṱhoḓisiso ndi puḽane ine ya sumbedza uri ṱhoḓisiso i ḓo fhedzwa hani, hune ha sumbedzwa zwithu zwo fhambanaho zwine zwa ḓo shumiswa kha ṱhoḓisiso, hune ha ḓo nangwa sambula ine ya ḓo shumiswa kha ṱhoḓisiso, u kuvhanganya mafhungo ane a ḓo shumiswa kha mvelelokhumbulelwa na u sengulusa mvelelo. Mouton (1996:175) a tshi khwaṱhisedza nga ha mutheo wa ṱhoḓisiso u ri:

> A research design is an exposition or plan of how the researcher plans to execute the research problem that has been formulated. The objective of the research design is to plan structure and execute the relevant project in such a way that the validity of the findings is maximised.

Izwi zwi tshi amba uri mutheo wa ṱhoḓisiso ndi kubviselwe kana pulane ine ya sumbedza uri muṱoḓisisi u ḓo vhekanya hani mafhungo awe a tshi lingedza u tandulula thaidzo ya ṱhoḓisiso. Ndavhelelo ya mutheo wa ṱhoḓisiso ndi u pulana na u sumbedza uri ṱhoḓisiso i ḓo vha yo ima nga nḓila-ḓe zwi tshi sumbedza na ndeme ya mawanwa.

Ho sedzwa izwo zwo ambiwaho nga ha mutheo wa ṱhoḓisiso, zwi sumbedza uri mutheo wa ṱhoḓisiso u bvisela khagala uri ṱhoḓisiso iyo yo itwa hani. Kha ino ngudo muṱoḓisisi u ḓo ya fhethu ho fhambanaho a tshi ṱoḓa mafhungo ane a nga tandulula thaidzo ya ṱhoḓisiso yawe. Muṱoḓisisi u ḓo vhudzisa vhadzheneleli vho fhambanaho mbudziso dzi elanaho na ṱhoḓisiso yawe.

3.3. Zwipiḓa zwa mutheo wa ṱhoḓisiso

Kha ṱhoḓisio ino hu na zwipiḓa zwa mutheo wa ṱhoḓisiso zwine zwa shumiswa zwine zwa katela zwiṱoḓisiswa, nḓila dza vhunanguludzi, nḓila dza u kuvhanganya mafhungo na nḓila dza tsenguluso.

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3.3.1. Zwiṱoḓisiswa

Mbudziso i nga vha hone ndi ya u ri naa hone zwiṱoḓisiswa ndi mini. Claire na vhaṅwe (2006:99) vha tshi amba nga ha zwiṱoḓisiswa vha ri:

> A population sometimes referred to as 'target population' is the set of elements that the research focuses upon and to which the results obtained by testing the sample should be generalised.

Izwi zwi tshi amba uri zwiṱoḓisiswa ndi zwithu zwine muthu musi a tshi ita ṱhoḓisiso yawe a vha o sedza khazwo uri ndi hone hune a ḓo wana mvelelo nga ha ṱhoḓisiso yawe. Claire na vhaṅwe (2006: 98) vha tshi amba nga ha zwiṱoḓisiswa vha dovha vha ri:

> The entire set of objects or people which is the focus of the research and about which the researcher wants to determine some characteristics is called the population.

Izwi zwi tshi amba uri tshigwada tsha zwithu kana vhathu vhane vha vha vho sedzwa khavho musi hu tshi itwa ṱhoḓisiso ndi vhone zwiṱoḓisiswa. Welman na vhaṅwe (2005:52) vha tshi amba nga ha zwiṱoḓisiswa vha ri:

> The population is the study object and consist of individuals, groups, organisations, human products and events or conditions to which they are exposed.

Izwi zwi tshi amba uri zwiṱoḓisiswa ndi zwithu zwine zwa vha ho sedzwa khazwo musi hu tshi itwa ṱhoḓisiso zwine zwa katela tshithihi, tshigwada, madzangano, zwithu zwo itwaho nga vhathu na vhuṱambo kana nyimele yo bviselwaho khagala.

Hezwi zwo ambiwaho nga ha zwiṱoḓisiswa zwi bvisela khagala zwithu zwi fanaho. Kha ino ṱhoḓisiso zwiṱoḓisiswa ndi ndeme ya miri kha lushaka lwa Vhavenḓa. Vhavenḓa ndi vhone vhathu vhane vha ḓivha mishumo ya miri yo fhambanaho.

3.3.2 Nḓila dza u ita sambula

Hedzi ndi nḓila dzine dza shumiswa musi hu tshi itwa sambula. Mbudziso ine ya vha hone ndi ya u ri u sambula ndi mini. Claire na vhaṅwe (2006:97) a tshi amba nga ha u sambula vha ri:

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> Sampling theory is the scientific foundation of this everyday practice. It is technical accounting device to rationalise the collection of information, to choose in an appropriate way the restricted set of objects, persons, events and so forth from which the actual information will be drawn.

Izwi zwi tshi amba uri u sambula ndi thyiori ya saintsi ine ya shumiswa kha ḓuvha na ḓuvha. Ndi nḓila ine ya shuma musi hu tshi kuvhanganywa mafhungo, hune ha nanguludzwa hone tshigwada tshine tsha ḓo shumiswa, vhathu, vhuṱambo na zwiṅwe hune mafhungo a nga wanala hone. Gibson na Brown (2009:56) vha tshi khwaṱhisedza nga ha u sambula vha ri:

> Sampling refers, in broad terms, to the points of data collection or cases to be included within a research project. These points of data collection may be a person, a document, an institution, a setting or an instance of information or data gathering. Samples are formulated in relation to the interests and concerns of the researcher and the logic of the research design adopted.

Izwi zwi tshi amba uri u sambula ndi nḓila dza u kuvhanganya mafhungo kana zwine zwa kateliwa kha ṱhoḓisiso. Hu nga kuvhanganywa mafhungo hu tshi shumiswa vhathu, maṅwalwa, zwifhaṱwa, fhethuvhupo kana hune mafhungo a nga wanala hone. Sambula dzi shumiswa ho sedzwa zwine muṱoḓisisi a takalela zwone na u ri mutheo wa ṱhoḓisiso yawe wo ima nga nḓila-ḓe. Mouton (1996:132) a tshi tikedza izwo zwo ambiwaho nga ha u sambula u ri:

> In everyday life we talk about sampling when we refer to the process of selecting things or objects when it is impossible to have knowledge of a larger collection of these objects.

Izwi zwi tshi amba uri kha vhutshilo ha ḓuvha na ḓuvha nga u sambula hu ambiwa nḓila ya u nanguludza zwithu musi hu tshi konḓa u wanala nḓivho kha zwithu zwinzhi.

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3.4.2.1. Non probability sampling

Cilliers na vhaṅwe (2014:137) vha ri:

> Non probability sampling is used when it is nearly impossible to determine who the entire population is or when it is difficult to gain access to the entire population.

Izwi zwi tshi amba uri 'non probability sampling' i shumiswa musi zwi tshi konḓa u bvisela khagala uri ndi tshigwada tshifhio kana musi zwi tshi konḓa u wana tshigwada tshikene. Claire na vhaṅwe (2006:100) vha tshi amba nga 'non probability sampling' vha ri:

> Non probability sampling refers to the case where the probability of including each element of the population in a sample is unknown. It is not possible to determine the likelihood of the inclusion of all representative elements of the population into the sample.

Izwi zwi tshi amba uri kha 'non probability sampling' hu angaredzwa zwi bvaho kha zwiṱoḓisiswa zwoṱhe zwo nanguludzwaho zwi sa ḓivhei.'Non probability sampling' i na zwipiḓa zwine zwa katela:

3.4.2.1.1. Accidental or availability sampling

Cilliers na vhaṅwe (2014:142) vha tshi amba nga 'accidental sampling' vha ri:

> This method of sampling does not use a sampling frame, instead, the sample consists of elements that were included purely because they happen to be in the right place at the right time.

Izwi zwi tshi amba uri hei nḓila ya u sambula a i shumisi fureme ya u sambula fhedzi, sambula i na zwo angaredzwaho nga mulandu wa u ri zwo itea uri zwi vhe zwi fhethu hone nga tshifhinga tshone.

3.4.2.1.2. Purposive or judgemental sampling

Claire na vhaṅwe (2006:106) vha tshi amba nga holu lushaka lwa u sambula vha ri:

> This sampling method is based on the judgement of a researcher regarding the characteristics of a representative sample. A sample is chosen on the

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bases of what the researcher considers to be typical units. The strategy is to select units that are judged to be the most common in the population.

Izwi zwi tshi amba uri kha holu lushaka lwa u sambula hu shumiswa zwi bvaho kha kuvhonele kwa muṱoḓisisi nga sambula ye a ita. Sambula i nangwa zwi tshi bva kha u ri muṱoḓisisi uri ndi zwifhio zwine zwa ḓo shumiswa. Hafha hu nanguludzwa zwine ha pfi ndi zwone zwinzhi kha zwiṱoḓisiswa. Babbie (1990:97) a tshi khwaṱhisedza nga ha 'purposive sampling' u ri:

> Purposive sampling is selecting a sample on the basis of your own knowledge of the population, its elements, and nature of your research aims.

Izwi zwi tshi amba uri kha 'purposive sampling' muṱoḓisisi u nanga sambula a khou shumisa nḓivho ine a vha nayo nga ha zwiṱoḓisiswa, zwiteṅwa na u ri ndivho dza ṱhoḓisiso yawe dzo ima hani.

3.4.2.1.3. Quota sampling

Frey na vhaṅwe (2000:133) vha tshi amba nga ha 'quota sampling' vha ri:

> Quota sampling is where respondents are selected non randomly on the basis of their known proportion to the population.

Izwi zwi tshi amba uri kha lushaka holu lwa u sambula vhadzheneleli vha nangwa ho sedzwa zwi ḓivheaho nga ha zwiṱoḓisiswa. Henry (1990:22) a tshi tikedza nga ha 'quota sampling' u ri:

> Quota sampling is described as dividing the population group into sub groups and based on the proportions, interviewers are given a number of units from each subgroup that they are to select and interview.

Izwi zwi tshi amba uri kha 'quota sampling' zwiṱoḓisiswa zwi a kovhekanywa zwa vha zwigwada zwi tshi ya ngauri ndi zwi ngana, vhavhudzisi vha a fhiwa nomboro kha tshigwada tshiṅwe na tshiṅwe tshine vha tea u nanga vha kona u vhudzisa.

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3.4.2.1.4. Snowball sampling

Patton (2002:237) a tshi amba nga ha 'snowball sampling' u ri:

> Snowball, chain or network sampling is perhaps the most common form of purposeful sampling. This strategy involves locating a few key participants who meet the criteria you have established for participation in the study. As you interview these early key participants you ask each one to refer to you to other participants. By asking a number of people who else to talk with, the snowball gets bigger and bigger as you accumulate new information.

Izwi zwi tshi amba uri 'snowball sampling' ndi lushaka lwa u sambula lwo ḓoweleaho. Hafha hu vha hu na vhadzheneleli vhane vha ḓivha nga ha ṱhoḓisiso ino itwa. Musi vhadzheneleli avho vha tshi vhudziswa vha vhudziswa na u ri ndi vhafhio vhaṅwe vhathu vhane vha vha ḓivha vha ḓivhaho nga ha ṱhoḓisiso iyo. U vhudzisa hu ḓo ita uri sambula ivhe na vhathu vhanzhi nahone hu wanale mafhungo maswa.Henry (1990:21) a tshi khwaṱhisedza nga ha 'snowball sampling' u ri:

> Snowball sampling also relies on previously identified group members to identify others who may share the same characteristics as the group already in place.

Izwi zwi tshi amba uri kha 'snowball sampling' hu lavhelelwa vhathu vha no thusa uri vha ṱoḓe vhaṅwe vhane vha vha na mafhungo a elanaho na avho. Holu lushaka lwa u sambula ndi lwone lwo shumiswaho kha heino ṱhoḓisiso.

3.4.2.2. Probability sampling

Heino ndi nḓila ya u ita sambula ine ya ṋekedza tshikhala kana maitele zwikhala zwi linganaho tshiteṅwa kana zwiteṅwa uri zwi nangiwe kana u nanguludzelwa u vha kha sambula.Cilliers na vhaṅwe (2014:136) vha tshi amba nga ha 'probability sampling' vha ri:

> Probability sampling refers to whether or not each unit (whether an individual or social artefact) in the population has an equal opportunity to be part of a sample.

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Izwi zwi tshi amba uri kha holu lushaka lwa u sambula zwiṱoḓisiswa zwi na maitele a linganaho a u vha tshipiḓa tsha sambula. 'Probability sampling' ina zwipiḓa zwine zwiṅwe zwa hone ndi zwi tevhelaho:

3.4.2.2.1. Simple random sampling

Cillliers na vhaṅwe (2014:138) vha tshi amba nga ha 'simple random sampling' vha ri:

> A simple random sampling is the most basic type of sampling method. It can be used when each element of the population has the same and equal chance of being selected to be part of the sample.

Izwi zwi tshi amba uri 'simple random sampling' ndi lwone lushaka lwa u sambula lwavhuḓi. I nga shumiswa musi zwiteṅwa zwa zwiṱoḓisiswa zwi na khonadzeo i linganaho ya u nangiwa uri i vhe tshipiḓa tsha sambula. Claire na vhaṅwe (2006:101) a tshi amba nga ha 'simple random sample' u ri:

> Simple random sample is a sampling procedure which provides equal opportunity of selection for each element in a population.

Izwi zwi tshi amba uri kha holu lushaka lwa u sambula zwiteṅwa zwa zwiṱoḓisiswa zwi na zwipiḓa zwi eḓanaho zwa u nangiwa.

