

**ṬHALANO MỊTANI YA VHAVEṆDA HO SEDZWA MBINGANO
DZA MVELELE YA TSHIVEṆDA NA YA TSHIKHRESTE**

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KHA

MUHASHO WA NYAMBO DZA VHAREMA KHA FAKHẠLITHI DZA VHATHU

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MUANO

Nhe Munyai Ndwmato Robert wa tsaino i re afho fhasi ndi ana uri mushumo u re kha thodisiso iyi ndi wanga we nda u kuvhanganya nhe mune a athu u iswa kha yunivesithi ifhio kana ifhio u toda u fusha thodea ya digirii ifhio na ifhio.

Tsaino Munyai N.R



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Mushumo uyu wothe ndi u kumedzela kha mme anga Vho Aǀidzuli Munyai na mufumakadzi wanga Vho Rahab Munyai. Vhañwe vhane nda kumedzela mushumo uyu khavho ndi vhana vhanga vhane vha vha: Idah, Vincent Shumani, Mboniseni, Rotondwa, Rashaka na Mpho.

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NDIMA YA U THOMA

1. MARANGAPHANDA

Ndima iyi ya u thoma i bvisela khagala ndivhoya tshodisiso iyi. Ndima iyi i bvisela khagala zwipikwa, mudziso dza tshodisiso, tshigwada, fhethuvhup, thumbulo, nyoto khathihi na nde ya tshodisiso. I heneffa kha ndima iyi, mvelelokhumbulelwa na reshinale zwo kona u bviselwa khagala hu u toudou tika na u khwaṭhisa ndivho ya tshodisiso iyi.

2. MVULATSWINGA NA SIANGANE

Thalano nga u tou angaredza i hothehothe u bva he shango la thoma u swika he la guma kha lifhasi. Izwi zwi amba uri i hone kha dzhang, kha shango, kha mavundu, kha madzingu na zwiṭirikini zwashu. Thalano i a fhambana muso ro sedza kha maitele na kutshilele kwa vharema na kwa vhatshena. U ya nga ha mawanwa u bva kha vhakalaha na vhakegulu vha Vhavenda, muthu wa munna kana wa mufumakadzi a lovha, muthihi kha avha vhavhili u a ya a vhulunga muṁwe naho vho talana ngeno nga Tshikhreste zwi songo ralo, vha vhuya vha talana vho fhambana tshothe.

Zwi tshi ya phanda, munna arali a tshi mala, ha mali mufumakadzi fhedzi, u mala na muṭa wothe wa vha ha mufumakadzi. Musi wa munna kana vha hawe vha tshi ya u humbela u rema lutanda kana vha tshi ri ro tama tshisima, vha vha vho thoma vha sedza zwithu zwinzhi kha vha ha mufumakadzi. Vha nga sedza uri avha vha ha mufumakadzi a si vhadanya, a vha lowi, vha na malwadze a doledza na zwiṁwevho ngeno kha mbingano ya Tshikhreste munna a tshi sedza mufumakadzi wawe fhedzi, hu si muṭi wothe wa ha mufumakadzi.

Tshodisiso iyi i do sumbedza zwine mbingano ya Tshivenda ya tshimbidzisiwa zwone. Heneffa kha mbingano hu do sedzwa hafhu na khaedu dzo livhanaho mbingano ano maduvha. Muṭa sa tshiimiswa tsha ndeme kha vhutshilo ha muthu, na wone u do sedzuluswa ho sedzwa vhuvha hawo, tshaka dza miṭa na zwithu zwi itaho uri muṭi u vhe na murango wo khwaṭhaho na u vha na tshirunzi. Hu do dovha hafhu ha sedzuluswa masiandaitwa a diwaho nga u sa dzudzanyea ha muṭa.

Kha tshodisiso iyi muṭodisisi u do lavhelesa zwiitisi, masiandaitwa na ndila dzine dzi nga shumiswa u thivhela idzi thalano kha miṭa iyi. Vhathu vha kwameaho kha tshodisiso iyi ndi vhathu vho talanaho, vhana vha vhathu vho talanaho kha miṭa yo bulwaho, mirado ya muṭa, khonani, zwiimiswa zwa matshilisano na lushaka. Tshodisiso heyi yo itwa mivhunduni i welaho Tshiririkini tsha Vhembe. Tshodisiso iyi i do bvisela khagala siangane, ndivho, zwilavhelwa, thalutshedzo ya tshodisiso, vhungoho ha tshodisiso, tshitatamende tsha thaidzo, reshinale, ndeme ya tshodisiso, mbonelaphanda, ngona ya tshodisiso na thalutshedzo ya divhaipfhi na mikano ya tshodisiso.

Amato (2000:1269 - 1288) u amba u ri: “In all fundamental changes in the history of marriage in the twentieth century, the most notable event which has serious consequences was the alarming increase of divorces”.

Hezwi zwi amba uri kha tshanduko dzothe vhutshiloni ha mbingano kha sentshari ya vhufumbili, tshithu tshi vhonelesaho nahone tshi na masiandaitwa mahulwane ndi u hula ha thalano nga ndila i akhamadzaho. Vhatodisizi vho topola vhudilangi ha masheleni kha vhafumakadzi, u fhungudzea ha u hola miholo ya nthu kha vhanna, u shaya ndalukanyo dza pfhunzo ya nthu ha sekondari, u kona u diimisa ha vhafumakadzi musi ho bviwa kha mbingano, na u tangedza tshothe thalano sa tshiga tsha tshanduko vhutshiloni ha mita. Naho Amato na vhanwe vhanwali vho nwa nga ha kutshilele kwa mita ya vathu vha Amerika, hokuw kusedzele ku nga fanyiswa na kutshilele kwa mita ya Afrika Tshipembe na kha mavundu na zwiitiriki zwa hone.

Zwithu zwi fanaho na tshanduko dza kuimele kwa mita vhutshiloni, u shanduka ha maitele a tshuwedzaho ndeme ya mbingano na kudzhiele kwa mbingano, zwo vha zwiitshuwedzi zwa thalano nga huhulu kha sentshari ya vhufumbili.

3. TSHITATAMENDE TSHA THAIDZO

Welman (1995:14) u tshutshedza tshitatamende tsha thaidzo sa, “Challenges which researcher experiences with regards to the theory and practice, as well as the scope of achieving the solution to the research”.

Izwi zwi amba uri tshitatamennde tsha thaidzo ndi khaedu dzine thodisizo ya khou toda u wana thandululo yayo zwi tshi da kha thiyori na nyito zwi tshi katela na nyangaredzo ya u swikelela thandululo nga mutodisizi. Thaidzo kha thodisizo iyi ndi thalano i no khou bvelela mitani ya Vhavenda. Thalano idzi ri dzi vhona dzo anda musalauno zwine zwa si anane na manwalwa Bivhilini he Mudzimu a nea Adam mufarisi a ombedzela uri vha do vha vha u tshila vhothe vha fhambanywa nga lufu, Genesi (2:21-22). U ralo ho vha u sumbedza uri thalano Mudzimu ha imi nayo.

4. NDIVHO

Gray (2009:52) a tshi tshusa ndivho u ri: “A general statement on the intent and direction of the research”.

Izwi zwi amba uri ndivho ndi tshitatamenndegute tshine tsha vha na ndivho na buho la thodisizo. Zwenezwoha, ndivho ya thodisizo iyi ndi i tevhelaho:

- Thodisizo ya thalano mitani ya Vhavenda ho sedzwa mvelele ya Tshivenda na ya Tshikhreste.

5. ZWIPIKWA

Kritzinger na Surlim (2005:28), vha tshi ṯalusa zwipikwa vha ri: “Specifically formulated short term goals that are set to be reached within a definite time frame in order to ultimately achieve an aim”.

Izwi zwi amba uri zwipikwa ndi ndivho ṯhukhu dzo vhumbyaho hu u itela u swikela ndivho khulwane. Zwipikwa kha ṯhoḏisiso iyi ndi zwi tevhelaho:

- 5.1. U ṯoḏisisa uri naa ṯhalano ndi mini?
- 5.2. U ṯoḏisisa vhuvha ha mbingano nga mvelele ya Tshivenda na ya Tshikhreste
- 5.3. U ṯoḏisisa zwivhangani zwa ṯhalano.
- 5.4. U ṯoḏisisa ndila dzine dzi nga shumiswa u thivhela ṯhalano.
- 5.5. U ṯoḏisisa masiandaitwa ane a vhangwa nga ṯhalano idzi.

6. MBUDZISO DZA ṮHOḐISISO

Babbie (2001:262) a tshi ṯalutshedza mbudziso dza ṯhoḏisiso u ri: “It is a document containing questions and other types of items designed to solicit information appropriate for analysis”. Izwi zwi amba uri mbudziso dza ṯhoḏisiso ndi dokhumenthe dzine dza vha na mbudziso khathihi na zwipiḏa zwo lugiselwaho u bvisela vhuṭanzi ho lugelaho u senguluswa.

Ṯhoḏisiso iyi i ḑo swikelelwa nga u fhindula mbudziso dzi tevhelaho:

- 6.1. Vhuvha ha mbingano nga mvelele ya Tshivenda na ya Tshikhreste ho ima hani?
- 6.2. Zwivhangani zwa ṯhalano ndi zwifhio?
- 6.3. Ndayo na ngoma u ya nga ya mvelele Tshivenda dzi shela hani mulenzhe kha vhumatshelo ha miṭa ya vhaswa?
- 6.4. Hu nga shumiswa maga afhio u tandulula thaidzo ya ṯhalano miṭani miswa?
- 6.5. Masiandaitwa a vhangwaho nga ṯhalano miṭani ndi afhio?

7. THYIORI

Hawkins *et al* (1998:168) u ṯalutshedza thyiori sa: “An explanation and exposition of abstract principles of a science or art”.

Izwi zwi amba uri thyiori ndi ṯhalutshedzo na nyandadzo khumbulelwa ya mulayo wa saintsika kana vhutsila.

Hu na tshaka nnzhi dza thyiori dza ṯhalano sa tsumbo:

- 7.1. Guilty Theory of divorce / thyiori ya u ḑivhona mulandu wa ṯhalano

Hetherington na Kelly (2002:273) vha tšalusa uri: “According to this theory, if a party commits a matrimonial offence the aggrieved party may seek divorce from the delinquent spouse”.

Izwi zwi amba uri thyiori iyi i tšalutshedza uri arali munna kana mufumakadzi a dīwana o ita vhukhakhi ha mbingano, muthu onoyo o khakhelwaho u tea u tšala uyo o mu khakhelaho. Thyiori iyi i sumbedza zwavhuḏi uri kha mbingano hu vha hu na muḽwe o khakhelaho muḽwe na muḽwe a songo khakhaho.

7.2. No fault theory of divorce / thyiori ya u sa vha na mulandu wa tšhalano.

Hetherington na Kelly (2002:294) vha tshi tšalutshedza iyi thyiori vha ri: “According to this theory, if the husband and wife agree to part for good, they should be permitted to get their marriage dissolved”.

Zwi tšalutshedzwaho nga iyi thyiori ndi uri arali munna na mufumakadzi vha pfhana u tšalana lwa tšhoṽhe, vha a tendelwa u fhelisa vhushaka havho ha mbingano. Iyi thyiori i dovha hafhu ya ombedzela uri arali munna na mufumakadzi vha dīwana vha khakhathini ya u nga tshila vhoṽhe vhe mbinganoni hu si na tshi nakaho a vha kombetshedzwi u fhelisa mbingano yavho.

7.3. Irretrievable breakdown of marriage / thyiori yo kwashekanyeaho tšhoṽhe ya mbingano

Hetherington na Kelly (2002:306) vha tšalusa iyi thyiori sa: “The theory that postulates that if a marriage had broken down without any possibility of repair (or irretrievably) then it should be dissolved, without looking to the fault of either party”.

Izwi zwi amba uri arali mbingano yo swika tshigani tsha mafhelelo hu si tshe na u nga vhuedzedzwa ngonani, i a tea u fhaladzwa hu si na u sedza uri o khakhaho ndi nnyi kha munna kana mufumakadzi.

Kha tšhoḏiso iyi ho shumiswa thyiori ya u dīvhona mulandu wa tšhalano nga u bvisela khagala zwivhanghi zwa tšhalano zwi itwaho nga munna kana mufumakadzi. Zwiito izwo hu vha hu munna kana mufumakadzi o itaho vhukhakhi vhu swikisa kha tšhalono ngeno muthihi kha avha vhavhili a si na mulandu. Tsumbo:

- U tambudza muḽwe nga u mu rwa na u mu tambudza muhumbuloni.
- Vhupombye na zwiḽwevho

Tšhoḏisiso iyi yo shumisa na thyiori ya u kwashekanyea tšhoṽhe ha mbingano. Hezwi zwi ḑo konadzea nga u bvisela khagala zwivhanghi zwi itwaho nga munna na mufumakadzi zwi swikisaho kha u ri mbingano i kwashekane lwa tšhoṽhe hune ha si tsha konadzea uri vhuvhili havho vha dzule vhoṽhe. Hafha vhuvhili havho vha vha vho furana hu si tshe na o ḑilugiselaho u konḑelela muḽwe. Tsumbo: Vhupombye vhu itwaho nga vhoṽhe munna na mufumakadzi, u farana nga ḽḑila ya tshiṽuhu hune nndwa dza vha dza ḑuvha ḑiḽwe na ḑiḽwe.

8. TSHIGWADA

Wellman (2005:236) vha tšalutshedza tshigwada sa: “The study of objects and consists of individuals, groups, organizations, human products and events or the conditions to which they are exposed”.

Hezwi zwi amba uri tshigwada ndi ngudo ya zwithu yo vhumbyaho nga vhathu, zwigwada zwa vhathu, zwiimiswa, zwi bveledzwa zwa vhathu na zwiwo kana nyimele ine vhathu vha diwana vhe khayo. Zwenezwoha, kha tšhodiso iyi tshigwada tshi do vha vhanna na vha fumakadzi vho tšalanaho na mirado ya mita ya vhathu vho tšalanaho, khathihi na vhakalaha na vha kegulu vho vhuyaho vha vha mbinganoni.

9. FHETHUVHUPO HA TŠHODISO

U ya nga ha tšalusaipfhi ya Hawkins et al (1998:206) fhethuvhuo zwi amba fhethu kana vhuimo hune tshithu kana zwithu zwa khou itea hone. Kha tšhodiso iyi hu do wanala vhuṭanzi nga u tou vhudzisa vhaṅwe vha vhathu vha re na tshenzhemo nga ha tšhalano vha wanalaho tshiṭirikini tsha Vhembe.

10. TŠHUMBULO

May (1997:85) u tšalusa tšhumbulo sa: “A method of gathering information from a number of individuals in order to learn something about the larger population through the use of questionnaires”.

Izwi zwi amba ngona ya u kuvhanganya mafhungo a bvaho kha vhathu vho fhambanaho hu u itela u wana ndivho hu tshi khou shumiswa mbudziso. Kha tšhodiso iyi hu do tšumbulwa vhanna vho tšalaho na vhafumakadzi vho tšaliwaho.

11. NYOLO YA TŠHODISO

U ya nga Bless, Smith na Kager (2006:185) nyolo ya tšhodiso ndi: “A set of procedures that guide the researcher in the process of verifying a particular hypothesis and excluding all other possible hypothesis or explanations”.

Izwi zwi amba uri nyolo ya tšhodiso ndi sethe ya maitele i laulaho muṭodisise kha nyito ya u khwaṭhisedza mvelelokhumbulelwa hu songo dzheniswa inwe tšalutshedzo. Kha iyi tšhodiso hu do sumbedzwa zwipida zwi fanaho na muṭa, mbingano ho sedzwa maitele a Tshivenda na Tshikhreste, tšhalano, zwivhangiswayo na ndila dzine dzi nga shumiswa u thivhela tšhalano.

Babbie na Mouton (2010:647) vhone vha *talutshedza* nyolo ya *thodisiso* sa: “A plan or structured framework of how you intend conducting the research processes in order to solve the problems”.

Izwi zwi amba uri nyolo ya *thodisiso* ndi ndugiselo kana pulane ya u sumbedza *ngila* ine *mutodisi* a *do* i shumisa kha u tshimbidza *thodisiso* yawe u itela u tandulula thaidzo.

12. PFHANELO YA TSHIPHIRI

Terre Blanche na Durkheim (1999: 557) vha *talusa* pfhanelo ya tshiphiri sa: “The ethical consideration that ensures that there are no research record; the participants are not identifiable or traceable after research”.

Izwi zwi amba maitele ane vha *vhudziswa* kha *thodisiso* vha sa *do* bviselwa khagala nga murahu ha *thodisiso*. Zwenezwoha *vhathu* vhane vha *do* *vhudziswa* kha iyi *thodisiso* ndi *vhanna* vho *talaho*, *vhafumakadzi* vho *taliwaho* vhane vha sa *do* bulwa madzina hu u itela u tsireledza tshirunzi tshavho.

13. NDEME YA THODISISO

Hafha ndi hune ha sedzwa *vhathu* kana *zwigwada* zwine zwa *do* *vhuelwa* kha iyi *thodisiso* zwine zwa vha zwi *tevhelaho*:

13.1. Vhana

Kha *thodisiso* iyi *vhana* vha *do* *vhuelwa* nga *ndivho* ya *thalano*, mbingano nga mvelele ya *Tshivenda* na ya *Tshikhreste*. Vha *do* *vhuelwa* nga *khuthadzo* ya *masiandaitwa* a a *diswaho* nga *thalano* ine vha nga i wana kha *vhashumelavhapo*, *vhafunzi*, *vhadededzi* na kha *lufhafha* lwa *tshipholisa* lu *tsireledzaho* *vhana*. *Thodisiso* iyi kha *vhana* i *shanduka* tshiko tsha *phodzo* na *ndivho* ine vha nga i shumisa u itela u ya *phanda* na *vhutshilo* nga murahu ha *thalano* ya *vhabebi* *vhavho*.

13.2. Vhanna na Vhafumakadzi

Vhathu vha *vhanna* kha *thodisiso* iyi vha *do* *vhuelwa* nga *ndivho* ya *thalano*, mbingano nga mvelele ya *Tshivenda* na ya *Tshikhreste* *khathihi* na *masiandaitwa* a *vhanguwaho* nga *thalano*. Vha *do* *divhavho* na nga ha *zwivhang* zwa *thalano* idzi *mitani* ya *Vhavana* kha *vhathu* vhane vha kha *di* bva u dzhena mbinganoni. Vha *do* *dovha* hafhu vha guda na nga *ngila* dzine dza nga *tevhelwa* u *khwaṭhisa* mbingano dzavho.

Kha *thodisiso* iyi, *vhafumakadzi* na *vhone* vha *do* guda nga *masiandaitwa* a *vhanguwaho* nga *thalano* *khavho*. Izwi zwi *do* katela u sa tsha *ditanganedza*, u shona kha *lushaka* na u dzula *muthu* o *sinyutshela* *vhana* vha munna o vha *talaho*. Vha *do* *dovha* hafhu vha kona u imedzana na *khaedu* i *livhanaho* na *lushaka* nga *nṭhani* ha *thalano*. Izwi zwi *do* vha thusa u pfhesesa *vhana* *vhavho* kha *nyimele* ine vha vha *khayo*.

13.3. Zwikolo na yunivesithi

Thodisiso iyi i do thusa nga maanda zwikolo na univesithi hune thangana ya murole ya tangana hone ya mbo di dzhena kha mbingano ine ya fhedza i songo anwa mitshelo ya vhuḍi. Thangana heyi ndi yone ine ya tāvhanya u talana ngeno hu sa tou vha na zwine zwa farea zwine zwa nga vha swikisa kha thalano. Siani la vhadededzi zwi do vha zwa ndeme saizwi vha tshi do vha na ndivho yo tādāvhuwaho nga ha kutshilele kwa vhana vha vhathu vho talanaho. Vhadededzi vha do dovha hafhu u vhuēlwa nga ndivho na kuitele kwa zwithu zwine vha nga zwi shumisa zwi tshi ḍa kha u gudisa vhana vha vhathu vho talanaho. Vhadededzi vha do dovha hafhu vha vha na ndivho yo tādāvhuwaho nga zwine vhana vha vhabebi vho talanaho vha tshilisa zwone kha u vhumba havho vhushaka na vhabebi vhavho nga murahu ha thalano. Thodisiso iyi i dovha hafhu ya thusa zwi tshi ḍa kha u takula tshiimo tsha u guda nga ha thalano, nga maanda ho sedzwa miṭa ine ya kha ḍi vha miswa. Ndivho yavho i dovha hafhu ya engedzedzea musi zwi tshi ḍa kha u ḍivha nga kutshilele kwa vhana vha vhathu vho talanaho musi vha tshi ḍibaḍekanya na vhana vha vhabebi vha songo talanaho. Nga u angaredza heyi thodisiso i do shuma sa tshiko tsha ndivho.

14. MVELELOKHUMBULELWA YA THODISISO

Fox na Bayat (2007:139) vha tshi talusa mvelelokhumbulelwa vha ri ndi: “The statement which can be examined based on the study of research”.

Izwi zwi amba uri mvelelokhumbulelwa ya thodisiso ndi tshitatamennde tshine tsha nga lingwa zwo livhanywa na ngudo dza kuhumbulele. Mvelelokhumbulelwa ya thodisiso i tea u ḍisa thandululo kha thoho i no khou toḍisiswa nga hayo. Zwenezwoha, mvelelokhumbulelwa ya thodisiso kha thodisiso iyi ndi ya uri vhunzhi ha thalano dzo bvelelaho kale na namusi, dzo vhangwa kana dzi khou vhangwa nga zwivhangwi zwi elanaho naho zwi tshi fhambana fhano na fhaḷa zwi tshi ya nga mirafho ya vhathu.

15. RESHINAḷE

Babbie (2001:79-82) a tshi talusa reshinaḷe u ri: “A set of reasons or a logical basis for a course of action or belief”.

Izwi zwi amba uri reshinaḷe ndi sethe ya mbuno kana thevhekano ya mutheo wa vhungani ha nyito kana letendo. Ri tshi kha ḍi vha henefha, mafhungo a thalano saizwi a tshi khou itea na u vhonwa ḍuvha liṅwe na liṅwe, hu do talutshedzwa nga hao ho sedzwa zwitatisitiki zwi bvaho kha maṅwalwa na zwiimiswa zwi fanaho na Stats SA, khothe dza milayo na tshiimiswa tshi lwelaho pfhanelo dza vhanna tsha “Munna ndi innyi”.

Musi zwi tshi ḍa kha zwivhangwi zwa thalano idzi, vhuṭanzi vhu do bviselwa khagala nga ndila ya u tou talusa na u talutshedza kha maṅwalwa o fhambanaho. Kha thodisiso iyi, thalano kha miṭa i kha ḍi bvaho u dzhena mbinganoni i vhangwa masiandaitwa a si avhuḍi kha vhana,

vhanna na vhafumakadzi. Ngauralo, masiandaitwa aya a bviselwa khagala nga ndila ya thaluso na nga u tou talutshedza.

16. MAGUMO

Ndimia iyi ya u thoma ndi he thodiso ya bvisela khagala nga ha uri mbingano ndi mini ya dovha hafhu ya bviselwa khagala ndivho ya thodiso, zwipikwa, ngona dza thodiso, thumbulo, ndeme ya thodiso na mvelelokhumbulelwa ya thodiso khathihi na rashinale.

NDIMA YA VHUVHILI: TSENGULUSO YA MAÑWALWA

2. MARANGAPHANDA

Ndima iyi i bvisela khagala zwine mbingano na tšhalano zwa amba zwone u ya nga hune vhañwali na vhañodisisi vho fhambanaho vha amba na u tšlutshedza. Ndima iyi i dovha hafhu u bvisela khagala zwivhangeni zwa tšhalano, maga a u fhungudza tšhalano khathihi na masiandaitwa a vhangwaho nga tšhalano kha munna, mufumakadzi khathihi na vhana vha vhatu vho tšalanaho.

Rubin na Babbie (2001:120), vha tshi tšlutshedza tsenguluso ya mañwalwa vhone vha ri: "A prime source for selecting a topic to begin with as it provides substantially better insight into the dimension and complexity of the problem". Hezwi zwi amba uri tsenguluso ya mañwalo ndi tshiko tshihulu tsha mafhungo kha u nanga tšhoho saizwi i tshi dīsa u pfhesesa kha lurumbu na kha vhudzivha ha thaidzo.

Kha tšhodisiso iyi hu dō shumiswa mañwalwa a mbingano ya mvelele ya Tshivenda, ya Tshikreste, a tšhalano na a nyambedzano na vhatu vha re na tshenzhemo ya kumalele kwa mvelele ya Tshivenda na ya Tshikreste. Tsenguluso ya mañwalwa kha tšhodisiso iyi i dō dadamala kha zwivhangeni zwa tšhalano na masiandaitwa a vhangwaho nga tšhalano.

2.1. MBINGANO

Kha tsenguluso iyi ya mañwala hu dō sedzwa mbingano ya Tshivenda na mbingano ya Tshikreste. Mbingano ndi tshipiḁa tsha ndeme vhukuma, ngauri yo hwala mikhwa na maitele a lushaka lwonolo. Ndi ngazwo Mbiti (1975:106) a tshi i tšlutshedza a tshi ri, "Since marriage is at the centre of human life it is therefore expected that there should be many marriage customs throughout Africa".

Izwi zwi amba uri mbingano sa tshipiḁa tsha tshidziki kana mbilu ya vhutshilo ha muthu zwi a tea uri hu vhe na maitele o fhambanaho a u mala kha dzhango lothe la Afrika.

Reber (1985:418) u tikedza muhumbulo uyu musi a tshi ri: "Marriage is an institution, a set of norms. In all cases it sanctions, according to local customs".

Izwi zwi amba uri mbingano ndi tshiimiswa, ya dovha hafhu ya vha sethe ya maitele. Kha mafhungo othe ndi yone ine ya khethekanya, u ya nga maitele a vhupo. Nga inwe ndila tshi a iledza tsha dītika nga maitele na matshilele. Izwi zwi khwaṁhisedza muhubulo wa uri mbingano ndi vhupo vhune munna na mufumakadzi vha tšangana hone uri vha vhumbe muṁa. Ndi zwine "Capton Encyclopedia" (1994:149) ya tšlutshedza mbingano nga ndila heyi: "Marriage is a universal institution whereby men and women are joined in a special kind of depending for the purpose of founding and maintaining a family. This union is regulated by society and society laws, rules, customs, belief and attitudes which prescribe the rights and duties of men and women".

Izwi zwi amba uri mbingano ndi tshiimiswa tsho tšandavhuwaho tshi farekanyaho munna na mufumakadzi nga ndila yo khetheaho ya u ditika nga muñwe kha ndivho ya u thoma na u unda muṭa. Mbumbano iyi i laulwa nga lushaka na milayo yayo, mikhwa, thendo na kutshilele kune kwa ṭalusa pfhanelo na mishumo ya vhanna na vhafumakadzi.

Coltrene na Collins (2001:43) vha tshi ṭalutshedza mbingano vha ri:

Marriage is a kind of trade off of various resources:
income, love and affection, domestic labour and sex.

Izwi zwi amba uri musi vhathu vha kha mbingano vhañwe vhathu vha vha vho sedza masheleni, lufuno, zwa vhudzekani kana muthu ane a khou ṭoda u mu mala uri u shuma zwavhuḍi naa? Steyn (1987:83) a tshi amba nga ha mbingano u ri:

Marriage is a relationship of one or more men with one or more women which is recognized by custom or law and where it involves certain right and duties, both in the case of the parties entering the union and in the case of the children born.

Izwi zwi vha zwi tshi amba uri mbingano ndi vhushaka vhukati ha munna na mufumakadzi muthihi kana vhanzhi, ine ya langwa nga mulayo ho sedzwa na pfanelo dza vhathu vhanevho vhane vha khou dzhena kha vhushaka honoho vhune ha ḍo kwama na vhana.

Readers' Digest Great Illustrated Dictionary (1984:1042) i sumbedza u ri:

Marriage is the legal of a woman and a man as wife and husband or the state of being wife and husband wedlock.

Izwi zwi amba uri mbingano ndi mulayo wa u vha munna na mufumakadzi kana tshiimo tsha u vha munna na mufumakadzi nga u vhingana.

Gough (1968:68) u vhona mbingano nga ndila i tevhelaho:

Marriage is a legal contract between two people that state publicly that they love each other and will care for each other. The person you are marrying becomes your next of kin. In many states, this partnership is limited to man and woman.

Izwi zwi amba uri mbingano ndi u ṭanganelana lwa mulayo vhukati ha vhathu vhavhili ine ya sumbedza uri vha a funana na u ṭhogomelana. Muthu ane wa malana nae u vha ene muthu wa tsinisa na iwe. Uvhu vhukonani vhu kaliwa u guma kha munna na mufumakadzi.

Gallagher (2002:79) u vhona mbingano nga heyi ndila:

Marriage is a socially and ritually recognized union or legal contract between spouses that establishes rights and obligations between them, and their children, and between them and their in-laws.

Hezwi zwi khou amba uri mbingano ndi ṭhanganelano i no ṭanganedziwa nga tshitshavha nga nḍila ya vhuṭambo ha sialala kana konṭiraka ya mulayo vhukati ha munna na mufumakadzi i no sumbedza pfanelo na zwine zwa fanela u itiwa vhukati havho na vhana vhavho na vhukati ha vhakwasha kana vhomazwale wavho.

Gallagher (2002:81) u bvela phanḁa a sumbedza ‘mbingano’ sa hezwi:

The definition of marriage varies according to different cultures, but it is principally an institution in which interpersonal relationships, usually intimate and sexual, are acknowledged. In some cultures marriage is recommended or compulsory before pursuing any sexual activities. When defined broadly, marriage is considered a cultural universal. A broad definition of marriage includes those that are monogamous, polygamous, same sex and temporary.

Izwi zwi amba uri ṭhalutshedzo ya mbingano i fhambana u ya nga mvelele dzo fhambanaho, fhedzi tsha u thoma ndi tshiimiswa tshine ṭhanganelano ya vhushaka ha vathu vhavhili, ine kanzhi ya vha zwa vhudzekani khayo zwa dzhielwa n̄tha. Kha dziṅwe mvelele mbingano i vha khombekhombe hu sa athu u vha na zwa vhudzekani mus i tshi lavhelesiwa. Musi i tshi ṭandavhudziwa ṭhalutshedzo ya mbingano i katela ya u vha na mufumakadzi muthihi, ya u vha na vhafumakadzi vhanzhi, ya mbeu nthihi na ya tshifhinganyana.

Evans (2005:64) u vhona ‘mbingano’ nga heyi nḍila:

“Marriage is an institution that is historically filled with restrictions, from age, to race, to social status, to consanguinity, to gender, restrictions are placed on marriage by societies for reasons of benefiting the children, passing on healthy genes, maintaining cultural values, or because of prejudice and fear. Almost all cultures that recognize marriage also recognize adultery as a violation of the terms of marriage”.

Izwi zwi amba uri ‘mbingano’ ndi tshiimiswa tsha divhazwakale tshi re na mikano i no bva kha miṅwaha, lushaka, mbeu, mikano i vheiwa kha mbingano nga lushaka/ tshitshavha, u itela u vhuedza vhana na u pfukisa malofha a mutakalo, na u itela u vhulunga zwithu zwa mvelele nga n̄thani ha nyofho, tshaka dzoṭhe dzine dza dzhiela mbingano n̄tha dzi dovha dza vhona vhupombye sa nḍila ya u thuthekanya mbingano.

2.2. ṬHALANO NA ZWIVHANGI ZWAYO

Kha ndima iyi musengulusi u do sumbedzisa uri thalano ndi mini, zwivhangi zwa thalano, zwine muta wa tea u ita u thivhela thalano na masiandaitwa a thalano kha vhana.

2.2.1. THALANO

Afha hu do sedzwa zwe vhanwe vhanwali na vhatodisisi vho fhambanaho vha amba nga ha 'thalano'. Goodman (1993:75), u talutshedza thalano nga heyi ndila: "Divorce is regarded as a process which spans the duration from the time of separation through the period after legal divorce".

Izwi zwi amba uri thalano i dzhiwa sa vhukando vhune ha dzhia tshifhinga u bva tshifhinga tshine munna na mufumakadzi vha vha vho fhandekana u swikela vha tshi talana lwa mulayo.

U ya nga ha Carter na Mcgoldrieck (1989:140),

Divorce means a change in the relationship with an access to extend family members as well as grand parents, aunts, uncles and cousins. Children understand divorce of their parents as a change in the nature of the relationship because if the divorce is due to conflict between the mother and the extended family members, children will not be likely to visit or ask for any support from people who do not like their mother.

Izwi zwi khou talutshedza uri thalano zwi amba u vha na tshanduko kha vhushaka zwi tshi dzhenisa na miwe mirado ya muta sa vhomakhulu, vhomakhadzi, vhazwala na vhomalume. Vhana vha pfesesa thalano ya vhabebi havho sa tshanduko vhukati ha mashaka ngauri arali thalano i tshi kwama mme na mashaka a tsini, vhana vha fhedza vha si tsha kona u dalelana na mashaka vhane vha sa takalele mme avho.

Coleman (1994:101), u talutshedza 'thalano' nga ndila heyi: "Divorce refers to the legal dissolution of marriage. This definition does not cover all kind of marriage. In our societies we have customary marriages".

Izwi zwi amba uri thalano ndi u fheliswa ha mbingano lwa mulayo. Thalutshedzo heyi a yo ngo angaredza tshaka dzothe dza mbingano. U ya nga mvelele yashu ri na mbingano ya mulayo na mbingano ine ya kwama mvelele ya lushaka lwonolwo.

Bezuidenhout (2008:16) a tshi talutshedza thalano u ri: "Divorce is viewed as the end of a marriage relationship that reached the point at which both partners come to the decision that they could not continue their life together as married couples". Izwi zwi amba uri thalano i dzhiwa i magumo a mbingano hune vathu vho malanaho vha dzhia phetho ya uri hvuvhili havho vha nga si tsha kona u isa phanda sa munna na mufumakadzi.

Musi hu sa athu u bviselwa khagala nga ha zwiitisisi na zwithu zwi dīsaho t̥halano, dzimbalombalo dza t̥halano zwi dō bviselwa khagala. StatisticsSouthAfrica (2018:95) tsho sumbedza uri, “Since 1989 up until 2008 the information released indicated the figure between 37098 and 28924 of all divorced black people in South Africa”. Izwi zwi amba uri u bva kha miñwaha ya 1989 u swika 2018, mbalombalo dzo sumba uri t̥halano yo vha n̥tha kha vharema u fhirisa kha vhadzulapo vha la Afrika Tshipembe. Musi ro sedza idzi mbalombalo dzi sumbaho tshivhalo tsha t̥halano tsha n̥tha kha tsha mbingano, tsedzuluso idzi dzi a kombetshedzea u t̥odisisa na zwivhangisi zwa t̥halano kha mbingano idzi.

U ya nga ha mvelele dza dziñwe tshaka t̥halano a i t̥anganedziwi u fana na kha vhureleli ha Tshikhreste ha Roman Catholic Church, saizwi hu tshi t̥ut̥uwedzwa mbingano ya mufumakadzi muthihi. U tikedza uyu muhumbulo Bezuidenhout (2008:24) u ri: “The traditional Jewish position is that the breaking of marriage, or divorce must be a religious process whereby a husband can grant a divorce if he no longer wants her. A Jewish wife cannot divorce her husband”.

Izwi zwi amba uri u ya nga ha lutendo lwa Madzhuta t̥halano i fanela u vha tshithu tshi tendelwaho u ya nga mvelele ya Tshidzhuta hune munna ndi ene e e̥the a t̥alaho mufumakadzi, na zwauri mufumakadzi ha t̥ali munna.

Nga Tshivenda mufumakadzi ha t̥aliwi nga u kundelwa u beba vhana, fhedzi Mgwambane (1997:67) uri u sa an̥dea nga mbebo zwi vhangwa t̥halano, musi a tshi ri: “The dissolution of marriage is caused by death, divorce, bareness, witchcraft, adultery and disobedience”. Izwi zwi amba uri t̥halano i vhangwa nga lufu, vhuumba, vhuloi, vhupombye na u sa fulufhedzea.

Mukegulu Vho Luritha na ñwana wavho Vho Tshinakaho vha ri afha ndi hune munna musi a tshi vhona mufumakadzi wawe a sa bebi, a mala muñwe mufumakadzi kana vhañwe vhafumakadzi u itela u an̥dea nga mbebo. Huñwe vho ri zwi itwa nga mufumakadzi hune a t̥odela munna wawe mufumakadzi wa u mu bebelwa vhana, huñwe zwi itwa nga vhomakhulu, vha isa murathu kana shaka la mufumakadzi.

Mgwambane (1997:54) a tshi amba nga u shaya mbebo u ri: “If a woman is barren, her husband will try by all means to get help from herbalists to cure her bareness. If this fails, he will ask a substitute from his father-in-law. If they fail him a substitute the man goes to marry elsewhere”.

Izwi zwi amba uri arali mufumakadzi e muumba, munna wawe u linga nga n̥dila dzo̥the uri a muilafhise kha vhomaine u lwa na vhuumba. Arali zwa kunda u humbela muñwe mufumakadzi kha vhomakhulu. Arali zwa kunda na heneffho u a t̥uwa a yo mala huñwe.

Mukalaha Vho Ramadaba vha ri: “U ya nga mvelele ya Tshivenda mufumakadzi ha t̥aliwi nga n̥da ha musi ho wanala uri ndi muloi kana o gidzhenisa kha vhupombye”. Mufunzi wa Kereke ya Reformed na wa Kereke ya UAAC vha ri: “Vhureleli ha Tshikhreste a vhu tendelani na t̥halano saizwi mbingano i tshiimiswa tsho itwaho nga Mudzimu”.