3.4.2.2.2. Systematic sampling

Cilliers na vhaṅwe (2014:138) vha tshi amba nga ha 'systematic sampling' vha ri:

> In order to use the systematic sampling method, each element in the population needs to be numbered on the sampling frame list.

Izwi zwi tshi amba uri 'systematic sampling' ndi nḓila ya u sambula hune tshiteṅwa tshiṅwe na tshiṅwe kha zwiṱoḓisiswa tsha tea u vha tshi na nomboro. Claire na vhaṅwe (2006:102) a tshi amba nga ha 'systematic sampling' u ri:

> This technique, instead of relying on random numbers, is based on the selection of elements at equal intervals, starting with randomly selected element on the population list.

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Izwi zwi tshi amba uri kha holu lushaka lwa u sambula hu lavhelelwa kha nomboro, hu nanguludzwa zwiteṅwa kha zwipiḓa zwi eḓanaho hu tshi thomiwa nga zwo nangiwaho kha zwiṱoḓisiswa.

3.4. Fhethuvhupo ha ṱhoḓisiso

Fhethuvhupo ha ṱhoḓisiso ndi fhethu hune ṱhoḓisiso ya ḓo itwa hone. Maykut na vhaṅwe (1994:45) vha tshi amba nga ha fhethuvhupo ha ṱhoḓisiso vha ri:

> The natural setting is the place where the researcher is mostly likely to discover or uncover what is to be known about the phenomenon of interest.

Izwi zwi tshi amba uri fhethuvhupo ha ṱhoḓisiso ndi fhethu hune muṱoḓisisi a ḓo wana mafhungo ane a tea u ḓivhea nga ha ṱhoḓisiso yawe.

Kha ino ngudo fhethu henefho ndi hune ha nga miṱani ya vhaaluwa vhane vha vha Vhavenḓa na hune ha wanala vhomaine. Muṱoḓisisi o wana mafhungo kha vhathu vha wanalaho kha mimasipala yo fhambanaho ya tshiṱirikini tsha Vhembe.

3.5. Nḓila dza u kuvhanganya datha

Nḓila dza u kuvhanganya datha ndi nḓila dzine dza shumiswa u kuvhanganya mafhungo maelana na thaidzo ya ṱhoḓisiso. Hafho ndi hone hune ra konou wana phindulo nga ha mbudziso ya ṱhoḓisiso. Kha ino ṱhoḓisiso muṱoḓisisi o shumisa vhathu vhe vha mu thusa u wana mafhungo nga ha ṱhoḓisiso yawe. Vhathu avho vho ṱalutshedzwa uri ndivho ya ṱhoḓisiso ndi ifhio. Izwo zwo vha zwi tshi khou itelwa uri na vhone musi vha tshi vhudziswa mbudziso vha kone u fhindula. Kumar (2011:140) a tshi ṱalutshedza izwo u ri:

> Another important determinant of the quality of your data is the way the purpose and relevance of the study are explained to potential respondents. Whatever the method of data collection is used, make sure that the respondents clearly understand the purpose and relevance of the study.

Izwi zwi tshi amba uri tshiṅwe tshithu tsha ndeme nga ha mafhungo ndi nḓila ine ndivho na ndeme ya ṱhoḓisiso zwa ṱalutshedzwa ngayo kha vhadzheneleli. Kha nḓila iṅwe na iṅwe ya u kuvhanganya mafhungo ine ya shumiswa, a hu vhe na vhuṱanzi ha u ri vhadzheneleli vha khou pfesesa ndivho na ndeme ya ṱhoḓisiso.

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3.5.1. Khweshenee

Khweshenee ndi mbudziso dzine dza rumelwa kha vhavhudziswa uri vha fhindule nga nḓila ya u tou ṅwala. Babbie (2001:646) a tshi amba nga ha khweshenee u ri:

> A questionnaire is a document containing questions and other types of items designed to solicit information appropriate to analysis. Questionnaires are used primarily in survey research and also experiments, field research, and other modes of observation.

Izwi zwi tshi amba uri khweshenee ndi bambiri ḽine ḽa vha na mbudziso na zwiṅwe zwine zwa vha na mafhungo a ṱhoḓisiso. Khweshenee i shumiswa kha ṱhoḓisiso dza saveyi na kha dzi ekisiperimente na kha ṱhoḓisiso dzine dza itwa musi hu tshi vhudziswa vhathu vhane vha vha na nḓivho nga ha ṱhoḓisiso ine ya khou itwa na dziṅwe nḓila hune vhathu vha vha vho sedza zwi no khou itwa. Kumar (2005:126) a tshi khwaṱhisedza nga ha khweshenee u ri:

> A questionnaire is a written list of questions, the answers to which are recorded by respondents. In a questionnaire respondents read the questions, interpret what is expected and then write down the answers.

Izwi zwi tshi amba uri khweshenee ndi mbudziso dzo ṅwaliwaho, hune phindulo dza ṅwaliwa nga vhadzheneleli. Kha khweshenee vhadzheneleli vha vhala mbudziso, vha ṱalutshedza zwine zwa khou ṱoḓea vha kona u ṅwala phindulo.

3.5.2. Mbudzisavhathu

Mbudzisavhathu ndi musi muṱoḓisisi a tshi ya vhathuni na mbudziso dzi re maelana na ṱhoḓisiso yawe. U ḓo swika a vhudzisa vhadzheneleli vha tshi fhindula zwine vha ḓivha nga ha ṱhoḓisiso yawe. De Marrais (2004:87) a tshi amba nga ha mbudzisavhathu u ri:

> Interview is a process in which the researcher and participant engage in a conversation focused on questions related to a research study.

Izwi zwi tshi amba uri mbudzisavhathu ndi musi muṱoḓisisi na mudzheneleli vha tshi dzhena kha nyambedzano ya mbudziso dza ngudo ya ṱhoḓisiso yawe. Patton (2002:88) a tshi amba nga ha mbudzisavhathu u ri:

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> Interviewing is necessary when we cannot observe behaviour, or how people interpret the world around them. It is also necessary to interview when we are interested in the events that are impossible to replicate.

Izwi zwi tshi amba uri mbudzisavhathu ndi ya ndeme musi ri sa koni u vhona maitele a vhathu, kana nḓila ine vhathu vha vhona ngayo ḽifhasi. Ndi zwa ndeme u ita mbudzisavhathu musi ri tshi ṱoḓa u ḓivha nga ha zwithu zwo vhuyaho zwa itea.

Kha ṱhoḓisiso ino hu ḓo shumiswa mbudzisavhathu ngauri hu tea u bviselwa khagala zwe zwa vha zwi khou itwa kha mvelele ya Vhavenḓa. Mbudzisavhathu dzi ḓo itwa kha vhaaluwa vho fhambanaho vhane vha ḓivha nga ha mvelele ya Vhavenḓa na vhomaine vho fhambanaho vhane vha vha na nḓivho nga ha kushumisele kwa miri yo fhambanaho kha lushaka lwa Vhavenḓa.

3.5.3. Vhuḓifari ha muṱoḓisisi ndivhanyoni na vha kwameaho

Musi muṱoḓisisi a khou ita ṱhoḓisiso hune mafhungo a wanala kha vhathu ndi zwa ndeme uri muṱoḓisisi a ite zwithu zwine zwa sa ḓo vhaisa vhathu vhane vha mu ṋekedza mafhungo. Vhadzheneleli vha tea u ṱhonifhiwa na u tsireledziwa na u sumbedziwa uri zwine vha amba zwone zwi nga si sokou bviselwa khagala. Vhaṅwe vhaṅwali vha a ombedzela nga ha vhuḓifari hune ha vha ho livhiswa kha avho vhane vha kwamea kha zwa ṱhoḓisiso. Henning (2004:73) u ri:

> When an interview has been finalised the process of ethical clarification begin. First, respondents need to give informed consent to participate.This means that they must be fully informed about research in which the interview is going to be used. They need to know that their privacy and sensitivity will be protected and what is going to happen with their information after recording.

Izwi zwi tshi amba uri musi ho no fhedzwa nga ha mbudzisavhathu nḓila ya vhuḓifari i tea u thoma. Mathomoni vhadzheneleli vha tea u fhiwa fomo ine ya sumbedza uri vha ḓo fhindula mbudziso hu si na mbadelo. Izwi zwi amba uri vha tea u ṱalutshedzwa nga ha ṱhoḓisiso hune mbudzisavhathu dza ḓo shumiswa hone. Vha tea u ḓivha uri zwiphiri zwavho zwo tsireledzea na zwine zwa ḓo itwa kha mafhungo avho musi vho no fhindula mbudziso. Izwi zwi sumbedza uri vhadzheneleli vha tea u pfa vha sa khou vhaisala nahone vho tsireledzea vha dovha vha vhofholowa musi vha tshi ṋea mafhungo. Henning (2004:149) a tshi isa phanḓa u ri:

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> It is possible to involve participants at all levels of research and I believe that it is also ethical to advise them to what will 'happen' with the findings - where you are planning to publish them and how participants will be protected.

Izwi zwi tshi amba uri zwi a ita uri vhadzheneleli vha dzheniswe kha zwipiḓa zwoṱhe zwa ṱhoḓisiso nahone hu tendiwa kha u ri ndi mulayo u vhudza vhathu nga ha zwine zwa ḓo itwa nga mawanwa, hune ha puḽaniwa u vha anḓadza na u ri vhadzheneleli vha ḓo tsireledzwa hani kha zwine zwa ḓo ṅwaliwa.

3.5.4. Ndeme

Babbie (2013:191) a tshi amba nga ha ndeme u ri:

> Validity refers to the extent to which an empirical measure adequately reflects the real meaning of the concept under investigation.

Izwi zwi tshi amba uri nga ha ndeme hu ambiwa nga musi tshikalo tshi tshi sumbedza ṱhalutshedzo ya ngoho nga ha ngudo hune ha ṱoḓisiswa nga hayo. Izwi zwi sumbedza uri mafhungo ane a vha o waniwa nga muṱoḓisisi ndi ngoho. Henning (2004:149) a tshi khwaṱhisedza nga ha ndeme u ri:

> Validity comes from being able to get your ideas accepted in the discourse community-to open them to possible falsification-thus also to publish them even for broader communication.

Izwi zwi tshi amba uri ndeme i bvelela musi mafhungo a muṱoḓisisi o ṱanganedziwa muvhunduni, a tshi sumbedza uri ndi ngoho lune naho a tshi nga anḓadziwa uri vhaṅwe vhathu vha a ḓivhe, ngoho i dzule yo ralo

3.5.5. Vhufhulufhedzei

Babbie (2013:188) u ri:

> Reliability is a matter of whether a particular technique applied repeatedly to the same object, yields the same results each time.

Izwi zwi tshi amba uri vhufhulufhedzei ndi musi nḓila yo shumisiwaho kha tshithu i tshi bvisela khagala mvelelo dzi fanaho.

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3.6. Mvalatswinga

Kha hei ndima ho ambiwa nga ha ngona dzo fhambanaho dza ṱhoḓisiso, mutheo wa ṱhoḓisiso, zwipiḓa zwa mutheo wa ṱhoḓisiso, nḓila dza u sambula, nḓila dza u kuvhanganya datha dzine dza vha khweshenee na mbudzisavhathu, fhethuvhupo ha ṱhoḓisiso, vhuḓifari ha muṱoḓisisi ndivhanyo na vha kwameaho, ndeme na vhufhulufhedzei. Muṱoḓisisi o sumbedzisa uri o shumisa ngona ya khwaḽithethivi he a vha a khou shumisa mbudzisavhathu kha vhaaluwa vhane vha vha Vhavenḓa na vhomaine ngauri ndi vhone vhane vha ḓivha nga ha mvelele ya Vhavenḓa.

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NDIMA YA VHUṄA

MISHUMO YA MIRI NA NDEME YAYO

4. Mvulatswinga

Kha ndima yo fhiraho ho vha hu tshi khou sedzwa ngona dza ṱhoḓisiso. Hafho ho vha hu tshi khou sedzwa ngona dza ṱhoḓisiso dzo fhambanaho na ngona dza ṱhoḓisiso dze dza shumiswa kha u kuvhanganya mafhungo a hei ṱhoḓisiso. Ho sedzwa na zwiteńwa zwi tevhelaho: mutheo wa ṱhoḓisiso, zwiṱoḓisiswa, nḓila dza u ita sambula, fhethu he ṱhoḓisiso ya itwa hone, vhuḓifari ha muṱoḓisisi, ndivhanyoni na vha kwameaho na ndeme na vhufhulufhedzei.

Iyi ndima i ḓo vha i khou sumbedza datha yo kuvhanganyiwaho ine ya bva kha mbudzisavhathu dzo fhinduliwaho nga vhaaluwa na vhomaine vha mbeu dzoṱhe vhane vha vha Vhavenḓa. Datha yo ńwalwa i tshi bva kha notsi dze dza vha dzo tou ńwaliwa. Datha yahone yo khethekwanywa u ya nga thero dzo fhamabanaho.

4.1. Mishumo ya miri ho sedzwa kufhaṱele kwa nnḓu

Vhavenḓa vha tenda kha uri musi vha tshi fhaṱa nnḓu a vha tei u shumisa miri yoṱhe yoṱhe, hu na miri ine vha tea u i shumisa. Miri iyo i tea u vha miri yo khwaṱhaho. Hu dovha ha vha na tshifhinga tshine basha ḽa remiwa ngatsho. Vhathu musi vha tshi fhaṱa nnḓu vha shumisa basha. Basha ḽi remiwa nga ńwedzi wa Tshimedzi. Arali ḽa remiwa nga Fulwana na Ṱhangule ḽi posiwa tivhani ḽa dzula hanefho maḓini u itela uri ḽi songo fheṱiwa. Ḽi ḓo bviswa maḓini nga ńwedzi wa Tshimedzi ḽi tshi vho ya u fhaṱa. Vhathu vhe vha vhudziswa vho bvisela khagala uri basha a ḽi remiwi kha thanda i re na phandakali ḽi remiwa kha thanda yo to tswititiho. Ya vha thanda yo kombamaho zwiṱuku i a vhangiwa, fhedzi i tea u vha thanda nthihi, mbili kana tharu. A dzi tei u vha nnzhi, dza vha nnzhi nnḓu i a wa nga u lemeliwa nga mavu a u nama na u ri a hu ṋamei arali ho ḓala thanda dzo kombamaho. I farisa vhanami khakhathi ya u kombamulula nga mavu.