Kha iyi thodisiso mbalombalo dza thalano tshirikini tsha Vhembe Vunduni la Limpopo dzi bvaho kha khothe dza tshiriki dzi tshi bviselwa khagala nga nwaha wa 2014 dzo vha dzo ima nga ndila i tevhelaho:

1. Tafula la u thoma : Tshivhalo tsha thalano u ya nga vhukale (vhafumakadzi)

Tshigwada nga vhukale	Mbingano	Thalano
25	481	102
25 – 29	184	68
30 – 34	132	73
35 – 39	470	179
40 – 44	412	128
45 - 49	374	122
50 – 54	101	68
55 – 59	26	16
60 – 64	501	220
65 – 69	188	98
70 – 74	57	22
75 – 79	21	13
80 +	10	6
Thotala	2957	1115

2. Tafula la Vhulili : Tshivhalo tsha thalano u ya nga vhukale (vhanna)

Tshigwada nga vhukale	Mbingano	Thalano
25	99	43
25 – 29	101	84
30 – 34	98	36
35 – 39	351	217
40 – 44	434	232
45 - 49	151	101
50 – 54	188	88
55 – 59	129	113
60 – 64	91	67
65 – 69	117	83
70 – 74	199	123
75 – 79	84	43
80 +	8	4
Thotala	2050	1254

Tshivhalo itshi tsha ṭhalano tsho imaho ngaurali tshi kombetshedza muṭodisi uri a ite ṭhodisiso ya tshivhangi tsha iyi ṭhalano, zwi dovha hafhu zwa ita uri ṭhodisiso i kwame masia a fanaho na mbingano, muṭa, masiandaitwa na ndila dzine dzi nga itwa u thivhela ṭhalano.

2.2.2. Ṭhalano u ya nga mvelele ya Tshivenda

Mukegulu Vho Munzhedzi vha ri: “U ya nga mvelele ya Tshivenda mbingano ndi tshiimiswa tshine tsha kwama miṭa mivhili, wa ha muṭhannga na wa ha musidzana. Hezwi zwi amba uri vhu nga ṭhalano i tshi tevhela mbingano, ṭhalano ya Vhavana i tea u kwamavho miṭa mivhili sa zwenezwo. Musi zwithu zwi sa tshimbili zwavhuḍi muṭani kana hu na phambano vhukati ha munna na mufumakadzi muṭani muthu ane a tea u kwamiwa u ya nga mvelele ya Tshivenda ndi makhadzi. Musi makhadzi vho ṭanganedza mbilahelo dzine dza khou bva kha muthihi wa avha vhavhili u tea u dzhia tsheo ine ya tea u ṭanganedzwa nga avha vhavhili hu si na u hanedza”.

Vha tshi isa phanda Vho Munzhedzi vha ri: “Arali thaidzo ine ya vha hone ya vha i tshi khou kunda u tandululea u a i fhirisela kha miṁwe mirado mihulwane ya muṭa uri vha thuse kha nyimele iyo. Honeha kha tsheo dzoṭhe dzine dza dzhiwa muhumbulo mihulwane u vha u wa u vhuedzedza muṭa tshiimoni tshawo. Mufumakadzi arali a sa khou fushea nga tsheo yo dzhiwaho ha tou vha na maanda ane a tou pfhi kheo kha u fhirisela thaidzo phanda. U sa vha na maanda hawe zwi na vhushaka na uri ene o ḍa afho muḍini nga kholomo zwine zwa ita uri a sa tou vha na maanda kha tsheo nnzhi dzine dza dzhiwa. Arali munna a wana e na vhukhaki kanzhi tsheo i ya vha ya u mu kaidza sa zwenezwo ngeno arali vhukhaki vhu kha sia ḷa mufumakadzi vhukhaki honoho vhuthihi vhu tshi nga kaidzwa nga ndila i sumbaho tshitu. Mufumakadzi o ita izwi a nga pfhi a thome a tuwe a yo wana mulayo ha hawe. U tuwa honoho hu nga vha u tuwa tshoṭhe vhuhadzi hawe zwine zwa nga dzhiwa sa ṭhalano. Hezwi zwi amba uri u mala na u ṭala nga mvelele ya Tshivenda a zwi ho zwandani zwa avha vhavhili, zwi zwandani zwa muṭa wa munna”.

Vha tshi kha ḍi vha vhone Vho Munzhedzi vha ri: “U ya nga mvelele ya Tshivenda ndi mufumakadzi fhedzi ane a nga ṭaliwa nga munna wawe kana nga muṭa wa munna wawe musi o wanala e na mulandu wa vhuloi, mulandu wonoyo u tea u vha wo khwaṭhisedziwa nga ṁanga ya u fembedza. Mulandu wa vhuloi kha Tshivenda u dzhiwa u mulandu muhulusa u sa fareleiho”. Mbiti (1990:142) mufumakadzi ane a ita vhupombye, u tswa na zwiṁwevho ha ṭaliwi u tou lifhiswa. Musi zwo ralo Mufumakadzi uyo u tou fheletshedziwa ha hawe nga vha ha mufumakadzi

2.2.3. Ṭhalano u ya nga mvelele ya Tshikhreste

U ya nga mbingano ya Tshikhreste mbingano ndi tshiimiswa tshine tsha kwama vathu vhavhili vho funanaho fhedzi hune zwi si dzhenise miṭa mivhili nga u tou ralo. Nga nṭhani ha hezwi musi lufuno lwe havha vhavhili vha vha vhe nalwo lwo fhela vha a swika hune vha ṭalana. U ya nga Schaeffer (2015:2) u ri; “Marriage is a union of one man and one woman who mutually agree to live together as spouses until the marriage is dissolved by the death of one of them or as otherwise provided by law”.

Izwi zwi amba uri mbingano ndi mbofho ya munna muthihi na mufumakadzi muthihi vho tendelanaho lwa mulayo u tshila vhothe sa munna na mufumakadzi u swikela mbingano i tshi kwashekanywa nga lufu kana zwo itiswa nga mulayo.

U tšalana honoho kanzhi a si zwine zwa fhedza zwo vha na vhukwamani na vha miṭa iyi ya mashaka. U tšalana honoho ha vhavhili hu khwaṭhiswedzwa nga mulayo lune muṅwe a pfhala o vha na mulandu muṅwe a si vhe na mulandu une u si kone u farelea kana u hangwelea. Huṅwe zwi bva na kha uri lufuno lwa vha lwo tou fhela ngeno hu si na a re na mulandu vhunga mutheo wa mbingano iyo lu lufuno lu re kha avha vhavhili. Vhunga mbingano yo ḡa nga lufuno, lwa fhela na yonevho i a fhela. Vhuṭanzi ha uri ndi nnyi o khakhaho na a so ngo khakhaho zwi kumedzelwa khoro ya tsengo ine ya vha khothe ya vha yone i dzhiaho tšeho ya u fhedzisela. Ho sedzwa mbingano ya Tshikhreste, tšhalano i nga ḡisiwa nga tshiṅwe tsha zwi tevhelaho; u sa kona u vha hone fhethu huthihi ha munna na mufumakadzi nga tshifhinga tshithihi, vhudakwa, vhuṭombye, tshiṭuhu, vhugevhenga, u penga, u sa unḡa muṭa, u ngalangala lwa tshifhinga tshilapfhu (Robson 2009:9).

2.3 ZWIVHANGI ZWA TŠHALANO

Kha tšhodisiso iyi hu ḡo tšodisiswa na zwivhangeni zwa tšhalano zwine vhaṅwali vho fhambanaho vha vha vho sedzulusa nga hazwo. Zwivhangeni izwi zwi tšutšwedza tšhalano nga nḡila dzo fhambanaho zwi tshi bva nga nyimele ya muṭa wonoyo.

Tšhalano miṭani a i sokou vuwa yo bvelela hu si na tshiitisi. Ngauralo, zwiitisi u ya nga ha vhaṅwali vho fhambanaho zwi tshi livhanywa na tšhalano, zwi a fhambana u bva kha muṅwe muṭa zwi tshi ya kha muṅwe. Bezuidenhout (2008:18) a tshi ḡadzisa uyu muhumbulo u ri: “While one factor may play a major role in prompting the married couple to end their marriage, it is usually a combination of factors that contribute to the couple’s decision to file for divorce”.

Izwi zwi amba uri naho tshithu tshithihi tshi tshi nga tšutšwedza u fhelisa mbingano miṭani, zwiṅwe zwivhangeni zwo tšanganelanaho zwi nga ita uri munna na mufumakadzi vha tšalane, fhedziha kanzhi ndi u tšanganelana ha zwivhangeni zwine zwa bveledza muhumbulo wa tšhalano. Mitsiko ya masheleni i ḡisa khonadzeo dza tšhalano miṭani minzhi. Greenstein (1990:664) a tshi tšalutshedza u ri, “Women who are married by men who earn low salaries are forced to divorce their husbands to be married by those earning high salaries”.

Izwi zwi amba uri vhaḡumakadzi vho malwaho nga vhanna vha holaho miholo ya fhasi, vha kombetshedzea u ḡiwana vho no malwa nga vhanna vha holaho miholo ya nṭha.

2.3.1. U shaea ha vhudavhidzano ho kunaho kha mbingano

U shaea ha vhudavhidzano ho kunaho kha mbingano zwi ḡisa kana u tšutšwedza khonadzeo dza tšhalano miṭani minzhi. Greenstein (1990:175) u pfhesesa u ri: “Once a marriage gets

on a rough trade, negativity grows, problems escalate as both parties repeat their same mistakes and learn how they can be resolved”.

Izwi zwi amba uri musi mbingano i tshi vho gogona, khanedzano dzi tshi vho anda na thaidzo dzi a hulela, vhuvhili ha avha vho malanaho vha dovholola vhukhaxhi havho vha dovha hafhu vha vha na tshenzhemo ya uri idzo thaidzo dzi nga tandululwa hani.

Caplan (1990:64) a tshi amba nga vhudavhidzani ho kunaho u ri: “It is a way in which disagreements and conflicts can be set to grounds of understanding”. Izwi zwi amba uri vhudavhidzani ho kunaho ndi ndila dza u kona u vhekanya thandululo dza thaidzo na phambano. Ri tshi kha di vha henefha kha mbonalo ya vhudavhidzani ho kunaho kha mbingano, kereke i sedza vhudavhidzani sa tshiga tsha ndeme kha mbingano zwine zwa fhungudza khonadzeo dza tshalano. Musi vhathu vho vhangano vha tshi fara ndila dza vhudavhidzani vho vhofoholwa na u bvisela vhuḁipfhi havho khagala zwi ita uri khonadzeo dza tshalano dzi fhungudzee. Hezwi zwi khwaḁisedzwa nga maḁwalwa a Bivhilini buguni ya Mirero 15:1-18 na Vhaefesa 4:32; hune ha pfhi: “Mbilu yo takala hu naka tshifhatuwo, ngeno vhathu vha tshi tea u itelana vhuhwavho, na vhulenda na u khathutshelana, vhunga na Mudzimu o ri khathutshela kha Khristo”.

2.3.2. U shaea ha zwikili zwa u tandulula thaidzo miḁani

U shaea ha zwikili zwa u tandulula thaidzo miḁani zwi a shela mulenzhe nga huhulu. Gottman na Silver (1995:2006-2007) vha tenda uri; “The secret of marriage success is to learn how to discuss conflicts”. Izwi zwi amba uri tshiphiri tsha u bvelela kha mbingano ndi u guda nga ha nyambedzano kha u tandulula thaidzo miḁani.

Izwi zwi dovha hafhu zwa amba u vha phambananadzo na u sokou dzhenelela muthu a tshi khou amba zwine zwa thithisa mutakalo na u vha na vhuthihi na u farana mbinganoni. Vhathu miḁani vha a fhambana zwo di swa nga zwivhanga zwinzhi fhedzi a zwi iti uri tshalano i vhe hone afho miḁani.

Kha iyi tḁodisiso ho dovha hafhu ha sedzwa na u kundelwa u langa masheleni ha vhathu vho malanaho zwiḁa zwine zwa pfhi ndi mugaganyagwama. Keech (1984:140) u tḁalusa mugaganyagwama sa, “A word used to describe estimate of probable income and expenditure in a communal house or in a family”. Izwi zwi amba uri mugaganyagwama ndi mbetshelwa khumbulelwa ya muholo na u shumiswa ha ayo masheleni miḁani. Ngauralo, mugaganyagwama wa ḁwedzi muḁwe na muḁwe na wa ḁwaha u a tḁodea miḁani u itela u langa kushumisele kwa masheleni kha u badela tshumelo dzoḁthe na tḁodea miḁani. U kundelwa u ita izwi, khonadzeo dza khakhathi miḁani dzi a bvelela zwine zwa swikisa kha tshalano. Mugaganyagwama u a tḁodea muḁani saizwi u tshi kona u sumbedza uri masheleni o shuma hani kha u swikelela tḁodea dza muḁani khathihi na u sumbedza he a si shumiswe zwavhuḁi.

2.3.3 u sa fulufhedzea ha munna kana mufumakadzi

Tshinwe tsha zwithu zwi vhangaho tshalano mitani ndi u sa fulufhedzea ha munna kana mufumakadzi. Weiss (1997:152) u amba u ri: “The responsibility of faithfulness is permanent and at the same time gives people some sense of security and reliability”. Izwi zwi amba uri u fhulufhedzea kha mbingano zwi disa tsireledzo na uri muñwe a kone u ditika nga muñwe, zwi tshi ya phanda tshiimo mutani tshi a swika hune tsha shanduka arali u fhulufhedzea hu si tsha vha hone zwine zwa fhedza zwi tshi engedza khonadzeo dza tshalano.

2.3.4. u shaea ha lufuno lwa vhukuma lu re ngomu kha munna kana mufumakadzi

Kha iyi thodisiso ho dovha hafhu ha sumbedzwa u shaea ha lufuno lwa vhukuma lu re ngomu kha munna kana mufumakadzi sa tshithu tshi khwathisaho mbingano. Weiss (1997:201-2012) u pfhesesa uri, “Whether we are married or single we need relationship in which we can be intimate”. Izwi zwi amba uri vhathu vha nga vha vho malana kana vha songo malana vha a todana kha u swikelela madzangalelo avho u itela uri hu vhe na vhushaka ha vhuḍi kha mbingano.

2.3.5. Vhupombye

Tshinwe tsha zwithu tshi vhonelesaho kha u disa tshalano mitani minzhi ndi vhupombye vhu itwaho nga munna kana mufumakadzi. Skidmore, Thackeray na Farley (1996:176) vha talutshedza uri, “Adultery is the process by which couples enter into extra-marital relationship”. Izwi zwi amba uri vhupombye ndi ndila ine munna kana mufumakadzi a di dzhenisa kha vhushaka ha gokwani. Maitele aya a lwa zwihulusa na manwalwa a Bivhili kha bugu ya Ekisoda 20:14 ine ya ri “U songo vha phombye”. Muthihi wa avha vhavhili a thoma u didzhenisa kha aya maitele, mudini hu vuwa khakhathi zwa sia hu tshi vha na tshalano.

Mukegulu Vho Mutshekwa vhone vho amba uri munna u a bva a funana (u tswa) na muñwe mufumakadzi uri a bebelwe vhana kana mufumakadzi u a bva a ya a pfhana (u tswa) na muñwe munna uri a bebiswe vhana. Zwothe hezwi vho ri zwi itelwa tshiphirini. Mashau (2006:60) na ene uri: “Some even go to the extent of having extra-marital affairs in the effort to prove that they can bare children”.

Izwi zwi amba uri vhañwe vha swika na hune vha vha ita zwa vhudzekani ha gokwani i ndingedzo dza u sumbedza uri vha ya beba.

Ho sedzwa kha vha talutshedzi na vhañwali vho redzwaho afho ntha zwi khagala uri hu na mihumbulo mivhili, muñwe ndi wa uri hu vhe na vhana mutani, muñwe ndi wa u toda u sumbedza uri ndi nnyi a no beba, honeha e nnyi a sa bebi.

2.3.6. u fhambana ha vhathu vho malanaho zwi tshi ya nga vhukale na nga phambano dza zwa matshiliso

Kha iyi thodisiso ho dovha hafhu ha sumbedziswa na u fhambana ha vhathu vho malanaho zwi tshi ya nga vhukale na nga phambano dza zwa matshiliso. Duck (1988:358 - 359) vha talutshedza vha ri: “Differences in age and social class matters count a lot in bringing

about divorce between the married couples”. Izwi zwi amba uri phambano nga vhukale na nga zwa matshilisano zwi dīsa t̥halano mītani. Tsumbo: Mufumakadzi a malwa a tshi bva muṭani wa zwigwili nga munna wa mushai; zwi ita uri mufumakadzi a mu nyadze lune zwi fhedzisela zwi tshi vhanga khakhathi dzine dza dīsa t̥halano. Hezwi zwi dī ralovho na kha munna arali vha hawe vho pfhuma ngeno vha vho mufumakadzi vhe zwishai.

2.3.7. u dzhena kha mbingano vhathu vha tshe vhaṭuku

Tshiṅwe hafhu tsha zwivhangī zwa t̥halano mītani minzhi ndi u dzhena kha mbingano vhathu vha tshe vhaṭuku. Bless (2006: 360 - 361) u amba u ri: “Marriages that are entered into by couples who are below the age of 21 simply breaks down because of lack of maturity and understanding of what marriage is all about”. Izwi zwi amba uri mbingano dzi iteaho vhathu vha tshi kha dī vha nga fhasi ha vhukale ha miṅwaha ya fumbili nthihi dzi anzela u thuthea nga u t̥avhanya. Vhuvhili ha avha vha vha vha sa athu u vhina tshoṭhe kha zwa matshilisano zwine zwa dīsa u sa konḑelela musi thaidzo dza mītani dzi tshi bvelela.

2.3.8. U kundelwa kana u shaea ha u dīlanga ha munna kana mufumakadzi

U kundelwa kana u shaea ha u dīlanga ha munna kana mufumakadzi zwiṭa zwine zwa pfhi ndi othonomi zwi a shela mulenzhe vhukuma kha u dīsa t̥halano mītani. Bezuidenhout (2008:40-43) u t̥alusa vhuḑivhusi musi a tshi ri: “The ability to be with someone while also maintaining a sense of independence”. Izwi zwi amba u kona u dī langa ha munna kana mufumakadzi vhe kha mbingano hune muṅwe na muṅwe a kona u dzhia vhuḑifhinduleli naho muṅwe a siho tsini. Kanzhi vhathu vha sa athu malana zwi a itea uri vha thome vha laiwe u itela uri vha kone u nga kona u laula tshiimo tshifhio na tshifhio hu si na u t̥olou kwama muṅwe.

2.3.9. Zwikambi

U shumiswa ha zwikambi na u dzulela u kangwa nga halwa zwi a vhanga t̥halano mītani. Cohen (1992:505) u ri: “The abuse of alcohol and drugs in marriages can cause a host of other problems, including financial and emotional difficulties”. Izwi zwi amba uri u shumiseswa ha zwikambi na mahalwa zwi dīsa thaidzo dzi fanaho na u sa shumisa masheleni zwavhuḑi na u dzulela u fhelelana mbilu ha munna na mufumakadzi zwine zwa swikisa kha dzinndwa dzine dza t̥ut̥uwedza t̥halano.

2.3.10. u kuvhatedzana ha munna na musazdi

U shaea ha u kuvhatedzana ha munna na musazdi zwi a t̥ut̥uwedza khonadzeo dza t̥halano. Bezuidenhout (2008:60-64) u t̥alusa u kuvhatedzana ha munna na mufumakadzi sa: “The degree of having some level of passion in the relationship that goes beyond more physical closeness”. Izwi zwi amba tshiga tsha lufuno tshine tsha ita uri munna kana mufumakadzi vha funane lu isaho thambo lune zwa ita uri vha dī vha vha u t̥oḑana naho vhe kule na kule. Milubi (2000:214) u ri: “Vhafumakadzi vha tama nga maanda vhanna vhavho vha tshi vha ita vho khetheaho vhutshiloni. Vhanna na vhone kha sia ḽiṅwe vha tshi tama u gagamiswa nga vhafumakadzi vhavho. Hezwi zwoṭhe zwi ita uri lufuno lu aluwe zwine zwa ita uri mbingano i si kwashee.

2.3.11. u tambudzwa lwa vhudzekani

Mushumelavhapo wa Ofisi dza Vhashumelavhapo dza Tshiṭale u sumbedza u ri: “Tshiṭwe tsha zwithu zwi ḍisaho ṭhalano miṭani ndi u tambudzwa lwa vhudzekani muṭani. U tambudzwa uhu ndi hune ha vhonelesa ano maḍuvha hune khotsi a lala tshihulwane na ṛwana kana vhana vhawe vha vhasidzana. Maitele ayo a ita uri miṭani hu vuwe khakhathi dzine dzi si takuwe dzine dza swikisa kha ṭhalano na mabulayo miṭani. U tambudzwa kha mbingano uhu hu katela u tambudzwa muyani, tsumbo, u vhidza mufumakadzi nga madzina na u sokou u dzulela u sasaladza mufumakadzi. U tambudzwa mbinganoni hu dovha hafhu ha katela na u tambudzwa nga u dzulela u rwiwa na nyito dzoṭhe dzi elanaho na u pfhisa muṛwe vhuṭungu lwa ṇama”.

2.3.12. U ṭahela vhuhadzi

U ṭahela vhuhadzi mbingano ya vhukuma i sa athu bvelela zwi a ḍisa ṭhalano miṭani. Ganong na Coleman (1984:389-406) vha tshi ṭalusa u ṭahela vhuhadzi musi mbingano i sa athu bvelela vha ri: “The degree at which couples live together before the actual marriage takes place”. Izwi zwi amba uri u ṭahela vhuhadzi kana u ḍi malisa zwi amba maitele ane musidzana a ḍi malisa vhuhadzi hu songo tevhelwa ṇḍila dzoṭhe dzo teaho u itwa phanda ha musi munna na mufumakadzi vha tshi dzhena kha mbingano. Maitele aya, u ya nga vhaṭodisisi a pfhala a si a vhuḍi kha ḷiṇwe sia saizwi vhuvhili havho vha vha vha si tsha vhona ndeme ya u malana zwa vhukuma.

U ḍi ṭoḍela ha vhaswa vhafunwa zwi kwama vhukuma u sa dzhenelela ha vhabebi kha mbingano dza vhana vhavho. Zwiṇwe zwa zwiitisi zwa u ḍiṭoḍela vhafunwa zwi katela zwithu zwi fanaho na tshanduko dza musalauno, u ḍiimisa siani ḷa masheleni na u vha kule ha vhaswa na vhabebi.

2.3.13. U vha na vhana kana thumbu muthu a sa a thu maliwa

U vha na vhana kana thumbu muthu a sa a thu maliwa zwi ṭuṭuwedza khonadzeo dza ṭhalano miṭani. Ganong na Coleman (1984:395-400) vha amba vha ri: “Premarital childbearing and pregnancy promotes greater opportunities for parental divorces in many families”. Izwi zwi amba uri u ḍiwana ha musidzana a tshi vha na ṛwana kana vhana na u ḍiwana e na thumbu a sa athu malwa zwi ṭuṭuwedza ṭhalano miṭani ngauri vhana tsha u thoma vha ṭoḍa tshomedzo dzo vha teaho vhutshiloni. Arali musidzana a ḍi wana e na vhana a sa athu malwa zwi ḍisa thaidzo musi a tshi ya u malwa ngauri Tshivenda tshi tshi ri wa kokodza luranga na mafhuri a tevhela. Hezwi zwi vhonelesa musi munna a tshi kundelwa tshoṭhe u ṭanganedza avho vhana sa vhawe vha malofhani. Hezwi zwi dovha hafhu zwa ri swikisa kha khakhathi dza miṭani. Vhaṇwe vhanna sa zwine ra khou zwi vhonelesa zwone, vha swika na hune vha ḍi dzhenisa kha vhudzekani na vhana vhe uyo mufumakadzi a ḍa navho.

2.3.14. U sa ḍi wana muthu e kha vhureleli vhuthihi

U sa ḍi wana muthu e kha vhureleli vhuthihi zwi a ḍisa ṭhalano miṭani. Lamb (1997:163-174) u ṭalutshedza u ri, “Individuals who are reported belonging to the same religious group have a somewhat lower chance of divorce than those who say they have no religious affiliation”. Izwi zwi amba uri vathu vha malanaho nahone vha dovha vha

ḡi wana vhe kha vhureleli vhuthihi mbingano yavho i a lalama u fhirisa ya vhathu vhane vha si vhe kha vhureleli vhuthihi. Musi munna na mufumakadzi vha tshi ḡi wana vhe na tshigwada tsha vhureleli havho, vha wana nyeletshedzo, ndayo na khuthadzo misi yoṯhe kha u kunda khaedu dza vhutshilo.

2.3.15. U shaea ha thikhedzo i bvaho kha mushumelavhapo mbinganoni miṯani

U shaea ha thikhedzo i bvaho kha mushumelavhapo mbinganoni miṯani yo fhambanaho zwi a shela mulenzhe nga hu hulu kha u ṯuṯuwedza ṯhalano miṯani minzhi. Nicholas (2010:183-190) u ṯalutshedza uri: “Marriages are safer and healthier when the couple lives have healthy relationships”. Izwi zwi amba uri mbingano dzi vha dzo tsireledzeaho na u vha dzo nakaho musi vhutshilo ha munna na mufumakadzi vhe na vhushaka ha vhuḡi. Ngauralo muvhuso na zwiimiswa zwi shumanaho na zwa matshilisano zwi tea u ima lurandala kha u vhona uri vhashumelavhapo vha a tholwa na u pfhumbudzwauri vha vhe na nḡivho yo teaho kha u vhona uri nyimele i konḡaho kana u lemela miṯani minzhi i vhuedzedzwe ngonani. Munna na mufumakadzi vha tea u ṯanganedza na u pfhesesa ndeme ya mushumelavhapo kha u thusa u tandulula thaidzo dzine miṯa ya khou ṯangana nadzo. U ralo musi vha tshi ṯanganedza ndeme ya vhashumelavhapo, zwi ita uri munna na mufumakadzi vha pfhumedzane na u shanduka matshiloni avho.

Keech (1984:135) u amba uri: “Conflict in marriages often arise not only because spouses perform tasks badly but because they enter marriages with different ideas about what will be expected of them, and for this reason no outsider can tell a couple how they can share marital tasks”. Izwi zwi amba uri munna na mufumakadzi vha dzhena kha mbingano vha sa ḡivhi tshipiḡa tshine vha tea u tshi tamba.

2.3.16. U vha na vhuludu

U vha na vhuludu kana zwiḡa zwine ra ri ndi u borea zwi a ṯuṯuwedza khonadzeo dza ṯhalano. Amato (2000:1137-1140) u ṯalutshedza uri: “When one or both parties in the relationship believe their marriage is no longer fun or no longer interesting, withdrawals and drifting can occur”. Izwi zwi amba uri musi munna na mufumakadzi vha si tsha takadzana kha mbingano hu swika hune lufuno lwa pfhuluwa zwa swika na hune muthihi kana vhoṯhe vha thoma u vha na maṯo malapfhu. Hu swika na hune avha vhavhili vha thoma u sathula mbingano yavho musi vhe na khonani dzavho.

2.3.17. U kundelwa u dzhenela ngoma dza Tshivendḡa

U kundelwa u lugisela vhaswa vha Vhavendḡa u vha vhanna na vhafumakadzi nga u fumba khathihi na nga mitambo zwi ḡisa khonadzeo khulwane dza ṯhalano. Mafenya (2002:53) ene a tshi amba u ri: “According to Vhavendḡa cultutre, a human being is considered a full adult after having undergone all the initiation schools meant for him or her”. Izwi zwi amba uri u ya nga ha mvelele ya Vhavendḡa, muthu u dziwa e munna kana mufumakadzi arali o fhira ngomani. Ngoma idzi dzi angaredza vhusha, murundu, tshikanda, ludodo na domba na dziṇwe vho.

Mbiti (1975:96) a tshi dādzisa kha u fumba u ri: “During that period a person goes through physical, emotional and psychological changes, which takes him or her from childhood to adolescence and adulthood”. Izwi zwi amba uri zwenezwi musi vhe ngomani idzi vha a tūtulea na u vhibva zwi tshi dā kha kuhumbulele, u dzika muyani kana u vha vhathu vho khwaṭhaho namani.

2.3.18. U dīṭodela vhafuṅwa ha vhaswa

U dīṭodela vhafuṅwa ha vhaswa na hone ho sedzuluswa sa tshiṅwe tsha zwivhangī zwa ṭhalano mīṭani ya Vhavenda ano maḍuvha. Goode (1967:176-177) u ṭalutshedza mbofholowo hei o tou angaredza loṭhe la Afrika Tshipape a ri, “Freedom of choice and the independence of youth generation are changes of fundamental importance that a full explanation of them would require an extensive analysis of each society”. Izwi zwi amba uri mbofholowo ya u dīṭodela vhafuṅwa kha vhaswa nga u tou angaredza kha loṭhe la Afrika Tshipembe ndi maitele a ndeme ane a ṭodou sedzuluswa kha lushuka luṅwe na luṅwe.

2.3.19. U sa ṭanganywa muselwa na munna wawe

U sa ṭanganywa muselwa na munna wawe ndi tshiṅwe tsha zwithu zwo sedzuluswaho kha vhaswa vhane vha kha dī bva u dzhena kha mbingano. U kundelwa u vha na vhana ha avha vho malanaho zwi a bveledza ṭhalano. Maitele a u ṭanganya avha vhavhili zwi dō itwa nga u kwama vhakegulu kha muvhundu wa tsini na maḍedzani nawo.

2.3.20. U malana ha munna na mufumakadzi vha tshi bva kha mirafho i sa fani

U malana ha munna na mufumakadzi vha tshi bva kha mirafho i sa fani zwi a dīsa ṭhalano mīṭani. Knox na Schadt (2008:195) vha ṭalutshedza uri, “Exogamy has a strong negative social influence in the couple lives and may even bring about separation and divorce.” Hewzi zwi amba uri u malana ha vhathu vha bvaho kha mirafho yo fhambananaho zwi a dīsa ṭhuthuwedzo i si ya vhuḍi ya zwa matshilisano mīṭani zwine zwa nga swikisa kha ṭhalano mīṭani.

2.3.21. Ndeme ya tshelede

Ndeme ya tshelede i a shela mulenzhe nga maanda kha u dīsa ṭhalano mīṭani. Knox na Schadt (2008:348) vha ṭalutshedza ndeme ya tshelede sa, “An important resource which encompasses security, self esteem, power, avoiding poverty, power in relationships, love and conflict” Hezwi zwi amba uri ndeme ya u vha na tshelede mīṭani zwi a tika na u khwaṭhisa mbingano saizwi hu tshi vha na u dī fhulufhela, tsireledzo, lufuno na u fhungudza phambano mīṭani.

2.3.22. Malwadze

Malwadze a fanaho na HIV na AIDS a dīsa ṭhalano mīṭani. Mushumelavhapo wa Ofisi dza Vhashumelavhapo dza Tshiṭale u sumbedza u ri: “Vhunzhi ha mbingano dzo kwashekana nga mulandu wa malwadze a fanaho na HIV na AIDS saizwi muthihi kha avho vho malanaho

a tshi wanala uri u na dwadze ilo a tshi kundelwa u dzula na u tšanganedza nyimele yo raloho.

2.3.23. U kundelwa u ita zwa vhudzekani

U kundelwa u ita zwa vhudzekani nga munna zwi a dīsa tšhalano mītani minzhi. Knox na Schadt (2008:545) vha talutshedza *sexual dysfunctions* sa, “The degree at which sexual functionality is affected by organic factors such as insufficient hormones or physical illness or by psychosocial or cultural factors such as negative learning, guilt, anxiety, or an unhappy relationship”. Hezwi zwi amba tshiimo tshine munna kana mufumakadzi a dīwana e khatsho musi a sa koni u ita zwa vhudzekani nga n̄wambo wa u thithisea ha tsinga dzawe dza zwa vhudzekani nga mulandu wa homoni i dīsaho vhushaka vhu si havhuḍi kha mbingano.

2.3.24. U phaḍalala ha mihumbulo ya feminisimu

U phaḍalala ha mihumbulo ya feminisimu zwo shelavho mulenzhe kha tšhalano mītani minzhi ya Vhavenda u bva kha n̄waha wa gidit̄ahe ina u swika zwino. Milubi (2004:215) u ri: “Vhafumakadzi vha dzhiwa vhe vathu vha re fhasi ha vhanna kha sia la ekonomi, polotiki, vhureleli, pfhunzo, mishumo na mīt̄a”. U ya nga Milubi (ibid) thyiori ya Femisimu i ombedzela mbuno dzi fanaho na uri munna na mufumakadzi vha a eḍena, mishumo ya hayani a si ya vhafumakadzi vhe vhoṭhe. Vhanna na vhone vha fanela u thusa hayani zwi hone. Vhanna vha fanela u bika, u kuvha, u lela vhana na zwiñwevho. Musi izwi zwi sa itwi, nga munna zwi vusa khakhathi dzi sa takuwi dzine dza swikisa kha tšhalano.

2.3.25. U tšangelana ha zwa matshilisano

U tšangelana ha zwa matshilisano zwi a tūt̄uwedza kana u dīsa tšhalano. Strong, Devault na Cohen (2008:494) vha t̄alutshedza tšangelano ya zwa matshilisano sa: “The degree of interaction between individuals and the larger community”. Izwi zwi amba u tšangelana ha vathu vho malana na kutshilele kwa mirafho miñwe. Maitele aya a ita uri munna kana mufumakadzi a thome u tama kutshilele na maitele a miñwe mirafho sa o kunaho u fhirisa maitele na kutshilele kwawe. Hezwi musi zwi tshi thoma u itea zwi vha zwi tshi khou ima na murero wa Vhavenda u no ri mulilo wa mbava a u orwi.

Strong, DeVault, Theodore na Cohen (2008:352) vha ri: “The shift from an agricultural society to an industrial one undermined many of the family’s traditional functions”. Avha vhañwali vha amba uri u shanduka ha matshilele a vathu vha vha vho dīt̄ika nga vhulimi u swikela kha kutshilele kwa zwa mamaga na dzifeme zwo dīsa tshanduko i tūt̄uwedzaho tšhalano mītani minzhi.

Strong, *et al* vha ri: “The arrival of children tends to stabilize marriages, lowering the likelihood that couples will divorce”. Izwi zwi amba uri u vha na vhana kha munna na mufumakadzi kha mbingano zwi thusa nga maanda u khwaṭhisa mbingano. Musi mbinganoni hu tshi vha na u kundelwa u sa vha na vhana, vhuvhili ha avha vathu, vha thoma u zwondololana uri muñwe ndi ene a no khou shela mulenzhe kha uri n̄wana a si

wanale. Maitele aya a nana u disa luambo lu sa takuwiho zwine zwa fhedza zwo disa na thalano.

Behrnam na Quinn (1994:140), vha talutshedza zwivhangeni zwa thalano nga ndila i tevhelaho:

Social scientists study the causes of divorce in terms of underlying factors that may possibly motivate divorce. One of these factors is the age at which a person gets married, delaying marriage may provide more opportunity or experience in choosing a compatible partner. Wage income and sex ratios are other such underlying factors that have been included in analyses by sociologists and economists.

Izwi zwi amba uri vhorasaintsi vho guda na zwivhangeni zwa thalano nga ndila ine vha sumbedzisa zwithu zwine zwa tutuwedza thalano. Zwiñwe zwa zwiitisi ndi tshivhalo tsha miñwaha ine muthu a malwa kana a mala e nayo. Muthu ane a lenga u malwa kana u mala u vha na tshenzhemo khulwane ya u nanga mufarisi o mu fanelaho. Tshelede dzine vhathu vha hola dzone na u sa lingana ha mbeu ya tshisadzini na tshinnani na zwone vhorasaintsi vho wana uri zwi a vhanga thalano.

2.3.26. U sa dzula hayani tshifhinga tshilapfu nga munna

Tshiñwe tshifhinga vhanna vha funesa u fhedza tshifhinga tshilapfu vha siho hayani, vhañwe vhanna vha a dzedza mahalwani vha vhuya vhusiku vathu vho no edela. Vhañwe vha vhona bola midini ya dzikhonani dzavho, vhañwe vha vha vho ya makatarani na huñwevho hune ha ita uri vha sa ye mahayani nga tshifhinga. Tshiñwe tshifhinga vhanna vha dzedzesaho nnda vha vha vha tshi khou shavha musadzi ane a nga lunyunyu mudini. U dzedza nnda vha pfa u nga vha khou tandulula thaidzo. U lenga honoho u vhuya hayani tshiñwe tshifhinga zwi a disa phambano mudini ngauri mufumakadzi u vha na kuhumbulele ku si kwavhudi, zwa disa tsemano mudini ngauri mufumakadzi u vha a sa tsha wana pfanelo dzawe dzo fhelelaho dza u vha na munna wawe tshifhinga tshilapfu. Zwenezwo, miṭa minzhi i fhedza i tshi khou kwashekana.

2.3.27. U sa shuma ha munna mudini

Vhunzhi ha vhafumakadzi ano maduvha vha funa munna ane a shuma, ngauri u na tshelede. Munna a sa shumihlo a vha tshee na lufuno nae. Arali mufumakadzi o maliwa nga munna ane a shuma ha swikela hune munna onoyo a fhelelwa nga mushumo u a taliwa ngauri a vha a si tsha kona u bvisa tshelede. Mufumakadzi onoyo u mbo di funana na muñwe munna a no shuma uri a wane tshelede. Musi zwikhala zwa mishumo zwi tshi konḁa u wanala, vhafunani vho malanaho vha a talana. Masheleni ndi tshithu tsha vhuṭhogwa mbinganoni ngauri arali muṭani ha sa vha na tshelede hu a vha na thalano.