Muńwe muvhudziswa o sumbedzisa uri miri ya basha i katela muluwa, mufhaṱa, mutomboti, muvhulavhusiku, murathamapfene, musuma, mutulume,muvhula na miṅwe. Musi nnḓu yo no fhela u fhaṱiwa i tea u lulwa ṱhanga. Hu remiwa thanda ndenya ya phaphiwa ya vhaḓedzelwa ya konou lula ṱhanga ya vhofhiwa nga nnzi

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dza luvhu na dza mufulwi, muembe kana muvhungo. Mbalelo dzi remiwa kha miri ine ya katela muvhulavhusiku, musuma na miṅwe. Mbalelo idzo dzi tea u vha tsekene.

Mavu ane a shumiswa kha u ṉama ha sokou dzhiiwa hothe hothe, mavu a nga dzhiiwa tshi wuluni kana mulamboni. Fhasi vha ḓo bwa mavu a sala a khou lingana. Vha ḓo shumisa tshikupo kha u kupa u itela uri hu lingane zwavhuḓi. Vha ḓo shula nga mavu a tshitoko vha fhedza vha ridela. Vha fhedza afho vha ḓo dzhia vhutoko vha shula vha tshi ṅwala tshiphaswa, hu nga vha, ṱari kana zwiṅwe.

Fureme ya u isa munangoni i itwa nga thanda dza mutulume. Vothi ḽi lukwa nga thambo dza tshiumbeumbe ḽa shulwa nga vhutoko uri muthu a re nnḓa a songo vhona zwino itwa ngangomu nnḓuni.

Vhathu vhe vha vhudziswa nga muṱoḓisisi vho sumbedzisa uri vha ḓivha zwi no fana nga ha kufhaṱelwe kwa nnḓu kha lushaka lwa Vhavenḓa. Hezwi zwo ita uri na muṱoḓisisi a ri hei ndi yone nḓila ine ya shumiswa musi hu tshi fhaṱwa nnḓu musi o sedza phindulo dzo bvaho kha vhadzheneleli vho fhambanaho.

4.1.1. Ndeme ya miri ine ya shumiswa kha u fhaṱa nnḓu

Miri ine ya shumiswa kha u fhaṱa nnḓu yo khwaṱha zwine zwa ita uri vhathu vha fhedze tshifhinga tshilapfu vha tshi dzula khadzo vha sa athu u fhaṱa dziṅwe. Miṅwe ya miri i ita uri magwitha a sa kavhe ṱhangani dza nnḓu. Hezwi zwi sumbedza uri vhathu vha a vhofholowa musi magwitha a sa kavhi kha nnḓu dzavho ngauri magwitha a ṱumekanywa na vhaloi kha mvelele ya vharema. Nga iṅwe nḓila miri i tsireledza vhathu kha mimuya mivhi ine ya nga ḓiswa nga magwitha. Musi vhaloi vha sa koni u dalela vhathu miṱani yavho a hu nga vhi na malwadze na zwiṅwe zwithu zwi sa pfesesei zwine zwa bva kha mishumo ya vhaloi na vhaṅwe vhathu vha re na mbilu mmbi.

4.2. U vhea muḓi

Vhavenḓa ndi vhathu vhane vha tenda kha uri musi vha tshi fhaṱa muḓi u tea u vhewa u itela u ḓitsireledza kha mimuya mivhi. Vha humbula uri arali muḓi u songo vhewa vhaloi vha ḓo ḓa vhusiku vho eḓela vha tshi vha ḓisela zwithu zwo vhifhaho. U thivhela izwo, musi vho no wana fhethu hune vha tea u fhaṱa hone vha ya ha vhomaine vha swika vha amba navho uri vha ḓe vha vha thuse musi vha sa athu u

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thoma u fhaṱa. Vhaṅwe na musi muḓi wo no fhaṱiwa fhedzi vha sa khou fushea nga zwine zwa khou bvelela vha ya ha maine a ḓa a vha tikela muṱa wavho nga luvhambo. Davhana (2010:13) a tshi tikedza nga ha luvhambo u ri:

> Luvhambo ndi phamba (mishonga) ine ya shumiswa kha u tika kana u fara muḓi. Vhakriste na vhone vha a fara muḓi. Hoyu mushumo u itwa vhusiku. Hu tshi vhewa muḓi hu tevhelwa zwiteṅwa zwo fhambanaho u ya nga kushumisele kwa maine onoyo.

Izwi zwi tshi sumbedza uri nyito ya u vhea muḓi i itwa vhusiku nahone hu itwa zwithu zwo fhambanaho zwi tshi bva kha u ri maine wa hone ndi nnyi. Maine ndi ene ane a ḓo vha vhudza uri u ḓo ḓa lini ngauri nyito heyo i tea u itwa hu si na vhathu vhane vha i vhona. Kha vhakegulu vho vhudziswaho, vho sumbedzisa uri muḓi u vhewa vhusiku nahone nga ṅwedzi wa Khubvumedzi. Tshikota na vhaṅwe (2013:28) vha tshi ṱalutshedza nga ha luvhambo vha ri:

> Luvhambo ndi thanda yo fhonḓiwaho ine ya ombwelwa nga zwikoko khoroni ya muḓi ine ya tsireledza uri vha u ḓa u ita zwo vhifhaho vha songo kona u dzhena.

Izwi zwi bvisela khagala uri thanda iyo i vha yo fhonḓwa nga mishonga yo fhambanaho u itela uri mimuya mivhi i songo dzhena afho muṱani.

Musi hu tshi vhewa muḓi na madanga a zwifuwo na one a tea u khwaṱhiswa u itela uri arali vhaloi vha ḓa vha tshi ṱoḓa uri zwifuwo zwa muṱa uyo zwi songo tshimbila zwavhuḓi, nahone hu si vhe na zwine zwa ḓo bvelela. Izwi zwi khwaṱhisedzwa nga Schepera (1995:65) ane a ri:

> New huts and cattle kraals are also fortified by means of doctored pegs, stones, etc which are buried in the ground or place in some other way. Should a prospective or sorcerer then enter, the medicine he is carrying will immediately become ineffective or may even turn against him.

Izwi zwi tshi amba uri nnḓu ntswa na danga ḽa kholomo zwi a khwaṱhiswa nga zwitanda, matombo na zwiṅwe zwo fhonḓiwaho nga mishonga ya maine zwa bwelwa fhasi kana zwa vhewa nga iṅwe nḓila. Arali muloi a nga dzhena muṱani uyo mishonga ye a hwala i mbo ḓi fhela maanḓa na zwenezwo kana ya vhaisa ene mune

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wayo. Danga ḽi vha ḽi khou lugiselwa uri kholomo dzi none dzi dovhe dzi vhe na mutakalo wavhuḓi. Zwifuwo zwine zwa dzula kha danga ḽi songo lugisiwaho a zwi vhi na muṱakalo wavhuḓi ngauri zwi ḓo vha zwi khou lemelwa nga zwiṅwe zwi bvaho madangani o khwaṱhaho na uri musi zwi tshi pfuka mizwila ine ya pfuka vhathu vho fhambanaho, zwi dovha zwa vha na thaidzo. Paw (1975:57) a tshi khwaṱhisedza nga ha luvhambo u ri:

> On the room there was a black cross-mark consisting of medicine to give protection against people with 'bad medicines'. Should they enter, their medicines will not work.

Izwi zwi tshi amba uri nḓuni ho vha hu na tshifanyiso tsha tshifhambano tshi re na mushonga tshine tsha tsireledza kha vhathu vha re na mishonga mivhi. Arali vha dzhena muṱani mishonga yavho i nga si shume. Muthu wa mishumo mivhi musi a tshi dzhena muṱani wo khwaṱhaho u a fhela maanḓa a si ite tshithu. Mukegulu vho Muhali vha tshi tikedza nga ha luvhambo vho ri:

> Maine u ḓo bwela mishonga yawe khoroni ya muṱa, minwe ya bwela khonani dza muṱa tshiṅwe tshifhinga ha ṱomiwa na thanda dza miri yo fhambanaho minangoni ya dzinnḓu.

Izwi zwi sumbedza uri arali muḓi wo fariwa, a huna muthu ane a nga ḓa na mushonga wawe wa shuma, u ḓo ri a tshi swika afho muṱa uyo wa mu lemela a huma na mishonga yawe. Tshiṅwe tshifhinga muthu u a balelwa u huma a sokou khotha hanefho u swika vhathu vha tshi vuwa vha mu wana hanefho ngauri u vha o farea. Muthu o fareaho u ḓo ima hanefho vhathu vho fhambanaho vha mu vhona u swika vhathu vha muṱa uyo vha tshi vhidza maine ane a ḓo ḓa a lugisa zwithu zwawe zwine zwa ḓo vhofholola muthu uyo. Na kha dziṅwe tshaka dza vhathu hezwo zwi a itea. Monning (1978:95) a tshi khwaṱhisedza izwo u ri:

> The protection medicine called 'phekho ya baloi' will prevent a witch from entering. When a known witch is seen standing undecided before such an entrance unable to go through, he will be hit by a stick while the attacker makes a sucking sound 'go tswirinya'. It is said that the witch will then go mad, take off his or her clothes and run around naked, shouting the names of all the people he has killed.

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lzwi zwi tshi amba uri mushonga wa u tsireledza une wa pfi "phekho ya baloi' u dzivhela muloi kha u dzhena muṱani. Arali muloi ane a ḓivhea a vhonala o hanganea o ima khoroni ya muṱa a tshi balelwa u dzhena u ḓo rwiwa nga thanda, ane a mu rwa a tshi ṱavha mukosi. Hu pfi muloi uyo u ḓo thoma u lwala vhulwadze ha muhumbulo a bvula zwiambaro a gidima a songo ambara a tshi ṱavha mukosi a tshi amba madzina a vhathu vhoṱhe vhe a vhulaha. Vhaṅwe hu pfi vha a kona u dzhena muṱani vha balelwa u lowa fhedzi vha kona u humela miṱani yavho. Muthu ane a vha o swika muṱani uyo u ḓo vhona uri muṱa uyo wo tikiwa nahone a si fhethu ha u tambela hone ngauri a nga ḓo huvhala. Stayt (1968:273) a tshi khwaṱhisedza izwo u ri:

> The muloi realizes that she has entered the wrong hut and having escaped is very careful not to venture into such a dangerous place again.

lzwi zwi tshi amba uri musi muloi o dzhena nnḓuni a kona u bva u tea u thanya uri a songo tsha dovha a vhuyelela afho ḽiṋwe ḓuvha. A vhuyelela a nga ḓo balelwa u bva a dzhena khakhathini.

Hu tshi itwa hezwo hu na mishonga yo fhambanaho ine ya shumiswa nga vhomaine. Vhomaine vha nga ḓi shumisa mishonga i bvaho kha miri yo fhambanaho fhedzi i vha i khou tsireledza hafho muṱani. Maine muṅwe na muṅwe musi o no shumisa mishonga yawe u ḓo vhudza vha muṱa nga zwithu zwo fhambanaho zwine zwa ḓo vha zwi khou ila u itwa hafho muṱani. Tsumbo; vhathu vha muṱa vha nga vhudzwa uri ḓuvha ḽa kovhela maḓi ha tsha dzhena muḓini kana ha pfi mulilo a u tei u bva afho muṱani wa ya kha muṅwe muḓi ngauri izwo zwi ḓo ita uri mishonga ye ya shumiswa ya sa shume zwavhuḓi. Vhaṅwe vha nga ri zwi a ila u swiela madekwana. Zwiilaila zwine zwa wanala miṱani yo fhambanaho zwi vha zwo ambiwa nga vhomaine musi vha tshi fhedza u shuma muṱa uyo. Uri zwithu zwi tshimbile zwavhuḓi vha muṱa uyo vha tea u tenda khazwo vha zwi ḓowela vha dovha vha zwi tevhedzela u itela uri vhutshilo vhu tshimbile zwavhuḓi. Pandelani (2011:61) a tshi ṱalutshedza nga ha zwiila u ri:

> Nga lutendo lwavho vha tenda uri arali vhathu vha swiela nga madekwana vha ḓo vha vha tshi khou fhaṱulula miḓi yavho. Muludzi na wone nga lutendo lwa Tshivenḓa a u lidzwi vhusiku ngauri vha tenda uri arali wa lidzwa miḓini vhusiku hu ḓo vha hu tshi vulelwa mimuya mivhi uri i kone u dzhena.

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Izwi zwi khwaṱhisedza uri arali vhathu vha ita zwe vha vhudzwa uri a zwi tei u itwa miṱani yavho vha ḓo vha vha khou ita uri zwithu zwi sa tshimbile zwavhuḓi. Musi vhathu vha tshi fhaṱulula miḓi yavho vha ḓo sala vha songo tsireledzea. Gelfand na vhaṅwe (1995:08) vha tshi amba nga ha u ḓitsireledza vha ri:

> To prevent a muroyi (witch) from entering a hut, roots shaped like pegs are first smeared with oil from a gona and then buried outside.