2.3.28. U sa vha na vhana muṭani

Mukegulu Vho Munzhedzi vha ri: “Vhunzhi ha miṭa ine ya shaya vhana, tshifhinga tshinzhi munna na vhomazwale a vha ṭodi u divha uri tshiitisi ndi mini. Hu dzulelwa u humbulelwa

uri ndi mufumakadzi a sa vhiho na vhana ngauri kha miṭa ya Vhavenda ri tenda uri mufumakadzi u malelwa u alusa lushaka uri lu vhe lunzhi”. Zwino arali a sa vha na vhana muḍini, u a ṭaliwa nga munna wawe. Fhedzi nga u sa ḍivha tshiṅwe tshifhinga zwi a vha zwi tshi bva kha munna a sa bebi, a vho sala a tshi zwi vhona o no ṭalana na vhafumakadzi vhanzhi.

2.3.28. Vhafumakadzi vha no shuma

Knox na Schacht (2008: 368) Vha ṭalutshedza uri : “When a wife earns an income, her power in the relationship increases”. Izwi zwi amba uri mufumakadzi musi a tshi shuma ndango yawe muṭani i a hulela.

Musi mufumakadzi a tshi shuma a dovha a hola tshelede i no fhira ya munna tshiṅwe tshifhinga ha tshe na ṭhonifho, ha tsha pfa munna wawe a tshi amba kana u mu kaidza. A tshi kaidzwa u pika u fhaṭa muḍi wawe. Muḍini munna u dzulela u luvhelela naho a songo khakha. Izwi kanzhi zwi dovha zwa vhonelesa kha munna ane a sa shume, onoyo munna u ḍo shumiswa mishumo ya muṭani sa u kuvha na miṅwevho ine ya sumbedza uri ha tsha ṭhonifhiwa na luthihi. Tshiṅwe tshifhinga munna wa hone u a siiwa hayani nga mufumakadzi a sa ḍivhi uri o ya ngafhi. Liṅwe ḍuvha na u vhuya a sa vhuye, munna a tshi vhudzisa a semiwa phanda ha vhana. Zwenezwo mufumakadzi hu a swika hune a neta a ṭala munna wawe a ya a fhaṭa muḍi wawe saizwi e na tshelede.

2.3.29. U sa funzea

Mukegulu Vho Munzhedzi vha ri : “Musi muṭani muṅwe a songo dzhena tshikolo nga maanda munna, mufumakadzi ha tsha ṭhonifha munna wawe tshiṅwe tshifhinga u pfa a tshi nga u a shona u sumbedza munna wawe vhaṅwe vhathu nga u ḍivhona u nga ndi wa nṭha nga u funzea, a fhedzisela o ṭala munna wawe”. Izwo zwi a itea na kha vhanna vhanzhi, arali vha vhona vhafumakadzi vhavho vha songo dzhena tshikolo nga u tou ralo vha a shona u tshimbila navho. Vha vhona zwi tshi nga zwa fhasi kana tshirunzi tshavho tshi ḍo tsela fhasi. Vhaṅwe vha kombetshedzea u dzhia vhanna kana vhafumakadzi vha vhaṅwe vha ṭuwa navho dziphathini, buraini na musi hu tshi iwa u dalela mashango a kule. Zwenezwo munna kana mufumakadzi wa u dzulela u ita zwenezwo u vho vhona u tshila na muthu a songo dzhenaho tshikolo zwi tshi mu kondela ha vho vha na phambano muṭani ine ya ḍisa ṭhalano.

2.3.30. U lwala ha vhana kana ṅwana muṭani

Mushumelavhapo vha ofisi dza Tshiṭale vha ri : “Mufumakadzi kanzhi u ṭhogomela vhana vhawe, tshifhinga tsha u vha na munna wawe tsha fhungudzea, hu sa tsha vha na tshifhinga tsha u amba nga ha lufuno. Zwi a sia hu na mutsiko muṭani nga maanda kha munna ngauri u vha a sa tsha wana pfanelo dzawe dzo fhelela”. Nga tshenetsho tshifhinga hu ḍo vha hu tshi khou shumiseswa masheleni a u ilafha vhana kana ṅwana. Vhanna vhanzhi nyimele iyo i a vha kondela u i ṭanganedza, munna a vho shavha a sia muḍi wawe a dzula na muṅwe mufumakadzi kana a pandela mufumakadzi wawe. Zwenezwo zwi a itea na kha mufu.

2.3.31. Pfanelo dzo newaho vhafumakadzi

Mushumelavhapo vha ofisi dza Tshiṭale vha ri : “Vhafumakadzi vhanzhi vha khou kwashekanya miṭa yavho nga u shumisa dzi pfanelo nga ndila i si yone vha sa tsha ṭhonifha vhanna vhavho, vha vhona vha na maanda a no fana na a munna muḡini, vha ita zwine vha funa vha tshi ḡivha uri a vha rwiwi vha ya mapholisani zwa sia munna a sa tsha konḡelela ha vha na ṭhalano.

2.3.32. U vha kule na kule ha munna na mufumakadzi nga mulandu wa mushumo

Mushumelavhapo vha ofisi dza Tshiṭale vha ri : “Ano maḡuvha miṭani minzhi munna kana mufumakadzi u ḡo wana a tshi shumela kule na hayani a tshi vhuya nga zwifhinga. Zwenezwo vhunzhi ha vathu vha kombetshedzea u funana na muṛwe munna kana mufumakadzi nga ndila ya tshiphiri, vhutshilo honoho musi vhu tshi khou ya phanda hu a swika hune vha sa tsha funa u ya hayani. Vhaṛwe vha vho fhaṭa na miḡi vha sa tsha ya hayani na luthihi miḡi ya hayani ya vho kwashekana.

2.3.33. U langa ha mashaka kha mbingano

Mukalaha vho Ṭhaba vha ri : “Musi mashaka (vhomazwale) vha tshi dzhenelela mbingano ya vhana, vha vho vha vhone vhane vha langa muṭa wa ṛwana. Hu sala hu si tshee na u pfesesana havhuḡi kha munna na mufumakadzi nga uri vhunzhi ha vhasidzana vha ṇamusi a vha tendi u langiwa nga vhomazwake nahone a vha tendi u konḡiselwa vhutshilo. Zwenezwo hu a vha na u semana ha mazwale na mazwale. Arali munna a nga imelela mubebi wawe, mufumakadzi u ṇala a ṭuwa a vhuelela ha hawe muṭa wa kwashekana.

2.3.34. U thetshelesa zwine khonani dza amba

Mushumelavhapo vha ofisi dza Tshiṭale vha ri : “Zwitshale a zwi fhaṭi muḡi, munna na mufumakadzi arali vha thetshelesa zwine dzikhonani dza amba u fhira u thetshelesa muthu ane wa dzula nae zwi fhedza muṭani hu si na pfano, zwa vhanga ṭhalano. Vhaṛwe vhafumakadzi musi vhanna vhavho vho ya mushumoni vha sala vha tshi thetshelesa zwine khonani dza amba zwone. Musi munna a tshi vhuya mushumoni vha thoma u semana na u sengisa mafhungo ane munna ha a ḡivhi, hu swikela hune munna a neta, a pandela mufumakadzi wawe nga ṇṭhani ha luambo lwa ḡuvha liṛwe na liṛwe, musi o no pandeliwa a vho zwi vhona nga murahu uri khonani dzo vha dzi khou zwifha.

2.3.24. U shaya mbebo ha mufumakadzi

Afha hu na vhane vha tenda uri u shaya mbebo ha mufumakadzi hu ḡisa ṭhalano. Douglas (1990:125) u ṭalisa vhuumba sa tshivhanga tsha ṭhalano kha ṭa mabvaḡuvha musi a tshi ri: “To be a wife without bearing children has always been regarded in the East, not only as a mother of regret, but as a reproach which could lead to divorce”. Izwi zwi amba uri vhuumba kha mashango a mabvaḡuvha vhu dzhiwa sa u lambya vhuhadzi kha mufumakadzi nahone zwi vhanga ṭhalano.

Bumpass (1984:10) a tshi tikedza Douglas (1990:125) u ri: “Bareness exposed a wife to contempt and divorce”. Izwi zwi amba uri vhuumba vhu tana mufumakadzi kha u do kundelwa u malwa na u nga taliwa.

Mgwambane (1997:63) u ri u sa andea nga mbebo zwi vhanga thalano, musi a tshi ri “The dissolution of marriage is caused by death, divorce, bareness, witchcraft, adultery and disobedience. Izwi zwi amba uri u kwashea ha mbingano zwi vhagwa nga lufu, thalano, vhuumba, vhuloi, vhupombye na u sa fulufhedzea.

Mashau (2006:75) u tikedza Mgwambane musi a tshi ri: “Children also have a way of dividing married couples. In the first place you find couples having to divorce because of bareness. The inability to have biological children of their own is one of the contributory factors of high divorce rate in African continent”.

Izwi zwi amba uri vhana vha na maitele a u fhambanya munna na mufumakadzi. U kundelwa u vha na vhana vha malofhani ndi tshiwe tsha zwivhangisi zwa thalano kha dzhango la Africa. Vhakegulu vhothe vha talutshedza uri hu di vha vho na vhanwe vhe vha thathwa mahadzi nga u sa beba.

2.3.36. U shaya mbebo zwi nga vhanga mbingano ya vhanzhi (munna muthuhi, vhafumakadzi vhanzhi)

Mukegulu Vho Luritha vha ri afha ndi hune munna musi a tshi vhona mufumakadzi wawe a sa bebi, u a mala muwe mufumakadzi kana vhanwe vhafumakadzi u itela u andea nga mbebo. Huwe vho ri zwi itwa nga mufumakadzi a tutuwedza kana a todelwa munna wawe mufumakadzi wa u mu bebela vhana, huwe zwi a itwa nga vhomakhulu vha isa murathu kana shaka la mufumakadzi.

Mgwambane (1997; 54) a tshi amba nga tshayambebo u ri:

“If a woman is barren, her husband will try by all means to get help from herbalists to cure her bareness. If this fails, he will ask a substitute from his father-in-law. If they fail him a substitute, the man goes to marry elsewhere”.

Izwi zwi amba uri arali mufumakadzi e muumba, munna wawe u linga nga ndila dzothe uri a mulafhise kha vhomaine u lwa na vhuumba. Arali zwa kunda u humbela muwe mufumakadzi kha vhomakhulu. Arali zwa kunda na henefho u a tuwa a yo mala huwe.

U ya nga mvelele ya Tshivenda mufumakadzi ha taliwi nga nda ha musi ho wanala uri ndi muloi kana o didzhenisa kha vhupombye. Vhureleli ha Tshikhreste a vhu tendelani na thalano saizwi mbingano i tshiimiswa tsho itwaho nga Mudzimu.

2.4. MAGA A U FHUNGUDZA THALANO

Tshiñwe tshithu tshi no ita uri munna na mufumakadzi vha dzule vhothe vha si tšalane ndi u di imisela havho mbinganoni. Ganong na Coleman (1984:389-406) vha tšalutshedza u di imesela sa: “The extent to which the married couples view their marriage as a long-term event that help them not to be overwhelmed by the problems and challenges facing their lives”. Izwi zwi amba uri u di imisela ndi liiga line munna na mufumakadzi vha tea u li dzhia u itela u kunda khaedu ifhio kana ifhio ine vha tšangana nayo kha vhutshilo havho ha dūvha liñwe na liñwe.

Zwithu zwi fanaho na u vha na nyofho dza uri arali sa tsumbo mufumakadzi arali a tshi humbula nga tšhalano u humbula zwithu zwi fanaho na uri mashaka a do zwi dzhiisa hani, dzikhonani dzi do mudzhiisa hani na uri u di kona hawe kha u swikelela kha masheleni mutani hu do tsela fhasi. Zwithu izwi zwothe zwi fhedza zwi tshi mu ita uri a kondelele naho zwithu zwi tshi khou mu kondela kha mbingano.

Namusi kha mbingano dza Vhavanḁa hu na tšhalano dzo andesaho vhukuma zwenezwo hu tea u vha na ndila dzo fhambanaho dza u fhungudza tšhalano. Musi vhathu vha tshi dzhena mbinganoni vha tea u divha ndila dzine vha nga dzi tevhela uri vha vhe na miṭa yo khwaṭhaho. Dziñwe dza ndila dzine dza nga fhungudza tšhalano ndi dzi thavhelaho:

2.4.1. Hu tea u vha na milayo yo khwaṭhaho

Mushumelavhapo vha ofisi dza Tshiṭale vha ri: “Musi vhathu vhe mbinganoni mufumakadzi u tea u divha ndila ine a fanela u tshilisa yone mutani ngauri u a laiwa nga vhahulwane, na munna na ene u tea u divha ndila yavhuḁi ya kutshilele na mufarisi wawe na u tenda u fhiwa mulayo nga vhahulwane. Munna u tea u vha tšoho, u tea u vha na vhana vhane a vha unḁa, mufumakadzi u tea u tšogomela vhana na munna.

2.4.2. U shandukiswa ha milayo miñwe ine ya vha hone zwino

Mushumelavhapo vha ofisi dza Tshiṭale vha ri: “U itela uri mbingano i vhe na ndeme hu fanela u vhewa mulayo wa uri muthu u fanela u dzhena mbinganoni a na miñwaha i no fhira mahumi mavhili na miṭanu uri a vhe e na mihumbulo yo dziaho kana o no aluwa. Hezwi zwi do itisa uri musi munna o mala a pfe na u vhona e na vhuḁifhinduleli mbinganoni yawe.

2.4.3. Senthara dza u pfumbudza

Mushumelavhapo vha ofisi dza Tshiṭale vha ri: “Vhabebi vha tea u itela vhana vhavho senthara dza u amba na vhaṭhannga na vhasidzana”. Radio, thelevishini, guranḁa na magazini zwi tea u hashha mafhungo ane a elana na mbingano uri vhana vha aluwe vha tshi divha nga ha mbingano, na vhuḁi na vhuṭhi hayo.

2.4.4. Dzingoma

Mukalaha Vho Thaba vha tlatshedza u ri: “Hu tea uri dzingoma dze dza vha dzi tshi tshinwa kale dzi dovhe dzi tshiniwe ngauri vhunzhi ha dzingoma idzo dzo vha dzi khou laya vhaswa. Misevhetho, vhusha, zwikanda, madomba, miḽa na dziṅwevho zwi alusa vhaswa uri vha ḽivhe milayo ya musī vha sa athu u mala na musī vho no malwa; naho hu uri ano maḽuvha vhathu vhanzhi a vha tsha tenda kha dzingoma. Dzone u shuma dzi a shuma”.

2.4.5 U malana na muthu ane wa mu funa

Vhafunzi vha kereke “Dutch Reformed” vha ri: “Munna na mufumakadzi vha tea u thoma vha tendelana, vhafunana hu si na muṅwe ane a khou kombetshedziwa, ngauri arali muṅwe a kombetshedziwa, u mala kana u malwa a sa funi hu si kale hu ya vha na thaidzo i songo lavhelelwaho”.

2.4.6. Muṭa wa vhathu vho funzeaho

Mushumelavhapo vha ofisi dza Tshiṭale vha ri: “Musī arali vhathu vhoṭhe vho funzea vha dzhenā tshikolo vha pfesēsana siani ḽa u shumisa masheleni na zwiṅwevho.

2.4.7. Munna kha a vhe na mufumakadzi muthihi

Vhafunzi vha kereke ya “Dutch Reformed” vha ri “U vha na vhafumakadzi vhanzhi zwi ita uri hu vhe na ṭhalano, mufumakadzi muthihi u vha ene wa khwiṅe vhutshiloni, musī a tshi ita zwithu sa ṭhoho ya muḽi hu vha hu si na muvhango na u sa tamelana zwivhuya.

2.4.8. U fulufhedzea

Mushumelavhapo vha ofisi dza Tshiṭale vha ri: “Muthu u tea u fulufhedzea uri a funiwe nga mufunwa wawe nahone zwi khwaṭhisa lufuno.

2.4.9. U vha tsini na vhathu vha lushaka

Mukalaha Vho Thaba vha ri: “U vha tsini na vhathu vha lushaka, hu nga vha vhomazwale, vkhotsimuhulu, zwi lalamisa mbingano. Ri ralo ngauri arali muthu a vha na thaidzo u a kona u vhudza vhaṅwe vhathu vhanē vha vha tsini vha thusa nga u tandulula thaidzo yawe muṭani nga u dzhia avha vhavhili vho malanaho. Ndi ngazwo kale mbingano dzo vha dzi si na thaidzo ngauri vhathu vho vha vha tshi ṭhonifha vhomazwale na u vha pfesēsa kha zwoṭhe zwine vha amba. Mafhungo a muṭani o vha a tshi laulwa nga vhomazwale”. Zwino mbingano dza ano maḽuvha vhaswa vha tou ḽilaula, a vha thetshelesi zwine vhomazwale vha amba zwone, vha ḽivha uri arali vha na thaidzo vha ya mapholisani.

2.5. MASIANDAITWA A ṬHALANO

Malugana na masiandaitwa na mvelelo dzi diswaho nga thalano Bezuidenhout (2008:24) u amba u ri: “Because of its complex nature, divorce has a number of far-reaching cosequences for the individual members of the family, the family as a whole and society itself”.

Hezwi zwi amba uri thalano inwe na inwe i na masiandaitwa ayo ane a si fane tshothe na a inwe thalano zwi tshi vhangwa nga u fhambana ha vathu na kutanganedzele kwa thalano kha vhavhili vho thalanaho, kha muta wothe na lushaka lwothe nga u angaredza. Musi vhushaka ha mbingano ho swika magumoni, muñwe kana vhuvhili ha avha vathu vha delwa nga mbiti, u divhona mulandu, kana u kundelwa u langa mbingano.

Bezuidenhout (2008:46) u dovha hafhu a amba u ri; “The divorced couples become psychologically affected because of stress and fate caused by divorce”. Izwi zwi amba uri vhuvhili ha avha vho thalanaho vha vha na mutsiko wa muhumbulo kha u wana vha tshi nga tanganedza u tshila vhe kha thalano.

Cohen (2008:564-568) ene a tshi amba nga masiandaitwa a diswaho nga thalano u ri, “The divorced couples also experience serious problems in managing their finances”. Izwi zwi amba uri zwi tshi da kha u didzudzanya kha zwa kulangele kwa masheleni vhuvhili havho zwi a vha kondela. Tsumbo: wa mufumakadzi o talwa ngeno a sa shumi kana muholo wawe u fhasi u wana a tshi kundelwa u unda vhana. Cohen (ibid) a tshi isa phanda nga fhungo ili u ri “Divorce has far reaching results in establishing new friendship for the divorced couples”. Izwi zwi amba uri thalano idzi dzi dovha hafhu dza fhungudza tshivhalo tsha khonani kha munna na mufumakadzi hune ya vha thaidzo ya u thoma vhumtama na vhañwe vathu vhaswa. Zwi tshi da kha sia la vhana thalano i disa masiandaitwa a si avhudi.

Bezuidenhout (2008:48) a tshi tika uyu muhumbulo u ri: “Divorce has a strong negative impact on the part of children since it lowers and brings about change in accessing money, adjusting themselves to new families, getting admissions to new schools as well as getting themselves new friends”. Izwi zwi amba uri thalano idzi kha vhana dzi dovha hafhu dza disa masiandaitwa a si avhudi zwi tshi da kha tshaduko i tselaho fhasi zwi tshi da kha tshiimo tsha zwa masheleni, u dzhena na u bva kha muñwe muḍi hu tshi iwa kha muñwe, u tanganedzwa na u diñwalisulula u bva kha tshiñwe tshikolo u ya kha tshiñwe na u diwana havho vha tshi thoma u diwanela kana u vhumba vhukonani nga huswa.

Bezuidenhout (Ibid) u talutshedza u ri; “Children of the divorced couples become guilty conscious and feel very much inferior and undignified to the society since they are labeled as the children of the divorced persons”. Izwi zwi amba uri vhana vha vhabebi vho thalanaho vha pfha vha tshi disola na u pfha vho nyadzea na u sa hulisea kha lushaka musi zwi tshi da kha u dzhiwa sa vhana vha vhabebi vho thalanaho. Vhana vha a swika hune vha dibvisa kha vhutshilo ha afho muḍini na u diita vhomakhonya nga maanda zwi tshi da kha vhana vha vhatukana.

Amato na Keith (1991:128) vho tshi tšalutshedza vha ri; “Children who come from the divorced families fare very bad at school as opposed to those coming from married families”. Izwi zwi amba uri vhana vha no bva miṭani ya vhathu vho tšalanaho, a vha koni tshikoloni vha tshi vhambedzwa na vhane vha bva miṭani ya vhathu vho malanaho. Mushumelavhapo wa Ofisi dza Tshiṭale u tikedza uyu muhumbulo musi vha tshi ri: “Vhunzhi ha avha vhana vha a vha na vhuleme zwi tshi ḑa kha mishumo ya tshikolo, a vha pfhesesi, vha na u sa ḑiṭanganedza, vha vusa khakhathi na vhana vhaṅwe vha bvaho miṭani i re kha mbingano na u dovha hafhu vha si vhe na tshumisano yo kunaho na vhadededzi”.

Thodisiso iyi i bvisela khagala masiandaitwa a u kundelwa u ḑidzudzanya zwi tshi ya nga nzulele ya hune vha ḑiwana vhe hone. Amato (2000:1128-1131) u amba u ri, “In general, the adjustments of divorces show major variation, with some individuals managing to adjust to the new situation relatively fast, while for others divorce represents a longer-term chronic problem from which they might never fully recover”. Izwi zwi amba uri nga u tou angaredza u ḑidzudzanya ha vhathu vho tšalanaho zwi tshi ḑa kha u tšanganedza iyi tšhalano, vhaṅwe zwi vha kwama lwa tshifhinga tshilapfhu ngeno vhaṅwe zwi sa yi thambo hune vhaṅwe vha tšavhanya u tšanganedza nyimele ntswa nga u tšavhanya ngeno vhaṅwe tšhalano i tshi vha thaidzo i sa fheli ine vha tenda u i tšanganedza na u ḑibvisa khayo.

Amato (2000:1132-1136) a tshi isa phanḑa u ri; “Whether divorce leads to decline in well-being depends on the nature of marriage from which the partners are leaving”. Hezwi zwi tšalutshedza uri tšhalano i a swikisa kha u xeledwa nga mutakalo zwi tshi bva kha nyimele ya mbingano ye munna na mufumakadzi vha vha vhe khayo. Izwi zwi dovha hafhu zwa khwaṭhisa uri tšhalano i bvelelaho miṭani kana kha mbingano ye ya vha i tshi dzula i na pfhudzungule i vhe yo rulea nga murahu ha tšhalano.

Amato (2000: 1136-1137) a tshi isa phanḑa u ri; “Adjustments to divorce also depend on various socio-economic and interpersonal resources such as employment, income, social support and whether one has a new partner”.

Izwi zwi amba uri u ḑidzudzanya kana u ḑiṭanganedza zwi laulwa nga tshiimo tsha masheleni na matshilele na zwiko zwine muthu ene muṅe a vha nazwo sa mushumo, mbuyelo ya masheleni, vhatikedzi vhutshiloni, na uri muthu u na muthu muswa ane a khou tshila nae naa. Zwi tshi ḑa kha sia ḑa masheleni, tsumbo, mufumakadzi u ḑiwana e kha thambulo saizwi ṅdowelo yo vha i ya uri munna ndi ene a mu shomedzaho nga masheleni ngeno kha sia ḑa munna ri tshi wana uri u a vhuvelwa saizwi aḑa masheleni e a vha a tshi a fha mufumakadzi a tshi vho a vhulunga.

Kerstein (2005: 135-137) u amba u ri; “Parental divorce weakens contacts between children, their parents and their grand-parents”. Izwi zwi amba uri tšhalano dzi bvelelaho miṭani dzi hoṭefhadza vhukwamani vhukati ha vhana na vhabebi vhavho khathihi na vhomakhulu wavho. Naho tšhalano yo itea kale u kwamea muyani zwi tshi ḑa kha vhana u ya kha vhabebi hu dzula hu hone.

Muñwali Kerstein (Ibid) u dovha a amba u ri: “One noticeable change in children’s post-divorce condition concerns their custody arrangements”. Izwi zwi amba uri tshanduko inwe ine ya vhonelesa kha vhana nga murahu ha tthalano ndi nzudzanyo dzine dza itwa uri ndi nnyi kha munna na mufumakadzi a teaho u dzula na vhana. Khakhathi i vha hone arali vhana kana nwana a tshi pfhi a dzule na khotsi ngeno vhana vha tshi tama u dzula na mme avho. Hezwi zwi fhedza zwo kwama vhana mihumbuloni na kha mvelelo dza tshikolo.

Amato na Keith (1991:9) vha angaredza nga u ri: “Children functions reanably well after divorce if their standard of living have not decline dramatically, their resident mothers are psychologically well adjusted and engage in high-quality parenting, they maintain close ties to fathers and their parents avoid conflicts and engage in at least a minimal level of cooperation in the post-divorce years”. Izwi zwothe zwi amba uri vhana vha tshila zwavhuḍi arali nga murahu ha tthalano tshiimo tshavho tsha kutshilele tsha si shanduke na u vhona vho mme avho vha sa thithiswi kha kuhumbulele na matshilo avho na uri vha diwane vha na vhushaka havhuḍi na vkhotsi avho. Kha nyimele yo raliho vhana vha dovha hafhu vha tama u vhona vhabebi vhavho vha sa didzhenisi kha khakhathi dza mitani na u diwana vhe kha vhushaka havhuḍi na nga murahu ha tthalano.

Strong, Devault na Cohen(2008:512) vha ri: “One of the presumed consequences of divorce for children is the sense of being caught in the middle, forced to choose sides and being pulled in different directions by their parents”. Izwi zwi amba uri masiandaitwa a tthalano kha vhana a ita uri vhana vhadwane vhe tshitangadzimeni. Hezwi musi vho hanganea ngaurali, vha kombetshedzea u nga diwana vho sendamela siani la u takalela mme, khotsi kana u nga diwana vha tshi funa vhothe. Tthalano dzi bvelelaho mitani dzi bveledzavho na zwila zwine ra ri ndi vhuṅe na u vha na maanda a u dzula na nwana kana vhana.

Mañwe masiandaitwa ane a diswa nga tthalano ndi zwila zwine ra ri nwana kana vhana vha dzula na nnyi nga murahu ha tthalano. Strong, *et al* (2008:515) vha ri, “Child custody refers to issues that are particularly poignant because they represent continued versus strained or even severed ties between one parent or his or her children”. Hezwi zwi amba uri musi tthalano yo taha, muthihi kha munna na mufumakadzi vha diwana vhe vhone vha no nekedzwa ndango yo fhelelaho ya u dzula na nwana kana vhana. Musi aya maitele a tshi shumiswa, vhana vha a kwamea nga ndowelo ye ya vha yo no fhatela ya u diwana vhe na vhabebi vhavho tshifhinga tshothe.

Nga nṅa ha masiandaitwa a tthalano a vhonelelaho kha munna na mufumakadzi, vhana na vhone vha a kwamea nga ndila dza vhuḍi na dzi si dza vhuḍi. Musi ro sedza ndila mmbi dzine masiataitwa a disa kha vhana Harvey na Fine (2004:194) vha talutahesdza uri: “Divorce causes missing parental figure on the part of children”. Izwi zwi amba uri tthalano dzi vhanga u shaea ha tshiimo tsha mubebi zwi tshi da kha vhana, u sa shaea ha mubebi muthihi zwi ita uri nwana sa tsumbo a shae thuthuwedzo ya mme kana khotsi.

Ho sedzwa kha vuvhi vhu diswaho nga tthalano kha vhana Harvey na Fine (2004:195) vha talutshedza uri: “Children of the divorced people experience troubles in managing feelings such as anger, hate, hurt, and depression as a result of their parent’s divorce”. Izwi zwi

amba uri vhana vha vhathu vho tšalanaho vha tšangana na thaidzo uri vha kone u langa vhuḍipfhi havho sa mbiti, vengo, u vhaisa, na mutsiko u ḍiswaho nga tšhalano ya vhabebi vhavho. Hezwi zwoṭhe zwi vhangwa na u tšutšwedzwa nga zwithu zwi fanaho na uri ṅwana u tea u dzula na nnyi musi tshiimo tsha mbingano tsho swika afha.

Harvey na Fine (2004:195) vha tshi tšalutsheza nga ha masiandaitwa mavhi a ḍiswaho nga tšhalano vha ri: “Lack or loss of financial support on the part of the children of divorced peoples has a negative bearing on their upbringing”. Izwi zwi amba uri u shaea kana u sa vha hone ha thikhedzo ya masheleni zwi na masiandaitwa mavhi kha u alusa vhana vha vhathu vho tšalanaho. Khotsi arali o vha a tshi shuma nyisedzo na thikhedzo ya masheleni kha ṅwana a i tsha fana na musi mbingano i tshi kha ḍi vha yo ima.

Musi ro sedza kha masiandaitwa mavhuya a ḍiswaho nga tšhalano Arditti (1999:204) u talutshedza uri: “Parents divorce has a positive bearing on the part of children since it promotes the acquisition of valuable trait, skill or knowledge”. Izwi zwi amba uri tšhalano dza vhabebi dzi na masiandaitwa mavhuya kha vhana saizwi i tshi tšutšwedza u wanala ha ṅdivho, zwikili kana vhuṭali. Tšhalano iyi ii ta uri vhana vha vhe na vhuḍipfhindleli na u kona u ḍilanga vha tshe vhaṭuku.

Arditti (1999:205) u tšalutshedza uri: “The absence of negative has a positive bearing on the part of the child of divorced people”. Izwi zwi amba uri u sa vha hone ha zwiito zwivhi hu ḍisa zwivhuya kha vhana vha vhathu vho tšalanaho. Hezwi zwi vhanala musi mubebi muthihi sa tsumbo; a nwesaho halwa kana mudzia nndwa a si tsha vha hone afho muḍini, zwi ḍisa mulalo na vhudziki kha avho vhana.

Arditti (1999:2016) u isa phanda a tshi tšalutshedza masiandaitwa mavhuya musi a tshi ri: “Increased relational closeness or satisfaction with a family member emerges on the part of the child when two couples part ways”. Izwi zwi amba uri vhushaka ha u sendelelana vhu a engedzedzea kha ṅwana musi mme na khotsi vha tshi fhambana. Hezwi zwi vhonala musi ṅwana a tshi ḍibaḍekanya tshoṭhe na mubebi onoyo o salaho nae kana makhulu wa tshinna kana wa tshisadzi.

Amato na Keith (1991:275) vha tšalutshedza uri: “Children of the divorced are exposed to opportunities they would not have been had their parents stay married”. Izwi zwi amba uri vhana vha vhathu vho tšalanaho vha ḍiwana vho tšanea kha khonadzeo dze vha vha vha sa ḍo dzi swikelela arali hu uri vhabebi vhavho vha vha vha tshi kha ḍi vha vho malana.

Bezuindhout (2008:48) a tshi tika uyu muhumbulo u ri : “Divorce has a strong negative impact on the part of children since it lowers and brings about change in accessing money, adjusting themselves to new families, getting admissions to new schools as well as getting themselves new friends”. Izwi zwi amba uri tšhalano idzi kha vhana dzi dovha havhu dza ḍisa masiandaitwa a si avhuḍi zwi tshi ḍa kha tshanduko i tselaho fhasi zwi tshi ḍa kha thiimo tsha zwa masheleni, u dzhena na u bva kha muṅwe muḍi hu tshi iwa kha muṅwe, u tšanganedzwa na u ḍiṅwalisulula u bva kha tshiṅwe tshikolo u ya kha tshiṅwe na u ḍiwana havho vha tshi thoma u ḍiwanela kana u vhumba vhukonani nga huswa.

Bezuindhout (Ibid) u tšalutshedza u ri: “Children of the divorced couples become guilty conscious and feel very much inferior and undignified to the society since they are labeled as the children of the divorced persons”. Izwi zwi amba uri vhana vha vhabebi vho tšalanaho vha pfha vha tshi ḍisola na u pfha vho nyadzea na u sa hulisea kha lushaka musi zwi ḍa

kha u dziwa sa vhana vha vhabebi vho tšalanaho. Vhana vha a swika hune vha dībvisa kha vhutshilo ha afho muḍini na u dīita vhomakhonya nga maanda zwi tshi ḍa kha vhana vha vhatukana.

Amato na Keith (1991:128) vho sedzulusa vha ri: “Children who come from the divorced families fare very bad at school as opposed to those coming from married families”. Izwi zwi amba uri vhana vha no bva miṭani ya vhathu vho tšalanaho, a vha koni tshikoloni vha tshi vhambedzwa na vhane vha bva kha miṭa ya vhathu vho malanaho. Vhonzhi ha avha vhana vha a vha na vhuleme zwi tshi ḍa kha mishumo ya tshikolo, a vha pfhesesi, vha na u sa dīṭanganedza, vha vusa khakhathi na vhana vhaṅwe vha bvaho miṭani i re kha mbingano na u dovha hafhu vha si vhe na tshumisano yo kunaho na vhadededzi.

Ṭhoḍisiso iyi i dovha ya bvisela khagala masiadaitwa a u kundelwa u dīdzudzanya zwi tshi ya nga nzulele ya hune vha dīwana vhe hone. Amato (2000:1128-1131) u amba u ri: “In general, the adjustments of divorces show major variation, with some individuals managing to adjust to the new situation relatively fast, while for others divorce represents a longer-term chronic problem from which they might never fully recover”. Izwi zwi amba uri nga u tou angaredza u dīdzudzanya ha vhathu vho tšalanaho zwi tshi ḍa kha u tšanganedza iyi tšalano, vhaṅwe zwi vha kwama lwa tshifhinga tshilapfhu ngeno vhaṅwe zwi sa yi thambo hune vhaṅwe vha tšavhanya u tšanganedza nyimele ntswa nga u tšavhanya ngeno vhaṅwe tšalano i tshi vha thaidzo is a fheli ine vha tenda u i tšanganedza na u dībvisa khayoy.

Amato (2000:1132-1136) a tshi isa phanda u ri: “Whether divorce leads to decline in wellbeing depends on the nature of marriage from which the partners are leaving”. Hezwi zwi tšalutshedza uri tšalano i swikisa kha u xeledwa nga mutakalo zwi tshi bva kha nyimele ya mbingano ye munna na mufumakadzi vha vha khayoy. Izwi zwi dovha hafhu zwa khwaṭhisa uri tšalano i bvelelaho miṭani kana kha mbingano ye ya vha i tshi dzula i na pfhudzungule i pfhe yo rulea nga murahu ha tšalano.

Amato (2000:1136-1137) a tshi isa phanda u ri: “Adjustments to divorce also depend on various socio-economic and interpersonal resources such as employment, income, social support and whether one has a new partner”. Izwi zwi amba uri u dīdzudzanya kana u dīṭanganedza zwi laulwa nga tshiimo tsha masheleni na matshilele na zwiko zwine muthu ene muṅe a vha nazwo sa mushumo, mbuyelo ya masheleni, vhatikedzi vhutshiloni, na uri muthu u na muthu muswa ane a khou tshila nae naa. Zwi tshi ḍa kha sia ḷa masheleni, tsumbo, mufumakadzi u dīwana e thambuloni saizwi ndowelo yo vha i ya uri munna ndi ene ane a mu shomedzaho nga masheleni ngeno kha sia ḷa munna ri tshi wana uri u a vhueldwa saizwi aḷa masheleni e a vha a tshi a fha mufumakadzi a tshi vho a vhulunga.

Kerstein (2005:137) u amba u ri: “Parental divorce weakens contacts between children, their parents and their grand-parents”. Izwi zwi amba uri tšalano dzi bvelelaho miṭani dzi hoṭefhadza vhukwamani vhukati ha vhana na vhabebi vhavho khathihi na vhomakhulu wavho. Naho tšalano yo itea kale u kwamea muyani zwi tshi ḍa kha vhana u ya kha vhabebi hu dzula hu hone.

2.5.1. MASIANDAITWA A ṬHALANO KHA VHANA

Hafha muṭodulusi u ḍo sedzesa kha masiandaitwa ane a vha hone kha vhana nga murahu ha tšalano.

Goode (1994:47), u amba uri:

“Children gets angry and concerned over what this situation may mean for them, the way children react may not only be influenced by age and sex but also by the way parents and other adults behave in front of those children, as parents are the role in order of their children”.

Afha muṅwali u khou sumbedza uri vhana vha a sinyuwa vha dovha vha ṭodesa u ḡivha zwine nyimele heyo ya amba khavho, ṅḡila ine vhana vha kwamea ngayo a i tou ṭuṭuwedzwa fhedzi nga miṅwaha na mbeu, i dovha hafhu ya ṭuṭuwedzwa nga ṅḡila ine vhabebi na vhaaluwa vha ḡifarisa zwone phanḡa ha vhana vhenevho, saizwi vhabebi vha vhone vhane vha tea u sedza khavho vhutshiloni.

U ya nga Goodman (1993:93) u ri:

Divorce is likely to have a more immediate and visible negative effects on young boys than girls, young children are hardest hit partly because they are not able to understand what is happening? Children who are slightly older and are beginning to take their first step towards independence react some what differently.