Izwi zwi tshi amba uri u thivhela muloi uri a songo dzhena nḓuni hu dzhiiwa midzi ya muri ya dzheniswa kha mapfura ane a vha nga ngomu ha dongo, midzi iḽa ya kona u bwelwa fhasi. Iyi ivha i iṅwe nḓila ya u thivhela vhaloi, midzi iyo i vha i ya muri une wa shuma kha u vhea muḓi. Hezwo zwi ḓo bva kha uri maine uyo u shumisa mishonga ifhio.

Nga tshifhinga tshine maine a ita mushumo wawe, vhathu vha muṱa hoyo vha vha vho kuvhangana khoroni ya muṱa zwi tshi bva kha u ri maine uyo u ita hani mushumo wawe. Musi hu tshi vhewa muḓi na vhathu vha a farwa mivhili. Hezwi zwi vha zwi tshi khou itelwa uri vhavhi musi vha tshi humbula u dalela vha muṱa uyo vha si kone u vha hwalisa vhuleme nga zwithu zwavho.

Maine u dzhia mishonga yawe musi o no fhedza nga zwa muḓi na madanga a kuvhanganya vhathu vha muṱa hoyo vha thoma u ṱhavhelwa ṋola vha tshi nwa na mishonga uri vha dzule vho khwaṱha. Tshiṅwe tshifhinga hu na zwine vha vho fhelelwa muvhilini zwo rungelelwa mishonga. Zwi nga vhewa mukuloni kana khunduni, musi muvhi a tshi swika kha havho vhathu mishonga yawe i nga si vhe na maanḓa ngauri na vhone vha vha vho khwaṱha. Stayt (1968:278) a tshi khwaṱhisedza nga ha u farwa muvhili u ri:

> A simple charm may be made from a root taken from a path which everybody steps, the wearer considers that the wood, touched as it is by the foot of everyone who passes along the road, imbued with some of the essence of everyone in the district including those of the vhaloi, therefore, in wearing it he has a sure protection against them, for in bringing evil to the wearer of the charm they would inevitably bring evil to themselves.

Izwi zwi tshi amba uri mushonga u nga itwa nga mudzi wo dzhiiwaho nḓilani hune ha kanda vhathu vho fhambanaho. Ane a shumisa mudzi uyo u dzhiela nṱha uri wo

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fariwa nga vhathu vho fhambanaho vhane vha fhira ṋḓilani heyo hu tshi katelwa na vhaloi. Musi o u shumisa u tenda uri o tsireledzea tshoṱhe vha nga si kone u mu ḓisela mimuya mivhi nahone vha nga vhuisela vhuvhi kha vhone vhaṋe. Myburgh (1981:118) a tshi khwaṱhisedza nga ha u fara muvhili u ri:

> Objects, often decorative, are worn for protection against potential danger, such as disease and misfortune, ascribed to supernatural powers. Some objects may be placed under foundation or thresholds and other on the roof of huts to protect homes.

Izwi zwi tshi amba uri zwiṅwe zwithu zwavhuḓi zwi ambarwa nga vhathu vha tshi ḓitsireledza kha khombo dzine dza fana na malwadze na mimuya mivhi ine ya bva kha vhaloi. Zwiṅwe zwi bwela fhasi dzinnḓuni kana tshiukhuvhani, zwiṅwe nṱha ha dzinnḓu, hu u itela u tsireledza miṱa. Vha afho muṱani ndi vhone vhane vha vha vha tshi ḓivha uri muṱa wavho wo ima hani.

Izwi zwi sumbedza uri u vhea muḓi hu nga itwa nga ṋḓila dzo fhambanaho, zwi tshi bva kha u ri maine uyo o shumisa ṋḓila ifhio. Vho Muhali vho sumbedzisa uri miri ine ya shuma kha u vhea muḓi a i tei u vhasiwa. Vho ri thanda dza tshiralala dzo vha dzi tshi shuma kha u vhea muḓi ndi ngazwo dzo vha dzi sa vhasiwi.

Miṅwe mishonga i nga ḓi vhetshelwa uri musi muthu wa hoyo muṱa a tshi fara lwendo kana a tshi yo ṱoḓa mushumo, a tshimbile zwavhuḓi nḓauri u vha o tsireledzea. Vhavenḓa vhone vha tenda kha uri muthu ha sokou bva muṱani hu si na zwo itwaho. Musi muthu wa afho muṱani a tshi ya huṅwe vha tea u mu vulela dziṋḓila uri a tshimbile zwavhuḓi. Stayt (1968:262) a tshi amba nga ha izwo u ri:

> For example, on inquiring minutely into the history of a small piece of wood, worn as a charm round the neck of a Muvenḓa for protection when travelling, it transpired that this wood was taken from a bough of a tree overhanging a difficult climb in a well frequented path.

Izwi zwi tshi amba uri arali muthu a sedzulusa nga ha ḓivhazwakale ya tshipiḓa tsha thanda, ine ya ambarwa mukuloni wa Muvenḓa ya u ḓitsireledza musi a lwendoni, hu wanala uri thanda iyo yo vha yo dzhiiwa kha muri une wa vha ṋḓilani. U dzhia muri uyo u re ṋḓilani zwi bva kha lutendo lwavho lwa u ri hafho hu kanda vhathu vha

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tshaka dzo fhambanaho, zwine zwa ita uri thanda iyo i vhe mushonga. Davhana (2010:47) a tshi khwaṱhisedza nga ha u vhea muḓi na u farwa muvhili u ri:

> Muḓi a si mahunḓwane. Muḓi u tea u vha na luvhambo. Luvhambo ndi mishonga i no shumiswa kha u tsireledza muḓi. Mushonga hoyu u shumiswa vhusiku nga muṋe wa muḓi e bunyu. A tshi zwi ita vha no dzula henefho muḓini a vha bveli nnḓa musi e kha mushumo wonoyo.Luvhambo lu tea u vhofhekanywa na vhathu vha no dzula henefho muḓini. U fara muvhili na vhathu vha no dzula henefho muḓini. U farwa muvhili ndi u ṱhavhelwa kha zwiendanungo muvhili woṱhe. Ho ṱhavhelwaho ha sikiṱedzwa (ḓodziwa) mishonga. Vhathu vho no ṱhavhelwa vha a aravhedzwa nga phamba na matomo o fhiswaho. Vha itelwa na ndindamuvhili. Ndindamuvhili ndi mishonga yo rungelelwaho muthu a ambara khunduni.

Izwi zwi tshi sumbedza uri muṱa u tea u fariwa na vhathu vha fariwe mivhili u itela uri vha pfe vho tsireledzea. Naho muḓi wa farwa vhathu vha songo ṱhavhelwa zwine zwa vha tsireledza mivhilini yavho hu ḓo vha hu na zwo salelaho ngauri avho vhathu tshiṅwe tshifhinga vha ḓo bva afho muṱani vha ya huṅwe. Hanengei hune vha ḓo ya hone hu tea uri vha vhe vho tsireledzea nga zwithu zwi re mivhilini yavho. Davhana (2010:49) a tshi isa phanḓa nga ha u fara muḓi na muvhili u ri:

> Luvhambo ndi tsireledzo ya muḓi ho shumiswa mishonga. U fara muvhili ndi musi muthu a tshi ṱhavhelwa ṋola a siṱelwa mishonga ya u ṋea tsireledzo, tshirunzi mashudu mavhuya na u ṱakalelwa nga vhathu. Muthu u farwa muvhili musi hu tshi vhewa muḓi, musi muthu a tshi ya u shambila na musi muthu a tshi ya u dala kulekule.

Izwi zwa sumbedza uri mishonga ine ya shuma kha u vhea miḓi na u fara mivhili i bva kha miri yo fhambanaho zwi tshi bva kha u ri vha muṱa uyo vho shumisa miri ifhio. Nga mvelele ya Tshivenḓa miri ine ya shumiswa i bva kha zwipiḓa zwo fhambanaho zwa miri zwine zwa katela makwati, midzi, maṱari na zwiṅwe.

Muṱoḓisisi o vhudzisa vhadzheneleli vho fhambanaho vhe vha ṋea mafhungo nga ha u vhea muḓi. Vhathu avho vho amba zwithu zwi fanaho zwe zwa fhedza zwo ita uri muṱoḓisisi na ene a vhone uri u vhea muḓi ndi tshithu tsha ndeme na hone vhathu vha tea u tevhela zwithu zwa mvelele yavho u itela uri vhutshilo vhu tshimbile

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zwavhuḓi. Muḓi u songo tikiwaho u vha u tshi leluwa na tshiṅwe na tshiṅwe tshine tsha itwa hafho a tshi bveledzi zwivhuya.

4.2.1. Ndeme ya miri ine ya shuma kha u vhea muḓi

Miri ine ya shuma kha u vhea muḓi i shuma kha u tsireledza mimuya mivhi afho muṱani, musi muṱa wo vhewa vhaloi vha nga si tambele khawo na vhathu vha muṱa uyo vha dzula vha na mutakalo wavhuḓi.

Muṱani uyo hu nga si sokou dzula hu tshi bvelela zwithu zwi sa pfesesei. Zwifuwo zwa afho muṱani na zwone zwi ḓo dzula zwi na mutakalo wavhuḓi. Vha muṱa uyo musi vha tshi ṱoḓa u fara lwendo vha ḓo tshimbila zwavhuḓi ngauri mivhili yavho i ḓo vha yo tikiwa. Vha nga si lemelwe nga vhaṅwe vhathu na zwine vha ita zwoṱhe zwi ḓo vha zwi khou tshimbila nga nḓila yavhuḓi.

4.3. Mishumo ya mishonga i bvaho kha miri hu tshi dzivhelwa lufu muṱani

Vhavenḓa ndi vhathu vhane vha tenda kha u ri musi ho wa lufu muṱani hu na zwithu zwo fhambanaho zwine zwa tea u itwa hu u itela uri vha muṱa vha bvele phanḓa na vhutshilo. U ṱuwa ha muthu muthihi a zwi ambi uri vhathu a vha tei u isa phanḓa na vhutshilo. Vhathu vha a vhaisala, fhedzi muṅwe na muṅwe u na ḓuvha ḽawe ḽa u ṱuwa, arali li sa athu u swika ḽi vha ḽi sa athu. Izwo zwi khwaṱhisedzwa nga Mbiti (1992:121) ane a tshi amba a ri:

> Rites are intended to send off the departed peacefully, to sever his links with the living and also to ensure that normal life continues among the survivors.

Izwi zwi tshi amba uri zwine zwa itwa nga murahu ha mbulungo zwi vha zwi nḓila ya u fhelekedza mufu uri a tshimbile zwavhuḓi na u sumbedza vhuḽedzani khae na vhatshilaho u itela uri vha bvele phanḓa na vhutshilo ha ḓuvha na ḓuvha.Jali (2000:24) na ene a tshi ṱalutshedza nga ha lufu u ri:

> Death in family is associated with impurity or defilement. It is also associated with a condition of darkness (isinyama-Zulu, sefifi-Pedi) which is thought to contaminate anyone who comes in contact with the corpse or attend the funeral.It therefore, becomes important that all those who attend the funeral symbolically cleanse themselves from isinyama by washing their hands at the homestead of the deceased.

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Izwi zwi tshi amba uri lufu musi lwo wa muṱani lu vhambedzwa na zwithu zwa tshika. Lu dovha lwa vhambedzwa na swiswi hune muṅwe na muṅwe ane a vha o fara mufu kana o ya mbulungoni a vha o swifhala. Ndi ngazwo zwi tshi vha zwa ndeme uri vhoṱhe vhane vha vha vho ya mbulungoni vha bviswe mashudumavhi nga u ṱamba zwaanḓa hune lufu lwa vha lwo wa hone.

Zwiṅwe zwi vha zwi tshi itelwa uri lufu lu songo tsha vhuya muṱani samusi vhathu vha tshi humbula uri muthu a lovha a nga ḓivhidza muṅwe afho muṱani kana hu tshi itelwa uri vha muṱa vha kone u ṱanganedza zwo bvelelaho afho muṱani. Mhaka (2014:381) a tshi amba nga ha u thivhela lufu u ri:

> Those who come in contact with the deceased as well as the soil from the grave should cleanse themselves with water mixed a herb called *zumbani* in order to prevent death. Those who dig the grave and bury the deceased must wash their faces, hands and feet by the graveside to ensure that all the dust and soil from the grave are not carried home as this will be the same as inviting death

Izwi zwi tshi amba uri avho vhane vha kwamana na mufu na mavu ane a bva ḽivhiḓani vha tea u handululwa nga maḓi o ṱanganaho na mushonga hu tshi itelwa u thivhela lufu. Vhane vha vha vho bwa ḽivhiḓa vha vhulunga mufu vha tea u ṱamba khofheni, zwaanḓa na milenzhe hanengei ḽivhiḓani u itela uri vha bvise buse na mavu zwi bvaho ḽivhiḓani, a vha tei u ṱuwa nazwo mahayani sa musi zwi tshi ḓo vha i ṋdila ya u ramba lufu muṱani.

Izwo zwi sumbedza uri musi vhathu vha tshi fhedza u vhulunga mufu vha tea u bviswa mashika uri vha si ṱuwe na lufu miṱani yavho.

Zwiṅwe zwi itwa i nḓila ya u hangwisa vha muṱa nga zwo vha welaho, zwiṅwe i vha i ṋdila ya uri vha songo vha na malwadze o fhambanaho ane a nga itiswa nga muthu o lovhaho. Zwiṅwe i vha i nḓila ya u bvisa muya wa uḽa muthu o lovhaho afho muṱani kana u ṱanzwa vhaḽa vho shumaho afho na zwo shumisiwaho afho muṱani nga tshifhinga tsha mbulungo.

Muṱa u vha wo tea u handululwa na vhathu na thundu ye ya vha i tshi khou shumisiwa musi hu tshi vheiwa mufu na thundu ya mufu. Hezwi zwoṱhe zwi sumbedza uri arali zwi songo itwa afho muṱani, tshifhinga tshiṅwe na tshiṅwe hu nga

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ḓi bvelela luṅwe lufu sa musi hu tshi bviselwa khagala uri i vha i ṋḓila ya u thivhela malwadze. Muthu a dzhenwa nga vhulwadze a nga ḓi fhola kana a lovha.