Vhasidzana na vhana vhaṭuku ndi vhone vhane vha kwameesa ngauri vha vha vha sa pfesesi uri hu khou itea mini? Vhana vhane vha vha vho no aluwanyana nahone vhane vha khou thoma u dzhia maga a u thoma u ḡilanga vha kwamea nga ṅḡila dzo fhambanaho. Vha dzulela u pfa vha tshi nga vha na vhuḡifhinduleli hoho. Kha vhaṅwe vhana nyimele heyi i nga vha i sa khou u balelwa nga tshikolo, vhana na vhone vha nga dzhia mbingano sa tshithu tshi si tshavhuḡi ngauri vhabebi vhavho vha balelwa, vhaṅwe vhana vha vho vhona vhabebi vhavho vha tshi diambekanya na u dzulela u lwa phanḡa havho. Vhana vha aluwa vha tshi ḡivha uri ndi one maitele kwao aneo. Ṽwana a nga zwi sumbedzisa nga u sa ṭoda u pfesesa na u dzulela u ṭoda zwithu a tshi zwi vhona uri mubebi ha zwi swikeli i ṅḡila ya u sumbedza u sa fushea hawe na u dzula na mubebi muthihi kana i ṅḡila ya u ṭoda u dovha hafhu u ṭanganya vhabebi vhawe kana ya vha i ṅḡila ya u laṭisa vhabebi uri ndi nga mini vha sa dzuli vhoṭhe.

Adams (1994:104), u ṭalutshedza masiandaitwa a ṭhalano kha vhana o sedza zwi tevhelaho:

When children are unable to accept divorce interpersonal and interpersonal difficulties are sure to arise drug use is higher because children become confused. In their confusion children up in a peer group that influence them to use drugs as a way of dealing with the divorce of their parents. They believe that drugs can make them forget about the situation at home, others engage in drugs in order to fit in the group they want to join.

Izwi zwi khou amba uri musi vhana vha tshi balelwa u ṭanganedza ṭhalano vhuvha havho na zwine zwa vha kondela zwi ita uri vha thome u shumisa zwidzidzivhadzi. Vhana vha mbo ḍi thoma u daha, musi vhana vho daha vha fhedza vha tshi kungea nga zwigwada zwa vhañwe vha thanga dzavho vha thoma u shumisa zwidzidzivhadzi sa ndila ya u shumana na ṭhalano ya vhabebi vhavho. Vha tenda kha la uri zwidzidzivhadzi zwi nga ita uri vha hangwe nga ha zwine vha khou ṭangana nazwo mahayani avho. Vhañwe vha ḍidzhenisa kha zwidzidzivhadzi vha tshi itela uri vha kone u dzhenela zwavhuḍi zwigwada zwine vha ṭoda u tshila khazwo.

Adams (1994:111), u bvela phanḁa a sumbedzisa masiandaitwa haya a ṭhalano kha vhana nga heyi ndila:

“Children of divorce are more susceptible to deviant peer influence because the single parent has less time or no time at all to supervise or control his/her children because are more occupied with their own problems. The single parent are doing if he or she also spends most of time at work. The single parent also be unaware of what the children are doing if he or she also spends most of time at work, children become aggressive and disobedient because of lack of parental guidance”.

Vhana vhane vhabebi vhavho vho ṭhalana, vha wanala zwi tshi leluwa u kungea nga zwine dzikhonani dza khou ita ngauri u wana uri mubebi muthihi ane a khou tshila na vhana u vha na tshifhinga tshiṭuku khavho kana a si vhe na tshifhinga tsha u ṭhogomela vhana. U vha a na zwithu zwinzhi zwine a khou ita zwone, mubebi muthihi a nga balelwa u vhona uri vhana vha khou ita mini arali a tshi fhedzesa tshifhinga tshinzhi e mushumoni. Vhana vha a thoma u sa pfesesa na u sa langea nga n̄hani ha u kundwa ṭhogomelo ya vhabebi.

Butterworth (1994:247), u ṭalutshedza zwine vhana vha nga itisa zwone nga murahu ha ṭhalano:

Children fear insecure and fearful of their future: They wonder what will happen to them if anything happens to the parents they live with. Younger children may regress in their behaviour and start bed wetting and indulging in baby talk, children may also develop headaches or stomach aches as an excuse to stay in the family.

Afha hu khou ambiwa uri vhana vha a pfa vha songo tsireledzea na u ofha vhumatshelo havho, vha ḍivhudzisa uri hu ḍo itea mini khavho arali ha nga sokou itea zwiñwe zwithu kha vhabebi vhavho vhane vha dzula navho. Vhana vhaṭuku vha a thoma u shanduka kha maitele avho a zwithu vha thoma u runda vho eḁela, vha thoma u amba sa vhana vhaṭukuṭuku, vhañwe vhana vha a thoma u reñwa nga ṭhoho, thumbuni ha vhavha kana vha pfa vha si tsha funa u dzula hayani.

Obaki (2016:12), u sumbedzisa u sa takalela ṭhalano ha vhana nga heyi ndila:

Most children do not want their parents to separate. They feel that their fathers and mothers have not taken their interest into account. Obaki also emphasizes that anger is usually directed at the parents, especially the one with whom the child is living, more often with the mother.

Vhunzhi ha vhana a vha todi vhabebi vhavho vha tshi talana. Vha pfesesa uri vhokhotsi avho na vhomme avho a vho ngo dzhiela ntha thodea dzavho. U dovha hafhu a ombedzela mafhungo a uri tshifhinga tshinzhi vhana vha bvisela mbiti dzavho kha mubebi, nga maanda avho vhane tshifhinga tshinzhi vha dzula na vhomme avho.

Clapp (1992:102), u talutshedza minwaha ine vhana vhane vhabebi vhavho vho talana vha vhaialesa vhe khayi a ri:

“Children of six to eight years, particularly boys are the most openly grief stricken, feel the most loss and despair and yearn most intensely for the absent parent. They believe that their intact family is vital to their survival. These youngsters are also susceptible to feelings of abandonment and rejection and worry that they will be replaced”.

Hezwi zwi khou amba uri vhana vha minwaha ya rathi u ya kha ya malo nga maandesa vha vhatukana ndi vhone vhane vha vhaialesa, vha pfa vho latetshelwa nga muwe wa vhabebi vhavho. Vha tenda kha uri uri vhone vha kone u tshila zwavhudi vha tea u vha vho dzula kha muti wo dzudzanyeha. Havha vhana, vha pfa u nga vho tou latetzedziwa na u litshedzeliwa na u vhlahela uri hu nga da vha we vhuimoni havho.

Clapp (1992:104), u talutshedza ndila dzine vhaswa vha kwameisa zwone nga thalano: Adolescents show feelings of anger, depression and guilt. They tend to react with deep sense of loss, grief and feelings of emptiness. These children are more aware of their parents as sexual objects and this may cause them to form heterosexual relationships at an early age.

Izwi zwi khou amba uri vhaswa vha sumbedza vhudipfi havho nga u sinyuwa, u vha na mutsiko na u divhona mulandu vha sumbedza vha tshi nga vho xeletwa, u sa pfesesa na u pfa vha tshi nga a vha na tshithu. Havha vhana vha vho pfesesa nga zwa vhudzekani vhukati ha vhabebi vhavho, zwa dovha zwa vha ita uri vha thome zwa vhudzekani vha tshee vhatuku.

U ya nga Behnam and Quinn (1994:74), vhaswa vha dzhia thalano nga heyi ndila:

Teenagers and adolescents feel like they will never be to have a long term relationship, feel like they must grow up quickly. Divorce to children does not mean the second chance that

it so often means to one or both parents. To children it is the loss of their family, the entity that provides them with support, stability, security and continuity in an often unpredictable world.

Izwi zwi khou amba uri vhaswa vha pfesesa uri a vha nga do vhuya vha fanywa vho vha na vhushaka ha tshifhinga tshilapfu, vha pfesesa uri vha tea u tshanyanya vha vha vhaaluwa nga u tshanyanya. Thhalano kha vhana, i sumbedza uri hu nga si tsha dovha hafhu ha vha na tshifhinga tsha u vhuzelelana ha vhabebi vhavho. Kha vhana ndi ndozwo ya muti wa havho na u dovha hafhu vha sa tsha wana thikhedzo kha muti, u dzudzanyea, u tsireledziwa na u bvelela kha zwa shangoni.

Shutz (1982:101), musi a tshi tshutshedza nga ha vhushaka vhune ha vha hone vhukati ha dzipfulekani nga murahu ha thhalano u ri:

The few studies that have examined sibling relationship in divorce families indicate that they are less close than sibling relationships in other family types. According to family members, boys in divorced families were less supportive and more negative to siblings than boys and girls from other families.

Vhatodulusi vha si gathi vhe vha todulusa nga ha vhushaka vhukati ha dzipfulekani kha muti wa vhatu vho thhalano vha sumbedzisa uri dzipfulekani a dzi tou vha tsini na tsini sa vhushaka vhune ha vha hone kha dzipfulekani dza miwe mi. U ya nga mirado ya mi vhatukana vhane vha wanala kha mi yo kwameaho nga thhalano a vha koni u dzhzenisa kha zwine zwa khou itea heneho muti, vha dovha hafhu vha si vhe na vhushaka havhudi na dzipfulekani dzavho u fhirisa vhatukana na vhasidzana vha miwe mi.

2.6. MAGUMO

Ndima iyi yo zwi kona u bvisa khagala zwine mbingano na thhalano zwa vha zwone. Ndi heneho he zwivhanga zwa thhalano zwa sumbedzwa khathihi na masiandaitwa a vhagwaho nga idzo thhalano. Ndima iyi yo zwi kona hafhu u bvisa khagala maga ane a nga shumiswa u thivhela kana u fhungudza thhalano idzi.

NDIMA YA VHURARU: NGONA DZA THODISISO

3. MARANGAPHANDA

Ndima iyi yo sedza kha nyolo na ngona dza thodisiso dzine dza do shumiswa. Kha ndima iyi ho angaredzwa tshivhumbeo tsha ngudo, nyolo ya thodisiso, ndivho, zwigwada, vhupo, thumbulo, kukuvhanganyele kwa mafhungo, zwishumiswa zwa u kuvhanganya mafhungo, phimo, u kwamea ha vhathu, ngudo dza u ranga, tshikalo tsha ngudo na manweledzo.

Ndima iyi i dovha hafhu ya angaredza khweshenee dza vhathu vhothe vho vhudziswaho hu u todou wana mafhungo u ya nga ndivho yavho malugana na mbingano khathihi na thalano.

3.1. NYOLO NA NGONA YA THODISO.

Bless, Smith na Kager (2006:185) vha talutshedza nyolo ya thodisiso sa: “A set of procedures that guide the researcher in the process of verifying a particular hypothesis and excluding all other possible hypothesis or explanations”. Izwi zwi amba uri nyolo ya thodisiso ndi sethe ya maitele ane a sumbedza mutodisisi kha kuitele kwa u khwaṭhisedza tshipikwa tsha thodisiso yawe. Sethe ya maitele aya i angaredza u vhudzisesa vhathu vha re na tshenzhemo nga ha iyi thoho sa vhakalaha, vhanna, vhafumakadzi, vhomadzhisitarata na vhashumelavhupo. Inwe sethe ya maitele ndi yenei ya u wana vhuṭanzi kha maṅwalwa othe a elanaho na thoho ya thodisiso.

Babbie na Mouton (2010:647) vhone vha tshi talutshedza nyolo ya thodisiso vha ri ndi: “A plan or structured framework of how you intend conducting the research process in order to solve the problems”. Izwi zwi amba uri nyolo ya thodisiso ndi ndugiselo kana nzudzanyo ya u sumbedza ndila ine mutodisisi a do i shumisa kha u tshimbidza thodisiso yawe u itela u tandulula thaidzo.

De Vos, Strydom, Fouche an Deipor (2005:112) vha talusa nyolo ya thodisiso sa: “A blueprint or an outline of how one intends to conduct the research”.

Izwi zwi amba uri nyolo ya thodisiso ndi thandulo nga ha ndila ine mutodisisi a khou u todou tshimbidzisa zwone thodisiso yawe. Nyolo ya thodisiso ine ya do shumiswa kha iyi thodisiso ndi ngudo ya kheisi.

De Vos, *et al* (2005:273) vha talutshedza ngudo ya kheisi vha ri ndi: “An exploration or in-depth analysis of a bounded system (bounded by time and / or place), or a single or multiple case over a period of time”.

Izwi zwi amba uri ngudo ya kheisi ndi ngalavho kana phendo ya maitele o vhoxwaho nga tshifhinga na fhethu, kana nga vhuthihi kana vhunzhi ha tsengo kha tshifhinga tshilapfhu tsho tiwaho. Hafha ndi hune tshodisiso ya vha yo ditika nga la uri i khou bvelela kha vhupo vhufhio nahone yo ditika nga tshivhalo tshingafhani tsha vathu vhane vha do vhudziswa. Kha tshodisiso iyi hu do shumiswa ngona ya khwanthithethivi na ya khwalithithethivi hu u itela vhutepe ha mutodisisi.

3.2. NGONA YA TSHODISISO YO TANGANELANAHO.

Maree (2007:361) u talutshedza ngona ya tshodisiso yo tanganelanaho sa: “A procedure for collecting, analyzing and mixing both quantitative and qualitative data at some stage of the research process within a single study to understand a research problem more completely”.

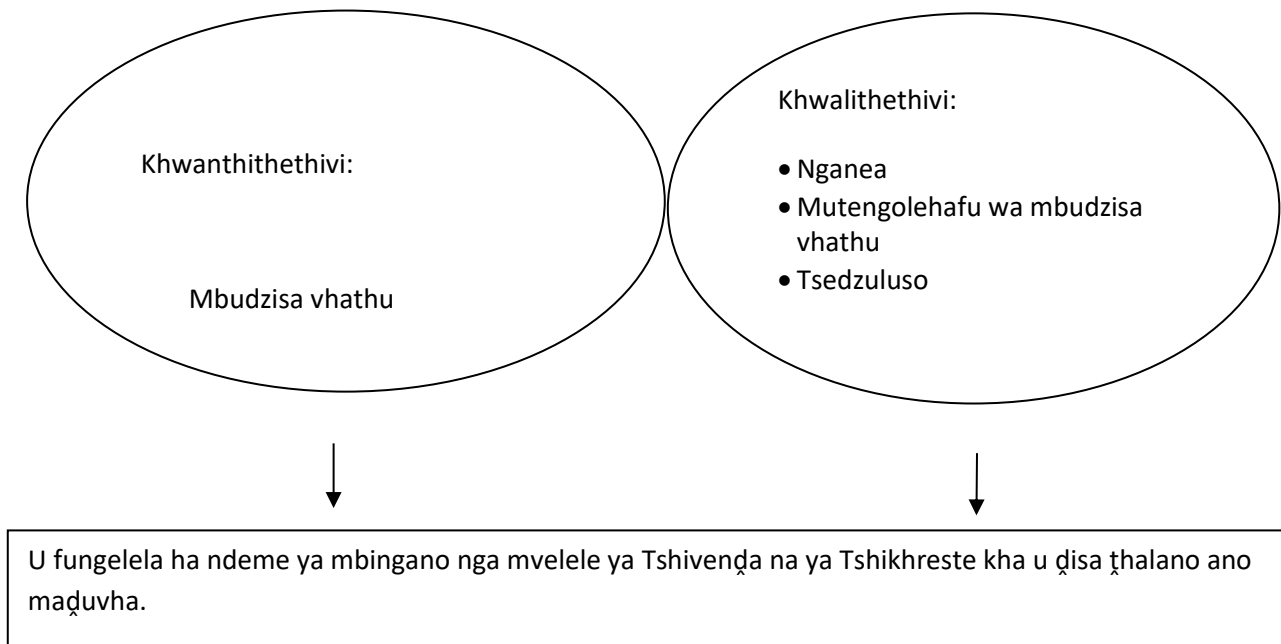
Izwi zwi amba uri ngona ya tshodisiso yo tanganelanaho zwi amba maitele a u kuvhanganya, u saukanya khathihi na u tanganyisa vhuṭanzi vhu bvaho kha ngona ya khwanthithethivi na ya khwalithithethivi kha tshinwe tshiga tsha tshodisiso kha ngudo nthihi u itela u pfhesesa thaidzo ya tshodisiso lwo fhelelaho. Ndivho ya u shumisa ngona ya tshodisiso yo tanganelanaho ndi ya uri i tendela tsaukanyo yo fhelelaho ya nzulele ya tshodisiso.

Maree (2007:261) a tshi tikedza mumbulo uyu u ri: “There are four main reasons for combining qualitative and quantitative methods within one study”.

U ya nga ha muṅwali uyu hu na mbuno nṅa dzi itisaho uri hu shumiswe tshanganelano ya khwanthithethivi na khwalithithethivi kha tshodisiso nthihi. Mbuno dza hone ndi dzi tevhelaho:

- To explain or elaborate on quantitative results within subsequent qualitative data, zwine zwa amba u talutshedza nga ha mvelelo dzo tevhekanaho kha vhuṭanzi vhu bvaho kha ngona ya khwalithithethivi.
- To use qualitative data to develop a new measurement qualitative data, zwine zwa amba u shumisa vhuṭanzi ha khwalithithethivi u bveledza phimo ntswa ya tshishumiswa kana thyiori yo lingwaho lwo tevhekanaho.
- To compare quantitative data sets to produce well-validated conclusions, zwine zwa amba u vhambedza sethe dza vhuṭanzi ha khwanthithethivi na ha khwalithithethivi u itela u bveledza phetho dzo dziaho.
- To enhance a study with a supplemental data set, either qualitative or quantitative, zwine zwa amba u hudza ngudo ngomu ha sethe dza vhuṭanzi ho engedzedzeaho ha khwanthithethivi kana ha khwalithithethivi.

Figure 3.3. u kumedzwa ha ngona ya tšhodisiso yo tšanganelanaho



Nyolo ya u olavha ndi yone nyolo yo tšanganelanaho yo tou ri tswititiho saizwi vhuṭanzi vhu tshi ḡo kuvhanganywa nga ṇḡila mbili dzo fhambanaho. Tsha mathomo ndi u kuvhanganya vhuṭanzi ha khwanthithethivi ha saukanywa, ha tevhela vhuṭanzi ha khwanthethivi. Ndivho ya nyolo iyi ndi u shumisa mawanwa a khalithethivi u thusedza u bvisela khagala mvelelo dza ngona ya khwanthithethivi.

Maree (2007:264) a tshi tikedza muhumbulo uyu u tšalutshedza u ri: “The rationale is that quantitative results provide a general picture of the research problem while the qualitative results refine, explain or extend the general picture”.

Izwi zwi amba uri muhumbulo muhulwane ndi wa uri mvelelo dza khwanthithethivi dzi bveledza tshifanyisogute tsha thaidzo ya tšhodisiso ngeno mvelelo dza khwalithethivi dzi tshi nanguludza, u tšalutshedza kana u engedza tshifanyisogute.

Ndivho khulwane ya nyalavho ya tšhodisiso yo tšanganelanaho ndi u fungelela kha ndeme ya kumalele kwa mvelele ya Tshivenda na ya Tshikhreste zwi tshi ḡa kha u tšutwedza tšhalano miṭani ya Vhavenda.

3.3. NGONA YA KHWANTHITHETHIVI.

Maree (2007:145) u tšalutshedza ngona ya khwanthithethivi sa: “A process that is systematic and objective in its manner of using numerical data from only a selected subgroup of a population to generalize the findings to the population that is being studied”.

Izwi zwi amba uri ngona ya khwanthithethivi ndi kuitele kune kwa vha na ndunzhendunzhe khathihi na ndivho yayo ya u shumisa vhuṭanzi ha nomboro vhu bvaho kha lugwada lwo

topolwaho kha tshigwada hu u itela u angaredza mawañwa kha tshigwada tshine ha khou itwa ngudo ngatsho.

Maree (ibid) u dovha hafhu a talutshedza tsendeko tharu dza ndeme kha mbuledzo iyi:

- i. Objectivity: “The judgement based on observable phenamenona that is moderately uninfluenced by emotions or personal prejudices”.

Tshikwamea /tshiitwatshikwamea: Izwi zwi amba uri khañhulo yo ðisendeka nga tshiitwatshikwamea tshi sa tuñuwedzwi nga zwipfhi kana u vhaiza ha muthu zwo linganelaho.

- ii. Numerical data: “The measurement which consists of rules for assigning numbers to objects in order to represent quantities or attributes numericalls”.

Vhuñanzi ha sifere: Izwi zwi amba uri vhuñanzi ha sifere ndi muelo wo vhumbyaho nga milayo i itaho uri nomboro dzi shanduke u vha zwithu hu u itela u imela vhulingani.

- iii. Generalisability: “Means that the research findings and conclusions from a study conducted on a sample population can be extended to the population at large”.

Nyangaredzo: Izwi zwi amba uri mawanwa na magumo a ðhodisiso a bvaho kha ngudo dzoitwaho kha ðhumbulo ya zwigwada i nga kona u ðandavhudzwa u ya kha vhudzivha ha zwigwada.

3.3.1. Khweshenee

Thalusamaipfhi ya The New Dictionary of Social Work (1995:51) i ðalisa mbudzisavhathu sa: “A set of questions on a form which is completed by the respondent in respect of a research project”.

Izwi zwi amba uri mbudzisavhathu ndi sethe ya mbudziso i re kha fomo i ðadzwaho nga muthu a no khou vhudziswa zwi tshi elana na thandela ya ðhodisiso.

Babbie na Mouton (2001:233) vha talutshedza uri: “Although the term questionnaire suggests a collection of questions, a typical question will probabaly contain as many statements as questions, especially if the researcher is interested in determining the extent to which respondents hold a particular attitude or perspective”.

Izwi zwi amba uri naho ipfhi mbudzivhathu li tshi amba khuvhanganyo ya mbudziso, dziñwe dza mbudziso dzi ðo mbo ði ðiwana dzi na zwitatamende zwi fanaho na mbudziso nga maanda arali muñodisisi e na dzangalelo kha u fungelela u swika kha tshiga tshine vhavhudziswa vhe na liime liñwe kana vhuvhambedzi vhuñwe.

De Vos et al (2005:166) vha tshi khwaṭhisa uyu mumbulo vha ri: “Of all instruments available, questionnaires are probably the most generally used instruments of data collection”. Izwi zwi amba uri kha pfharo dzoṭhe dza u kuvhanganya mafhungo, khweshenee i bva phanda kha iyi ṭhoḍisiso. Vhathu vha ḑo vhudziswa vho livhanyiwa zwifhaṭuwo navho.

Maree (2007:159) u ṭalutshedza vhuḑi na vuvhi ha khweshenee nga ṇḑila heyi:

3.3.2. Vhuḑi ha u shumisa Khweshenee ndi vhu tevhelaho:

- This method has the highest response rate, zwine zwa amba u ri: Ngona iyi i na phimo ya ṇṭhesa zwi tshi ḑa kha u aravhiwa.
- Long questions can be used, zwine zwa amba u ri: Khweshenee ndapfhu dzi a kona u shumiswa.
- The interviewer can assist with issues that are not clear to the respondent, zwine zwa amba u ri: Muvhudzisi u a kona u thusa nga zwithu zwine zwa si vhe khagala kha muthu a no khou vhudziswa.
- They can be administered to respondents who cannot read or write, zwine zwa amba u ri: Dzi a kona u shumiswa kha vhavhudziswa vha sa koni u vhala kana u ṇwala.
- They help overcome misunderstandings and misinterpretations of words or questions, zwine zwa amba u ri: Dzi thusa u thivhela u sa pfhesesa na u sa kona u pindulelwa ha maipfhi kana mbudziso.
- Interviewers can ensure that all items on the questionnaire have been considered and that respondents did not omit difficult questions, zwine zwa amba u ri: Vhavhudzisi vha na vhuṭanzi ha uri zwiteṇwa zwoṭhe kha mbudzivhathu zwo kwamiwa na uri vhavhudziswa a vho ngo pfhuka mbudziso dzi konḑaho.

3.3.3. Vuvhi ha u shumisa khweshenee

- Interviewers should be well-trained / vhavhudzisi vha tea u vha vho gudiswa
- Interviewer's bias is a great risk / u dzhia sia ha muvhudzisi vhu vha khomboni.

Kha ṭhoḍisiso iyi u shumiswa ha khweshenee ndi zwa ndeme saizwi yo vhumbya nga mbudziso dzo valeaho. De Vos et al (2005:175) a tshi tikedza muhumbulo uyu wa mbudziso dzo valeaho u ri: “The degree of frequency and comprehensiveness of a phenomenon can be ascertained quite meaningfully by means of closed questions, in which the respondents has to choose one option from a number of possible answer for each item”.

Izwi zwi amba uri digirii ya ḑuvha na pfheseso ya tshibveleli i kona u pfhesesea lwa khwiṇe nga u shumiswa ha mbudziso dzo valeaho hune vhavhudziswa vha tea u nanga muhumbulo muthihi u bva kha mutevhe wa phindulo dza itheme iṇwe na iṇwe.

Neuman (1997: 232-234) u bvisela khagala vhuḑi ha mbudziso dzo valeaho kha khweshenee nga hei ṇḑila:

- The results of the investigation can become available fairly quickly, zwine zwa amba u ri: Mvelele dza ṭhoḍisiiso dzi a kona u wanala zwavhuḑi nga u ṭavhanya.

- Respondents find the questions easy and can complete the questionnaire quickly, zwine zwa amba u ri: Vhahudziwa vha kona u tevhela mbudziro na u kona u fhindula khweshenee zwavhuḁi.
- The respondents understand the meaning of the question better, zwine zwa amba u ri: Vhahudziwa vha kona u pfhesesa mbudziro khwine.
- Questions can be answered within the same framework, zwine zwa amba u ri: Mbudziro dzi a kona u fhindulea kha mutheo u fanaho.
- Responses can consequently be better compared with one another, zwine zwa amba u ri: Phindulo dzi kona u vhambedzwa na dziḁwe.
- Answers are easier to code and analysed statistically, zwine zwa amba u ri: Phindulo dzi kona u khoudiwa na u saukanywa nga ḁḁila ya tshitatisitika.
- Response choices can clarify meanings for respondents, zwine zwa amba u ri: U nanguludzwa ha phindulo hu kona u ḁisa ḁalutshedzo kha vhahudziwa.

3.3.4. Vhuvhi ha mbudziro dzo valeaho

De Vos et al (2005:175) u bvisela khagala vhuvhi ha mbudziro dzo valeaho nga heyi ḁḁila.

- They can suggest ideas that respondents would not otherwise have had, zwine zwa amba u ri: Dzi a kona u hambudza vhahudziwa nga ha mihumbulo vha sa athu vhuya vha pfha nga hayo.
- Respondents may be frustrated because their desired answer is not a choice, zwine zwa amba u ri: Vhahudziwa vha swika hune vha kanganyisea ngauri phindulo dzine vha dzi bvedza dzi vha dzi si dzine vha lavhalela u dzi ḁetshedza.
- Misinterpretation of a question may go unnoticed, zwine zwa amba u ri: U sa ḁalutshedzwa zwavhuḁi ha mbudziro hu nga ḁḁḁa u ya phanḁa hu sa vhoneali.
- Such questions may force respondents to give simplistic responses to complex issues, zwine zwa amba u ri: Mbudziro idzo dzi nga kombetshedza vhahudziwa u ḁetshedza phindulo dzo leluwaho ngeno hu tshi khou ḁodea mihumbulo yo dziaho.

3.3.5. Khweshenee dzi no ḁo shumiswa kha ḁhodziro iyi

Kha ḁhodziro iyi ya mbingano ya mvelele ya Tshivenda na ya Tshikreste dzi vhoneali dzi dzone thero kha khweshenee. Mielo na masia a fanaho na vhuvha ha mbingano na mvelele ya Tshivenda na ya Tshikreste, u nangwa ha mufarisi kana u ambisa, u deitha, vhuimo ha vhabebi kha mbingano dza vhana vhavho, u lugisela mbingano na lumalo zwi ḁo katelwa kha ḁhodziro iyi na zwauro vhahudziwa vha a hambelwa u ḁalisa mamudi avho, vhuḁifari na tshenzhemo tshavho.

3.4. NGONA YA KHWALITHETHIVI

Kha ḁhodziro iyi ho shumiswa na ngona ya khalithethivi nahone muḁodisi u ḁodou u wana vhuḁanzi ho pfhumaho nga ha vhuvha ha tshenzhemo ya ḁhalano. Muḁodisi u dovha hafhu a sedzulusa ḁḁila ine zwithu zwa khou itwa ngayo nga vhathu vha no khou hudziwa.

Babbie (2001:382) u tšalutshedza ngona ya khowalithethivi sa: “The method for examining social research data without converting them to numerical format”.

Izwi zwi amba uri tšhodisiso ya khowalithethivi i amba nga ngona ya u tšodisisa mafhungo a tšhodisiso ane a si pfhukiselwe kana u iswa kha tshivhumbeo tsha mbalo.

Maree (2007:52) u tšalutshedza ngona ya khowalithethivi sa: “A research methodology concerned with understanding the process and the social and cultural contexts which underline various behavioural patterns and is mostly concerned with exploring the ‘Why’ questions of research”.

Izwi zwi amba uri ngona iyi i kwamana na pfheseso ya maitele a matshilisano na mvelele zwi tshi katelaho na phetheni ya vhudifari nahone i kwamesa u alavha kha ndivho ya tšhodisiso. Kha ngona iyi nyombedzelo i kha vhungani na vhungolo ha mafhungo.

Grafanaki (1996:329) u tšalutshedza ngona ya khowalithethivi sa: “A process of systematic enquiry into the meanings used by individuals to make sense of their actions and to guide them”.

Izwi zwi amba uri ngona ya khowalithethivi ndi maitele a tevhekanaho a tšhodisiso ya tšalutshedzo i shumiswaho nga vhathu kha u bveledza muhumbulo nga ha nyito dzavho na u vha sumba ndila. Ngona iyi i na vhushaka na muvhudziswa, tshedzuluso, u vhoneana, zwigwada zwo topolwaho, ndingo khulwane ya mañwalwa khathihi na nyambedzano na tsaukanyo ya u pambuswa ha luambo.

Maree (2007:55) u tšalutshedza ngona ya khowalithethivi sa: “An interactive relationship between the researcher and participants, as well as between the participants and their own experiences and how participants have constructed reality based on those experiences”.

Izwi zwi amba uri ngona ya khowalithethivi i tšanganedza vhushaka ho tšanganelanaho vhukati ha mutšodisisi na vhavhudziswa na tshenzhemo yavho na uri vhavhudziswa vha vhumba hani vhungoho zwo tšisendeka kha tshenzhemo yavho.

Afha hu tšod vhudziswa vhathu vhane vha vha na ndivho yo tšandavhuwaho nga ha mbingano ho sedzwa kumalele kwa mvelele ya Tshivenda na ya Tshikhreste, tšhalano, zwivhangiki zwa tšhalano na masiandaitwa a vhangwaho nga tšhalano. Vhutšanzi vhuñwe vhu tšod wanala kha mañwalwa a elanaho na tšhoho ya tšhodisiso iyi na kha inthanethe.

Mutšodisi afha u tšod vhudzisa vhathu vha kwameaho u itela u wana vhutšanzi kha khali dzo bikaho. Hafha mutšodisisi u tšod dovha hafhu a shumisa vhupo honohu ho tšowealeho hune vhathu vha tšod vhudziswa vha dovha hafhu vha kona u tšambela kana u tšindula nga ndila yo vhofholowaho.

Ambert, Adler na Detzner (1995:879-880) vha *talutshedza* buḁo na ndivho ya ngona ya khwalithethivi nga hei ndila:

- It seeks depth in terms of a smaller group of individuals with more intimate and personal information about these people, zwine zwa amba u ri: Ngona iyi i simesa vhungolo ha zwigwada zwiṭuku zwi re na vhukonani vhuhulu na mafhungo a vhuṇe nga ha avha vhatu.
- The aim of qualitative research is rather to understand how and why people behave, think and make meaning as they do than to focus on what they believe or do on a larger scale, zwine zwa amba u ri: Ndivho ya iyi ngona ndi ya uri vhatu vha *ḁifara* hani na uri ndi ngani vha tshi tea u *ḁifara* khathihi na uri vha humbula hani na u bveledza *thalutshedzo*.

Ngona iyi ya Khwalithethivi i dovha hafhu ya wela kha tshiimo tsha vhutumbuli u fhira ha khwaṭhisedzo nga maṇwe maipfhi, mafhungo maswa a bviselwa khagala lune zwa vhonisa ndila ntswa dza kuhumbulele, kana vhuḁifarele hune ha nga shandukisa mihumbulo yo no bveledzwaho.

Putney, Green, Dixon na Kelly (1999:374) vha tshi khwaṭhisa uyu muhumbulo vha ri: “The daily actions and activities of ordinary people within their own particular settings need to be understood in order to see how their actions and settings provide the academic knowledge and societal resources necessary for research”.

Izwi zwi amba uri nyito na zwiito zwa *ḁuvha* liṇwe na liṇwe zwa vathuzwavho kha vhupo havho vhu tea u pfheseswa u itela u vhone uri nyito na vhupo havho vhu *ḁisa* ndivho ya zwa pfhunzo na zwishumiswa zwine zwa vha re zwa ndeme kha *ṭhoḁisiso*. Ndi zwa ndeme uri mawanwa a ngona ya khwalithethivi a na vhuḁifhulufheli.

Lincoln na Guba (1985:270) vha tshi tika uyu muhumbulo vha ri: “The aim of trustworthiness in a qualitative inquiry is to support the argument that the enquiry’s findings are worth paying attention to”.

Izwi zwi amba uri ndivho ya vhuḁifhulufheli kha u vhudzisa nga ndila ya khwalithethivi hu vha hu u *ṭoda* u tika mbilelo ine mawaṇwa a *ṭhoḁisiso* a vha a na mbuelo ya maṭhakheni.

Mawanwa a ngona ya khwalithethivi a tea u vha na vhuḁifhulufhedzei. Ndivho khulwane ya uri ngona ya Khwalithethivi i vhe na vhuḁifhulufhedzei ndi u itela u tikedza khani ya uri mawaṇwa a *ṭhoḁisiso* a wane tshenzhemo ya maṭhakheni.

Lincoln na Guba (1985:296) vha tshi *talutshedza* vha ri: “In any qualitative research project, four issues of trustworthiness demand attention”.

Izwi zwi amba uri kha thandela iṇwe yo *ḁitika* ho nga ngona ya khwalithethivi hu na zwithu zwa vhuḁifhulufheli zwi teaho u dzhielwa nṭha, zwi fanaho na:

- Mbuelo / Credibility.
- Tsudzuluso / Transferability.
- U fulufhedzea / Dependability
- U khwaṭhisedza / Confirmability

3.4.1. Mbudziso mutengelehafu

De Vos et al (2005:292) u ṭalutshedza ndingo idzi sa: “Interviews that are commonly used in research projects to corroborate data emerging from other data sources”.

Izwi zwi amba uri mbudziso dza mutengelehafu ndi mbudziso dzo ḍowealeaho dzi no shumiswa kha thandela dza ṭhoxdisiso u khwaṭhisedza mafhungo a tutuwaho kha zwiko zwiṁwe zwa mafhungo.

De Vos (1998:297) u dovha a sumbedza uri: “The interview is the most common method of data collection in qualitative research and that it helps in understanding of the closed worlds of individuals, families, organisations and communities”.

Izwi zwi amba uri mbudziso, sa ngona i no shumiseswa kha u kuvhanganya mafhungo i dovha hafu ya thusa kha pfheseso ya mafhasi o dzumbamaho a vhathu, miṭa, madzangano na vhadzulapo. Mbudziso idzi dzi ṭoxa u fhindulwa ha mbudziso dzo dzulaho dzo vhekanywa. Muvhudziswa u vhona zwa vhukuma ndivho kha buḍo ḵine ndingo dza khou lavhelela dzine dzi nga ḍisa mafhungo ane muṭoxdisisi a si khou a dzhiela nṭha.

Ndivho khulwane i ḍi vha yeneyi ya u wana mafhungo o pfhumaho na u ṭandavhuwa lune a thusa muṭoxdisisi u pfhesesa muvhudziswa kha u bveledza ndivho na ngoho ya matshilisano.

Kha ndingo idzi arali muvhudziswa a vha na fulufhelo kha muṭoxdisisi, mafhungo oṭhe a no khou ṇetshedzwa a vha a vhukuma nahone a tevhela sia ḵine muṭoxdisisi a tama ḵone. Mbudziso dzi livhanywaho na vhavhudziswa dzi tea u sa dzhia sia na u aṭamesa u itela uri muvhudziswa a kone u ḍibula zwavhuḍi.

Grafanaki (1996:331) u ṭalusa vhuvhi ha idzi ndingo sa: “It is time consuming and that it encourages large ammounts of data, which have to be ordered and interpreted, as well as compared with each other’.

Izwi zwi amba uri ndingo dza mutengelehafu dzi ḵa tshifhinga na u ṭuṭuwedza u bvisela khagala mafhungo manzhi ane a tea u vhekanywa, u ḍologwa na u vhambedzwa na maṁwe.

Cohen, Marion na Morrison (2000:268) vhone vha na kuhumbulele kwa uri: “The interview provides access to what is inside a person’s head, making it possible to measure what a person knows, what a person likes or dislikes and what a person thinks”.

Izwi zwi amba uri mbudziso dzi ḡisa tswikelelo kha zwine zwa vha nga ngomu kha ṭhalukanyo ya muthu, zwa ḡisa khonadzeo ya u kala zwine muthu a ḡivha, zwine a funa kana u vhenga na zwine a humbula.

Henning (2004:42) ene u ri: “An interview allows the interviewer to look for what other people are saying about their feelings and thoughts”.

Hezwi zwi amba uri mbudziso dzi tendela muthu ane a khou vhudzisa a sedze zwine vhaṅwe vhathu vha khou amba nga ha vhuḡipfhi na khumbelo dzavho. Mbudziso dzi dovha hafhu dza tendela muṭḡisisi uri a sedze na tswayo dzine dza bvisela khagala ṅḡila ine muvhudziswa a bviselisa zwone khumbulo dzawe.

Kha ṭhoḡisiso iyi mbudziso dzi ḡo shumiswa u itela u kona u langa maitele a uri muvhudziswa a si kone u pambuwa kha ṭhoho ya ṭhoḡisiso, khathihi na uri muvhudziswa a kone u amba o fhofholowa. Musi vhavhudziswa vha tshi lavhelelwa u bula phindulo, muvhudzisi u kona u vhambedza phindulo dzavho.