Hu pfi arali vhathu vha shumisa thundu ya mufu i songo handululwa vha a lwala vha kukumuwa mivhili. U dzivhela lufu muṱani hu itwa musi vhathu vha tshi fhedza u vhulunga mufu. Vhathu vha tshi dzhena muṱani vha swika khoroni ya muṱa vha ṱamba zwaanḓa nga maḓi ane a vha o shelwa nga ngomu ha dongo ha shelwa na mushonga. Vhathu vha tenda kha uri musi vha tshi ṱamba zwaanḓa vha vha vha khou ṱamba lufu uri lu songo vha tevhela miṱani yavho. Izwi zwi khwaṱhisedzwa nga Setsiba (2012:26) ane a ri:

> All the community members must wash their hands with water that has special cut aloe leaves.

Izwi zwi tshi amba uri vhathu vhoṱhe vhane vha vha vha tshi bva mavhiḓani musi vha tshi swika khoroni ya muṱa vha tea u ṱamba zwaanḓa nga maḓi ane a vha o shelwa tshikhopha. Monnig (1967:53) a tshi amba nga ha u ṱamba zwaanḓa nga murahu ha mbulungo u ri:

> After burial everyone who participated washed the *ditshila* (contamination) for his her hands.

Izwi zwi tshi amba uri muṅwe na muṅwe we a dzhenelela mbulungoni u tea u ṱamba zwaanḓa a tshi bvisa tshika. Na musi vhathu vho bvisa mufu wavho he vha vha vho mu vhulunga hone vha yo mu vhulunga huṅwe vha tea u ṱamba zwaanḓa musi vha tshi fhedza u mu vhulunga ngauri vha vha vho tshikafhala nga tshifhinga tsha musi vha tshi mu vhulunga. Izwo zwi khwaṱhisedzwa nga Cherry (2016:269) musi a tshi ri:

> The reburial ceremony concluded with hand washing to cleanse the mourners of the contamination of burial, followed by the funeral meal.

Izwi zwi tshi amba uri na musi vhathu vha tshi vhulunga muthu lwa vhuvhili vha fhedzisela nga u ṱamba zwaanḓa vha tshi bvisa tshika ya mbulungo ha kona u tevhela tshifhinga tsha u ḽa zwiḽiwa.

Vhaṅwe vha ṱamba nga maḓi ane a vha o ṱanganiswa na maṱari a muṱhobi. Vha dzhia maṱari a muṱhobi vha a kanḓa vha a shela maḓini, musi vhathu vha tshi dzhena muṱani vha ṱamba ngawo zwaanḓa.Thundu ye ya vha i khou shumiswa hu

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tshi vhulungwa mufu na yone i tea u handululwa. Setsiba (2012:26) a tshi amba nga ha thundu ye ya shumiswa hu tshi vhulungwa mufu u ri:

> In Zimbabwe a similar practice had been documented by Ranger (2004) where special traditional medicine herbs will be used to cleanse the tools that were used to dig the grave and those who carried out the burial.

Izwi zwi tshi amba uri kha ḽa Zimbabwe Ranger (2004) o ṅwala nga ha miri ine ya shuma kha u handulula thundu ye ya shumiswa musi hu tshi bwiwa ḽivhiḓa na vhathu vhe vha ita mushumo wa mbulungo.

Vhaṅwe musi vha tshi fhedza u vhulunga mufu thundu ye ya vha i khou shumiswa vha i siya hanengei mavhiḓani. Nga ḓuvha ḽi tevhelaho thundu iḽa i ḓo dzhiiwa ya handululwa u itela uri vhathu vha si i shumise i songo handululwa ngauri u shumisa thundu iḽa i songo handululwaho zwi ḓo vha vhangela thaidzo.

Vhathu vha afho muṱani vha a dzhiiwa nga maine vha imiswa khoroni ya muṱa, ha dzhiiwa mushonga wa shelwa nga ngomu ha maḓi ha dzhiiwa thanda ya muembe vha vha hasha ngayo mushonga nga ngomu ha zwaanḓa na nnḓa. Vha hasha na muṱa woṱhe nga mushonga uyo. Nga ngomu ha dzinnḓu nahone hu a hashiwa mushonga, hu tshi handululwa muṱa na vhathu u itela uri lufu lu si dovhe lwa vhuya afho muṱani samusi hu tshi tendwa kha uri musi vhathu vha tshi bva u vhulunga vha vha vho tshikafhala. Radzilani (2010: 73) a tshi ṱalutshedza izwo u ri:

> ... a traditional healer is invited on the day after the funeral to come and cleanse the whole yard. This is done to prevent another death (misfortunes) that might be caused by lack of respect to the deceased and is done in the belief that the family members have been symbolically crushed by a mud wall and need to be released.

Izwi zwi tshi amba uri nga murahu ha mbulungo maine u a vhidziwa muṱani a ḓa u handulula muṱa wothe. Hezwi zwi vha zwi khou itelwa uri hu songo bvelela luṅwe lufu afho muṱani na maṅwe mashudumavhi ane a nga vha o itiswa nga u shaea ha ṱhonipho kha vholovhaho. Hezwi zwi vha zwi khou itwa hu tshi tendwa kha u ri vha muṱa vho vhaiswa nga zwo iteaho ndi ngazwo zwi tshi ṱoḓa u bviswa khavho.

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Hafho he ha vha hu khou dzula mufu vha o fona hu na muya muvhi u no tea u bviswa. U bvisa vhuvhi uho vha hasha maḓi a re na mushonga hoṱhe afho he mufu a vha a khou tshimbila na u shumela hone u itela uri vho salaho vha tshile zwavhuḓi. Radzilani (2010:73) a tshi khwaṱhisedza nga ha izwo u ri:

> The environment of the bereaved is also believed to be contaminated and must be cleansed...the environment within which the deceased used to function and in which the survivors will continue functioning.

Izwi zwi tshi amba uri fhethu ho bvelelaho lufu hu tendwa kha u ri hu na zwi si zwavhuḓi, hu tea u lugiswa...fhethu he mufu a vha a khou shumela zwithu zwawe hone na hone vho salaho vha vha vha khou shumela hone.

Zwiambaro zwa mufu na zwone zwi a ḓzhiiwa zwa kuvhanganyiwa zwa iswa fhethu huthihi. Nga liṅwe ḽa maḓuvha vhathu vha ḓo ambedzana uri hu nga vha hani uri vha handulule zwiambaro izwo. Vho no tendelana vha ḓo zwi handulula zwoṱhe na zwiliṅwa zwa mufu u itela uri vho salaho vha si ḽe mafa mivhili yavho ya kukumuwa. Arali mufu o lovha a sia zwiliṅwa, zwiliṅwa izwo a zwi tei u itwa mbeu. Arali a mavhele vha nga a shumisa kha u ita zwiḽiwa kana vha bika halwa ngao vhathu vha nwa. Khosa (2009: 37) a tshi tikedza nga ha zwiliṅwa zwo siwaho nga mufu u ri:

> ... where an old woman has passed on leaving her seed of maize, peanuts, pumpkins etc which were put aside to be used during plough and sowing, or she passes away leaving crops which she has ploughed herself, they have to be brought out and an 'inyanga' has to cleanse them... they must not be used before this is done.

Izwi zwi tshi amba uri musi ho lovha mukegulu o sia zwiliṅwa zwe a vha o zwi vhetshela thungo sa mbeu kana o lovha a sia zwiliṅwa zwawe zwe a vha o lima hu tea u vhidzwa ṅanga ya ḓa ya zwi handulula zwi sa athu u shumiswa. Zwiliṅwa izwo a zwi tei u shumiswa zwi sa athu u handululwa. Blakely (1994:204) na ene a tshi ṱalutshedza nga thundu ya mufu u ri:

> The things belonging to the deceased should not be used at this time, such as eating utensils or chairs and cars the deceased used. After a certain time the house and the family and their property must be cleaned from bad luck and from uncleanliness and darkness.

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Izwi zwi tshi amba uri thundu ya mufu a i tei u shumiswa nga tshifhinga tsha musi a kha ḓi bva u lovha, zwithu zwine zwa fana na thundu ya u ḽela, zwidulo na goloi zwe zwa vha zwi khou shumiswa nga mufu a zwi shumiswi zwi sa athu u handululwa. Nga murahu ha tshifhinga nnḓu na muṱa na thundu zwi ḓo ṱanzwa mashudumavhi na tshika na swiswi. Hezwi zwi itwa i nḓila ya u thivhela khombo dzine dza nga bvelela nga murahu ha u shumisa thundu ya mufu i songo handululwaho. Jali (2000:29) a tshi tikedza Blakely nga ha u handululwa ha thundu ya mufu u ri:

> All the possessions of the deceased including his house are, therefore, cleansed by sprinkling them with water mixed with medicinal preparation. All members of the family are also expected to wash with the medicinal mixer which it is believed to offer them resistance.

Izwi zwi tshi amba uri thundu ya mufu hu tshi katelwa na nnḓu zwi tea u handululwa nga u hashwa maḓi ane a vha o ṱanganyiswa na mushonga. Vhathu vha afho muṱani vhoṱhe vha tea u ṱamba nga mushonga uyo hu tshi tendwa kha uri u ḓo ita uri lufu lu sa swike khavho.

Izwi zwi vha zwi khou sumbedza uri muthu a lovha muṱani hu vha na tshika ine ya tea u bviswa musi hu tshi shumiswa mishonga i bvaho kha miri yo fhambanaho. Thorphe 1998:111) a tshi khwaṱhisedza nga ha thundu ya mufu u ri:

> Blankets and anything else in contact with the deceased are all washed and clothes of the deceased are wrapped up in a bundle and put away for a year or until the extended period of mourning has ended after which they are distributed to family members and others they destroy by burning.

Izwi zwi tshi amba uri nguvho na zwoṱhe zwo kwamiwaho nga mufu zwi a kuvhiwa zwa iswa fhethu huthihi zwa vheiwa u swika ṅwaha u tshi fhela kana u swika tshifhinga tsha u lila tshi tshi fhela, nga murahu zwi a kovhelwa vha muṱa vhaṅwe vha a zwi fhisa. Vhathu vha shumisa nḓila dzo fhambanaho musi vha tshi phaḓaladza thundu ya mufu. Arali thundu ya mufu ya handululwa vhathu vha a vhofholowa vha i shumisa vha sa humbuli zwinzhi ngauri i vha yo no lugela u shumiswa.

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Izwi zwi tshi bvisela khagala uri nga murahu ha u handululwa ha thundu ya mufu hu tshi shumiswa mishonga yo fhambanaho i tea u thoma ya vhewa i sa khou shumiswa u swika ṅwaha u tshi fhela ya kona u fhiwa vhathu.

Zwifuwo zwa mufu na zwone zwi a dzheniswa dangani zwa handululwa. Arali hu na zwa muṅwe zwi a bviswa u itela uri hu songo handululwa zwifuwo zwa muthu a no tshila. Vhaṅwe vha dzhia makwati a mubvumela na munanga vha a ṱanganyisa vha a kanḓa vha a isa maḓini vha kona u handulula ngawo muṱa na zwifuwo. Hezwi zwi bva kha uri afho vha khou shumisa ifhio miri ngauri vhathu vha shumisa miri yo fhambanaho.

Muthu o lovhelwaho na ene hu na zwine a tea u itwa u itela uri a si vhe na thaidzo ngauri o fhambana na muthu we a vha a khou tshila nae. Muthu o lovhelwaho u tea u thusiwa, vhoṱhe wa munna kana wa mufumakadzi. Vhomaine vho vhudziswaho vho ṱalutshedza uri musi hu tshi lugiswa muthu o lovheliwaho hu dzhiiwa murovhambaḓo na lutsinga lwa ṋama ya kholomo kana ya mbudzi zwa ṱhavheliwa muvhilini wawe o dzula munangoni wa nnḓu o sedza vhubvaḓuvha. Musi hu tshi itwa izwo hu vha ho dzhiiwa matombo mavhili a iswa mululoni. Musi maṱombo ayo a tshi bviswa mululoni hu ḓo dzhiiwa tshigale tsha dzembe ha ṱoḓiwa na luselo. Matombo ayo a ḓo iswa nga ngomu ha luselo muthu uyo o lovhelwaho a zwi hwaliswa nṱha ha ṱhoho. Maine u ḓo tshimbila na uyo muthu o hwalaho luselo nṱha ha ṱhoho, a tshi rwa tsimbi nga iṅwe tsimbi. Izwo zwi vha zwi tshi itelwa uri muthu o feliwaho a vulee nḓevhe. Muthu o lovheliwaho a sa thusiwa u a vha na thaidzo muvhilini, vhaṅwe vha fhedza vha sa tsha pfa musi vhathu vha tshi amba navho.

Arali e muthu wa mufumakadzi o lovhelwaho nga munna u dzhia tshienda tsha munna wawe a ṱambulutshela nga ngomu hatsho, a dzhia muṱambuluwo uḽa a shela nga ngomu ha nḓevhe muṅwe wa shelwa muṱoḓoni wawe u itela uri a songo vha dzinganḓevhe na uri a songo rovhea muṱoḓo. U thusa muthu o lovhelwaho hu itwa nga nḓila dzo fhambanaho zwi tshi bva kha uri maine uyo u shumisa zwifhio. Jali (2000:29) a tshi ṱalutshedza nga muthu o lovheliwaho u ri:

> At the end of the year the widow is purified by family diviner and the treatment given for purification differs from one diviner to the next. It should be noted that a widow may not remarry before a year has passed and should she

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engage in illicit sexual intercourse during this period, it is believed that her behaviour may bring defilement or disaster to upon the whole family.