3.5.1. Tshiengedzwa

Mbudziso dzo katelwaho afha kha mbudziso ndi dzi tevhelaho:

A. Thandululo ya khanedzano kha mbingano / conflicts resolution in marriage.

1. How does conflict effect your marriage? zwine zwa amba u ri: Khanedzano dzi kwama hani mbingano yavho?
2. How do you resolve conflicts in your marriage? zwine zwa amba u ri: Vha tandulula hani khanedzano mbinganoni yavho?
3. What are the techniques used in resolving conflicts in your marriage? zwine zwa amba u ri: Ndi thekhiniki dzifhio dzine vha dzi shumisa u tandulula khanedzano kha mbingano yavho?

B. Masia a masheleni kha mbingano? / Financial aspects in marriages?

1. How does finance play a role in building and strengthening of marriage? zwine zwa amba u ri: Masheleni a shela hani mulenzhe kha u fhaṭa na u khwaṭhisa mbingano?
2. What aspects do married people consider when they manage finance in marriage? zwine zwa amba u ri: Ndi masia afhio ane vhathu vha re kha mbingano vha a sedza musi vha tshi langula masheleni?
3. What financial expetations do you have to each other in marriage? zwine zwa amba u ri: Ndi ndavhelelo dzifhio dzine na vha nadzo kha vhoiwi kha mbingano?

C. Vhudavhidzani ho kunaho mbinganoni / Good communication in marriage

1. To which extent is the use of communication employed in your marriage? zwine zwa amba u ri: Ni davhidzana u swika fhi kha mbingano ya vho iwe?
2. What keeps married people going after having spent much time together in your marriage? zwine zwa amba u ri: Ndi zwifhio zwi itaho uri vhathu vho malanaho vha dzulele u davhidzana zwavhuḡi kha mbingano?

3. How do you intimately interact in your marriage? zwine zwa amba u ri: Naa ni davhidzana zwavhudi lini kha mbingano?
4. What are other factors contributing to your successful marriage? zwine zwa amba u ri: Ndi zwifhio zwiñwe zwithu zwine zwa ita uri mbingano yavho i tshimbile zwavhudi?

3.4.2. Thalelo

Maree (2007:84) u talutshedza thalelo sa: “An essential data gathering technique as it holds the possibility of providing the researcher within an insider perspective of the group dynamic and behaviour in different settings”. Izwi zwi amba uri tsedzuluso thekhinikhi i re na ndeme kha u kuvhanganya mafhungo saizwi i yone i disaho khonadzeo dzi itaho uri mutodisisi a kone u didzhenisa ngomu kha vhonele kwa tshigwada na vhudifari kha nyimele dzo fhambanaho.

Kha thodisiso iyi mutodisisi u diwana e kha tshiimo tshavhudi saizwi a tshi kona u vhona luambo lwa muvhili, u tsha ha tshifhatuwo, u kwamea ha vhavhudziswa nga mbudziso na vhudifari ha vhavhudziswa musi vha tshi khou vhudziswa.

3.5. MUKANO WA NGUDO

Monette, Sullivan na De Jong (2008:48) vha talutshedza mukano wa ngudo sa: “The type of qualitative research that involve observation of people in their natural setting as they go about their everyday life”.

Izwi zwi amba uri ngona ya khwalithethivi ine ya kwama tsenguluso ya vathu kha vhupo hovho zwi tshi katela na kutshilele kwavho.

Duck (1988:268) u talutshedza mukano wa ngudo sa: “Any type of research that involve studying events as they occur naturally in the world without manipulating them as opposed to laboratory research in which events are manipulated”.

Izwi zwi amba uri mukano wa ngudo ndi lushaka luñwe na luñwe lune lwa kwama u gudwa ha zwiwo musi zwi tshi khou bvelela lwa mupo kha lifhasi hu sina u farafara kana u zwi shandukisa u fana na zwine zwa itea laborothari hune zwithu zwa shandukiswa tshivhumbeo tshazwo.

Kha thodisiso iyi mutodisisi o sedzulusa tshiimo, u dalela vathu vha kwameaho mahayani avho a dovha hafhu a vha vhudzisa. Vathu vha kwameaho vha vhudziswa hu u itela u wana vhuñanzi ho pfumaho vhune ha thusa kha u pfhesesa livutshelusa na vhudipfhi.

3.6. TSHIGWADA

Kha thodisiso iyi tshigwada tshi vha tshi kha tshiga tsha fumi mbili saizwi vhavhudziswa vhothe vha tshi do vha vho shela mulenzhe kha thodisisothangeli.

Afha ndi hune ha do itwa nyambedzano na zwigwada zwi tevhelaho:

- Vhakalaha vhararu vho vhuyaho vha vha kha mbingano.
- Vhakegulu vhararu vho vhuyaho vha vha kha mbingano.
- Vhanna vhararu vho talaho.
- Vhafumakadzi vhararu vho taliwaho.

Wellman (2005:236) vha talutshedza tshivhalo sa: “The study of objects and consists of individuals, groups, organization, human products and events or the conditions to which they are exposed”.

Izwi zwi amba ngudo ya zwithu yo vhumbyaho nga vhathu, zwigada zwa vhathu, zwiimiswa, zwibveledzwa zwa vhathu na zwiwo kana nyimele ine vhathu vha diwana vhe khayoy. Zwenezwoha, kha thodisiso iyi tshigwada tshi do vha vhanna vho talaho, vhafumakadzi vha taliwaho na vhana vha vhathu vho talanaho na mirado ya mita ya vhathu vho talanaho, khathihi na vhakalaha na vhaakegulu vho vhuyaho vha vha kha mbingano.

3.7. FHETHUVHUPO HA THODISISO

Thalusaipfhi ya Oxford Dictionary (2006:868) i talusa fhethuvhupo sa: “The place where something happens or exists, the position of something”.

Izwi zwi amba fhethu kana vhuimo vhune tshithu kana zwithu zwa khou itea hone. Kha thodisiso iyi ho wanala vhuṭanzi nga u tou vhudzisa vhaṅwe vha vhathu vha re na tshenzhemo nga ha thalano vha wanalaho tshithirikini tsha Vhembe.

3.8. THUMBULO

May (1997:85) u talusa thumbulo sa: “A method of gathering information from a number of individuals in order to learn something about the larger population through the use of questionnaires”.

Izwi zwi amba ngona ya u kuvhanganya mafhungo a bvaho kha vhathu vho fhambanaho hu u itela u wana ndivho hu tshi khou shumiswa mbudziso. Kha thodisiso iyi hu do tumbulwa vhanna vhaṭanu vho talaho, vhafumakadzi vhaṭanu vho taliwaho na vhana vhaṭanu vha vhathu vho talanaho.

Reber na Allen (2009:699) vha talutshedza thumbulo sa: “The classic procedure for drawing a sample in which each event or element in the population is independent of every other and each is equally likely to be included in the sample”.

Izwi zwi amba uri maitelendela a u ola tsumbo ine khayoy tshiwo tshiṅwe kana tshipiḁa tshiṅwe na tshiṅwe tsha tshigwada tsha diimisa na u dovha hafhu tsha vha ngomu ha tsumbo.

3.9. U KUVHANGANYA VHUṬANZI / MAFHUNGO

Halloway (1997:45) u ṭalisa u kuvhanganya mafhungo / vhuṭanzi sa: “The gathering of information for a research project through a variety of data sources”.

Izwi zwi amba u kuvhanganywa ha mafhungo kha thandela ya ṭhodiṣiso u ya nga u fhambana ha zwiko zwa mafhungo.

Kha ṭhodiṣiso iyi hu ḑo shumiswa Ngona ya Phuraimari na ngona ya Sekondari.

3.9.1. Vhuṭanzi ha Phuraimari

Afha ndi hune ha ḑo itwa nyambedzano na zwigwada zwi tevhelaho:

- Vhakalaha vhararu vho vhuyaho vha vha kha mbingano.
- Vhakegulu vhararu vho vhuyaho vha vha kha mbingano.
- Vhanna vhararu vhane vha ḑivha nga ha mbingano na ṭhalano.
- Vhafumakadzi vhararu vhane vha ḑivha nga ha mbingano na ṭhalano.
- Vhana vhararu vha vhathu vho ṭalanaho.

3.9.2. Vhuṭanzi ha Sekondari

Kha ngona iyi mafhungo a ḑo kuvhanganywa nga u vhala bugu dza vhaṅwali vho fhambanaho dzi kwamaho ṭhodiṣiso iyi ya ṭhalano. Hu ḑo vhalwavho na tsenguluso dzo itwahho nga maṅwe matshudeni na zwi bvaho kha inthanethe.

3.10. NGELEKANYO YA ETHYIKHAḼA

Ṭhodiṣiso iyi musi vhavhudziswa vha sa athu u vhudziswa muvhudzisi u tea u dzhiela nṭha ngelekanyo dza ethyikhaḼa.

Grinner (1997:442) vha ṭalutshedza ethyikhaḼa sa: “The requirements that data must be collected and analysed with careful attention to accuracy of a measurement, fidelity to logic and respect for the feelings and rights of respondents”.

Izwi zwi amba uri ethyikhaḼa ndi ṭhodea ine ya ita uri mafhungo a kuvhanganywe na u senguluswa nga tsedzuluso i re na tshenzhemo yo kunaho kha muelo na vhu fhulufhedzei vhu re na ndunzhendunzhe na ṭhonifho ya vhuḑipfhi khathihi na pfhanelo dza vhathu vha no khou vhudziswa.

Rebber na Allen (2009:272) vhone vha ṭalutshedza ethyikhaḼa sa: “A branch of philosophy concerned with that which is deemed acceptable in human behaviour, with what is good or bad, right or wrong in human conduct in pursuit of goals and aims”.

Izwi zwi amba uri ethinga ndi tavhi Ḽa fiḼosofi Ḽi elanaho na zwine zwa dzhiwa zwi tshi ṭanganedzea kha kuḑifarele kwa vhathu na zwine zwa vha zwavhuḑi na zwi si zwa vhuḑi, zwo khakheaho na zwi so ngo khakheaho kha vhuḑifari kha u tevhela zwipikwa na ndivho.

Gray (2009:576) u tšalutshedza ngelekanyo ya ethyikhaḷa sa: “The study of standards of conduct and values in research, how this impacts on both the researcher and subjects”.

Izwi zwi amba uri ngelekanyo ya ethyikhaḷa ndi ngudo ya murole wa mikhwa na ndeme kha tḥoḍisiso na uri zwi kwama hani muḥoḍisisi na thero khathihi na vhathu vhane a khou vha shumisa kha tḥoḍisiso yavho.

Zwenezwoha kha tḥoḍisiso iyi ethyikhaḷa dzi no ḍo shumiswa ndi dzi tevhelaho:

3.10.1. Pfhanelo ya tshiphiri

Terre Blanche na Durkhiem (1999:557) vha tšalusa pfhanelo ya tshiphiri sa: “The ethical consideration that ensures that there are no research record; the participants are not identifiable after research”.

Izwi zwi amba maitele ane vha vhudziswa kha tḥoḍiwenezwoha vhathu vhane vha ḍo vhudziswa kha iyi tḥoḍisiso ndi vhanna vho tšalaho, vhafumakadzi vho tšaliwaho na vhana vha vhathu vho tšalanaho vhane vha sa ḍo bulwa madzina avho hu u itela u tsireledza tshirunzi tshavho.

3.10.2. Thendelondivhadzwa

Bless (2006:183) u tšalutshedza thendelo yo ḍivhadzwaho sa: “The ethical principles that research participants should be told enough about a piece of research to be able to make a decision about whether to participate in it”.

Izwi zwi amba uri thendelo yo ḍivhadzwaho zwi amba phirintsipulu dza ethyikhaḷa dzine vhathu vha no khou ḍo shela mulenzhe vha tea u ḍivhadzwa nga vhuḍalo nga tshipiḍa tsha tḥoḍisiso uri vha kone u dzhia phetho ya uri vha a shela mulenzhe naa.

Kha tḥoḍisiso iyi muḥoḍisisi u ḍo thoma a wana thendelo kha vhanna na vhafumakadzi vho tšalanaho, vhakalaha na vhakegulu vha re na tshenzhemo yo pfhumaho nga ha kumalele nga mvelele ya Tshivenda. Thendelo i ḍo dovha ya wanala kha vhana vha vhathu vho tšalanaho.

3.10.3. Pfhulufhedziso ya tshiphiri

Websaithi ya (<http://www.Prs-itsn.ac.uk/ethics/documents/consent.html>) i tšalutshedza pfhulufhedziso ya tshiphiri sa: “An act of keeping information given by or about an individual in the course of the professional relationship and be secretive from others’.

Izwi zwi amba uri pfhulufhedziso ya tshiphiri ndi u dzumba vhuṭanzi ho ḍiswaho nga vhathu kana muthu kha fulo ḷa vhushaka ha phrofeshinaḷa kha u dzumbetshedza mafhungo.

Kha tḥoḍisiso iyi muḥoḍisisi u ḍo dzumbetshedza vhuṭanzi kana mafhungo a kwamaho sa ha munna na mufumakadzi vho tšalanaho, masiandaitwa ane vhanna na vhafumakadzi vho

ṭalanaho vha ṭangana nao, zwiphiri zwine vhashumelavhupo vha vha vho zwi bvisela khagala musi vha tshi khou vhudziswa u itela u wana vhuṭanzi ho pfhumaho.

3.10.4. Vhuḍidzhenisi kha u shela mulenzhe.

Done (1990:39) u ṭalutshedza vhuḍidzhenisi kha u shela mulenzhe sa: “The participants rights to freely choose to subject themselves to the security inherent in research”.

Izwi zwi amba uri vhuḍidzhenisi kha u shela mulenzhe ndi u ḍidzhenisa ha tshigwada tsha vhathu nga ndila yo vhofoholowaho u itela u ḍibadekanya na vhudzivha hoṭhe ha tsedzuluso.

Zwenezwoha, kha ṭhoḍisisi iyi muṭoḍisisi ha nga kombetshedzi tshigwada tsha vhathu tshine tsha ḍo vhudziswa malugana na vhuṭanzi vhune ha ḍo ṇetshedzwa. Muṭoḍisisi u ḍo dovha hafhu a ṭalutshedza itsho tshigwada uri a nga si vha rengise kana u vha ṭana kha lushaka kana vhadzulapo.

3.10.5. U sa vhaiswa ha vhadzheneli.

Welman (2005:201) u ṭalutshedza aya maitele sa: “The ethical principle that the respondent should be given the assurance that they would be protected against any physical and emotional harm”.

Izwi zwi amba u dzhielwa nṭha ha maitele a ethyikhaḷa kha zwigwada u itela u fhulufhedzisa uri vha ḍo tsireledzwa kha u vhaiswa ha ṇama na ha zwipfhi.

Phulufhedziso kha ṭhoḍisiso iyi i ḍo vha ya uri vhadzheneli zwi fanaho na vhanna na vhafumakadzi vho ṭaliwaho a vha nga ḍo vhaiswa nga muthu lwa ṇamani na muya arali vha tshi wana zwo ḍivhea uri vho ṇetshedza vhuṭanzi kana u kovhekana tshenzhemo malugana na ṭhalano dzavho. Fhulufhedziso ḷi ḍo ralovho na kha vhakalaha, vshakegulu, vhanna na vhafumakadzi vhane vha ḍo ṇetshedza mafhungo nga ha zwivhanggi zwa ṭhalano.

Khweshenee ya u thoma

Yo livhiswa kha vhathu vho malanaho

Thumetshedzo A

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Tshigwi A

1. Kha mutevhe uyu vhone vha wela ngafhi?

1.1. Vhurerele ha Tshiafurika

1.2. Tshikhreste

1.3. Tshikhreste tsha Afrika

1.4. Zwiñwevho

Tshigwi B

2 2.1. Munna

2.2. Mufumakadzi

Tshigwi C

Kha vha nange vha sumbedze tshiimo tsha vhukale havho

3. 3.1. Miñwaha ya 18 u ya kha 28

3.2. Miñwaha ya 29 u ya kha 39

3.3. Miñwaha ya 40 u ya kha 50

3.4. Miñwaha ya 51 u ya kha 61

3.5. Miñwaha ya 61 na u fhira

Tshigwi D

Kha vha swaye bogisi ḽithihi u bvisela vhupfhiwa havho nga kupfhesesele kwa mbingano

4. Vha mudzulapo wa Afrika Tshipembe?

4.1. Ee

4.2. Hai

5. Arali phindulo i ee vha wela kha murafho ufho?

5.1. Venda

5.2. Sotho

5.3. Tsonga

5.4. Zwiṁwe

Tshigwi E

6. Kha vha swaye bogisi ḽithihi

6.1. Mbingano ya sialala

6.2. Mbingano ya ṱhanganelo ya ndaka na lupfhumo

6.3. Mbingano i si na ṱhanganelo ya ndaka na lipfhumo

6.4. Tshilikadzi

6.5. Muthu o ṱaliwaho

Munna

7. No bvisa thakha naa?

7.1. Ee

7.2. Hai

8. Arali phindulo i ee, no bvisa mini?

8.1. Tshelede

8.2. Thakha

8.3. Zwothe

8.4. A zwi elani na izwo

Mufumakadzi

9. Thakha yo netshedzwa vha hanu musi ni tshi maliwa naa?

9.1. Ee

9.2. Hai

10. Arali phindulo i ee, munna wanu o ni fha mini?

10.1. Tshelede

10.2. Thakha

10.3. Zwothe

11. Ndi tshifhinga tshingafhani no maliwa?

11.1. Miñwaha ya 0 u swika kha 1

11.2. Miñwaha ya 2 u swika kha 5

11.3. Miñwaha ya 5 u swika kha 10

11.4. Miñwaha ya 10 u swika kha 15

11.5. Miñwaha ya 20 na u fhira

Tshigwi F

Swayani bogisi lĩthihi u bvisela khagala vhuḍipfhi hanu nga ha mbingano

12. Musi mbingano yanu i khakhathini ndi nnyi ane na nga tama u amba nae u thoma?

12.1. Miraḍo ya muṭa

12.2. Mapholisa

12.3. Khothe dza mulayo (madzhisitiraṭa)

12.4. Miraḍo ya kereke

12.5. Khoro dza sialala

12.6. Zwiñwevho

13. Arali no vha ni tshi ṭoḍa zwa u vha na muṭa no vha ni tshi nga dovha na mala kana u maliwa ngae naa?

13.1. Ee

13.2. Hai

14. No no vhuya na humbula tshiñwe tshifhinga u muṭala naa?

14.1. Ee

14.2. Hai

15. No no vhuya na rwa munna wanu kana munna a rwa inwi naa?

15.1. Ee

15.2. Hai

16. Munna kana mufumakadzi wanu o no vhuya a ni rwa naa?

16.1. Ee

16.2. hai

17. No no vhuya na pota mufumakadzi kana munna wanu?

17.1 Ee

17.2. Hai

18. Vhahura vhanu vha a divha naa nga khakhathi dza mbingano yanu ?

18.1. Ee

18.2. Hai

19. Ni kha vhurereli vhuthihi naa?

19.1. Ee

19.1 Hai

20. Sumbedzani nga ndila ya phesente uri zwo khwaṭha u guma fhi zwi tshi ḽa kha vhureleli ha munna wanu.

20.1. 0-20

20.2. 20-40

20.3. 40-60

20.4. 60-80

20.5. Phesente dza mahuni mațanu na mararu na u fhira

21. Sumbedzani nga Phesenthe uri zwo khwațha u gumafhi zwi tshiđa kha vhureleli ha mufumakadzi wanu

21.1. 0-20

21.2. 20-40

21.3. 40-60

21.4. 60-80

21.5. Phesente dzaa mahuni mațanu na mararu na u fhira

Khweshenee ya vhuvhili

Thumetshedzo B

Yo livhiswa kha vhomaine vha sialala, mushumelavhapo, vhafunzi na vhashumi vha zwa mutakalo

Tshigwi A

1. Kha mutevhe uyu inwi ni wela ngafhi?

1.1. Maine wa sialala

1.2. Mutshutshisi wa lushaka

1.3. Mushumelavhapo

1.4. Mufunzi

1.5. Vhashumi vha zwa mutakalo

1.6. Vhadzikhimisi

1.7. Zwiñwevho

Tshigwi B

2. Mbeu

2.1. Munna

2.2. Mufumakadzi

Tshigwi C

3. Kha vha nange vha sumbedze tshiimo tsha vhukale havho

3.1. Miñwaha ya 18 u ya kha 28

3.2. Miñwaha ya 29 u ya kha 39

3.3. Miñwaha ya 40 u ya kha 49

3.5. Miñwaha ya 50 na u fhirara

Tshigwi D

4. Kha tshivhalo tsha vhalwadze vha fumi ndi vhafumakadzi vhangana vhane vhone sa maine wa sialala vha vha thusa.

Vhafumakadzi

4.1. 2

4.2. 3

4.3. 2

4.4. 2

5. Kha tshivhalo vhathu vha fumi ndi vhanna vhangana vhane vha vha thusa?

Vhanna

5.1. 2

5.2. 3

5.3. 2

5.4. 2

6. Kha vha nange vhathu vhane vha ḡa kha vhone u ṭoḡa thuso vha vha vha na

6.1. Thaidzo dza mutakalo

6.2. Thaidzo dza mutani

6.3. Thaidzo dza masheleni

6.4. Thaidzo dza vhereleli

7. Vhalwadze vhane vha vha thusa vha ḁa na vhafarisi vhavho naa?

7.1. Ee

7.2. Hai

8. Naa vhalwadze vha a vha humbela uri vha si vhudze vhafarisi vhavho kana mashaka avho nga ha madalo avho?

8.1. Ee

8.2. Hai

9. Vhalwadze avha vha ḁa nga tshifhinga ḁe u lafhiwa?

9.1. Nga Matsheloni

9.2. Masiairi

9.3. Vhusiku

10. Vhunzhi ha vhalwadze vhavho vha wela kha vhureleli vhufhio?

10.1. Tshikhreste

10.2. Ha Tshiafrika

11. Muḁwe wa vhalwadze vha tshifumakadzi o no vhuya a vha humbela uri vha mu itele zwithu zwine ene muḁe a ri a nga si kone u zwi ita nga ene muḁe?

11.1. Ee

11.2 Hai

12. Muḽwe wa vhalwadze vha tshinnani o no vhuya a vha humbela uri vha mu itele zwithu zwine ene muḽe a ri a nga si kone u zwi ita nga ene muḽe?

12.1. Ee

12.2 Hai

Khweshenee ya vhuraru

Thumetsshedzo C

Vhanna na vhafumakadzi vho talanaho.

Tshigwi A

1. Kha mutevhe uyu vhone vha wela ngafhi ?

1.1. Vhurerele ha Tshiafurika

1.2. Tshikhreste

1.3. Tshikhreste tsha Afrika

1.4. Zwiñwevho

Tshigwi B

2 2.1. Munna

2.2. Mufumakadzi

Tshigwi C

Kha vha nange vha sumbedze tshiimo tsha vhukale havho

3. 3.1. Miñwaha ya 18 u ya kha 28

3.2. Miñwaha ya 29 u ya kha 39

3.3. Miñwaha ya 40 u ya kha 50

3.4. Miñwaha ya 51 u ya kha 61

3.5. Miñwaha ya 61 na u fhira

Tshigwi D

Kha vha swaye bogisi lithihi u bvisela vhupfhiwa havho nga kupfhesesele kwa mbingano

4. Vha mudzulapo wa Afrika Tshipembe?

4.1. Ee

4.2. Hai

5. Arali phindulo i ee vha wela kha murafho ufho?

5.1. Venda

5.2. Sotho

5.3. Tsonga

5.4. Zwiñwe

Tshigwi E

6. Kha vha swaye bogisi lithihi

6.1. Mbingano ya sialala

6.2. Mbingano ya thanganelo ya ndaka na lupfhumo

6.3. Mbingano i si na thanganelo ya ndaka na lipfhumo

6.4. Tshilikadzi

6.5. Muthu o taliwaho

7. Naa phambano dzo kwama hani mbingano yavho?

7.1. Nga ndila ya vhuḽi

7.2. Nga ndila i si ya vhuḽi

7.3. Dzo kona u ri sumbedza hune ra bva na zwine ra tea u ita

7.4. Zwoṭhe zwo bulwaho afho nṯha.

8. Kha vha ambe uri ee kana hai

8.1. Vhomakhadzi vha a kona u tandulula thaidzo muṯani

A) Ee

B) Hai

8.2. Vhafunzi vha a thusa kha u tandulula thaidzo

a) Ee

b) Hai

8.3. U shayea ha zwikili zwa u langa masheleni zwi a ḽisa khuḽano kha mbingano

A) Ee

B) Hai

8.4. Zwikambi na zwidzidzivhadzi zwi tshinya tshiimo tsha masheleni muṯani

a) Ee

b) Hai

8.5. Ṱhodea dza vhana dzi tea u vha dzone dza u thoma kha mugaganyagwama wa muṯani.

a) Ee

b) Hai

8.6. Munna na mufumakadzi vha tea u tikedzwa siani la u shumisa masheleni

a) Ee

☐

b) Hai

☐

8.7. Kushumisele kwa masheleni ku si kwa vhuḽi ku ḽisa khonadzeo dza ṭhalano muṭani

a) Ee

☐

b) Hai

☐

8.8. Vhudavhidzani vhu si ha vhuḽi vhu ḽisa khuḽano dzi shelaho mulenzhe kha u kwasheya ha mbingano.

a) Ee

☐

b) Hai

☐

8.9. Mbingano i a kwasheya nga u shaya lufuno kha munna na mufumakadzi

a) Ee

☐

b) Hai

☐

8.10. U shaeya ha u ṭuṭuwedzana vhukati ha munna na mufumakadzi zwi a shela mulenzhe kha u kwasheya ha mbingano

a) Ee

☐

b) Hai

☐

8.11. U shumiseswa ha zwikambi na zwidzidzivhadzi zwi a shela mulenzhe kha u kwasheya ha mbingano

a) Ee

☐

b) Hai

☐

8.12. Khakhathi na u shumisa maipfhi a maṭamba tshifhinga tshoṭhe zwi a kwasha mbingano

a) Ee

☐

b) Hai

8.13. Vhupombye vhu a kwasha miṭa

a) Ee

b) Hai

Khweshenee ya vhuna

Thumetsshedzo D

Vhakalaha na vhakegulu

Tshigwi A

1. Kha mutevhe uyu vhone vha wela ngafhi?

1.1. Vhureleli ha Tshivenda

1.2. Tshikhreste

1.3. Tshihindu

1.4. Zwiñwevho

Tshigwi B

2.

2.1. Munna

2.2. Mufumakadzi

Tshigwi C

3. Kha vha nange vha sumbedze tshiimo tsha vhukale havho.

3.1. Miñwaha ya 60 – 65

3.2. Miñwaha ya 65 – 70

3.3. Miñwaha ya 70 – 75

3.4. Miñwaha ya 80 -85

Tshigwi D

Kha vha swaye bogisi lithihi vha sumbedze vhupfhiwa havho nga ha vhuvha ha mbingano ya Tshivenda

4. Vha mudzulapo wa Afrika Tshipembe naa?

4.1. Ee

4.2. Hai

5. Arali phindulo i ee, vha wela kha murafho ufho?

5.1. Venda

5.2. Sotho

5.3. Tsonga

6. Kha vha sumbedze ndila ye vha mala ngayo.

6.1. Mbingano ya sialala

6.2. Mbingano ya thanganelo ya ndaka na lupfhumo

6.3. Mbingano i si na thanganelano ya ndaka na lupfhumo

7. Vho bvisa thakha naa?

7.1. Ee

7.2. Hai

8. Arali phindulo i ee vho bvisa mini?

8.1. Thakha

8.2. Tshelede

9. Lumalo ndi thundu I no bviswa nga muṭa wa ha muṭhannga vha i nea vha muṭa wa ha musidzana

9.1. Ee

9.2. Hai

10. Mitambo na ngoma dza Tshivenda dzi a thusa kha u lugisela vhaswa u vha na miṭa yo khwaṭhaho

10.1. Ee

10.2. Hai

11. U ya nga mvelele ya Tshivenda vhabebi vha shela mulenzhe nga huhulu kha mbingano dza vhana vhavho

11.1. Ee

- 11.2. Hai
12. Mirula I a thusa u khwaṭhisa vhushaka kha vhomakhulu na vhakwasha?
- 12.1. Ee
- 12.2. Hai
13. Mvelele ya Tshivenda i na ndila dzayo dza u lusana na vhuumba na vhungoṅwa
- 13.1. Ee
- 13.2. Hai
14. Mvelele ya Tshivenda i na zwiilaila zwa musi mufumakadzi o pfhukwa
- 14.1. Ee
- 14.2. Hai

Khweshenee ya vhuṭanu

Thumetshedzo E

Vhashumelavhapo

Tshigwi A

1. Kha mutevhe uyu vhone vha wela ngafhi?

1.1. Vhureleli ha Tshikhreste

1.2. Vhureleli ha Tshivenda

1.3. Vhureleli ha Tshihindu

Tshigwi B

2. Mbeu yavho ndi I fhio?

2.1. Munna

2.2. Mufumakadzi

Tshigwi C

3. Kha vha nange vha sumbedze tshiimo tsha vhukale havho

3.1. Miṁwaha ya 30 – 35

3.2. Miṁwaha ya 40 – 45

3.3. Miṁwaha ya 45 – 50

3.4. Miṁwaha ya 50 – 60

Tshigwi D

4. Kha vha swaye bogisi ḽithihi u bvisela khagala kupfhesesele kwavho nga ha maga a u thivhela ṭhalano na thikhedzo dzine vha ṅea vhana vha vhathu vho ṭalanaho.

4.1. Senthara dza u pfhumbudza vhaswa nga zwa miṭa dzi nga fhungudza khonadzeo dza ṭhalano.

a) Ee

b) Hai

4.2. U fulufhedzea ha munna na mufumakadzi zwi khwaṭhisa mbingano

a) Ee

☐

b) Hai

☐

4.3. U shumiseswa ha zwikambi na zwidzidzivhadzi zwi ḡisa ṭhalano miṭani

a) Ee

☐

b) Hai

☐

4.4. Nndwa na khakhathi miṭani zwi bveledza khonadzeo khulwane dza ṭhalano

a) Ee

☐

b) Hai

☐

4.5. Vhabebi naho vho ṭalana vha tea u ḡiwana vha tshi khou londota vhana vhavho

a) Ee

☐

b) Hai

☐

Khweshenee ya vhurathi

Thumetsshedzo F

Vhana vha vhathu vho talanaho

Tshigwi A

1. Kha mutevhe uyu ni wela nafhi?

1.1. Vhurereleli ha Tshikhreste

1.2. Vhureleleli ha TshiAfrika

1.3. Zwiñwevho

Tshigwi B

2.

2.1. Mutukana

2.2. Musidzana

Tshigwi C

3. Nangani ni sumbedze tshiimo tsha vhukale hunu.

3.1. Miñwaha ya tahe u ya kha ya fumi

3.2. Miñwaha ya fumi nthihi u ya kha ya fumiraru

3.3. Miñwaha ya fumi thanu u ya kha ya fumisumbe

3.4. Miñwaha ya fumimalo u ya kha ya fumbili

Tshigwi D

4. Swayani bogisi lithihi u bvisela vhupfhiwa hanu nga thalano ya vhabebi vhanu

4.1. Thalano yo kwama ndila ye na vha ni tshi undwa ngayo

a) Ee

b) Hai

4.2. Ƨhalano yo ita uri ni Ƨi wane ni tshi khou dzula na mubebi muthihi

a) Ee

☐

b) Hai

☐

4.3. Musi vhabebi vhanu vho Ƨalana inwi zwo ni kwama siani Ƨa u shuma zwavhuƧi kha mishumo ya tshikolo?

a) Ee

☐

b) Hai

☐

4.4. Ƨhalano ya vhabebi vhanu yo ita uri ni si tsha swikelela kuwanele kwanu kwa masheleni kha vhabebi vhanu.

a) Ee

☐

b) Hai

☐

4.5. U fhambana ha vhabebi vhanu zwi tsisa tshirunzi tshanu kha khonani na lushaka nga u angaredza

a) Ee

☐

b) Hai

☐

4.6. Ni a kundelwa naa u wana tshifhinga tsha u davhidzana na u wana ndayo i bvaho kha vhabebi vhoƧhe?

a) Ee

☐

b) Hai

☐

4.7. Khonani dzanu a dzi dzuleli u ni holedza tshifhinga tshoƧhe naa?

a) Ee

☐

b) Hai

☐

4.8. Vhadededzi vhanu tshikoloni vha a ni tikedza siani Ƨa muhumbulo zwi tshi kwama Ƨhalano ya vhabebi vhanu naa?

a) Ee

☐

b) Hai

☐

4.9. No vhuya na wana thikhedzo i bvaho kha vhaḡivhi vha mihumbulo kana vhashumelavhapo naa?

a) Ee

☐

b) Hai

☐

3.11. MAGUMO

U shumiswa ha ngona ya khwalithethivi zwo ita uri ndivho ya tshodisiso i bvele khagala saizwi mafhungo o kuvhanganywa nga u shumisa vhubanzi ha phuraimari na ha sekondari. Tshodisiso iyi i a fulufhedzea saizwi ho wanala mihumbulo ya vhubanzi vho fhambanaho vha re na ndivho yo tshandavhuwaho nga mbingano, tshalano, zwivhangi zwa tshalano na masiandaitwa a vhangwaho nga tshalano.

NDIMA YA VHUNĀ: NETSHEDZO YA MAWANWA A THODISISO

4. MARANGAPHANDA

Ndima iyi i bvisela khagala netshedzo ya mawanwa a thodisiso. Netshedzo iyi ya mawanwa a thodisiso i kwama zwi hulusa vhuvha ha mbingano ya Tshivenda ho sedzauri mbingano iyi i vha yo imisa hani, i vhumbwa nga vathu vafhio nahone vhangana. Netshedzo iyi ya mawanwa i kwama hafu na vhuvha ha mbingano u ya nga mvelele ya Tshikhreste zwine zwa disa phambano khulu vhukati ha mita iyi mivhili ho sedzwa matshimbidzele a mbingano u ya nga mvelele ya mita wonoyo. Matshimbidzele a mbingano u ya nga mvelele dza mita iyi mivhili a sia hu na thuthuwedzo nnzhi kana thukhusa kha u vhangana kana u fhungudza thalano mitani.

4.1. VHUVHA HA MBINGANO YA TSHIVENĀ

Hafha ndi hune ha do lavheleswa vhuvha ha mbingano ya Tshivenda, ndila dza u toda ngadzo mufarisi kana maambisele, vhuimo ha vhabebi, u lugisela u vhangana, lumalo, u vhangana, u khwathisa vhushaka na zwi nwe zwinzhi zwine zwa wanala kha mbingano ya Tshivenda. Stayt (1931:143) a tshi amba nga vhuvha ha mbingano ya Vhavenda u ri: “The Vhavenda like other African tribes, have a polygamous system of marriage”.

Izwi zwi amba uri Vhavenda, sa dzi nwe tshaka dza Afrika vha a mala vhafumakadzi vhanzhi. Masakona (2000:19) u tikedza muhumbulo uyu musi a tshi ri: “Traditionally, every Muvenda man desires to possess as many wives as possible”.

Izwi zwi amba uri nga mvelele ya Tshivenda munna mu nwe na mu nwe u takalela u mala vhafumakadzi vhanzhi u ya nga hune a kona ngaho.

4.2. VHUIMO HA VHABEBI

Hafha hu do sedzwa ndeme ya u shela mulenzhe ha vhabebi kha mbingano dza vhana vhavho. U khwathisa mafhungo aya Mbiti (1975:106) u ri: “In some parts of Africa, parents choose marriage partners for their children even before they are born. This is to make absolutely sure that they do get someone to marry, another custom is to let the young people choose for themselves”.

Afha Mbiti u khou amba uri kha zwi nwe zwipida zwa dzhangano la Afrika vhabebi vha a nangela vhana vhavho vathu vane vha do vha mala naho vha sa athu u bebya. Hezwi zwi vha zwi tshi khou itelwa uri vha vhe na vhu tani ho fhelelaho uri vha na muthu ane vha do mu mala, hu nwe ndi hune mvelele ya tendela vhaswa vha tshi tou dinangela vhone vane.

Mukegulu Vho Munzhedzi vha ri: “Kha maitele a mbingano ya Tshivenda hu na huñwe u dzudzanywa hune ha itwa hu tshi itelwa mbingano. Vhavana a vha takaleli u vhona hu na muthu a so ngo malwaho kana u mala arali a tshi vhone a tshee na thodea ya u beba kana a tshee mutuku”.

Mbiti (1975:112) a tshi amba nga nzulele hedzi dza u vinga dza vhathu vha Afrika u ri: “Additional customs are found in African society such as marrying several wives, inheriting the wife of a deceased brother (or husband of a deceased sister), arranging for the wife of the impotent or long absent husbands to have children by close relative or friends”.

Zwi amba uri mañwe maitelenyengedzedzwa a a itwa kha u vinga ha tshaka dza Afrika, u fana na u mala vhafumakadzi vhanzhi, u maliswa ha tshilikadzi ya mukomana kana murathu, (kana munna wa mufumakadziwavhane) u dzudzanywa ha mufumakadzi wa munna a sa bebi kana ha mufumakadzi wa munna ane a si vhe hone lwa tshifhinga tshilapfhu nga shaka la tsinitsini kana khonani.

4.3. NDUGISELO DZA U VHINGA KHA VHAVENDA

Vhaswa vha Vhavana vha lugiselwa u vha vhanna na vhafumakadzi nga u fumba, kha ngoma dzo teaho khathihi na mitambo i vha lugiselaho u mala kana u maliwa. U fumba ndi hone hu shumiswaho nga Vhavana kha u lugisela vhaswa mita idaho kana vhutshilo ha mutani. Mafenya (2002:53) a tshi tikedza izwi u ri: “According to the Vhavana culture, a human being is considered a full adult having undergone all the initiation schools meant for him or her”.

Zwine zwa amba uri u ya nga mvelele ya Tshivenda, muthu u dzhiwa uri muthu ndi muthu o aluwaho lwo fhelelaho musi o fumba kha ngoma yo mu lumbamaho. Mafenya (1975:96) a tshi dzadzisa fhungo ili la u fumba u ri: “During that period a person goes through physical, emotional, and psychological changes, which takes him from childhood to adolescence and adulthood”.

Zwi amba uri nga tshifhinga itshi muthu u fhira kha tshanduko dzi kwamaho muvhili, zwipfhi, muhumbulo na u kongelela zwine zwa mu bvisa kha vuhana zwa mu isa kha mualuwa. Ngoma idzi dzi katela vhusha, tshikanda, ludodo, domba, murundu na dziñwe.

4.3.1. Lumalo

U ya nga mvelele ya Tshivenda, musi mutannga a sa athu u mala hu vha na lumalo lu no bviswa. Mukalaha Vho Ramadaba vha Hanthabalala vha ri: “Lumalo ndi thundu ine ya bviswa nga muta wa ha mutannga wa i nea vha muta wa ha musidzana musi vha mita iyi mivhili, wa ha mutannga na wa ha musidzana, vho no tenda u tshimbidzana sa makhulu na mukwasha. Avha vha muta wa ha mutannga vha vha vho no bvisa vhopfhangannyi na luambiso”.

4.3.2. Dzekiso

Vhafumakadzi vha malwa nga ndila dzo fhambanaho. Hu na mufumakadzi wa dzekiso, ha vha na mufumakadzi ane a malwa nga maanda awe ene muṅe, ha vha na wa munna na mufumakadzi wa tshiozwi”.

i. Dzekiso.

Mukalaha Vho Ramaḁaba vha Hanthabalala vha ri: “Dzekiso ndi thundu ine khotsi vha bvisa kholomo dza u malela ṅwana wavho mufumakadzi. Kholomo dzenedzo ndi dzone dzekiso. Mufumakadzi wa dzekiso kanzhi u vha ene mufumakadzi wa u thoma kha munna wawe. Kholomo hedzi khotsi vha vha vho dzi wana kha vhana vhavho kana khaladzi dza hoyu muṭhannga musu dzi tshi maliwa. Zwenezwo muṭani arali ha bebya ṅwana wa mutukana a tevhelwa nga musidzana vha a takala vhukuma vha ri vha ḁo malisana. Ndi ngazwo mufumakadzi wa khaladzi na khaladzi awe vha tshi vhidzana muvhuye, zwine zwa amba uri muṅwe o vhuiswa hafha hayani nga kholomo dzo mmalaho, ene a vho pfhi ndi muvhuya nga dzanga. Masakona (2000:21) u sumbedza u ri: “Mufumakadzi wa dzekiso u na vhuimo havhuḁi vhukuma muṭani. Mufumakadzi hoyu u na vhuṭhiwa vuhulwane vhukuma kha munna wawe ngauri kanzhi u vha ene mufumakadzi muhulwane”. Izwi zwi itwa ngauri ndi ene we thundu yo mu malaho ya vha i tshi bva kha khotsi awe.

ii. Thundu ya maanda

Mukegulu Vho Luritha vha ri: “Thundu ya maanda ndi kholomo dzine muṭhannga a dzi bvisa a tshi mala mufumakadzi o tou dzi shumela ene muṅe. Musi o ita izwo hu pfhi o mala nga dza maanda awe. Huṅwe zwi a itwa nga ṅhani ha uri vhabebi vha tshi shaya thundu ya u mala, huṅwe zwa itwa nga ṅhani ha uri vhabebi vha sa takalele kana vha sa funi mazwale onoyo”.

Kanzhi u nga wana mufumakadzi hoyu ha tou takalelwa nga maanda u fana na muvhuya nga dzanga naho zwi tshi ḁi tou bva kha vhomazwale wawe.

iii. Tshiozwi

Mukalaha Vho Lowani vha Hamulima vha ri: “Mme arali vha na lupfhumo kana thundu vha a bvisa kholomo dzi no ṭodea vha malela ṅwana wavho mufumakadzi. Mufumakadzi onoyo u vhidzwa u pfhi ndi tshiozwi ngauri u bva kha mme kana kha ngozwi ya mme awe”.

iv. Ndi lini hune u mala ha fhela

Mvelele ya Tshivenda i sumbedza uri kha u mala a si khombekhombe uri mukwasha u fanela u bvisa kholomo dzoṭhe dzo tiwaho nga vhomakhulu a fhedza a kona u vhingwa, u a ḁi dzhia mufumakadzi wawe naho a so ngo bvisa lumalo lwoṭhe.

v. Misho

Mukalaha Vho Ramaḁaba vha ri: “Misho ndi thundu khathihi na zwiyaṅuni zwine zwa bviswa musu mufumakadzi a tshi malwa. Kha lushaka lwa Vhavana arali vhaḁasha vha sa bvisa misho zwi a konḁa uri vha vhingwe mufumakadzi wavho. Hu na misho i no bviswa musu musidzana a sa athu vhingwa na miṅwe i no bva o no ḁi vhingwa”.

a) Luambiso

Mukegulu Vho Luritha vha ri: “Luambiso ndi thundu i no bviswa vhakwasha vha tshi tou tendelwa u dzhena mudini nga vhomakhulu. Kha luambiso hu bviswa mbudzi mbili, ya makhulutshinna na makhulutshisadzi, ngauri vhothe vha a wana luambiso. Arali mme a musidzana vha si tsha tshila lu fhiwa malume a musidzana”.

b) Vhopfhangannyi

Mukalaha Vho Ṭhaba vha Hamashanba vha ri: “Vhopfhangannyi ndi musho une wa bviswa ho no bviswa luambiso, huñwe u nga ḡi bviswa na lwone luambiso. Musho uyu wone ndi mbudzi kana nngu. U vha u tshi amba uri vho pfha nga nnyi uri fhano ri na musidzana”.

c) Khandamiṭa

Mukegulu Vho Luritha vha Hamulima vha ri: “Khandamiṭa ndi musho une wa bviswa u itela uri mukwasha a kone u kanda muṭa wa vhomakhulu. Musho uyu u vha u kha tshivhumbeo tsha mbudzi”.

d) Dzhasi ḽa makhulu

Mukalaha Vho Ṭhaba vha ri: “Dzhasi ndi ḽa makhulu tshinna, vthane vha vha khotsi a musidzana. Musho uyu u bviselwa mbudzi kana bonndo kana nga heneḡho he vhomakhulu vha ṭoda”.

e) Nguvho ya makhulu

U ya nga Vho Ramaḡaba vha Hanthabalala vha ri: “Musho uyu u fhiwa makhulutshisadzi na wone ndi bonndo fhedzi kana mbudzi”.

f) Masintshavhe

Vho Ṭhaba vha Hamashamba vha ri: “Masintshavhe ndi tshelede i no bviswa uri makhulu vha si tsha shavha u vhone na mukwasha wavho. Musho uyu u bviswa musidzana a sa athu vhingwa na wone u bviselwa mbudzi fhedzi”.

g) Khumbelatshiashi

Ip̣fhi ḽi ḽi bva kha “tshiashi” zwine zwa amba khavho. Vho Ṭhaba vha Hamashamba vha ri: “Musho uyu ndi wa u humbela u vhinga musidzana uri a vho ḡo kela vhomazwale maḡi. Musho uyu na wone ndi mbudzi fhedzi”.

h) Ṭhomolamusi

Mukegulu Vho Munzhedzi vha Hakutama vha ri: “Musho uyu u bviswa vhakwasha vha tshi vho ṭoda u vhinga. Ndi wa u ri musidzana o vha a tshi siḡdela vhabebi vhawe zwino u vho ya u siḡdela vha vhuhadzi hawe”.

i) Tsiḡdelamavu

Milubi (2004:128) a tshi tlatshedza tsindlamavu u ri ndi: “Mbudzi (nngu) i no bviswa nga mukwasha a tshi bvisela vhomakhulu musi a tshi vHINGA”.

j) Tsalathovhoni

Mukegulu Vho Mutshekwa vha Tshakhuma vha ri: “Musho uyu u bviswa divha line vhakwasha vha vHINGA. Musi vha tshi tuwa vha sia bonndo fhasi ha thovho yo adziwaho”.

k) Tshipfhumelo

Vho Ramadaba vha Hanthabalala vha ri: “Tshipfhumelo ndi musho une wa bviswa musidzana o no vHINGWA. Vhakwasha vha vha vha tshi khou pfhumelwa uri ro dzhia nwana wavho ra mu ita mufumakadzi. Musho uyu ndi kholomo”.

4.4. MITAMBO NA NGOMA DZA NDUGISELO DZA VHASWA KHA MIṬA

Mitambo na ngoma dza Tshivenda dzi shela mulenzhe zwi hulumane zwi tshi da kha u lugisela vhaṭhannga na vhasidzana kha u dzhena kha zwa miṭa. Musi vhana vha tshee vhaṭuku, vha gudiswa u divha phambano ya mbeu, na u konana zwi tshi tevhedza phambano ya mbeu dzavho. Mitambo iyi ndi i fanaho na tshifasi, tshinzerere na mahundwane. U tikedza uyu muhumbulo West na Morris (1976:89) vha ri, “It was a miniature version of the real thing. Here the children would live in a complete enactment of village life: ground was cleared and huts built, chief and council were elected and men took wives, young children were borrowed to act as babies and the entire adult domestic routine was followed”.

Izwi zwi amba uri tshiimo tsha muḍi wa mahundwane (mafanedza) tsho vha tshi tshi imela zwithu zwa vhukuma. Mahundwane ndi mafanedza a muḍi wa vhukuma hune vhana vha dzula kha kusi hu tshi nga ndi hayani ha vhukuma. Hafha fhethu, hu a nakiswa ha khuredzelwa, nḁu dza fhaṭwa, khosi na khoro yayo vha a nagwa, vhanna vha mala vha fumakadzi, vhana vhaṭuku vho vha vha tshi hadzimiswa, ha tshilwa honovhu vhutshilo ha divha liṁwe na liṁwe. Maitele a mitambo iyi a gudisa na u engedza nḁivho kha vhana uri vha divhe kutshilele na kufarele kwa miṭa musi vha tshi do vha na miṭa yavho.

4.4.1. Ngoma

Vhavenda vha na ngoma dzi ngaho vhusha, murundu, tshikanda, ludodo, domba na dziṁwevho dzine vha dzi shumisa kha u lugisela vhana vhumatshelo ha miṭa yavho.

4.4.1.1. Vhusha

Vhusha ndi ngoma ya tshifumakadzi. Stayt (1931:106) u ri: “The passage from childhood to adolescence is marked by vhusha ceremony”.

Izwi zwi amba uri tshikhala tsha u bva kha vhuhana u ya kha mualuwa hu kalwa nga ngoma ya vhusha. Nga mvelele ya Tshivenda muṁwe na muṁwe u fanela u tshina vhusha kana u tshina vhusha a sa athu u vHINGWA. Musidzana ha tendelwi u vHINGWA a songo tshina vhusha, zwine Vhavenda vha ri ndi u dzhena vhaṁweni. Stayt (1931: 106) u isa phanda nga

uri: “When a girl has seen her first menstruation she is considered to have reached the stage in life when she must discard her childish practices and become a responsible member of the community”.

Izwi zwi amba uri musidzana a thoma u vhona űwedzi u dzhiwa uri o swika kha tshiimo tshine a tea u laṭa maitele a vuhana a vhe muthu a re na vhuḑifhinduleli kha lushaka.

Musidzana a vhuya a thoma u ṭamba u pfhi ndi khomba. Stayt (1931:106) u ri: “The term khomba meaning dangerous implying that sexual intercourse may now result in pregnancy”. Izwi zwi amba uri khomba ndi musi musidzana a tshi vho ṭamba hune ha vha na masiandaitwa a si a vhuḑi ane a ḑisa u ḑihwala ha musidzana. Mukegulu Vho Mutshekwa vha Tshakhuma vha tshi khwaṭhisa uyu muhumbulo vha ri: “Vhabebi zwenezwo vha mbo ḑi ruma muthu mukomani u yo amba khomba iyo, mukoma a swikisa musanda. Vhabebi na vha ngei musanda vha kona u vhea ḑuvha ṭa vhusa. Kanzhi vha a lindela hu tshi sumiwa vhaűwe uri vha dzhene vhe vhavhili kana vhararu. ḑuvha ṭa vhuswa ṭi tshi swika, khomba dzi a ya dza mu dzhia ha hawe hu nga madekwana dza ya nae musanda”.

4.4.1.2. Tshikanda na Ludodo

Mukegulu Vho Nyamukamadi vha Hamasia vha ri: “Domba ṭi tshi ima ṭi rangelwa nga tshikanda na ludodo. Tshikanda tshi ṭwela nga masiari, ṭi tshi kovhela ha vha na ludodo, ṭi tshi tsha nga matshelo a hone gumbu ṭi a pwashea (domba ṭa thoma). Tshikanda na ludodo zwi vha hone arali domba ṭi tshi ṭoda u ima fhedzi”.

a) Tshikanda

Mafenya (2002: 32) uri: “Tshikanda is an intermediary initiation school between puberty and premarital schools vhusa and Domba”. Izwi zwi amba uri tshikanda ndi tshikolo tshire vhukati ha u vha khomba na vhasidzana zwi rangeleho vhusa na Domba.

Mukegulu Vho Nyamukamadi vha Hamasia vha tshi ṭalutshdza vha ri: “Tshikanda tshi fumbiwa ḑuvha ṭithi nga masiari. Tshi fumbiwa nga vhasidzana fhedzi. Tshikandani vha laya khomba nga vhulungu vhutswu, vhutswuku na vhutshena ho rungelwa kha tshikanda. Vhulungu vhutswuku vha ri ndi vhasidzana vha tshi ṭamba, vhutswu ndi vhahegulu vha si tsha vhona űwedzi, vhutshena ndi vhunna ha vhanna. Vha ḑivhadza khomba zwine vhatu vha vha zwone.

b) Ludodo

Mukegulu Vho Luritha vha Hanthabalala vha ri: “Musi tshikanda tsho ṭwela, nga madekwana a hone hu vha na ludodo. Kha ludodo vha tika vhasidzana vho pandalala muűwe o dzhenisa milenzhe vhukati ha ya muűwe u swika ḑuvha ṭi tshi tsha. Nga u pandalala vha vha vha tshi khou gudisa vhasidzana uri vha si pate vhana musi vha tshi beba”. U ya nga Stayt (1931; 113) musi a tshi amba zwine zwa funzwa kha ludodo u ri:

“They are taught about the sign of pregnancy, the meaning of marriage and child-birth, and are warned that they are now nearly fully grown and soon have to give up playing at life and

their u dāvḥula practices. Marriage is not a game but the precursor of child-birth, and as such, must be properly understood, so that the resultant children will be strong and healthy”.

Izwi zwi amba uri vha a gudiswa nga ha zwithu zwi sumbaho u dihwala, zwine vhuhadzi ya amba zwone na u bebwa ha vhana. Vha dovha hafhu vha newa ngafhadzo ya uri zwa zwino vho no aluwa lune a vho ngo tsha tea u tamba nga vhutshilo na u dāvḥula. Vha tea u diḥva uri u mala a si mutambo nahone u rangela u bebwa ha vhana, zwenezwo ha hu tea u pfheseswa vhukuma u itela uri vhana vha no do bebwa vha vhe vho khwaṭhaho na u vha na mutakalo wa vhuḍi.

Li tshi tsha vhaḥumakadzi vha a wedzwa heneḥho tshivhamboni gumbu la vha lo pwashea, zwine zwa amba u thoma ha domba.

4.4.1.3. Domba

Mukegulu vho Litshani vha Hamulima vha ri: “Domba ndi ngoma khulwane ine Vhavenda vha i shumisa kha u lugisela vhana vhavho zwa vhutshilo muṭani”. Mafenya (2002:75) u ri: “Is the final initiation school to be entered before marriage. It is considered as premarital initiation school”.

Izwi zwi amba uri domba ndi tshikolo tsha mafhelelo musi hu sa athu u vha na u vhingwa. Stayt (1931:112) a tshi tikedza muhumbulo uyu u ri: “The school is the general preparation of marriage, where boys and girls, who are usually separated are brought together, and by means of symbols and metaphors, are together taught to understand the true significance of marriage and childbirth”.

Izwi zwi amba uri Domba ndi tshikolo tshine tsha lugisela vhuhadzi nga u angaredza hune vhatukana na vhasidzana vhane vha vha vho fhandekanywa vha vho ṭanganywa vha vha tshithu tshithihi nga maitele a zwiga na mamethafore hune vha gudiswa u pfhesesa vhuvha ha vhukuma ha mbingano na mbebo.

Domba ndi ngoma ya vhaḥumakadzi ine ya tshinwa na nga vhanna, fhedzi kha vhanna lone a li tou vha khombekhombe, ngauri arali vha sa tshina a vha itwi tshithu. Mukegulu Vho Luritha vha Hanthabalala vha ri: “Musidzana arali a sa tshina domba vha have vha a lifha, nahone arali a vhingwa a sa athu u tshina domba u a ya naho o no vha vhuhadzi, fhedzi avho vha vhuhadzi vha fanela u bvisa philamaraho (tshelede ine ya bviswa uri mufumakadzi a si tshine domba nga sheḍo a vho ṭolwa uri o tshinywa saizwi o no di vha mufumakadzi”.

4.1.2.4. Murundu

Mukalaha Vho Ṭhaba vha Hamashamba vha ri: “Murundu ndi ngoma ine ya fumbiwa nga vhanna fhedzi”. Stayt (1931:125), a tshi amba nga murundu u ri: “Circumcision is not an indigenous Venda institution, although it is now firmly established in parts of the country”.

Izwi zwi amba uri murundu a si ngoma ya mvelele ya Tshivenda, vho tou ṭunda kha dziṛwe tshaka. Ndi ngazwo kale vhanna vhanzhi vha Vhavenda vho sala vha tshi fumba vhe

vhahuluhulu, ngeno vhañwe vho tou kombetshedzwa. Mafenya (2002:53) u ri: “The murundu has a Sotho influence, the Vhaventša has adopted this from their neighbours”.

Izwi zwi amba uri murundu ndi ngoma ya Vhasuthu, Vhaventša vho tou i tunda i tshi bva kha vhahura vhavho. Stayt (1931:730) ene u ri: “Possibly the Balemba were responsible for the introduction of circumcision to all the tribes of the Northern Transvaal”.

Izwi zwi amba uri zwi nga Vhalemba ndi vhone vhe vha vha na vhudifhinduleli ha u pfhukisela u fumba kha mirafho yothe ya Devhula ha Danasifala. Murundu u fumbiwa nga vhatukana vha miñwaha ya rathi u ya ntha. Milubi (2004:57), u ri: “Murundu is a traditional rite which initiates a young man to full malehood”.

Izwi zwi amba uri murundu ndi tshumelo ya sialala ya u fumbisa vhatukana uri vha vhe vhanna. Vhakalaha vha ri u fumbisa ndi mushumo wa maine. Van Warmelo (1948:126), a tshi talutshedza maine a tshi fumbisa u ri: “He begins on top and cut away the skin on both sides, slantwise, so as to leave it near the urethra”.

Izwi zwi amba uri u thoma u tshea nga ntha vha tshi bvisa lukanda u ya matungo vha tshi monisa na lukanda lwa mutambululo. Murunduni hu ambiwa nga maanda luambo lwa vhudzekani hu sa sedzwi murole wa vhafumbi vhane vha vhidzwa madzinga.

4.5. U VHINGA NA U VHINGWA

Mukegulu Vho Luritha vha Ha Mulima vha ri: “Hu na zwiila zwinzhi zwa musu mutshanga a tshi vHINGA kha lushaka lwa Vhaventša”. Vha tshi isa phanda vha ri: “A hu vHINGIWI nga ñwedzi wa Thangule ndi ñwedzi u re na mashudumavhi, hu tendiwa uri mbingano yeneyo i nga si tshimbile zwavhudi. Musidzana a tshi vHINGIWA u fanela u thoma a vhona ñwedzi. Hu tshi vHINGIWA hu thomiwa nga u sela”.

4.5.1. U sela

Mukegulu Vho Luritha vha ri: “Musidzana a tshi vHINGWA vhakwasha vha ruma wa u sela. Muthu uyu a tshi swika hu do vhidzwa Vhonendila na onoyo muthu we a tshanganedza thundu ya lumalo. Vhone vha tshi swika ha Vhomakhulu vha ri: “ro ruñwa uri ri de u dzhia mme ashu”. Arali vhakwasha vho no bvisa yothe vha do ri rine a ri na nyambo. Vha do vhudza ene mune wazwo uri a dilugise. Zwo no ralo vha do pfhana duvha la u tuwa. Musidzana nga tshenetsho tshifhinga u thoma u dilugisa, a dinangela na pheletshedzi.

Vhakwasha vha fhedza maduvha vhe heneffho mutani wa Vhomakhulu vha tshi dzula ngomu nduni vha tshi khou lindela musidzana wavho a tshi dilugisela u tuwa. Vhakwasha vhone vha dzula tshifhinga tshi no lingana vhege afho mutani wa Vhomakhulu. Duvha line vha tuwa vha bva madautsha vathu vha tshe vho edela. Vha tuwa, vho vhea bonndo fhasi ha thovho.

Vha tshimbila nga u n̄enya, vha ima vha a rengwa. Vha n̄enya u swika vha tshi ya u dzhena nga khoru. Vha enda vha tshi rengwa nga maṭari na matombo, vha zwi fara nga zwanda. Vha tshi swika zwi ḑo rengululwa nga tshelede, vhukunda, kana nga dzihaka.

Vha tshi swika uḷa we a vhuya u vha sia nḡa ha muḑi ene a dzhena a vhudza vhahulwane a ri ro vhuya. Zwenezwo hu bva muthu muhulwane a re hone a vha sumbedza hune vha ḑo ṭwa hone u swika ḑuvha ḽi tshi kovhela, hune ha vha nḡa ha muḑi. Vhoṭhe nga itshi tshifhinga vha vha vho khurumela vha sa vhoneali zwifhatuwo. ḽi tshi kovhela vha a dzheniswa hayani. Nga itshi tshifhinga vha vha vha tshi vho tou n̄enya tshoṭhe. Vha rengwa u swika vha tshi dzhena nḡuni.

4.5.2. U pfhunda

Mukegulu Vho Munzhedzi vha Hakutama vha ṭalutshedza u ri: “Vhaselwa vha tshi swika muḑini vha dzheniswa nḡuni vha pfhunda maḑuvha mara. Nga ḑuvha ḽa vhuṇa vha a bviswa vha phulwa zwiundu. Vha bviswa nga mathabama ho sinḑiwa na luvhundi lwa ṭanganyiswa na mapfhura a kholomo vha ḑodza muselwa muṇe wa vhuhadzi. Pheletshedzi na dzone dza ḑi tou pfhi swaswaswa. Kha khundu vha kanyela miṇwenda, ene muṇe a kanyela a dovha a khurumela ṭhoho. Nga madekwana vha ya u ka maḑi. Muselwa u fhedza vhege o khurumela a tshi shuma o ḑi ralo u khurumela, nga murahu ha vhege vha a mu renga a khurumula.

Vhaselwa vha vuwa vha tshi ṭambedza vhathu vhoṭhe nga maḑi a u fhisa na vha miḑi ya tsini. Musi vha tshi ṭambedza vhathu, vha a lovhela vha rengwa nga tshelede kana vhukunda na dzihaka. Vha fhiwa mavhele nga muthatha woṭhe kana saga, vha ṭohola vha dovha vha a sinḑa. ḑuvha ḽine vha sinḑa vha ṭhavhelwa mbudzi. Vho no sinḑa lwa vhuvhili vha a onesa vha a ṭuwa.

Musi vha tshi ṭuwa vha fheletshedzwa nga mukwasha ene u swika a eḑela ha Vhomakhulu na vhaḷa vhasidzana vha dzipheletshedzi. Vhasidzana vha balangana vha henefho ha Vhomakhulu na ene mukwasha a huma.

4.5.3. Mufaro wa Musidzana

Mukegulu Vho Luritha vha ri: “Musidzana a tshi vhingwa u ṭuwa na mufaro. Nga ngomu ha wonoyo mufaro hu vha ho longelwa tshitemba. Tshitemba hetsho tshi vha tshi tsha u ṭalutshedza tshiimo tsha musidzana. Musidzana a tshi swika vhuhadzi u n̄ekedza uyo mufaro vhahulwane. Vha tshi lavhelesa vha tshi vhone tshitemba tshi songo phulwa, vha mbo ḑi zwi ḑivha uri muselwa wavho ha ngo silinga kana ha athu tshinywa.

Zwenezwo vha a litsha pheletshedzi dza ṭuwa. Vha tshi sala vha dzhia uḷa musidzana vha ya nae guḑani kana matalani vha mu ṭola u vhone uri vhuṭanzi ha tshitemba ndi hone naa? Arali o naka vha ḑo lidza mifhululu ya u tou nininela vha bvisa marengwa. Vha wana o silinga a vha lidzi mifhululu, u a pfhelwa mare a goḑiwa na marengwa a si fhiwe.

4.5.4. Muselwa u fhiwa muthu

Vho Mushaathama vha Hamaila vha ri: “Pheletshedzi dzo no ṭuwa, muselwa a tshi sala u fhiwa mme. Mme uyu ndi ane muselwa a ḑo resha khae maṭanzu. Musi a tshi ṭamba u

vhudza onoyo mme awe, musi o fhedza u tamba u di vhudza ene na musi o pfhukwa. Mme uyu a nga vha muhadzinga wa mazwale kana mufumakadzi wa khotsimuhulu”.

4.5.5. U shulula nwedzhi

Muselwa o no dzulanyana afho mutani vha vhuhadzi vha a mu ruma hayani na nwana vha ri kha thome u ya hayani a dzule vhege mbili kana tharu vha tshi khou mu laya. A tshi vhuya u vhuya na mifaro ya vhukhopfhu na dzinduhu kana tshenetsho tshine vha vha natsho. U humiswa nga nendila. U tuwa honoho hu pfhi u khou ya u shulula nwedzhi.

4.5.6. U tanganya muselwa na munna wawe

Mukegulu Vho Nyakhwali vha Hampofu vha tanzila hezwi, vha ri: “Kha Vhavenda, muselwa o dzhena mutani u fanela u tanganywa na munna wawe. U tanganya ha avha vhavhili hu vha hu tshi itelwa uri malofha a si shavhane a divhane. U tanganya ndi mushumo wa maine”.

Mukegulu Vho Luambo vane vha vha Vhomaine vha tshi talutshedza vha ri: “Munna na mufumakadzi vha tshi tanganyiwa, maine u vha tshea nola mbilimbili kha zwinena, a dzhia malofha avho a a tanganya a dovha a tanganya na mishonga yawe, a dodza henefha kha nola. U fhedza afho a vha nea zwidongo zwa u tambulutshela khazwo, a dzhia ila mitambuluwo a i tanganya a dovha a i tanganya na mishonga yawe a vha nwiswa”.

Arali muselwa a vhona nwedzi nahone vho no tanganywa vha a mu nekeda munna wawe, vha ri mane wanu asuyo. Muselwa arali a sa athu vhona nwedzi namusi o no tanganywa na munna ha iswi nduni, vha lindela a thoma a tamba e henefho mutani.

Mbiti (1975:110) u bvisela ndivho ya mbingano nga heyi ndila:

(i) Mushumo wa u beba vhana

Hafha ndi hune Mbiti (1975:110) a dzumbulula uri mbingano i khunyeledza vhudifhunduleli na mvelele ya uri muthu muñwe na muñwe u fanela u mala uri a bebe vhana musi a tshi ri: “Marriage fulfils the obligation, the duty and the custom that every normal person should get married and bear”.

Izwi zwi amba uri mbingano i swikelela vhuvha hayo na mishumo yayo nga u bvisela khagala uri muthu muñwe na muñwe u fanela u mala na u beba vhana.

(ii) U tumekanya nyelelo ya vhutshilo

A tshe Mbiti (1975:110) u ri murafho wo fhiraho, u tshilaho na u daho yo tumekanywa kha nyelelo ya vhutshilo nga u bebwa ha vhana nga uri: “The past generations are many but they are represented in one’s parent, the present generations begin to come on the stage through childbearing”. Izwi zwi amba uri miraho yo fhiraho yo vhala, fhedzi i dovha hafhu u imeleleya kha mita i kha di tshilaho na uri murafho u vhone na u bvela khagala nga u bebwa ha vhana.

(iii) U fhaṭa muṭa

Mbiti (1975:110) u bvela phanḁa na u bvukulula ndivho khulwane ya u fhaṭa muṭa nga u beba vhana mbinganoni musi a tshi ri:

The supreme purpose of marriage according to African people is to bear children, to build a family, to extend life, and to hand down the living torch of human existence. For that reason, a marriage becomes fully so only when one or more children have been born. It is a very tragic thing when no children come out of a marriage, and other arrangements are made to obtain children in the family.

Ndivho khulwane ya u mala u ya nga vhathu vha Afurika ndi u beba vhana, u vha na muṭa, u engedza vhutshilo na u pfhukisela zwa matshilisano kha murafho muswa. Ngauralo vhutshilo vhu dzhiwa vhu ha vhukuma musi hu tshi bebwa vhana. A vha mashudu mavhi musi mbingano i tshi wanala i si na vhana lune ha kombetshedzwauri muṭa u fhedze u na vhana.

(iv) U humbula vhabebi vho ri siaho

Kha mutevhe wawe Mbiti (1975:111) u dzumbulula u humbulwa ha vhabebi vho lovhaho nga kha vhana vhe vha bebwa nga hei ṅdila:

Through marriage and childbearing, the parents are remembered by their children when they die. Anyone who dies without leaving behind a child to remember him or pour out libations for him is a very unfortunate person. Therefore, marriage is intimately linked up with the religious beliefs about the continuation of life beyond death.

Izwi zwi amba uri nga mulandu wa mbingano na u beba vhana, vhabebi vha a humbulwa nga vhana vhavho naho vha si tsha tshila. Muthu muṅwe na muṅwe arali a lovha a so ngo beba vhana zwi dzhiwa e mashudu mavhi kha lushaka. Zwenezwo ha mbingano i dzhiwa i tshiimiswa tsho faranaho na lutendo lwa vhurereli lwa u isa phanḁa na vhutshilo nga murahu ha lufu.

Izwi zwi tikedzwa nga Mashau (2006:17) musi a tshi ri: "There are people in Africa who get married because they want to preserve a family name". Izwi zwi amba uri hu na vhathu kha dzhango ḽa Afurika vhane vha dzhena kha mbingano vhe na tshipikwa tshauri vha tea u tsireledza dzina ḽa muṭa.

(v) U vhuedzedza vho lovhaho

Mbiti (1975:111) u ri: "Mbingano i bebaho vhana i dzhiwa sa ine ya vhuisa vho lovhaho musi a tshi ri:

Through marriage the departed are in effect reborn not in their total being but by having some of their physical features and characteristics or personality

traits reborn in the children of the family. If no children were born these traits and features of the departed members of the family would not be seen again.

Izwi zwi amba uri mbingano i ita uri vho lovhaho vha humbulwe nga zwe vha vha vhe zwone nga u vhona mbonalele na maitele a vhathu vha lushaka lwonolwo vha si tsha tshilaho.

(vi) U andisa na uri hu dzule hu na vhathu

Mbiti (1975:111) u ri inwe ya ndivho dza mbingano ndi u andisa vhathu: “The purpose of the marriage is to increase people, to multiply them, to keep them alive”. Izwi zwi amba uri inwe ya ndivho dza mbingano ndi u andisa lushaka na u ita uri lu tshile lu tshi humbulwa.

(vii) U nea tshirunzi kha tshitshavha

Mbiti (1975:111) u bvukulula ndivho ya vhusumbe (7) ngauri muñwe na muñwe u dzhia uri muthu u vha o fhelelaho nga u malwa a beba vhana musi a tshi ri: “Everyone recognizes that the individual is a full person when he or she is married and has children”. Izwi zwi amba uri muthu muñwe na muñwe u dzhiwa e wa ndeme musi o malwa kana u mala na hone a beba vhana.

4.5.7. U pfhukwa

Mukegulu Vho Luritha vha Ha Mulima vha ri: “Nga Tshivenda arali muselwa a pfhukwa, u vhudza vhenevho mme awe vhe a vha fhiwa, vhone vha swikisa mafhungo kha vhahulwane na munna wawe. Vha vhuhadzi vha a ruma Nendila u ya u vhudza vhabebi vhawe. Avho vha vhuhadzi vha a mu itela ludede nga mudali a vhofha khundu ngalwo, a dovha a lu bvula lwa longwa mufaroni”.

4.5.7.1. Zwiila zwa musi mufumakadzi o pfhukwa

Mufumakadzi o pfhukwa nga Tshivenda u a iliswa zwiñwe zwa zwithu sa

- a) Ha li makumba vha tenda uri u do beba nwana a si na mavhudzi.
- b) Ha shumi dzunde.
- c) Ha khoti kana u losha vhathu.
- d) Ha onesi muthu a tshi tuwa hu pfhi u do huma ndila.

4.5.8. U vhofhelwa

Mukegulu Vho Munzhedzi vha Hakutama vha talutshedza hezwi, nga ha u vhofhela vha ri: “Musi hu tshi yo divhadzwa vhabebi vha muselwa zwauri o pfhukwa, vha tuwa nae. Vha fanela u swika hu nga madekwana, ene a sa athu vhona vhabebi vhawe u thoma a vhofhelela. A tshi vhofhela u dzhia luja ludede a ima vhukati ha mme na khoti o sedza phanda a monisa ulwo ludede kha khundu dza mme a vhofha a lu thukhula. A dovha a monisa kha khundu dza khoti awe na vhone a vha vhofha nga lwonolwo ludede luthihi, vha ri zwi itelwa uri vhabebi vha musidzana vha si lwale khundu”.

4.5.9. U tuwa tshihulu

Mukegulu Vho Munzhedzi vha Hakutama vha ri: “Muselwa musu o dikhwala u a pfhi a tuwe tshihulu. A tshi tuwa tshihulu u ya hayani ha vhabebi vhawe hune a do vhofoholowa e henengei. Vha ri u tuwa nga nwedzi wa vhuṭanu na vhuṭhihi. Zwenezwi zwi vha zwi tshi itelwa uri vhabebi vhawe vha mu funze milayo ya musu muthu o dikhwala na u mu laya uri a kondelele u beba”.

4.5.10. Hu si na mbebo

Vho Luambo vhane vha vha Vhomaine vha ri; “Arali mufumakadzi o vhingwa mudini a fhedza minwedzi miraru o no dzheniswa nduni nowa i sa fari munna wawe na mazwale wawe vha a thoma u mu lafhisisa. Arali ha nga fhela nwaha nowa yawe i tshi khou di kona, ndi hone hune vha fhulufhuwa uri mufumakadzi uyu nangoho ha bebi. Kha u shaea ha vhana vha kegulu havha vho amba vha tshi tikedza zwauri mbebo i kunda nge muthu a vha o tou tshivhiwa”. Vha ri hezwo a zwi ambiwi nga muthu zwi vha zwo wanala nga nanga yeneyo ye vha tshimbila yone.

Huṅwe u sa beba ha mufumakadzi zwi vha zwi tshi itiswa nga uri munna wa hone a ngoṅwa. Vhungoṅwa ha munna vha sumbedza uri vha a vhona zwi sa athu u ya fhi, vha a vhudzisa wa mufumakadzi uri zwi khou itisa hani afho nduni. Vhahulwane vha a mu fha labi uri wa munna a bvisele vhunna khalo vha do kona u vhona uri vhunna hawe ndi ha mbebo na kana a vhu na mbebo. Arali labi ilo la vhuya li na zwithu zwi tshena vha a kona u divha uri hu na mbebo. Vha dovha vha ri na malwadze ane a nga sa gokhonya, na lukuse na one a a ita uri hu si vhe na vhana.

4.5.11. Hune muselwa a dzudzwa hone

Mufumakadzi musu o vhingwa afho mutani u dzula na mazwale wawe vha tshi mu funzedza milayo ya henefho mudini u swika a tshi vha na nwana. Arali a na khotsinunene, khotsinunene a tshi vhingane u a fhiwa tshitanga tshawe, na ndima yawe ine a do lima.

4.5.12. Munna arali a nga lovha a songo mala

Vhakalaha vha thaba vha Hamashamba vha ri: “Vha dzhia dzembe la mufakwa (ndi dzembe line la patekana na linwe) vha li toma kha thanda vha li khokhomedza mafhandeni a ndila. Vha ri mufumakadzi wanu khoyo. Zwi itwa nga Vhomaine”.

4.5.13. U khwaṭhisa vhushaka

Vhushaka ha u malelana nga Tshivenda vhu a khwaṭhisiwa. Vho Luritha vha Hamulima vha ri: “Vhavenda vha shumisa mirula kha u fhaṭa vhushaka ha makhulu na mukwasha, u divhana khathihi na u dimvumvusa. Vha ri hu na murula wa u vhona mita, murula wa tshiselo na murula wa tsetshelo. Vho talutshedza u ri: “Murula ndi musu hu tshi hwalwa mahalwa na zwiliwa zwa iselwa vhakwasha nga Vhomakhulu, zwi iswa nga vhathu vha vhanzhi vho tou rambana. Zwi zwa zwiliwa sa tshidzimba vha bika henengei vhone vhaṅe Vhomakhulu kana Vhakwasha vha vha bikela”.