Izwi zwi tshi amba uri nga murahu ha ṅwaha mufumakadzi o lovheliwaho u ḓo lafhiwa nga maine. Mishonga ine ya shumiswa yo fhambana zwi tshi ya nga maine. Hu tea u dzhielwa nṱha uri muthu o lovheliwaho a nga si maliwe hu sa athu u swika ṅwaha na u ri a ḓidzhenisa kha zwa vhudzekani nga tshifhinga itsho kutshilele kwawe ku nga ḓisa khombo afho muṱani.

Izwo zwi sumbedza uri musi a tshi lafhiwa hu vha hu khou thivhelwa khombo dzine dza katela na lufu zwi tshi itiswa nga u pfuka mulayo. Radzilani (2010:72) a tshi tikedza nga ha mufumakadzi o lovhelwaho u ri:

> Because there are traditional African cultures that believe mourners, women in particular are polluted in contact with the dead, funerals and bereavevement rituals are believed to help in the purification of those who are polluted. For example, women in the Tshivenḓa-speaking community who have lost their husbands through death have to perform purifying rituals because it is accepted that they are 'filfthy' through their association with the deceased.

Izwi zwi tshi amba uri samusi hu na zwine kha mvelele ya vharema ha tendwa khazwo musi hu na lufu nga maanḓa vhafumakadzi vha a swifhala nga u kwamana na vhafu. Mbulungo na zwine zwa itwa nga murahu ha lufu hu tendwa kha uri zwi thusa kha u ṱanzwa vhane vha vha vho swifhala. Sa tsumbo; vhafumakadzi vhane vha vha Vhavenḓa vhane vha vha vho fhambana na vhanna vhavho nga lufu vha tea u lugisiwa ngauri hu tendwa kha u ri vho tshikafhala nga u vha na vhuḽedzani na vho lovhaho.

Arali hu na vhana muṱani musi hu tshi bwiwa ḽivhiḓa hu dzhiiwa midzi ine ya bva kha ḽivhiḓa iḽo. Midzi iyo i ḓo iswa maḓini ha rindelwa vhana mukapu ngayo. Mukapu uyo u ḓo shelwa luseloni vhana avho vha kapula nga tshaanḓa tsha monde. Hu dzhiiwa na mulivhadza wa shelwa mukapuni vhana vha fhiwa vha ḽa. Tshikota (2013:33) na vhaṅwe a tshi amba nga ha mushumo wa mulivhadza vha ri:

> U a shuma sa mushonga wa u hangwisa ṅwana mme awe musi vho lovha.

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Izwi zwi mbo ḓi bvisela khagala mushumo wa mulivhadza sa zwine zwa ambiwa nga dzina ḽa muri uyo. Hezwi zwi vha zwi khou itelwa uri vhana vha songo rwiwa nga mbilu vha ḓovhe vha hangwe zwo bvelelaho. Khosa (2009:36) a tshi khwaṱhisedza nga ha midzi i bvaho ḽivhiḓani u ri:

> Roots which are dug out of the grave must be collected and put in a safe place. The roots will be used after burial where one of the family members especially, the aunt of the family will use it.

Izwi zwi tshi amba uri midzi ine ya bva ḽivhiḓani i tea u vheiwa zwavhuḓi fhethu ho tsireledzeaho. Midzi iyo i ḓo shumiswa nga murahu ha mbulungo hune muṅwe wa afho muṱani nga maanḓa makhadzi wa afho muṱani a ḓo i shumisa. Mashego (2012:34) a tshi khwaṱhisedza nga ha midzi i bvaho ḽivhiḓani u ri:

> On their arrival they take the roots from the grave of her husband which will be cooked mixed with herbs and be given to her children including children of the deceased relatives. This mixture is saved as a medicine which cures diseases such as epilepsy and 'imookelelo' (nose bleeding).

Izwi zwi tshi amba uri musi vha tshi swika ḽivhiḓani vha ḓo dzhia midzi yo bviswaho nga vhathu musi vha tshi bwa ya bikwa yo ṱanganyiswa na miṅwe mishonga ya fhiwa vhana vha mufu na vhana vha mashaka awe o lovhaho. Vha tenda kha uri mushonga uyo u lafha malwadze a fanaho na zwifakhole na vhulwadze ha mikota. Zwine zwa ḓo itwa nga makhadzi zwi bvisela khagala uri makhadzi ndi muthu wa ndeme afho muṱani. Makhadzi a nga ḓi dovha a ita miṅwe mishumo yo fhambanaho afho muṱani ngauri nga mvelele ya Tshivenḓa makhadzi ndi ene ane a ḓivha zwithu zwinzhi zwine zwa itea miṱani. Musi ho wa lufu muṱani makhadzi ndi ene ane a lugisa zwithu zwoṯhe zwi kwamaho mbulungo na nga murahu ha mbulungo. Pandelani (2011:20) a tshi khwaṱhisedza nga ha mushumo wa makhadzi musi ho lovha muthu muṱani u ri:

> Nga Tshivenḓa hu na lutendo lwa uri vhomakhadzi vha ḓo mu ṋea mukomana kana murathu wa munna wawe kana muṅwe wa shaka ḽa ḓamuni a sala a tshi isa phanḓa nae na vhutshilo.

Izwi zwi tshi bvisela khagala uri mufumakadzi o lovhelwaho u a thusiwa uri a wane muṅwe muthu afho muṱani, izwo zwi tshi itwa nga makhadzi. Arali vhomakhadzi vha

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songo tendela mufumakadzi uyo uri a wane munwe munna a nga si zwi ite. Matshidze (2013:44) a tshi tikedza nga ha mushumo wa makhadzi u ri:

> The makhadzi is thus the one who is responsible for establishing her brother's household. This makes her the person who is best fitted to approve of the heir who will continue the family lineage. For example the makhadzi makes suggestions as to who should become the heir and also how her brother's property is to be disposed off.

Izwi zwi tshi amba uri makhadzi ndi vhone vhane vha vha na maanḓa a u vhona uri muṱa wa khaladzi avho u tshimbila hani. Hezwi zwi vha ita uri vha vhe muthu o teaho u tenda uri ndi nnyi ane a ḓo isa phanḓa na muṱa. Makhadzi ndi vhone vhane vha nanga uri ndi nnyi ane a tea u dzula afho muṱani wa khaladzi avho o lovhaho na uri thundu i tea u itwa mini.

Muṱoḓisisi o vhudzisa vhadzheneleli vho fhambanaho nga ha u dzivhela lufu muṱani. Zwe vhathu vha zwi bvisela khagala zwi sumbedza uri musi ho wa lufu muṱani vhathu vha ita zwithu zwinzhi zwo fhambanaho zwine zwa ita uri lufu lu si dovhe lwa vhuya afho muṱani. U ya nga ha muṱoḓisisi vhathu vha tea u ita izwo zwithu samusi zwi tshi vha thusa kha u dzivhela lufu. Vhathu vha tevhedza mvelele musi ho sedzwa kha u dzivhela lufu muṱani vha ḓo kona u isa phanḓa na vhutshilo naho vho vhaisala dzimbiluni.

4.4.1. Ndeme ya u shumisa mishonga i bvaho kha miri musi hu tshi dzivhela lufu muṱani

Mishonga iyo i ita uri vhathu vha hangwe zwo bvelelaho afho muṱani ya dovha ya thusa uri vhathu vho salaho afho muṱani vha ise phanḓa na vhutshilo hu si na zwi no dina.

Mishonga iyo i dovha ya thusa kha u ri vho salaho vha kone u sala vha tshi shumisa thundu ya mufu ngauri musi yo handululwa i vha i si tshena thaidzo. Vhavenḓa vha tenda kha uri ha lovha muthu muṱani hu sala ho tshikafhala, mishonga iyo i thusa kha u handulula muṱa.

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Musi muṱa wo handululwa vhathu vha sala vha tshi kona u shuma zwavhuḓi afho he ha vha hu khou shumela mufu musi a kha ḓi tshila. Zwi dovha zwa thusa kha uri na thundu ye ya shumiswa nga ḓuvha ḽa mbulungo na thundu ya mufu i shumisee.

4.4. Mishumo ya mishonga i bvaho kha miri ho sedzwa zwifuwo

Vhavenḓa sa vhathu vhane vha tenda kha uri miri i na mishumo minzhi yo fhambanaho vha shumisa mishonga i bvaho kha miri kha zwifuwo zwavho. Mishonga iyo i ita uri zwifuwo zwi vhe na mutakalo wavhuḓi musi zwi na thaidzo. Vhathu vhanzhi musi zwifuwo zwi si na mutakalo wavhuḓi vha gidimela kha vhathu vho gudelaho nga ha zwifuwo hune vha ḓo wana mishonga ya tshikhuwa. Hu na miri yo fhambanaho ine ya vha na mishonga ine ya nga ima vhuimoni ha miri ya tshikhuwa. Brown na Beinart (2012:02) vha ri:

> In the absence of national veterinary service, most African stockowners have been left to find their own treatments and remedies.

Izwi zwi tshi amba uri nga tshifhinga hu si na thuso i bvaho kha vhane vha sedza nga ha mutakalo wa phukha, vharema vhannzhi vhane vha vha vhafuwi vho ṱoḓa mishonga ine ya nga ilafha zwifuwo zwavho.

Zwifuwo na zwone maṅwe maḓuvha zwi a vha na thaidzo mivhilini yazwo, zwi nga ḓi vha na thaidzo ya vhulwadze ha malofha kana zwa lumiwa nga mbanzhane dzine dza fhedza dzo ita uri zwifuwo zwi vhe na mbungu. Arali mbudzi i na vhulwadze ha malofha kana i na ndulu, vha dzhia makwati a munembenembe vha a kanḓa vha a shela maḓini. Mbudzi iḽa i ḓo fhiwa ya nwa. Nga murahu ha tshifhinga mbudzi iyo i ḓo vha yo no fhola.

Kholomo na dzone sa zwifuwo zwa Vhavenḓa dzi na mishonga i bvaho kha miri ine ya dzi thusa. Kholomo musi yo fhareliwa vha dzhia midzi ya mubobo vha i kanḓa vha i shela maḓini. Musi vha tshi vhona uri mushonga uyo wo no lugela uri vha nga u fha kholomo, u ḓo dzhiwa ya sheleliwa ya nwa. Arali ya nwa kholomo iyo i ḓo fhola.

Vhavenḓa vha tenda kha u ri musi zwifuwo zwi tshi fhareliwa hu vha hu na muthu o humaho nḓila ane a tshimbila a tshi pfuka milila hune kholomo dza tshimbila hone. U thivhela izwo tshiṅwe tshifhinga vha dzhia tshikhopha tsha bwelwa tsha meliswa munangoni wa danga. Vhavenḓa vha tenda kha u ri vhafumakadzi musi vha songo

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ima zwavhuḓi a vha tei u dzhena madangani a zwifuwo kana vha pfuka milila hune zwifuwo zwa tshimbila hone. Brown na Beinart (2013:08) vha tshi ṱalutshedza nga ha zwo vhifhaho zwi bvaho kha vhafumakadzi musi ho sedzwa zwifuwo vha ri:

> Mohato was especially associated with pollution and danger that women posed to livestock...Pollution was often attributed to menstruation, recent widowhood and pregnancy.

Izwi zwi tshi amba uri u swifhala na khombo zwine zwa bva kha vhafumakadzi musi ho sedzwa zwifuwo zwi vha zwi khou itiswa nga u vha maḓuvhani na u lovheliwa na u ḓihwala. Izwi zwa sumbedza uri vhafumakadzi musi vhe maḓuvhani a vha tei u ya fhethu hune ha dzula zwifuwo ngauri hezwo zwi ḓo ita uri zwifuwo zwi si vhe na muṱakalo wavhuḓi.

Tshiṅwe tshifhinga zwifuwo zwi vha na mbungu. Arali vha dzi vhona vha dzhia mubobo vha u kanḓa vha u shela hanefhaḽa hune ha vha na mbungu. Mushonga uyo u ḓo ita uri mbungu dzi ṱhaṱhamuwe dzi wele fhasi dzoṱhe. Hezwi zwa sumbedza uri mishonga i bvaho kha miri yo fhambanaho i a thusa kha u ilafha zwifuwo. Brown na Beinart (2012:18) vha tshi amba nga ha malwadze a zwifuwo vha ri:

> Plants were predominantly used in the treatment of livestock diseases compared to other traditional remedies.

Izwi zwi tshi amba uri zwimela ndi zwone zwine zwa shumiswa nga maanḓa musi hu tshi ilafhiwa malwadze a zwifuwo musi hu tshi vhambedzwa na miṅwe mishonga ya vharema. Izwi zwa sumbedza uri mishonga i bvaho kha miri yo fhambanaho i a thusa kha zwifuwo ngauri miri na yone ndi zwimela.

Muṱoḓisisi o wana mafhungo kha vhathu vho fhambanaho nga ha mishonga ine ya thusa kha zwifuwo.Nga murahu ha u sedzulusa nga ha mishonga iyo muṱoḓisisi o wana uri vhathu vha a kona u thusa zwifuwo zwavho nga mishonga i bvaho kha miri yo fhambanaho. Izwo zwo bvisela khagala uri mishonga i bvaho kha miri i na mishumo minzhi yo fhambanho.

4.4.1. Ndeme ya mishonga i bvaho kha miri ho sedzwa zwifuwo

Mishonga i bvaho kha miri yo fhambanaho ndi ya ndeme kha zwifuwo ngauri i a ita uri zwifuwo zwi vhe na mutakalo wavhuḓi. Musi zwifuwo zwi na thaidzo, i nga vha ya

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malofha kana ya ndulu vhathu vha dzhia mishonga yo fhambanaho vha zwi fha zwa vha na mutakalo wavhuḓi. Miri i lafha malwadze o fhambanaho a zwifuwo.