4.5.13.1. Murula wa u vhona miṭa

Mukegulu Vho Munzhedzi vha Hakutama vha tshi ṭaluitshadza uyu murula vha ri: “Musidzana musi a sa athu u vhingwa u a pfhi u khou ya u sumbedzwa miṭa. Hu ya vhahulwane na vhaṭuku. Vha ṭuwa na vhasidzana na ene muṇe wa vhuhadzi. Vha ṭwa henengei, ḽi tshi kovhela vhahulwane vha a vhuya, vhasidzana vha sala vha tshi thusa kha mishumo ya muṭani sa tsumbo ḽi tshi kovhela vhahulwane vha a vhuya, vhasidzana vha sala vha tshi thusa kha mishumo ya muṭani sa tsumbo u ṭohola, u kuvha na u bika khathihi na u reḽa khuni. Vha ṭuwa ho fhela vhege kana vha ḽi vha fareledza zwo bva henengeyo muṭani”.

4.5.13.2. Murula wa tsetshelo

Vho Munzhedzi vha Hakutama vhone vha ṭalutshedza u ri “Murula wa tsetshelo ndi murula une wa itiwa musi muselwa o no beba o no vha na ṛwana. Henefho ndi hune vha lugisa mufaro. Vha ṭomba mahalwa vha ita magokoko o no swika maṭanu na mavhili u ya kha a fumi. Vha ita mifaro ya ṇduhu, phonḽa na mifaro mivhili ya vhukhupfhu. Vha tshi swika henengei ha Vhakwasha vhone vhaṇe Vhomakhulu vha bika tshidzimba, vhakwasha vha vha ṭhavhela mbudzi, ḽi tshi kovhela vha ya ṭuwa”.

4.6. MBINGANO U YA NGA MVELELE YA TSHIKHRESTE

Mbingano nga ṇḽila ya Tshikhreste ndi mbofho ine munna na mufumakadzi vha ṭangana hu u ṭodou fhaṭa muṭa hu na ndivho ya u andisa lushaka. Ndi zwine Schaeffer (2015:2) a ri; “Marriage is a union of one man and one woman who mutually agree to live together as spouses until the marriage is dissolved by the death of one of them or as otherwise provided by law”.

Izwi zwi amba uri mbingano ndi mbofho ya munna muthihi na mufumakadzi muthihi vho tendelanaho lwa mulayo u tshila vhoṭhe sa munna na mufumakadzi u swikela mbingano i tshi kwashekana nga lufu kana zwo itiswa nga mulayo.

Mbingano ya Tshikhreste yo fhambanela kule na ya Tshivenda. A i koni u tshimbidzwa munna na masadzi vhe si tsini na tsini nahone mbingano i tshimbidzwa fhedzi nga muofisiri wa mbingano. Cronje na Heaton (1994:37) vha tshi khwaṭhisa uyu muhumbulo vha ri; “Civil marriages are solemnised by the licensed marriage officers as required by the Marriage Act 1961 (Act no 25 of 1961), and that both parties must be personally present and there should also be two witnesses in the midst”. Izwi zwi amba uri mbingano nga Tshikhreste i tshimbidzwa nga muofisiri a re na maṛwalo a u tshimbidza mbingano u ya nga mulayo wa mbingano wa 1961 (tshiteṛwa tsha 25 tsha 1961) na uri vhuvhili havho munna na mufumakadzi vha tea u vha vhe hone musi mbingano i tshi tshimbidzwa na ṭhanzi mbili dzine dza saina regisiṭara ya mbingano.

Mbingano nga mvelele ya Tshikhreste yo fhambanela kule na mbingano nga mvelele ya Tshivenda saizwi i tshi tikedza maitele a mbingano ya munna muthihi na mufumakadzi muthihi. Vhaṛwali kha webusaiti <https://www.huffinngtonpost.com/monogamy-and-marriage>

(2013:04) vha sumbedza u ri: “Even though the various form of marriages have been practiced through the generations, monogamy have emerged to become law in some countries today, such that the legal registration of more than one wife becomes a violation”. Izwi zwi amba uri naho hu na ngila nnzhi dza u mala u bva kale, u mala muthu muthihi ho mbo di bveledzwa sa maitele a mulayo kha mañwe mashango hune u mala lwa mulayo u tshi khou mala vhafumakadzi vhanzhi zwa nga ndi u pfhuka mulayo.

Henefha kha webusaithi yenei ndi hune ha dovha u sumbedzwa u kombetshedza honohu ho thoma kha mashango a vhukovhela, zwe zwa vho tangananedzwa nga mashango manzhi. Goode (1967:137) a tshi tikedza uyu muhumbulo uri, “Colonization and the arrival of missionaries brought about drastic changes in African families”. Izwi zwi amba uri vhu vhukoloni na u da ha dzimishinari ndi zwone zwithu zwo disaho tshanduko kha mita ya Vharema. Vhathu avha vho swika na milayo ya havho ya kumalele nga mvelele ya Tshikhreste zwo itaho uri mbingano nga mvelele ya Tshivenda i vho milwa nga u mala nga ngila ya mvelele Tshikhreste.

Musi mbingano ya Tshikhreste i tshi tshimbidzwa vhuvhili havho munna na mufumakadzi vha lavhelelwa u bvisa bugundaula dzavho kana liñwalo la muano ngeno zwi songo ralo kha mbingano ya Tshivenda.

Fredrickson (1997:56) a tshi bvela phanda u ri: “Protestants consider it to be sacred, holy, and even central to the community of faith, while Catholics and Eastern orthodox Christians consider it a sacrament”. Izwi zwi amba uri vha lutendo lwa Phurositente vha dzhia u vHINGA tshi tshithu tshikhethwa, na u vha tshithu tshine tsha vha kha vhudzivha ha lushaka lune lwa tenda, ngeno vha vhureleli ha Khatholiki na vha Tshikhiresite tsha Othodokisi tsha Vhubvadu vha vha tshi dzhia mbingano sa tshiga tsha tshilidzi. Nga tshilidzi itshi munna na mufumakadzi vha a thusana u wana vhukhethwa ha Mudzimu na u tangananedza vhana vhavho khathihi na u funza vhana vhavho.

Naho Yesu zwo ambiwa uri ho ngo vhuya a mala, o funza nga ha ndeme na vhukhethwa ha mbingano i sa fheli. O dovha hafhu a dzulela u redza kha Genesi ya u thoma na ya vhuvhili na kha (Mathew 19:3 – 5) hune ha pfhi: “Mudzimu o sika munna na mufumakadzi na uri kha mbingano iyo vhuvhili havho vha do vha nama ntihi. Ngauralo zwe mudzimu a zwi vhofhekanya, hu songo vha na ane a zwi fhambanya (Mateo19:6)”

Fredrickson (1997:58) a tshi bvela phanda u ri: “Rightly understood, therefore, a marriage entered into before God involves three persons; a husband, a wife and God. For this reason, it is not self-interest, human advantage or an unfettered commitment to personal freedom that governs the marriage relationship, but the husband and wife are in joint commitment to conduct their marriage based on God is design and sovereign plan”.

Izwi zwi amba uri zwo tea u pfheseswa vhukuma uri mbingano yo itwaho phanda ha tshifhatuwo tsha mudzimu i kwama vhathu vhararu vhane vha vha munna, mufumakadzi na Mudzimu. Zwenezwo ha a si lutamo lwa muthu, u vhuvelwa ha muthu kana u hanelwa ha u

ḡiimisela kha mbofholowo ya muthu ine ya langa vhushaka ha mbingano, fhedzi ha, mbofho ya u ḡiimisela u langa mbingano yavho zwo ḡisendeka nga mbumbo dzudzanyo i sa fheli.

Musi ri tshi isa phanda kha maḡwalwa makhethwa buguni ya Genesi 1-28 ri vhona na u pfhesesa nga ha ndeme ya mbingano u ya nga ha nzudzanyo na mbetshelwa ya Mudzimu. Ndivho dzo buletshedzwaho afho ndi dzi tevhelaho: Ndivho ya u thoma yo vha ya u ḡifanyisa, Kha ndivho iyi Bivhilini kha Genesi 1: 27) hu pfhi: “Mudzimu a mbo sika muthu, ha vha u ḡifanyisa, ha vha u fanyisa Mudzimu; a sika vhe munna na mufumakadzi”.

Ndivho ya vhuvhili a tshi vha sika yo vha ya uri: “Bebani ni ande ni ḡadze shango, ni ḡi kunde, ni vhuse dzikhovhe dza lwanzhe na zwinoni zwa ḡadulu na dzoḡhe phukha dzi tshatshamaho kha ḡifhasi”. (Genesi 1:28) Ndivho ya vhuraru yo vha ya u vhusa zwithu zwoḡhe zwa shangoni na mutshatshame wa zwoḡhe zwi tshatshamaho shangoni, zwo ombedelwaho kha (Genesi 1:28)

Mudzimu a tshi sika munna na mufumakadzi o lavhelela uri vhuvhili havho vha songo ḡidzhenisa kha u mala vhafumakadzi vhanzhi, (Genesi 4:19) hu songo vha na ḡhalano, hu songo vha na u ḡidzhenisa kha zwa vhupombye, (Exodas 20:14) u sa vha hone ha u malana ha vathu vha mbeu nthihi (Genesi 1:28) na u hanedza zwine Mudzimu a ri munna ndi ḡhoho ya muḡa vhunga na Kristo e ḡhoho ya Tshivhidzo. (Mirero 31:10-31)

U ya nga ha mvelele ya Tshikhreste, mbingano i khwaḡhiswa na u tikwa nga milayo i tevhelaho:

- Mbingano ya tshoḡhe kana i sa fheliho. Izwi ri zwi vhona bivhilini buguni ya Mateo 19:6, Mark 10:9 hune ha pfhi: “Ndi zwone ha a vha tsha ḡo vha vhavhili, vha ḡo vha ḡama nthihi. Huno zwino, zwo vhofhekanywaho nga Mudzimu muthu a songo zwi fhandekanya”.
- Vhukhethwa ha mbingano ri tshi vhala buguni ya (Genesi 2:22) hu pfhi: “Nga lwonolwo luvhabvu lwe a lu bvisa kha muthu Yehova Mudzimu a ita mufumakadzi, a mu ḡisa ha muthu”. Zwenezwo ha mbingano i tea u vha thendelano vhukati ha munna na mufumakadzi khathihi na Mudzimu.

Mbingano nga Tshikhreste i bvisela khagala lufuno lu si na muhoyo kha mbingano hezwi ri zwi vhona kha, (Genesi 2:22-25) hune ha pfhi: “Vhoḡhe munna na mufumakadzi vha tea u funana hu si na u hoyo. Vhanna vha tea u funa vhafumakadzi vhavho. Vhanna ndi ḡhoho dza miḡa saizwi na Khristo e ḡhoho ya tshivhidzo”.

Muofisiri wa mbingano u khunyeledza matshimbidzele a mbingano nga u ḡetshedza ḡhanziela ya mbingano i khwaḡhisaho. Cronje na Heaton (1994:43-44) vha tshi tikedza muhumbulo uyu vha ri; “A copy of the entry in the register serves as prima facie proof (that is, on the face of it, it constitutes proof) that the marriage has been solemnised”.

Izwi zwi amba uri ḡinwalo ḡa mbingano ḡi shuma sa khwaḡhisedzo yo dziaho uri nangoho mbingano yo vhuya ya vha hone.

4.7. VHUVHA HA MBINGANO YA TSHIKHRESTE

Mbingano nga Tshikhreste i tshimbidzwa kana u itwa nga ndila ya u malana nga ndila ya tshanga ndi tshau na ndila ya u malana nga ndila ya u sa tanganelana kha ndaka.

4.7.1. Maitele a u vhingana hu re na tanganelano ya ndaka na lupfhumo

Cronje na Heaton (1994:71) vha tshi talutshedza maitele a mbingano iyi vha ri; “Universal community of property entails that husband and wife become tied co-owners in undivided and indivisible half-shares of all the assets and liabilities they have at the time of their marriage as well as all the assets and liabilities they acquire during the marriage”.

Izwi zwi amba uri mbingano ya ulwu lushaka ndi maitele ane a vhofhekanya munna na mufumakadzi uri vha vhe vhafaramukovhe vha vhukuma kha ndaka na lupfhumo zwi songo kovhekanywaho nga vhukati, na uri lupfhumo na ndaka yotha ye munna na mufumakadzi vha i kuvhanganya vha sa athu malana na ine vha i kuvhanganya vho no malana a i kovhekanywi nga vhukati.

Maitele aya a ita uri zwenezwo munna na mufumakadzi vha tshi malana ndaka na lupfhumo lwotha lune vha vha nazwo, zwi mbo di tanganyiswa kha esiteiti yo tanganelanaho kha mbingano yavho.

Maitele aya a dovha hafhu a ita uri musi thalano i tshi bvelela, ndaka na lupfhumo lwotha zwi a tanganywa zwa ita guthe line la fhedza lo kovhekanywa nga vhukati hune munna na mufumakadzi vha wana mukovhe u fanaho.

4.7.2. Maitele a u vhingana hu si na u tanganelana ha ndaka na lupfhumo

Cronje na Heaton (1994:96) vha talutshedza aya maitele sa; “A matrimonial regime under which the property consists of the property that the spouses had before marriage, and the property they subsequently acquire”.

Izwi zwi amba uri aya maitele a amba mbofho i sa vhofhekanyi munna na mufumakadzi zwi tshi da kha ndaka na lupfhumo lwe munna na mufumakadzi vha kuvhanganya vha sa athu u malana na musi vho no malana.

Kha maitele aya munna kana mufumakadzi a vha kombetshedzwi u tanganya lupfhumo na ndaka yawe. Hafha muñwe na muñwe u vha na ndango yo fhelelaho kha lupfhumo na ndaka ye ya kuvhanganyiwa musi vha sa athu u malana na musi vho no malana. Maitele aya a dovha hafhu a tendela uri muñwe wa avha vhavhili a nee thendelo ya uri inwe ya ndaka na lupfhumo lu vhe lwo tanganelanaho.

4.8. VHUIMO HA VHABEBI ANO MADUVHA ZWO TUTUWEDZWA NGA MVELELE YA TSHIKHRESTE.

Ri tshi amba nga ha vhuimo ha vhabebi kha mbingano dza vhana vhavho ri vha ro sedza kha thikhedzo kana pfhariso ine vhabebi vha fanela u ita kha vhana vhavho, zwenezwi vha tshi khou aluwa u bva vha vhaṭuku u swika vha tshi vha vhanna kana vhafumakadzi. Afha hu vha ho sedwa uri vhabebi vha khou kona na u fhaṭa vhana uri vha kone u vha na ndivho ya zwa muṭa khathihi na vhudifhinduleli musi vho no vha vhahulwane. Hu dovha hafhu ha sedzauri vhabebi vha khou funza naa vhana vha dzikhomba na vhaṭhannga uri ndi lini hune vha fanela u thoma u ṭoda zwa muṭa na uri muṭani zwithu zwi tou tshimbilisa hani.

Vhavana nga mvelele yavho vha dzula vho dilugisela mushumo wa u malwa na u mala ha vhana vhavho. Fhedzi vhatu vha murafho wa musalauno zwo ṭutuwedzwa nga mvelele ya Tshikhreste vha vhone vho no laṭa thaula, a vha tsha didzhenisa kha zwa nzudzanyo dza vhumatshelo ha vhana vhavho siani la mbingano. Mbudziso ndi ya uri ndi nga mini vhatu vha tshi vho litshedzela zwa u funza vhana vhavho nga ndila ye vha vha vha tshi i shumisa ya u fumbisa. Zwe zwa wanala nga muṭodisizi kha vhanna na vhafumakadzi ndi zauri vhatu vho no laṭa fulufhelo kha dzingoma, vha sumbedza uri ngoma dzi fumbisa vhaswa zwiḥulwane dzikhomba nga ndila ya u vha tambudza, u vha tsikeledza khathihi na u nyadza zwine vha vha zwone. Kha ngoma ya vhusha mutei u tshiniswa lunya, mutshino u no vhavha vhukuma hu u tou itela u mu tambudza fhedzi, u a ḍodzwa matoko na u kamiswa maḍini a rotholaho.

Mafenya (1975:52) a tshi tikedza zwa u tambudzwa uhu u ri: “In the initiation schools...the assertion is that there is too much brutality”.

Izwi zwi amba uri kha ngoma ya vhusha hu na lutendo lwa uri hu itwa tshiṭuhu. Ndivho khulwane ya ngoma dza vhafumakadzi hu vha hu u itela u fusha ṭhodea dza vhanna, sa tsumbo kha u kwevha sa zwe zwa vhone kha zwipiḍa zwo fhiraho hu vha hu u itela u takadza munna na zwiṇwe zwe zwa bulwa kha ṭhodisizo dzenedzo.

Kha ṭano nyalilo la domba vhafumakadzi vha sumbedza uri mufumakadzi u sumbedza u nyadziwa vhukuma ngauri u dzhiwa a sa funi, ha itwa zwa vhudzekani phanda ha vhatu a tshi tzhema nga u pfhiswa vhuṭungu. Zwa vhudzekani zwi tshi fhela a hu tsha ambiwa tshithu nga musidzana uyo, vha fhululedza wa muṭhannga.

Milubi (2000:61) a tshi amba nga uhu u fhululedzwa ha muṭhannga u ri: “Manhood and malehood are given much higher regard unlike to womemhood and femalehood...it is a boy who is given an applause for his manliness and not a girl for her womanliness”.

Izwi zwi amba uri u vha munna na vhudzimu hawe zwi rwelwa zwanda u fhirisa u vha mufumakadzi na vhudzimu hawe. Mafenya (1975:81) ene a tshi amba nga ṭano heji la nyalilo u ri: “This ngoma nyalilo is a sign of sexual abuse”.

Izwi zwi amba uri ngoma nyalilo ndi luswayo lwa u tambudzwa lwa zwa vhudzekani. Hezwi zwi sumbedza u nyadziwa ha vhafumakadzi nga ngoma. Kha ṭano nyamuḍanga mufumakadzi a tshi ṭamba zwi dzhiwa dzi tshika. Hezwi ndi zwone zwine vhafumakadzi vha

sumbedza uri zwi ita uri vha si tsha takalela vhana vhavho vha tshi funzwa nga ndila ya ngoma kana u fumba.

4.8.1. Zwine zwa khou thusa u funza vhaswa vha khomba na vhaṭhannga ano maḍuvha zwo ṭutuwedzwa nga mvelele ya Tshikhreste.

Vhoṭhe vhanna na vhafumakadzi khathihi na vhaaluwa sa vhone vhabebi vha humbula uri tshikolo, kereke, radio na televishini ndi zwone zwine zwa khou thusa kha u gudisa vhana ndivho ya kualutshela, ya zwa muṭani khathihi na pfhunzo dza zwa vhudzekani.

4.8.1.1. Tshikolo.

Vhunzhi ha vhabebi ano maḍuvha vha ṭutuwedza vhana u dzhena tshikolo u fhira zwa mbingano. Nahone ho no tou vha na murero kha Vhavenda wa u ri' munna wa u thoma ndi bugu kana tshikolo'. Vhabebi vha dovha vha fulufhela uri tshikoloni vhaswa vha gudiswa zwithu zwoṭhe zwa vhutshilo hu tshi katelwa na zwa mbingano, uri vha ṭodisa hani mufarisi, zwa vhudzekani na vhutshilo ha muṭani. Cheal (2002:19) a tshi tikedza muhumbulo uyu u ri:

“In the modern world most parents want their daughters to be educated. A good education is seen as the best route to success in life, and parents in almost every country now want their daughters to gain the benefit of education in the form of earning a high income. In many places they also want their daughters to be educated in order for them to marry more educated and upwardly mobile young men”.

Izwi zwi amba uri musalauno vhunzi ha vhabebi vha tama vhana vhavho vha vhasidzana vha tshi funzea. Pfhunzo ya nṭha i vhone i ndila ya vhuḍi kha u bvelela vhutshiloni. Vhabebi kha shango ḽiṅwe na ḽiṅwe vha ṭoda vhana vhavho vha vhasidzana vha tshi vhuvelwa kha pfhunzo nga ndila ya u hola muholo wa nṭha. Fhethu hunzhi vha vho dovha hafhu vha ṭoda vhana vhavho vha vhasidzana vha tshi funzea uri vha malwe nga vhanna vhaswa vho funzeaho na u vha na maimo.

Mufumakadzi Vho Alilali vha Sedzaufhire na munna Vho Khorommbe vha HaMagobo vha tikedza muhumbulo uyu musi vha tshi sumbedza zwauri vha funa vhana vhavho vha tshi malana na vathu vho funzeaho, zwiṅwe zwinzhi zwauri u bva kha muṭa ufho ndi wa lushakade a vha tshee na ndavha nazwo, a zwi tsha shuma.

4.8.1.2. Kereke

Vhunzhi ha vhabebi vha sumbedza vha tshi khou fhulufhela kereke uri na yone ndi yone ine ya khou laya vhana zwa mbingano saizwi ano maḍuvha vhana vhanzhi vha tshi vho maliwa kana u itelwa minyanya ya mbingano kerekeni. Vhafunzi Vho Muthelo vha kereke ya Reformed vha tshi amba vha ri: “Thaidzo ya kuhumbulele hokwu ndi ya uri a si vhana vhoṭhe vha dzhenaho kereke. Hone kereke na yone i na thaidzo ya u funa vhabebi vha tshi dzhenelela kha u fhaṭa vhutshilo ha vhana vhavho siani ḽa mbingano. Vho sumbedza uri vhabebi ndi phuphu dza thikho kha mbingano dza vhana vhavho. Vhafunzi vhoṭhe vho tendelana uri dzikereke a dzi khou tou kona tshoṭhe u swikelela kha mushumo wa u funza

vhaswa sa zwine zwa khou lavhelelwa kana zwine vhabebi vha humbulisa zwone. Vhothe vhafunzi vha dzikereke vha tenda uri vhabebi na kereke vha fanela u ita mutingati kha mushumo uyu wa u funza vhaswa”.

4.8.1.3. Thelevishini na radio

Vhanna na vhafumakadzi vhane vha vha vhabebi vha dovha vha fulufhela uri radio na televishini nga kha zwine dza sumbedza kana u vha nazwo zwi khou thusa uri vhaswa vha divhe uri vhutshilo vhu tshimbilisa hani mbinganoni. Strinati (1995:206) kha Theory ya Postmodernism Culture na Society u talutshedza postmodernism theory sa “An attempt to understand a media saturated society”. O lingedza u talutshedza ndila ine thelevishini na radio zwa khou kwama kana zwa vha na thuthuwedzo kha vhutshilo ha vhathu ngayo u ri: “The media held up a mirror to, and thereby reflected in a fairly accurate manner, a wider social reality. The radical rejoinder to this insisted that this mirror distorted rather than reflected reality”.

Izwi zwi amba uri midiya wo fara tshivhoni nga u sumbedza hungoho ha matshilisano nga ndila ya vhuḽi. Khanedzo dzi hanedzanaho na itshi tshivhoni dzi a shanda vhudzuloni ha u ḽisa ngoho. Zwine ‘theory’ iyi ya khou lingedza u zwi bvisela khagala ndi zwauri thelevishini na radio a zwi koni u tou funza vhathu nga ndila yone, zwinzhi zwine zwa sumbedzwa a zwi tou kona u imelela mvelele ya vhathu zwavhuḽi tshoṽhe. Ndi zwine ra tendelana na Strinati (1995:206) musi a tshi ri: “There is a reality outside the surface simulation of the media, which can be distorted”.

Izwi zwi amba uri ngoho ya matshilele avhuḽi vhu nga tshinyadzwa nga ḽwambo wa zwine zwa khou bva kha midiya.

4.9. MAGUMO

Ndima iyi yo zwi kona u bvisela khagala netshedzo ya mawanwa a thoḽisiso iyi saizwi vuvha ha mbingano u ya nga mvelele ya Tshivenda na ya Tshikhreste ho talutshedzwa na u bviselwa khagala nga vhaḽwali na vhaṽoḽisisi vho fhambanaho.

NDIMA YA VHUTANU: TSENGULUSO YA MAWANWA A THODISISO

5. MARANGAPHANDA

Ndima iyi i nga ha tsenguluso ya mawanwa a thodisiso. Tsenguluso iyi yo ditika nga maitele a no itwa na u sa itwa kha u lugisela mbingano dza vhaswa u ya nga mvelele ya Tshivenda na ya Tshikhreste zwine zwa khwaṭhisa kana u diṣa ṭhalano kha mbingano dzavho.

Ndima iyi ya vhuṭanu i sumbedza mbambedzo ya mbingano nga mvelele ya Tshivenda na ya Tshikhreste. Tshipikwa tshihulwane ndi u bvisela khagala phambano ya mbingano nga mvelele ya Tshivenda na ya Tshikhreste. Naho kha mvelele ya Tshivenda ri so ngo tea u shumisa ipfhi mbingano, ri do di sokou li shumisa u itela uri zwi tutsheleane na kha mbingano ya mvelele ya Tshikhreste. Ipfhi mbingano li khou bva kha liiti vHINGA na mutshila wa liitana wa -ana. Hafha ndi hune ha vha hu tshi khou sumbedzwa nyito ine ya khou bvelela matungo othe, hune wa muṭhannga a vha a tshi khou vHINGA musidzana na musidzanavho a vha a tshi khou vHINGA muṭhannga. Heyi nyito i bvelela kha mbingano ya mvelele ya Tshikhreste hune muṭhannga a dzhena kha mbingano a na thundu ye vha hawe vha muṇea yone na musidzanavho a dzhena kha mbingano e na thundu ye vha hawe vha muṇea yone. U bva afho vha tuwa vho no vha na thundu ine vha nga thoma muḍi wavho ngayo nahone yo no ṭangana yo no vha yavho vhothe.

Ndi ngazwo muṇwe na muṇwe wavho a tshi vho ri: “Tshaṇu ndi tshanga, tshanga ndi tshaṇu”. Hezwi zwi tshi wela fhasi ha Mulayo wa Mbingano 25 wa 1961 (Marriage Act 25 of 1961) une wa sumbedza uri: “Marriage in COP causes a joint estate, Universal community of property. Spouses become co-owners in undivided and indivisible half-shares, of all their combined assets and liabilities which existed before marriage, as well as those which are acquired during the marriage. They become co-owners of assets *Ex lege*, no need to transfer or register property in the name of a spouse who has become co-owner. Joint estate exists for the duration of marriage...”.

Hezwi zwa vha zwi tshi khou amba uri mbingano ya tshau ndi tshanga, tshanga ndi tshau, hu paṭekanyaho thundu yavho, thundu ya vha yavho vhothe. Thundu ya vha ya vhamalani vhothe i so ngo khethekanywa kana u khethekanya magavhelo, kha zwothe zwine zwa zwishumiswa na vhuḍifhinduleli he ha vha hu hune hu sa athu vha na mbingano, zwi tshi katela na zwo wanwaho ho no vha na mbingano. Vha vha vhaṇe vha thundu vhothe u ya nga mulayo, a hu na thoḍea ya u shandukisela kana u ṇwalisa thundu kha muṇwe ane a vha muṇe wa thundu. Thundu ya ṭhanganyelo i tshila musi mbingano i tshi kha di vha hone. Fhedziba haya ndi maitele a mbingano ya mvelele ya Tshikhreste ane o fhambana tshothe na a mbingano ya mvelele ya Tshivenda hune mufumakadzi a tou malwa o bviselwa kholomo ṭhanu-na-tharu dza lumalo, ene a ḍa a tshi tou tzhambutzhambu nga milenzhe a si na tshe a fara kana u hwala tshine tsha bva muḍini wa vhabebi vhawe.

5.1. KHAEDU DZINE MBINGANO IDZI MBILI DZA TANGANA NADZO

5.1.1. U funzea na u sa funzea ha vhamalani

U funzea na u sa funzea zwi shela mulenzhe nga ndila dzo fhambanaho musu ro sedza u mala nga mvelele ya Tshivenda na ya Tshikhereste khathihi na u disa thuthuwedzo i swikisaho kha thalano. Nga mvelele ya Tshivenda pfhunzo a i ambi tshithu zwi tshi da kha mbingano khathihi na u thuthwedza thalano ngeno u ya nga mvelele ya Tshikhereste u funzea zwi tshi shela mulenzhe nga hu hulu zwi tshi da kha mbingano khathihi na thalano. Tsumbo ndi musu mufumakadzi kana munna arali o funzea u thoma u dziela muhwe fhasi ho sedzwa pfhunzo dzine a vha nadzo. Hezwi zwothe musu zwi tshi itea, khudano mutani dzi a thoma u mela lune dza swika kha tshiga tsha thalano.

Vhafunzi vha kereke ya Dutch Reformed (Methodist) vha tshi tika muhumbulo uyu vha ri: “U ya nga mvelele ya Tshikhereste vhaswa vha tshi toda vha farisi zwine vha vho zwi sedza ndi mushumo. Tsha u thoma tshine tsha takaleleswa ndi mushumo wa mathakheni. Tsha vuvhili tshine tsha sedzeswa ndi uri o phasa mini, pfhunzo dza digirii ndi dzine dzi funeswaho, ha konou tevhele lunako na lufuno”. Nga mvelele ya Tshivenda mutannga na musidzana a vha ditodeli muthu wavho nahone a hu na u sedza lunako kana mbonalo, kuimele kwa muthu, vha hulanane vha vhuya vha vhona uri mutannga kana musidzana o hula vha mbo di thoma u ita ndugiselo dza muta vhone vha ne.

5.1.2. Ndeme ya u tshina na u sa tshina ngoma dza u pfhumbudza vhamalani

Tshinwe tsha zwithu zwo sedzeswaho kha mbambedzo ya mvelele idzi mbili ndi u itwa ha ngoma dza Tshivenda kha u pfhumbudza mita ya matshelo na u sa itwa hadzo u ya nga mvelele ya Tshikhereste. Vhaswa vha Vhavana vha lugiselwa u vha vhanna na vha fumakadzi nga u fumba khathihi na nga mitambo. U fumba ndi hone hu shumiseswaho kha mvelele ya Tshivenda i ndila ya u lugisela na u pfhumbudza vha ne vha do thoma mita hu si kale na u lugisela vhumatshelo ha mita iyo. Mafenya (2002:53) ene a tshi amba nga ha ndeme ya ngoma idzi u ri: “According to the Vhavana culture, a human being is considered a full adult after having undergone all the initiation schools meant for him or her”.

Izwi zwi amba uri u ya nga mvelele ya Tshivenda muthu u dzhiwa uri ndi mualuwa o fhelelaho nga murahu ha u fumba kha ngoma dzo mu lumbamaho. Ngoma idzi dzi vha nea ngeletshedzo dzine dza thusa uri mita na mbingano dzavho dzi kone u bvela phanda zwavhudi. Ngoma idzi dzi dovha hafu dza nea vha vhangani tshifhinga tsha u kona u dilavhelesa, u kona u vhona uri hu itwa mini kha muta na mbingano, vhudifhinduleli havho, u fundedza muta kana vha vhangani ndila dzine muthu a nga kona u fhungudza phambano na u divha ndila dza nyambedzano uri vha kone u dibadekanya na vutshilo ha nga ngomu kha mbingano. Pfhunzo yotha na ndayo zwine vha zwi wana hafu kha ngoma hedzi zwi fhungudza khonadzeo nnzhi dzine dzi nga disa thalano mitani.

Vhavana vha na ngoma dzi ngaho vhusa, murundu, tshikanda, ludodo na domba na dzinwe dzi so ngo katelwaho kha iyi thodisiso. Kha ngoma hedzi dzo bulwaho afho ntha dzi katela vha tannga na vhasidzana kana khomba vha ne vha ne vha vho no lugila u ya

mitani yavho. Ngoma hedzi dzi vha pfhumbudza kha zwithu zwa vhukuma zwine vha do tangana nazwo mitani ine vha do malwa khayoy kana ine vha do mala khayoy. Ngoma idzi dzi pfhumbudza u kondelela, u thonifhana, u tunda kana u tondela muta, u alusa vhana musi vho wanala, u fara mirado ya muta zwavhuḏi sa vhomazwale, vhahativho, vha komana vha munna na vharathu vhave ngeno wa mutannga a tshi lavhelelwa u thonifha na u vha shavhedza vhabebi vha mufumakadzi, u thonifha na u funa vhalamu vhave khathihi na vha komana na vharathu vha mufumakadzi wawe. Hezwi zwothe zwi ita uri midi heyi mivhili, wa ha mutannga na wa ha musidzana i mbo di farina i vhe muta muthihi une wa funa, wa phalalana kha ndala, malwadze na zwothe zwine zwa bvelela vhutshiloni ha mita iyi. Tsha ndemesa kha mita yavho vha dovha hafhu vha gudiswa zwa vhudzekani, vhudzekani ho tsireldzeaho vhu si ha u beba vhana, ha u beba vhana khathihi na u tandulula thaidzo dza u sa vha na vhana.

Musi ri tshi sedza mbingano kha mvelele ya Tshikhreste ngoma dzi lugiselaho vhaswa kha mbingano a dzi ho nga ndani ha u laiwa zwenezwo ho tou sala maduvha a si mangana uri vhavhili vha vhingane kana hone u malana. Ndayo dza hone i tou vha khangukhangu hune wa wana na mulai wa hone a si na zwine a tou zwi divhavho kana u tou zwi faravho nga tshanda. Vhane vha khou vhingana vha do vhudzwa u pfhi ni tshi ya mushumoni ni tuwe no thoma u mu khisa (munna kana musadzi) na musi ni tshi vhuya ni mu khise. Izwi zwi ita uri duvha line uyu wa munna a tuwa mushumoni a so ngo khisa musadzi wawe a vhuve mushumoni a wane a tshi khou lila a tshi ri a thi tsha funwa.

5.1.3. Thuthuwedzo ya vhabebi vha mvelele ya Tshikhreste kha vhana

U ya nga mbingano ya mvelele ya Tshikhreste vhunzhi ha vhabebi vha thuthwedza vhana u dzhena tshikolo u fhira zwa mbingano. Ano maduvha ho no tou vha na murero une vhabebi vha mvelele ya Tshikhreste vha ditika ngawo une vha ri: “Munna wa u thoma ndi bugu kana tshikolo”. Chael (2002:19) a tshi tikedza muhumbulo uyu u ri: “In the modern world most parents want their daughters to be educated. A good education is seen as the best route to success in life, and parents in almost every country now want their daughters to gain the benefit of education in the aim of earning a high income. In many places they also want their daughters to be educated in order for them to marry more educated and upwardly mobile young men”.

Izwi zwi amba uri musalauno vhunzi ha vhabebi vha tama vhana vhavho vha vhasidzana vha tshi funzea. Pfhunzo ya ntha i vhone i ndila yavhuḏi kha u bvelela vhutshiloni. Vhabebi kha shango linwe na linwe vha toda vhana vhavho vha vhasidzana vha tshi vhuvelwa kha pfhunzo nga ndila ya u hola muholo wa ntha. Fhethu hunzhi vha dovha hafhu vha toda vhana vhavho vha vhasidzana vha tshi funzea uri vha maliwe nga vhanna vhaswa vho funzeaho na u vha na maimo.

Vhabebi vha dovha hafhu vha fhulufhela uri tshikoloni vhaswa vha gudiswa zwithu zwothe zwa vhutshilo hu tshi katelwa na zwa mbingano, uri vha toda hani mufarisi, zwa vhudzekani zwi itiswa hani na vhutshilo ha mutani a vha dzheni khazwo. U shaea ha ngudo idzi dza u lugisela vhaswa kha mbingano na zwa matshilisano zwi bveledza khonadzeo

nnzhi dza t̥halano, malwadze, u shavha m̥ita yavho muñwe a t̥ahela huñwe kana a dzula huñwe e eñhe kana a humela ha vhabebi vhawē, mabulayo m̥itani minzhi ya musalauno.

Mbingano nga mvelele ya Tshikhreste i dzhiela n̥tha uri kereke sa tshikolo i a laya vhana zwa mbingano saizwi ano maḁuvha vhana vhanzhi vha tshi vho maliwa kana u itelwa minyanya ya mbingano kerekeni. Vhafunzi vha kereke ya Dutch Reformed vha tshi khwaṭhisedza fhungo ili vha ri: “Thaidzo ya kuhumbulele hokwu ndi ya uri a si vhana vhoñhe vha dzhenaho kereke, nga u ralo vhabebi vha tea u dzhenelela kha u fhaṭa vhutshilo ha vhana vhavho siani la mbingano saizwi vhe phuphu dza thikho kha mbingano dza vhana vhavho”. U shaea ha thikhedzo iyi nga ñwambo wa mvelele ya Tshikhreste zwi vula tshikhala tshihulu tsha t̥halano musi vhaswa vho no vha kha mbingano. U tshi sedza m̥ita ya mvelele ya Tshivenda vhabebi ndi vhone vthomi vha nyambedzano dza u vhingana u vhingwa. Izwi zwa ita uri vha mbo ḁi tou vha thikho kana phuphu dzi khwaṭhisaho m̥ita ya vhana vhavho. Izwi zwi vhonelesa arali munna a tshi khou tambudzwa musadzi wawe, u vhudza makhadzi kana mazwale zwine ñwana wavho a khou ita, mazwale vha dzula nae fhasi vha mu totela uri hoyu ha nga tuwi ngauri a si musadzi wañu ndi musadzi wa fhano muḁini. Izwi vha a kona u zwi amba vha sa tati ngauri ndi vhone muthomi wa mafhungo, mukhwaṭhisi wao vha dovha vha vha vhone vhane vha mala musidzana uyu.