4.5. Miri ine ya vha mushonga kha ṅwana

Kha mvelele ya Vhavenḓa, ṅwana u fhiwa mukapu une wa vha na tshiunza u itela uri muvhili wawe u vhe na mutakalo wavhuḓi na uri ṅwana uyo musi a tshi swika vhukati ha vhaṅwe vhana vhane vha vha vho thusiwa a songo tshuwa. Arali hu tshi itwa tshiunza hu dzhiiwa midzi ya miri yo fhambanaho ya ṱanganyiswa ya iswa ngangomu ha kubvuvhelo hu tshi itwa ṱhufhana ya ṅwana. Hezwi zwi bva kha u ri vhathu vha takalela u shumisa miri i fhio. Vhaṅwe vha dzhia midzi mivhili ya muembe, mivhili ya mutswiriri na midzi ya murungulu na midzi ya mulembu na midzi mivhili ya muvhulavhusiku, na mivhili ya mukolokote. Midzi iyo i a vhofhekanyiwa ya iswa ngangomu kha kubvuvhelo hu tshi itwa ṱhufhana ya ṅwana. Tshikota na vhaṅwe (2013:25) vha tshi talutshedza nga mushumo wa muvhula vha ri:

> Makwati a shuma kha u ita ṱhufhana ya ṅwana a dovha a lafha milenzhe yo zwimbaho.

Izwo zwo ambiwaho afho zwi sumbedza uri muvhula ndi muṅwe wa miri ine ya vha ya ndeme kha u ita ṱhufhana ya ṅwana.

Tshiunza tsha ṅwana tshi ita uri dangani ḽa ṅwana hu dzule ho vhofholowa a na mutakalo wavhuḓi. Ṅwana wahone u aluwa zwavhuḓi a na muvhili u no takadza. Musi ṅwana a tshi vho dzula fhasi a tshi vho ṱoḓa u bva maṋo, hu dzhiiwa seṱo ḽa poswa nga ngomu ha tshiunza tsha ṅwana. Hezwi zwi vha zwi khou itelwa uri ṅwana a si vhe na thaidzo a tshi bva maṋo.

Vho Muhali vho bvisela khagala uri vhana vha songo thusiwaho na vhana vhane vha aluwa vha sa ḽi mukapu wa tshiunza a vha vhi na mutakalo wavhuḓi ngauri vha dzula vha tshi tshuwa. Vho isa phanḓa vha ri vho maine vha dzhena dangani vha ṱoḓa mashashadanga na zwipande zwine zwa wanala makwatini vha zwi shumisa musi vha tshi elula ṅwana. Hezwo zwi ḓo ita uri ṅwana uyo a si sokou tshuwatshuwa ngauri u ḓo vha o thusiwa. Davhana (2010:59) a tshi ṱalutshedza nga ṅwana a no ḽa mukapu une wa vha na mishonga u ri:

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> Mishonga ane a vha a tshi khou ḽa i dzudzanya thumbuni ha ṅwana. U a vha o tsireledzea kha zwidwadzedwadze zwa vhana.

Tshiṅwe tshifhinga khotsi a ṅwana vha a fhedza tshifhinga tshilapfu vha siho muṱani zwa ita uri musi vha tshi vhuya ṅwana a tshuwe. Ṅwana uyo uri a si tshuwe khotsi, vha dzhia lukunda ha mukegulu, mme vha hamulela mikando vha fha khotsi a ṅwana vha ambara tshanḓani vha kona u lu bvisa tshanḓani tshavho vha ambadza ṅwana uri a si tshuwe. Afho hu vha hu khou elulwa ṅwana. Hezwi zwi na maitele azwo zwi tshi bva kha tshaka dza vhathu dzo fhambanaho. Malan (1980:41) o redzwa nga Davhana (2010:54) mu si a tshi ṱalutshedza nga ha khotsi a ṅwana u ri:

> The husband is not allowed to touch the child until it has been introduced to the ancestral spirits, on this occasion various relatives of the child gather around the sacred fire and the child is handed to the village head. He calls out the name of the child and prays for the protection of the spirits in order to secure a prosperous future for the new member of the family. After this, the occasion is celebrated in a festive mood with the slaughtering of an ox or a cow. The first portion of cooked meat must be tasted at the "okuruwo" thereby further stressing the religious nature of the occasion

Izwi zwi tshi amba uri khotsi a vha tendelwi u fara ṅwana u swika a tshi sumiwa kha vhadzimu.Ṅwana a tshi sumiwa mashaka awe vha vha vho kuvhangana muliloni wa u ṉekedza ṅwana kha vhadzimu. Ṅwana u ṉekedzwa kha ṱhoho ya muvhundu. U ḓo vhidza dzina ḽa ṅwana a rabelela uri ṅwana a wane tsireledzo kha mimuya mivhi a vhe na vhutshilo havhuḓi sa muthu muswa kha muṱa. Nga murahu ha izwo hu ḓo pembelelwa ha ṱhavhiwa kholomo. Ṉama ya u thoma u vhibva i thetshelwa hune ha pfi "okuruwo" hu tshi khwaṱhisedzwa vhuvha ha vhurereli ha tshifhinga itsho.

Hu dovha ha vha na zwine zwa tea u itwa musi vhathu vha tshi bva lufuni ngauri hu tendwa uri vha vha vho tshikafhala. Vha tshi bva lufuni vha tupula midzi ya vowa vha i fhisa vha ṱamba ngayo zwaanḓa u itela uri vha tshi fara muvhili wa ṅwana u si fhise.

4.5.1. Ndeme ya miri ine ya shuma kha vhana

Miri iyo ndi ya ndeme ngauri i ita uri vhana vha aluwe vha na muṱakalo wavhuḓi. Vhana avho a vha sokou u tshuwatshuwa kana a vha lemelwi nga vhaṅwe vhana vho thusiwaho musi vho ya fhethu hune ha vha na vhana vhanzhi. Miri iyo i dovha ya

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thusa kha uri musi vhathu vho tshikafhala vha a ṱamba ngayo zwaanḓa zwa fhedza zwi tshi ita uri musi vha tshi fara vhana vha si vhe na thaidzo.

4.6. Mishumo ya mishonga i bvaho kha miri kha vhathu vha si na mbebo

Vhavenḓa ndi vhathu vhane vha tenda kha zwine vhathu vha dziṅwe tshaka vha tenda khazwo. Nga mvelele musi muthu o no aluwa u tea u bva muṱani wa hawe a yo vha na vhushaka na vhathu vha muṅwe muṱa nga u mala kana nga u maliwa. Musi vho no malana uri muṱa u aluwe vhathu vha tea u vha na vhana. Tshipikwa tshihulwane tsha u malana vha vhona hu u beba. Mbiti (1989:112) a tshi amba nga ha tshipikwa tsha u malana u ri:

> According to the African view of marriage the main purpose is to produce children. Children are the seal of marriage. In many parts of the continent, once a marriage has produced children, it is very rare to see it broken up, since nobody wishes to part with his or her children. On the other hand if no children are born that marriage often breaks up, although arrangements may be made to preserve it but to get children at the same time.

Izwi zwi tshi amba uri uya nga ha kuvhonele kwa vharema tshipikwa tsha u malana ndi u beba vhana. Vhana ndi vhone vhane vha ṱanganyisa vhathu kha mbingano. Kha mashango o fhambanaho a ḽifhasi a si hunzhi hune wa nga wana vhathu vha tshi ṱalana vha na vhana ngauri a huna ane a takalela u fhambana na vhana vhawe. Nga iṅwe thungo arali hu si na vhana vha no bebwa kha heyo mbingano vhathu vha a ṱalana naho hu na zwine zwa nga itwa hu tshi thivhelwa u ṱalana. Van Warmelo (1967:342) a tshi tikedza nga ndeme ya vhana kha mbingano u ri:

> Munna a tshi vhinga musadzi tshihuluhulu ndi uri hu wanale vhana vhane vha ḓo alusa lushaka vha tshi isa phanḓa, uri naho khotsi vha tshi fa, dzina ḽa mufu ḽi sa lovhe.Ndi hone ha midzimu ya vho makhulu i takalevho uri ngavhe hu tshi vha na zwiḓuhulwana zwine zwa ḓo sala zwi tshi i ṋea zwiḽiwa na u i lumisa zwa mbeu ntswa dza masimuni vho khotsi vho no fa.

Izwi zwi tshi amba nga ha ndeme ya u malana uri hu tea u vha na vhana afho muṱani.

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Nga murahu ha tshifhinga vhathu vho malaha ha vhonala afho muṱani hu si na vhana vha no bebiwa, vha muṱa vha tea u bva vha ya ha vhomaine vha yo ṱoḓisisa ngauri thaidzo i nga vha hu mini. Zwi a itea uri kha havho vhavhili muṅwe wavho a vhe a na thaidzo. Kannzhi arali muṱani hu si na vhana vha no bebiwa vhathu vha ri ndi mufumakadzi a sa bebi. Hezwo a si zwone ngauri musi vhathu avho vho no tshimbila vha nga ḓi wana uri ndi munna ane a vha na thaidzo. Magwabane (1997:54) a tshi ṱalutshedza nga u ya ha maine u ri:

> If a woman is barren, her husband will try by all means to get help from herbalists to cure her barrenness. If this fails, he will ask a substitute from his father in law. If they fail to give him a substitute the husband goes to marry somewhere else.

Izwi zwi tshi amba uri arali mufumakadzi e muumba munna wawe u ḓo ita ndingedzo dzoṱhe dza u ya ha vhomaine a yo ṱoḓa mishonga ine ya nga mu ilafha uri a wane vhana. Arali zwo bala u ḓo ya ha vho makhulu a yo humbela muṅwe mufumakadzi ane a nga ḓa a bebela uyo vhana. Arali vha balelwa u mu ṋea muṅwe mufumakadzi u ḓo ya a yo mala huṅwe.

Izwi zwi dovha zwa bvisela khagala kuitele kwa tshaka dza vhathu vho fhambanaho hune musi mufumakadzi a sa bebi a fhiwa muṅwe wa muṱa wa hawe uri a mu bebele vhana.

U shaea ha mbebo hu vhangiwa nga zwithu zwinzhi zwo fhambanaho zwine zwiṅwe zwa hone zwi katela u tshivhiwa, malwadze o fhambanaho a vhanna na vhafumakadzi na zwiṅwe.

Nga murahu ha uya vhathuni hu tshi ṱoḓisiswa nga ha thaidzo i re afho muṱani, maine a nga ṱalutshedza nga zwithu zwo fhamabanaho zwine zwa nga itwa afho i nḓila ya uri hu vhe na mutakalo vhathu vha wanevho vhana. Nekhongoni (2013:14) a tshi ṱalutshedza nga ha mutakalo une wa ḓiswa nga vhana muṱani u ri:

> U bebwa ha vhana zwi a pfumisa vhutshilo ha mbingano ya vho malanaho. Ṅwana u ḓisa dakalo, a ṋea vhutshilo vhuswa kha vhushaka ha mbingano na tshivhangalelwa (tshipikwa) tshi pfadzaho tsha zwine vha malelana zwone.

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Izwi zwi bvisela khagala ndeme ya u malana. Musi vhathu vho malana hu si na vhana muṱani a hu vhi na mutakalo.

Vhathu vhe vha vhudziswa vho bvisela khagala uri tshiṅwe tshifhinga vhathu vha baleliswa mbebo nga vhomakhulukuku wavho. Arali vha ya ha maine a vha ṱalutshedza uri thaidzo ndi midzimu vha a ṱuwa vha ya vha dzudzanya zwithu zwa havho vha fhedza vho wana vhana.

Muṅwe mukegulu we a vhudziswa o ṱalutshedza uri tshiṅwe tshifhinga vhathu vha baleliswa mbebo nga malwadze. Maṅwe a malwadze o bulwaho afho ndi lukuse. Vha tshi isa phanḓa vho ri uho vhulwadze vhu a vha kha muthu wa munna kana wa mufumakadzi. Van Warmelo (1967:284) a tshi ṱalutshedza nga ha vhulwadze uho uri:

> Hu na vhuṅwe vhulwadze vhune ha thivhela mbebo vhu no pfi ndi lukuse, lu vha hone kha wa munna na kha wa musadzi.

Izwi zwi sumbedza uri vhulwadze uho a vhu nangi mbeu. Vhaṅwe mukegulu vhe vha vhudziswa nga ha kuilafhele kwa vhulwadze uho vho ri vhulwadze uho vhu a ilafhea zwi tshi bva kha uri maine uyo u shumisa zwifhio. Vha tshi isa phanḓa vho ri vhulwadze uho vhu a ita uri mufumakadzi a hume nḓila. Vho ri vhulwadze uho vhu ilafhiwa nga u ṱambulutshela ndiloni ene maine a lugisa nga mishonga yawe.

Muṅwe mukegulu o ṱalutshedza uri tshiṅwe tshifhinga mufumakadzi u a vha na thaidzo ya uri ṋowa i a fara ya litsha. A tshi isa phanḓa nga ha ṋowa ine ya fara ya litsha o ri musi muthu a na thaidzo iyo u ya kha vhakegulu vhane vha kona u tika vha mu thusa. Nekhongoni (2013:52) a tshi amba nga ha u tika uri:

> Vha ri musi vha tshi tika vha dzhia muri u no pfi luangalala vha u kanḓa, vha u ṱanganyisa na maḓi uḽa mufumakadzi a fhiwa uri aṅwe o ima. Ono fhedza uḽa mushonga wa wanelwa fhethu wa fhahewa, u swikela ṅwedzi wawe wa u vhofholowa wa vhuṱahe, vha kona u fhahulula vha u tevhula.

Izwo zwi bvisela khagala nḓila ine vhaṅwe vhakegulu vha tika ngayo vhathu vhane vha vha na thaidzo ya u huma nḓila.

Mukegulu uyo o dovha a amba nga ha muthu ane a vha na ṋowa i no luma musi a tshi ya maḓuvhani. Muthu uyo na ene hu pfi zwi a konḓa uri a wane ṅwana. Vho isa

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phanda vha tshi ri uri muthu uyo a wane ṅwana u tea u khaulwa ṉowa. Vho ri vhaṅwe musi vha tshi khaula ṉowa vha shumisa mukhalu vhaṅwe muṱanzwa vhaṅwe musalamarubini. Nekhongoni (2013:53) a tshi khwaṱhisedza nga ha u khaulwa ṉowa u ri:

> U khaula hu ḓivhiwa nga vhakegulu vhanzhi. Vha ri hu shumiswa mukhalu wa zwiṱari zwiṱuku, muṱanzwa wa ḓanzwaṅombe na musalamarubini, mukhalu u tou bwiwa ha nwiwa mudzi wawo u khaulwa thungo na thungo vha dzhia tshipiḓa tsha vhukati ha rindwa mukapu wa shelwa kha ndilo kana tshiselo. Ha fhiswa lufhanga lwo swaho lwa vha lutswuku vha tshea tshifhambano kha u ḽa mukapu u tshi ri pfa! pfa! nga u fhisa. Nga duvha ḽa vhuraru vha tshi fhedza vha humisela mudzi henengei kha wonouḽa muri vha swika vha dovha vha ṱuma he wa vha wo ṱhukhulwa hone.

Izwi zwi bvisela khagala uri musi vha tshi shumisa mukhalu kha u khaula ṉowa vha zwi itisa hani.

Muṱoḓisisi o ri a khou sedza zwithu zwo ambiwaho nga vhakegulu vho fhambanaho a wana uri ndi ngoho uri musi muṱani hu na thaidzo ya uri a huna mbebo fhedzi vhathu vha ya kha vho maine vha a thusiwa vha wana vhana. Hezwo zwa ita uri muṱoḓisisi a ri vhathu kha vha tevhedze mvelele ya havho ngauri yo pfuma kha zwithu zwine zwa kwama matshilisano a vhathu.

4.6.1. Ndeme ya mishonga i bvaho kha miri kha vhathu vha si na mbebo

Mishonga i bvaho kha miri ndi ya ndeme kha vhathu vha si na mbebo ngauri musi muthu o no vhonala uri thaidzo yawe ndi mini u a ilafhiwa a fhedza o wana ṅwana. Hezwo ndi zwa ndeme ngauri musi ho no vha na vhana muṱani hu tandulwa thaidzo ine ya fana na ṱhalano ya vhavhili afho muṱani.

Vhathu vha re na vhana na musi vha tshi lovha lushaka lu nga si ngalangale, vhana vha ḓo sala vha tshi isa phanḓa nga ha kutshilele kwa lushaka lwa havho. Vhathu vhane vha vha na vhana musi vho no vha vhaaluwa vha wana vhaṱhogomeli, fhedzi muthu a si na ṅwana u a fhedza a tshi tambula a si na muṱhogomeli.

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4.7. Mvalatswinga

Ndima iyi yo bvisela khagala mishumo ya miri yo fhambanaho. Hafha ho bviselwa khagala uri miri i a shuma musi hu tshi fhaṱiwa nnḓu. Madzina a miri ine ya shuma na one o buliwa ha dovha ha sumbedzwa na ndeme yayo. Ho iswa phanḓa hu khou sumbedzwa mishumo ya miri kha u vhea na u fara mivhili na ndeme ya hone. Ho dovha ha sumbedzwa uri miri i a shuma musi hu tshi dzivhelwa lufu muṱani na kha u thusa zwifuwo musi zwi na thaidzo dzo fhambanaho. Ho iswa phanḓa hu khou ambiwa nga ha ndeme ya miri yo fhambanaho kha u thusa vhana na vhathu vha si na mbebo. Hezwi zwo sumbedza uri miri i na ndeme-ḓe kha lushaka lwa Vhavenḓa. Arali vhathu vha shumisa miri yo fhamabanaho a vha nga vhi na thaidzo.

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NDIMA YA VHUṰANU

PHENDELO, MAWANWA NA THEMENDELO

5. Phendelo

Ndima iyi i ḓo bvisela khagala manweledzo a ndima dzoṱhe dzo senguluswaho kha tsenguluso ya ṱhoḓisiso iyi. Hu ḓo dovha ha bviselwa khagala themendelo dza ṱhoḓisiso iyi nga ha ndeme ya miṅwe ya miri kha lushaka lwa Vhavenḓa.

Ndima ya u thoma

Ndima iyi yo bvisela khagala ṱhoho ya ṱhoḓisiso ine ya ri: Tsenguluso nga ha ndeme ya miṅwe ya miri kha lushaka lwa Vhavenḓa

Ndima iyi yo dovha ya bvisela khagala tshitatamende tsha thaidzo tshine tsha vha tsha uri ano maḓuvha vhathu a vha tsha tevhedza mvelele ngauri vha tevhela mvelele dza dziṅwe tshakha. Hezwi zwi ita uri vhana vha aluwe vha sa ḓivhi mvelele ya havho. Vhathu a vha tsha dzhia miri i ya ndeme kha vhutshilo havho ha ḓuvha na ḓuvha. Hu na zwithu zwine zwa tshinyala nga mulandu wa u ri vha dzhiela mishumo ya miri fhasi.

Ndima iyi yo dovha ya bvisela khagala reshinaḽi ya ṱhoḓisiso he ha vha hu khou bviselwa khagala zwe vhaṅwe vhaṅwali vha ṅwala nga ha mishumo ya miri yo fhambanaho kha lushaka lwa Vhavenḓa.

Ndima iyi yo dovha ya bvisela khagala ndivho ya ṱhoḓisiso ine ya sumbedza uri miri i na ndeme-ḓe kha lushaka lwa Vhavenḓa.

Ho dovha ha sedzwa na zwilavhelelwa zwa ṱhoḓisiso zwine zwiṅwe zwa hone ndi u bvisela khagala uri maṱari a muri a ilafha mini, midzi ya muri i shuma mini, makwati a muri a shuma mini. Kha ndima iyi ho sedzwa na mbudziso dzo fhambanaho dze vhathu vha ṋea phindulo khadzo.

Ndima iyi yo dovha ya bvisela khagala ndeme ya ṱhoḓisiso ine ya vha u thusa Vhavenḓa uri vha ḓivhe uri arali vha shumisa miri yo fhambanaho vha nga si vhe na thaidzo dzine vha ṱangana nadzo vhutshiloni.

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Ho iswa phanḓa nga u bvisela khagala mvelelokhumbulelwa, he ha sumbedzwa uri Vhavenḓa vha ḓo tevhela mvelele. Hezwo zwi ḓo ita uri vha kone u shumisa miri yo fhambanaho kha vhutshilo havho ha ḓuvha na ḓuvha.

Ndima iyi yo bvisela khagala na mikano ya ṱhoḓisiso he ha sumbedzwa uri naho miri yo ḓala nahone i ya ndeme kha tshakha dzo fhambanaho dza Afrika, tsenguluso yo ḓisendeka kha u sedza uri maṱari, makwati, thanda na midzi ya miri yo fhambanaho zwi shuma mini.

Ho dovha ha ṋewa na ṱhalutshedzo dza maipfi a ndeme ane a wanala kha ṱhoḓisiso.

Ndima iyi yo dovha ya bvisela khagala ngona dza ṱhoḓisiso dzine dza ḓo shumiswa kha ṱhoḓisiso ino.

Ho iswa phanḓa hu khou bviselwa khagala tshikoupu tsha ṱhoḓisiso he ha sumbedzwa uri ndima iṅwe na iṅwe i ḓo amba nga ha mini.

Ho fhedziselwa nga u bviselwa khagala ṱhaluso dza vhaṅwali vho fhambanaho nga ha miri.

Ndima ya vhuvhili

Ndima iyi yo katela tsenguluso ya maṅwalwa hu tshi lilwa u wana uri vhaṅwe vhaṅwali, vhaḓivhi kana vhaṱoḓisisi vha ri mini nga ha mishumo ya miri yo fhambanaho. Ndi henefha he ra kona u wana uri vhaṅwali vho fhambaho vha ri mini nga mishumo ya miri ho sedzwa zwithu zwo fhambanaho.

Ndima ya vhuraru

Ndima iyi yo lavhelesa ngona dza ṱhoḓisiso hu tshi sedzwa uri ngona dza ṱhoḓisiso ndi dzifhio nahone dzi shuma hani na uri ndi dzifhio dzine dza nga shuma zwavhuḓi kha heino ṱhoḓisiso.

Ndima ya vhuṋa

Kha ndima iyi ho sedzwa mishumo na ndeme ya miri kha zwithu zwo fhambanaho. Hafha ho sedzwa uri vhathu vha tshi shumisa miri yo fhambanaho vha ita hani u swika vha tshi swikelela zwe vha vha vha tshi ṱoḓa. Ho bviselwa khagala uri vhathu

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vha tea u thoma vha tevhela maga o fhambanaho u swika hu tshi bvukululwa uri muri uyu ndi wone une wa tea u shumiswa.

Kha iyi ndima ndi hone he ha bviselwa khagala zwithu zwo fhambanaho zwine vhathu vha ḓivha nga ha miri. Vhathu vho vha vha tshi amba zwine vha ḓivha na muṱoḓisisi a tshi sedzulusa nga hazwo a wana uri ndi ngoho.

5.1. Mawanwa

Mawanwa a ṱhoḓisiso iyi ndi a tevhelaho:

Mishumo ya miri yo fhambanaho i vhulunga mvelele ya lushaka lwa Vhavenḓa.

Mishumo ya miri kha lushaka lwa Vhavenḓa i bvukulula vhuvha ha lushaka lwa Vhavenḓa na zwine vha tenda khazwo.

Miṅwe ya mishonga i bvaho kha miri i ilafha malwadze o fhambanaho kha lushaka lwa Vhavenḓa.

Miṅwe ya miri i shuma kha u vhea miḓi na u fara mivhili zwine zwa ita uri Vhavenḓa vha pfe vho tsireledzea kha vhutshilo havho.

Miri ndi ya ndeme ngauri vhathu vha a kona u thivhela lufu muṱani musi vho i shumisa.

Vhathu a a kona u ilafha zwifuwo zwavho vha tshi shumisa miri yo fhambanaho ya mveleleya havho.

Vhathu vha si na mbebo vha a kona u thusiwa vha tshi shumisa miri yo fhambanaho. Vha a konavho u wana vhana.

Miri i fhaṱa nnḓu dzo khwaṱhaho dzine vhathu vha dzula khadzo zwa tshifhinga tshilapfu.

Miri musi yo shumiswa sa mushonga kha malwadze o fhambanho i a ita uri vhathu vha vhe na mutakalo wavhuḓi.

5.2. Themendelo

Kha zwe zwa wanwa kha ṱhoḓisiso iyi hu themendelwa uri mishumo ya miṅwe ya miri kha lushaka lwa Vhavenḓa i tea u dzhielwa nṱha nga vhathu vhoṱhe.

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Miṅwe ya miri kha lushaka lwa Vhavenḓa i tea u ḓivhiwa nga nnyi na nnyi ngauri ndi ya ndeme kha vhutshilo ha Vhavenḓa.

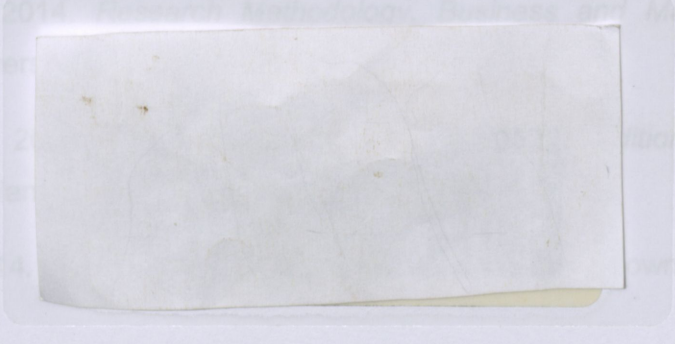
Vhaaluwa na vhomaine vhane vha vha na nḓivho nga ha mishumo ya miri kha lushaka lwa Vhavenḓa vha tea u fhirisela nḓivho na kushumisele kwa miri iyo kha vhaswa u itela uri vha aluwe vha na nḓivho nga ha miri.

Mafhungo a kwamaho mishumo ya miri kha mvelele ya Vhavenḓa a tea u vha na hune a ṅwalwa hone u itela uri a vhulungee uri mirafho iḓaho i kone u a wana.

Vhathu vha tea u ṉetshedzwa nḓivho nga ha uri miri i na mishumo-ḓe na uri miri iyo i shumiswa hani na uri miri iyo i shumiswa musi ho itea mini u itela uri vhathu vha vhe na nḓivho nga ha miri.

Muhasho wa Vhutsila na Mvelele u tea u ṱuṱuwedza vhathu vhane vha kona u shumisa miri nga nḓila dzo fhambanaho uri vha vhe na hune vha wanala hone u itela uri vhane vha ṱoḓa u ḓivha nga ha mishumo ya miri yo fhambanaho ya miri vha nga vha dalela vha swika vha wana mafhungo. Izwi zwi ḓo thusa vhathu vhoṱhe vhane vha si vhe na nḓivho nga ha miri fhedzi vha tshi takalela uri vha ḓivhe na u ri vha vhe na nḓivho.

Vha muhasho wa pfunzo na vhone kha vha ṱuṱuwedze uri zwikoloni hu vhe na thero dzine dza amba nga ha mvelele dza vhathu vho fhambanaho u itela uri vhana vha ḓivhe nga ha mvelele dza havho.



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