Mbingano ya mvelele ya Tshikhreste i ḁisa kana u bveledza kuhumbulele kwa uri radio na thelevishini nga matambya na nganeathevhekani dzine vha sumbedzwa kana u vha nazwo zwi khou thusa uri vhaswa vha ḁivhe uri vhutshilo vhu tshimbilisa hani m̥itani kana kha mbingano dzavho vha hangwa uri ndi matambya kana nganeathevhekani dzine khou tou tambilwa dzi tshi edza vhutshilo ho vhonevho kha vhañwe kana he muñwali a tou anetshelwa nga vhañwe. Strinati (1995:206) kha thyiori ya postmodernism culture and society u t̥alutshedza iyi thyiori sa: “An attempt to understand a media saturated society”.

Izwi zwi amba uri ndi ndingedzo dza u pfhesesa u nzwaṭimela tshoñhe ha lushaka kha media. Zwine thyiori iyi ya khou lingedza u zwi bvisela khagala ndi zwauro thelevishini na radio a zwi koni u tou funza vthathu nga ḁila yone, zwinzhi zwine zwa sumbedzwa a zwi tou kona u imelela mvelele ya vthathu zwavhuḁi tshoñhe. Muqegulu Vho Munzhedzi vha ri: “Nga u angaredza maitele oñhe haya a ndugiselo dza vhaswa nga mvelele iyi ya Tshikhreste, a vula khonadzeo nnzhi dza t̥halano ngauri vhaswa vha vha vha so ngo pfhumbudzwa kana u lugiselwa lwo linganelaho u nga dzhena kha mbingano”.

5.1.4. Luambiso na n̥endila kha mvelele ya Tshivenda na ya Tshikhreste

T̥hoḁisiso iyi i dovha hafhu ya bvisela khagala lumalo ho sedzwa mbingano nga mvelele ya Tshivenda na ya Tshikhreste. Nga mvelele ya Tshivenda hu sa athu ambya nga lumalo, tsha mathomo hu vha na tshipiḁa tsha u ambisa tshine tsha tshimbizwa nga muthu ane a vha n̥endila a no tshimbizwa mafhungo oñhe a elanaho na u mala ha muṭhannga na khomba. Hoyu n̥endila ndi ene ane vha ha muṭhannga vha mu ruma ha vhabebi vha khomba uri ro tama tshisima tsha afho muḁini. N̥endila uyu u vha e muthu a t̥honifheaho nahone a tshi ḁivhea kha vhabebi vha khomba. N̥endila uyu a nga vha shaka kana e mutsinda tenda a sumbedza u vha na ḁivho ya u tshimbizwa aya mafhungo. N̥endila ha tuwi e eñhe saizwi

zwi tshi nga nyadzisa vha ha muṭhannga, vha dovha vha shavhisa uri a nga loiwa na u nyadzisa muṭa wa hawe ene muṇe. Musi ṇendila o no swika ha vhomakhulu o no amba tsho mu ḍisaho, vhomakhulu a vha mbo ḍi ri mafhungo o fhela na zwenezwe, vha ri ṇendila a hume ri ḍo sala ri tshi goḍana nga tshashu vha vha vhudza uri vha vhuye nga ḍuvha ḵikene kana ḵo imaho ngauri. Vha vha kwama arali vho ṭanganedza fhungo la vha uyo muṭa zwavhuḍi, ndi afhoha hune ha thoma mafhungo a lumalo na misho yoṭhe ine ya itwa musi hu tshi malwa musadzi. Maitele haya oṭhe a vha a tshi khou fhaṭa murango wo khwaṭhaho wa muṭa kana mbingano ine mafhedziselonu zwa vha zwi so ngo leluwa uri i pyashee ngeno kha mvelele ya Tshikhreste muṭhannga a tshi tou vhona musidzana wavhuḍi wa mbonalo kana wa lunako kana o ṭalifhaho kana ane vha hawe vha vha zwigwili kana vha vha vhe na zwavho, u mbo ḍi ḵi posa ḵa vhusiwana nga ene muṇe. U bva afho vhavhili vho vhonevho vha ḍo pfhana uri vha khou bvela hani phanda. Arali vha vhuya vha tendelana kha ḵa u funana i mbo ḍi khidzhana, vho no vha munna na musadzi ngeno vhabebi vha sa athu u sumbedzwauro ndo tama khomba khe. Tsho salaho ndi u vhona hu tshi khou vhuya musadzi a na thumbu kana a tshi vho tou vhuya na ṇwana kana vhana kana vhabebi vha tshi vho tou ḍa nae vha ni ṇaledza ene.

Tshiṇwe tshine tsha nga itea ndi uri vha vhuwane vho no saina arali vhuvhili havho vho no fhirisa miṇwaha ya fumi-na-miṭanu-na-miraru (18) u ya kha miṇwaha ya fumbilinthi (21). Afha ndi fhaḵa hune nga Tshikhreste ha pfhi vho aluwa nahone vha na vhuḍilangi na vhuḍifhinduleli vhone vhaṇe ngeno kha mvelele ya Tshivenḍa naho muṭhannga na khomba vho no vha na miṇwaha ya mahumi mavhili-na-miṭanu (25), vha tshi dzhiwa vhe vhana vhaṇe vha tea u tou funelwa kana u ambiselwa musadzi kana u ṭodelwa munna. Ngeno kha mbingano ya mvelele ya Tshikhreste arali vha swikisa miṇwaha iyo ya mahumi mavhili-na-miṭanu hu tshi vho ḍo tou itwa munyanya nga tshikapikapi wa u dzumbetshedza vhuḍa ho no itwaho ngeno ho no vha na muhwalo. Vhathu vha vho ḍo tou mangala a tshi vho vha na ṇwana hu sa athu fhela miṇwedzi miṭanu na miṇa (9), o tshata kana u vthingwa.

ṇendila wa mbingano iyi ya Tshikhreste ndi nnyiha thovhele, vha ḍo wana e minidzhere wa khothe khulwane ane a khou tendela avha vhavhili vho funanaho u saina, tenda muṇwe na muṇwe wavho a ḍa na ṭhanzi nthi ine ya khou tendelana na u malana havho. U tshi sedza ngeno kha mbingano ya mvelele ya Tshivenḍa u tshi wana hu tshi ruṇwa ṇendila ane musi a sa athu u dzhena muḍini we a ruṇwa khawo a tshi thoma nga u ṭodisa kutshilele na kudzulele kwa muḍi we a ruṇwa khae. Hezwi a nga zwi ita nga u dzula tsini na muḍi wonoyo wa ha musidzana lwa tshifhinga tshilapfhu arali vha ha musidzana vha sa tou ḍihwa zwavhuḍi nga vha ha muṭhannga. U bva afho musi o no vhonevho zwa a rumelwa zwone ndi honeha a tshi dzhena fhasi kana ṇḵilani a ya u ambisa musidzana. Musi zwo no ralo miṭa hei mivhili i vho ḍo thoma u ḍivhana uri muṭa uyu ndi ufhi ngenovho uyu muṇwe muṭa na wone u tshi khou thomavho u ḍivha uyu muṇwe, zwine zwa ita uri miṭa iyi mivhili i ḍivhane tshoṭhe ngeno kha mbingano ya mvelele ya Tshikhreste vha si na ndavha na u ḍivhana ha miṭa yavho, tenda vhana vhaṇe vha khou funana vho funana vhone vhaṇe.

5.1.5. Khaedu ya u divhana na u sa divhana mitani iyi

Khaedu khulwane ine ya vha hone hafha kha hoyu muṭa wa Tshikhreste ndi ya uri miṭa hei mavhili, wa ha muṭhannga na wa ha musidzana a i divhani nahone a yo ngo vhuya ya wana tshifhinga tsha u ṭodisana uri vha ha muṭhannga ndi vhathude ngenovho na vha ha muṭhannga na vhone vha sa divhi uri muṭa wa ha musidzana ndi muṭade. Hezwi zwi ita uri hoyu muṭa une wa khou tea u thoṅwa u khou thoṅwa kha mutheo wa vhathu vha sa divhani, kha mutheo u sa divhei, u sa divhalei nahone wo sinaho, u si na u fhulufhelana, u funaná na u ṭhonifhana. Izwi zwi pfheswa nga vha ha musidzana ngauri vha pfha vho khakhelwa ngauri vho vha vho lavhelela zwivhuya kha ṅwana wavho na u sa shoniswa nga thumbu kana ṅwana a sa athu malwa. Mutheo wa muṭa uyu u thoma u na thimothimo khulu nahone u tshi vhone mutheo wawo wo sina na u ṭhukhukana. U bvela phanda nawo i vho tou vha matenda dzo nwa kholomo dza mvulani.

U ya nga mvelele ya Tshivenda musi vho no tendelana uri khomba i hone hu mbo ḡi thoma mafhungo a lumalo. Lumalo ndi thundu ine ya bviswa nga muṭa wa muṭhannga vha i ṅea vha muṭa wa ha musidzana musi vha miṭa iyi mavhili, wa ha muṭhannga na wa khomba vho no tendelana u tshimbizana sa makhulu na mukwasha. Nga mvelele ya Tshivenda thundu ya u mala a i na uri musidzana wa hone ndi mungafhani, lumalo lu a bva na musi musidzana a tshee muṭukutuku kana a sa athu bebya. Lumalo lu tshimbizwa na misho ine ya bviswa khomba i sa athu vhingwa na musi o no ḡi vha vhuhadzi. Ngeno kha mvelele ya Tshikhreste lumalo lu bviswa zwenezwo musidzana a tshi vho malwa kana u dzhiwa zwa vha zwo guma zwa misho ya lumalo a si zwa ndeme nga ndani ha musi vha tshi vha tou ṭanganyisa zwithu.

Kha muṭa kana mbingano ya mvelele ya Tshivenda hu vha na luambiso lune nga murahu ha musi vha muṭa wa musidzana kana khomba vho tendelana lwa bviswa u sumbedza uri nangoho vha ha muṭhannga vho khwathisa kha u nga mala iyo khomba. Musi ri tshi sedza ngeno kha mbingano ya mvelele ya Tshikhreste, luambiso a lu ho, muṭhannga u ambisa khomba nga ene muṅe, vha funana u swika kha mbingano hu so ngo bva luambiso na zwiṅwe zwine muṭa wa ha musidzana vha vhuelwa ngazwo. U ya nga mvelele ya Tshivenda vhwasha vha bvisa luambiso lwa ngu ine ya pfhi ndi ya khoti a ṅwana, mbudzi ya mme a ṅwana na phambala ya ene muṅe khomba, zwine vhoṭhe vha nga kona u ṭuwa vha thomavho zwitumba zwavho arali vho vha vhe si na ngeno nga mbingano ya Tshikhreste zwi si ho. Hezwi zwi sumbedza uri mbingano ya mvelele ya Tshivenda i ya maandafhadza musadzi ane a khou malwa na vhabebi vhawe arali vho vha vha si na zwavho ngeno kha mbingano ya mvelele ya Tshikhreste zwi siho. Izwi zwi ita uri vhabebi vha musidzana vha si ḡe sa vhomakhulu wa mukwasha ane a khou ḡa u mala muḡini wavho nahone vha ḡi dzula vhe vhashai vha si na na tshitumba tsha mbudzi zwatsho.

5.1.6. Luambiso sa ṭanzu na u shaea ha ṭanzu ḡa u tsireledza muselwa u dzhiwa

Nga mvelele ya Tshivenda luambiso ulu lwo bviswaho lu vha ṭanzu ḡi no thivhela vhaṅwe vhalidzi vha thavha (vhathu vhane vha khou khokhonya muḡini vha tshi ṭoda khomba ya u mala) ngeno kha mvelele ya Tshikhreste musidzana a tshi ambiswa nga muṅwe na muṅwe o mu tambaho naho a tshi nga vha e na rinngi ya u sumbedza uri o no fhulufhedzisana na

muñwe nahone a tshi nga ḁi ṭala o no mu ambadzaho rinngi iyo a ya a funa muñwe ane mbilu yawe ya khou mu tshenela nga tshifhinga tshenetsho. Hezwi zwi vha na masiandaitwa ane a si vhe avhudi ngauri vhaṭhannga avha vhavhili vha swika hune vha nga ṭangana hu vuwa ndwa, khakhathi na mabulayo zwine zwa si bvelela kha mbingano ya mvelele ya Tshivenda.

Mbingano ya mvelele ya Tshivenda i ya fhulufhedzea nga ndila i mangadzaho ngauri u wana muṭa u tshi mala musidzana a sa athu bebya (tshikunwe), a lindeliwa u swika a tshi bebya, a aluwa, a imbelwa, a konaha u dzhiwa vhuhadzi hawe he a malwa a sa athu bebya ngeno kha mbingano ya mvelele ya Tshikhreste zwi siho ngauri ene muṇe ha nga tendi u ya muṭani we a malwa o tou ṭodelwa nga vhabei vhawe.

5.1.7. Misho ya lumalo kha mvelele idzi dzoṭhe

Mukalaha Vho Ṭhaba vha ri: “Lumalo nga mvelele ya Tshivenda ndi kholomo dza malo kha vhasiwana ngeno kha vhakololo hu kholomo dza fumi”. Lumalo ulu lu vha lu khwaṭhisedzo ya uri avha vathu ndi munna na mufumakadzi lwa mulayo ngeno kha mvelele ya Tshikhreste muñwe na muñwe kha muṭhannga na musidzana a tshi ḁa kha mbingano e na thundu yawe ya u thoma muṭa. Afha ndi hune thundu dza avha vhavhili dza ṭanganywa dza vha thundu nthihi. Izwi ndi zwone zwine zwa ita uri kha mbingano vha tshi ana vha ri “Tshanga ndi tshawe, tshawe ndi tshanga”, ngauri zwithu zwavho zwe vha dzhena nazwo mbinganoni zwo no zwavho vhoṭhe. Ndi ngazwo musu mbingano yavho yo pyashea vha tshi tea u phakhekana thundu yavho yoṭhe nga u eḁana naho ho no vha na inwe ye vha i wana vhe vhoṭhe ngeno nga mvelele ya Tshivenda mbingano arali ya pyashea, lumalo kana kholomo dza malo kana ṭhanu na tharu dzo malaho musidzana dzi tshi fanela u humela murahu. Maitele na mvelele iyi zwo vha zwi tshi ita uri mbingano dza vathu i khwaṭhe vhukuma arali ṭhalano ya bvelela lumalo kana kholomo dzo bviswaho hu tshi malwa dzo vha dzi tshi humela murahu kha vhakwasha arali mufumakadzi a tshi nga wanala uri ndi ene o itaho uri mbingano i pyashea nga zwiitisi zwa tshifhinga tshenetsho. Izwi zwi khwaṭhisedza uri kholomo tsho vha, tshi kha ḁi vha nahone tshi ḁo ḁi dzula tshi tshifuwo tsha ndeme nahone tshi konḁaho uri muthu a vhe natsho lune muthu a si sokou tamba nga u ana ngatsho. Misho i no bviswa musu khomba i sa athu u vhingwa na ine ya bviswa o no malwa i khwaṭhisa mbingano ya avha vhavhili na u vhumba vhushaka ho dziaho vhukati ha vhakwasha na vhomakhulu, miṭa iyi mavhili ya vho tshimbila nga milenzhe muthihi u no fana. Zwiilaila, u sela, u pfhunda, mirula, u shulula ṇwedzhi na u ṭanganya muselwa na munna wawe zwoṭhe hezwi zwi khwaṭhisa mbingano na u vala zwikhala zwine zwi nga ḁisa ṭhalano miṭani ngeno kha mbingano ya Tshikhreste hu si na tshiñwe tshine tsha dovha tsha itwa nga murahu ha u malwa kana u tshata havho.

5.1.8. Ndayo na u shaya ndayo ha ṇwedzhi kha mvelele dzoṭhe

Ndayo dzine ṇwedzhi ya dzi wana musu i tshi khou pfhunda ndi dzone dzi i itaho uri i kone u konḁelela nyimele dza muṭani dzo fhambanaho dza mu konisa u tinya khonadzeo ya ṭhalano ngeno kha mbingano ya mvelele ya Tshikhreste musidzana a si tshee na tshiñwe tshine a tshi wana tshine tsha nga mu thusedza kha u konḁelela na u tinya ṭhalano.

Arali muṭhannga na musidzana vho kona u ḡifara zwavhuḡi musu ro sedza mvelele ya Tshikhreste, lumalo lu vha tshedele ine vha muṭa wa muṭhannga vha i nea vha muṭa wa vha ha musidzana nga murahu ha musu tshipiḡa tsha u ambisana na u funana tsho no tshimbizwa nga avha muṭhannga na khomba. Phambano hafha ndi ya uri u ya nga mvelele ya Tshikhreste naho hu tshi vha na neḡila vuvhili havho muṭhannga na khomba vha vha vho no tendelana lwa u malana na miḡi iyi mivhili i tshi vho vha ḡivha naho vha sa zwi takalela vha kombetshedzea u tenda vha ri “ndi zwa vavhili vho vhone vhone vhaḡe, vhone sa vhabebi a vha dzheni khazwo”. Musu ro tou sedza hezwi fhedzi ri a kona u vhone uri mbingano hei a si ya miṭa hei mivhili nga u angaredza, ndi muṭhannga na khomba yawe ngauri ndi vhone vho funanaho. Hezwi zwi na masiandaitwa a si avhuḡi kha vhumatshelo ha mbingano hei. Mamalo kana lumalo ulu lwo no bviswa lwoṭhe kana tshipiḡa tshalwo tsho no bviswa, mbingano i a itwa. Nga mvelele ya Tshikhreste mbingano i tshimbizwa nga mufunzi wa kereke ine muthihi kana vhoṭhe vha dzhena yone.

Nga ḡuvha ḡa mbingano ndi hune muṭhannga na khomba vha vha hu hone vha tshi khou laiwa uri munna kana mufumakadzi u farwa hani na uri mbingano ndi mini, khathihi na u ḡivha uri mishumo ya munna na mufumakadzi ndi ifhio kana iyi ya itwa ho tou sala vhege nthihi kana ḡwedzi muthihi u pfumbudzwa ha hone ya ḡi tou vha khangukhangu. Maitele aya a mbingano ya mvelele ya Tshikhreste a fhambana kulekule na a miṭa kana mbingano ya mvelele ya Tshivenda hune ngoma na mitambo zwa dzhia miḡwedzi yo vhalaho hu tshi khou pfumbudzwa nga ha miṭa ya matshelo. Ngoma na mitambo izwi zwi shela mulenzhe nga huhulu zwi tshi ḡa kha u fhaṭa munna na mufumakadzi vho dziaho zwi tshi ḡa kha matshimbizwele a muṭa saizwi ndayo i si ya ḡuvha ḡithihi u fana na zwine ra zwi vhone kha mvelele iyi ya Tshikhreste. Ndayo idzi dzi dziaho ḡuvha ḡithihi hune muṭhannga na khomba vha laiwa zwi sia vha tshi vha vho tou ḡubunya lune zwi vula tshikhala tshihulwane tsha u nga kundelwa u tsiredza mbingano yavho kha khaedu na magabelo a vutshilo ha miṭani kana ha mbingano ha ḡuvha ḡiḡwe na ḡiḡwe lune zwi sala zwo leluwa uri mbingano yavho i pyashee tshifhinga tshiḡwe na tshiḡwe nga u ṭavhanya. Musu van Warmelo (1989:23) a tshi ṭalutshedza ḡubunya u ri: “Be initiated into the rites of the Sungwi (circumcision for girls), be operated upon as part of those rites”.

Izwi zwi amba u fumbiswa kha ngoma ya vhasidzana ya Sungwi ine ya itwa sa tshipiḡa tsha u fumbisa. Naho ṭalutshedzo iyi yo ima nga u rali a yo ngo tou ṭalutshedza zwo fhelelaho zwavhuḡi ngauri kha u fumba ha u ḡuvhunya hu vha ho tou itwa nga nṭha kana hu so ngo dziaho maḡuvha minzhi o teaho hune ha sia vhafumbiswa vha so ngo tou nwelela zwavhuḡi. Uhu ndi u fumba hune ha bvelela musu murundu kana ngoma yeneyo yo no pfuka kha pindulela zwine vhakalaha na vhakegulu vha ri ndi u ḡumbuyna kana khangukhangu.

5.1.9. Khaedu ya u neṭshdzwa ha ndayo na u shaea ha ndayo

Musu zwo rali iḡwe khaedu khulwane kha u fumba uhu ndi vhaḡei vha ndayo uri vha na tshenzhemode kana ndi vathu vhenevho vane na vhone vhaḡe wa ḡi wana vha so ngo ya ngomani vha ḡi sokou dzhiivavho ngauri vha na miḡi, hu so ngo sedzwauri muḡi wa

hone u khou tshila zwavhudi naa kana u khou lepalepa naa. Mbudziso ndi ya uri muthu u nea muñwe ndayo hani ene muñe a si mudabe wa ndayo kana mulidi, e shuvhuru?

U ya nga mvelele ya Tshivenda sa zwe ra zwi vhona afho ntha muthu a tshi malwa a hu bviswi lumalo fhedzi, hu fanela u bva na zwiyanḁuni zwa vhomakhulu na mihungo ya vhomakhulu na yone khomba, nguvho dza vhomakhulu na dzhasi la mukalaha ngeno kha mvelele ya Tshikhreste zwi siho. Misho hei yothe i vha i ya u thonifha mirado yothe ya muta uyu zwi tshi katela mme, mukalaha, malume na ene muselwa, muñe wa vhuhadzi. Hezwi zwi wanala kha mbingano ya mvelele ya Tshivenda ngeno kha mvelele ya Tshikhreste zwi siho. U vha hone ha malume a muselwa zwi phadaladza vhushaka vhune ha khou fhatiwa zwa vho dzhenisa mita mina ya vho vha muta muthihi muhulwane hune mukegulu wa malume vha tshi vhidza muselwa vha tshi do ri muduhulu na murathu wavho a di vhidza muselwa uri muduhulu. van Warmelo (1989:101) a tshi talutshedza u vHINGA u ri: “It is the means of bringing the girl to her husband’s place”.

Izwi zwi amba uri ndi ndila ya u isa khomba mutani wa munna wawe. U ya nga muta wa mvelele ya Tshivenda musi muselwa a tshi tuwa hayani ha hawe, a hu itwi munyanya hune mashaka na vhatsinda vha vhidzwa, zwi a dzumbetshedzwa a zwi fani na zwine ra zwi vhona kha mvelele ya Tshikhreste hune musi khomba i tshi tuwa ha hayo i tuwa masiari nga shira litshena mashaka na vhahura vho lavhelesa. Kha mvelele ya Tshivenda u dzumbetshedza uhu hu vha hu u shavhisa vhutshivha vhu fanaho na vhaloi na madambi ane a nga vhaisa khomba iyi. Mbingano ya mvelele ya Tshivenda a i tendelani na maitele a uri khomba i malwe vhakwasha vha so ngo bvisa zwiyanḁuni zwa vhomakhulu sa zwine ra khou zwi vhonisa zwone kha mbingano ya mvelele ya Tshikhreste. Hafha kha mbingano ya mvelele ya Tshikhreste nga duvha la mbingano ndi hune ha bviswa mpho dzothe dza madzina u fana na tshelede, hu tshi khou rengwa vhavhingani zwa fhelela henefho, a hu na uri misho mikene a yo ngo bviswa lune zwa nga kondisela mutannga u tuwa na nyanenge wawe.

5.1.10. U sela na u sa sela kha mbingano idzi

Tshiñwe tshiteñwa tshine tsha takadzesa kha muta kana mbingano ya mvelele ya Tshivenda ndi u sela kana vhuselwa, tshine a tshi wanali kha mbingano ya mvelele ya Tshikhreste. Afha ndi hune musidzana kana khomba ine ya khou malwa ya tuwa na pheletshedzi dzayo kana vhañwe vhasidzana vha u mu fheletshedza vhuhadzi hawe. Vha tshi swika vhuhadzi hawe vha a ita mafhungo a u sela, pheletshedzi, u pfhunda, u tamberedza mashaka na u shulula vhuñwedzi nga matsheloni mañwe na mañwe zwine kha mvelele ya Tshikhreste a zwi ho sa zwine ra zwi vhonisa zwone kha mvelele ya Tshivenda. Tshine tsha takadzesa kha musho uyu ndi uri vhañwe vha vhatannga na vhasidzana vhane vha dzhenela vhuselwa uvhu u a wana vha tshi vho funana vha vho humbula u thomavho mita yavho. Afha arali vho funana zwa khwatha wa wana muta wa ha mutannga u tshi mbo di thoma u ditodela ndila wa u tshimbidza mafhungo a u thoma muta muswa wo bvaho henefha vhuhadzi ha muñwe. Muta muswa wa bebya wo bva kha muta wa muselwa o no vhingwaho, zwa vha zwavhudi. U tshi sedza ngeno kha muta wa Tshikhreste u wana na

hone zwi tshi bvelela musi vhaṭhannga na vhasidza musi vha tshi khou lugisela munyanya hu tshi swika hune vha vho thoma u tamana vha ḡi fhedza vho ambisana vha fhedza nga u funana. Na heneḡha muṭa muswa u ya swika na hune wo mbo ḡi thoma, zwa ḡi vha zwavhuḡi. Afha ndi hune ha ḡo mbo ḡi vhudzwa vhaḡunzi vha anisa vhaḡunani ha vheiswa ḡuvha ḡa munyanya arali vhaṭhu vha hone vho no lugela u malana, muḡi wa vha wo fhaṭwa.

Kha mbingano ya mvelele ya Tshikhreste ha vhuya ha fhela munyanya wa mbingano ndi muga, muṭhannga na khomba vha thoma zwa muṭa vhe vhaḡhili hune arali vhe na tshelede vha ṭuwiswa vha iswa hune vha ḡo vha vhe vhaḡhili hodelani kana huṭwe fhethu havhuḡi lwa vhege kana vhege mbili vhe kha hanimuni vha tshi khou thoma vhuṭshilo vhuswa na u ḡivhana sa munna na mufumakadzi. Afha ndi hune vha vha vha si na mubebi kana muthu ane a vha lisa (mme) u itela uri vha tshimbile nga ndayo dze vha dzi wana ngomani dze vha fumba khadzo ngeno kha muṭa kana mbingano ya mvelele ya Tshivenda muselwa u sala na vhomazwale wawe na mme ane a vha o mu ṭeiwa uri a vḡige tshiṭwe na tshiṭwe tshine tsha khou bvelela musi e naa munna wawe. Mme we a mu ṭeiwa ndi ene muṭoli wawe kha zwoṭhe hu zwa ṇuni na munna wawe, zwa matshilisano na vhomazwale wawe na muṭa woṭhe u vḡiga khavho ngeno kha mbingano ya mvelele ya Tshikhreste muselwa u sala nga ene muṭe na munna wawe uri u ḡo zwi bva hani ndi zwawe e eṭhe, u vho tou nga o tou ṇaledzwa muḡi a sa athu vha na tshenzhemo. Hezwi zwi mu ḡisela mutsiko ene muṭe ngauri ha na wa u mu eletshedza zwa vho ita uri a thome u bvela ṇḡa a tshi ṭana mafhungo a muṭa wawe na vhaḡura. Maitele aya a u ḡiwana vha tshi dzhena kha mbingano vha si vhe na muthu a vha lisaho, zwi vula zwikhala zwinzhi zwauri arali vha tshi ṭangana na thaidzo khathihi na khaedu dza vhuṭshilo vha si kone u fhira zwavhuḡi zwa ita uri mbingano i thengathenge u swika i tshi pyashea.

5.1.11. U ṭanganywa ha vhamalani kha mvelele idzi dzoṭhe

U ya nga mvelele ya Tshivenda sa zwo bulwaho kha iyi ṭhoḡisiso muselwa o dzhena muṭani u fanela u ṭanganywa lwa ṇama na munna wawe hune vha tsheiswa ha ṭanganywa malofha avho uri vha vhe ṇama nthihi ngeno kha muṭa kana mbingano ya Tshikhreste vha tshi ṭanganywa lwa tshimuya hune vha tou rabelelwa. U ṭanganywa ha malofha a havha vhaḡhili hu vha hu tshi itelwa uri malofha a si shavhane a ḡivhane, a vhe mathihi nahone zwi vha lelutshele u vha na vhana ngeno kha mvelele ya Tshikhreste hu u ṭanganya mimuya yavho na u vḡiga mbingano ha ṇwali Mutumbukavhathu. Kha miṭa ya mvelele ya Tshivenda hoyu mushumo wa u ṭanganya malofha a munna na musadzi a itwa nga maine ngeno kha mbingano ya mvelele ya Tshikhreste mushumo uyu u tshi itwa nga mufunzi kana vhaḡunzi. Muselwa uyu naho o no ṭanganywa na munna wawe, arali a sa athu ṭamba kana u vhona ṇwedzi ha iswi ṇuni ya munna wawe, vha lindela a thoma a ṭamba luthihi kana luvhili a heneḡho muṭani a ḡo konaha u ya ṇuni na munna wawe. Maitele aya kha mbingano ya mvelele ya Tshikhreste a ri a vhoni a tshi bvelela saizwi muṭhannga na khomba vha so ngo wana ndayo i vha iledzaho u ita zwa vhudzekani mbingano i sa athu vha hone na uri avha vhaṭhu vho vha vha tshi khou ḡi dzhena ṇuni musi khomba i sa athu vhuiswa hayani. U tshi sedza ngeno kha mbingano ya mvelele ya Tshikhreste musi vha tshi tou fhedza u vha rebelelwa vha ṭuwa vho tou livha hanimuni kana ṇuni hu si na ane a nga vha thivhela

ngauri vho no vha munna na musadzi, zwi si na ndavha uri o ḁa e hani, o pfhukwa kana ha ngo pfhukwa a zwi tsha ṭoda muthu, muṁwe na muṁwe o ṭulutshelwa, kana o dzhenwa nga tshiṭuvho tsha muthu wawe. Hezwi ndi zwine u tshi sedza wa wana hu tshi vho vha na khakhathi ya uri ṁwana a si wanga ha vho tea u lingwa malofha kana ha itwa zwa DNA thesite. Maitele aya nga mbingano ya mvelele ya Tshivenda a vha a tshi khou itelwa uri muṭa u vhe na vhuṭanzi ha uri nangoho muselwa ha khou ḁa muṭani wavho o no ḁihwala na u itela uri vha vhe na vhuṭanzi ha uri ṁwana ane a ḁo mu beba ndi tanzhe ḁa afho muḁini saizwi ipfhi tanzhe ḁi tshi amba u vha na vhuṭanzi uri munna uyu u a beba nahone ṁwana o bebyaho ndi munna uyo. Tshikota na vhaṁwe (2015:181) vha tshi redza van Warmelo (1989) vha ṭalutshedza ipfhi tanzhe sa: “First born, first child”. Izwi zwi amba uri tanzhe ndi tshibebya tsha u thoma, kana ṁwana wa u thoma. Izwi zwa vha zwi tshi khou ṁea vhuṭanzi ha uri avha vhathu vha a kona u vha na ṁwana kana vhana.

5.1.12. Tshelde sa tshivhangi tsha ṭhalano

U vha na tshelede na u shaya tshelede zwi vhone zwi na ṭhuṭhuwedzo khulu musi ri tshi ita mbambedzo ya mbingano ya mvelele ya Tshivenda na ya mvelele ya Tshikhreste zwi tshi ḁa kha u ḁiṭodela vhafunwa ha vhaswa hu so ngo dzenelela vhabebi na mashaka avho a tsinitsini. U ya nga mvelele ya Tshivenda sa zwe ra zwi vhone zwi kha ṭhodiṣiso iyi musi Vho Lowani vha HaMulima vha tshi amba nga ha vhuimo ha vhabebi kha mbingano dza vhana vhavho vho ri: “Mbingano ya mvelele ya Tshivenda i lugiswa nga vhabebi ngeno kha mbingano ya mvelele ya Tshikhreste vhaswa vha vhaṭhannga vha tshi tou ḁiṭodela vhafunwa vhone vhaṁe”. Nga mvelele ya Tshivenda khotsi a ṁwana wa muṭhannga, makhadzi na mme, kana muṁwe wa tsinitsini heneṁho muṭani, vha a dzhia vhuḁifhinduleli ha u vhona uri ṁwana wavho a male mufumakadzi ngeno ṁwana wa musidzana na ene a tshi tou fhiwa munna nga vhabebi”. Honeha kha maitele a mvelele ya Tshikhreste, ine ṁamusi nga ṁṭhani ha u ḁiimisi siani ḁa masheleni zwi ita uri vhaswa vha vhaṭhannga vha tou ḁiṭodela vhafunwa vhavho ngeno na vhasidzana vha tshi tou ḁiṭodela ane vha mu funa vhone vhaṁe. Nga u ḁiimisa uhu siani ḁa zwa masheleni, lupfhumo kana ndaka vhaswa vhone vhaṁe vha vho kona u ḁibadelela lumalo zwenezwo zwi a vha lelutshela u wana ane vha mu funa vha dzhia phetho ya u malana nae, vha so ngo dzhenisa vhabebi. Hezwi zwi ita uri muṭhannga kana munna o ḁimalelaho musadzi wawe u pfha musadzi e wawe ane a tea u thetshesela ene fhedzi ngauri o shumisa masheleni awe ene muṁe u mu mala ngeno kha mbingano ya mvelele ya Tshivenda musadzi ndi wa muṭa une wa vha u tshi khou langulwa nga khotsi vho bvisaho thundu ya u mala (lumalo). Musi hu tshi vha na phambano vhukati ha uyu muṭhannga na musadzi wawe, vhabebi vha ya kona u dzhenelela zwavhuḁi mafhungo a tandululwa hu si na khakhathi ngauri vhabebi vha na tshenzhemo khulwane ya vhutshilo na thaidzo dza hone.

5.1.13. U sa ḁidzhenisa na u ḁidzhenisa ha vhabebi kha mbingano dza vhana vhavho.

Mbingano ndi tshiimiswa tshine tsha dzulela u vhudzulwa nga maḁumbu na miḁalo ya maanda zwo fhambanaho zwine zwa ṭoda pfhumbudzo na tshenzhemo khulwane vhukuma. Vhutshilo ha ḁuvha ḁiṁwe na ḁiṁwe miṭani ho ḁitika nga mbingano. Mutheo muhulwane miṭani

miswa kha mbingano ya mvelele ya Tshivenda ndi vhakalaha na vhakegulu, vhane vha vhone vha tshi nga vho nyadzea musalauno. U

siiwa nga nda ha vhabebi kha mbingano dza vhana vhavho u ya nga mbingano ya mvelele ya Tshikhreste zwi ita uri hu vhe na u anda ha mifhirifhiri, thalano na mabulayo ngauri vhabebi a vha khou tika na u khwatshisa mita ya vhana vhavho nga u vha nea nyeletshedzo musi vha tshi tangana na thaidzo kha mbingano dzavho. Sa zwe zwa sumbedzwa afho ntha mbingano yo tingwa nga thaidzo nnzhi dzo fhambanaho u fana na khaedu ya masheleni, mutsiko wa duvha linwe na linwe, u vha hone ha vhana na u sa vha hone khathihi na khaedu dzavho, vhudavhidzani vhu fogolaho, mikhwa mivhi, zwine zwa nga fhedza zwo hotehazda mbingano.

5.1.14. Tshayambebo kha mbingano.

U shaea ha vhana mutani zwi a kwama mbingano yo tshimbidzwaho nga mvelele ya Tshivenda na ya Tshikhreste u swika tshigani tshauri i wanele yo pyashekana lwa tshothhe. U ya nga mvelele ya Tshivenda mufumakadzi ha taliwi nga nzwambo wa uri ha bebi ngeno nga mvelele ya Tshikhreste mufumakadzi a tshi nga pandelwa nga mulandu wa u sa vha na ndivho na u tevhelela tshothhe mudzi wa tshivhangini tsha u shaea ha mbebo kha mufumakadzi. Kha thoddiso yeneyi mukegulu VhoMunzhedzi vha HaKutama vho sumbedzisa uri mufumakadzi arali o vhingwa mudini a fhedza minwedzi miraru o no dzheniswa nduni nowa i sa fari munna wawe na mazwale wawe vha a thoma u mu lafhisisa kha vhomaine vha re na ndivho nazwo, ha pandelwi nga mulandu wa izwo. Arali ha nga fhela nzwaha nowa i tshi khou konda, ndi hone hune vha fulufhuwa uri mufumakadzi uyu nangoho ha bebi. Hezwi zwothe zwi sumbedza u didzhenisa tshothhe ha mubebi kha u tika mbingano ya nzwana wawe hune zwa fhambanela kule na mvelele ya Tshikhreste hune munna na mufumakadzi vha dzula vhe vhavhili ha si vhe na mubebi a no eletshedza u itela u tsireledza mbingano ya nzwana wawe.

Musi nyimele yo rali kha mvelele ya Tshikhreste mutshanga u thoma u ditodela munwe musidzana hu todou tandulula iyi nyimele zwine zwa swika kha thalano saizwi uyu wa mutshanga a tshi vha o no didzhenisa kha mbingano ya vhanzhi zwine zwa hanana tshothhe na mvelele ya Tshikhreste saizwi i tshi tikedza mbingano ya munna na mufumakadzi muthihi hu si mbingano ya munna muthihi na vhafumakadzi vhanzhi. Kha thoddiso iyi ro pfha mukegulu VhoLuambo vhane vha vha vhomaine vha tshi talutshedza uri: “U sa beba ha mufumakadzi uyu zwi a vha zwi tshi itiswa na nga uri munna wa hone e ngozwa. Mukegulu, vha tshi i sa phanda nga u talutshedza uri ngozwa ndi munna a si na vhunna, a sa rundi musi a tshi ita vhudzekani kana ane vhunna hawe ha vha madi na ane a sa vutshelwe”. Ndingedzo dzothe hedzi dzi itwa nga mazwale nga mvelele ya Tshivenda u tika mbingano uri i si pyashea hune musi ri tshi sedza kha mvelele ya Tshikhreste zwa si bvelele. Tsho salaho tshi vhonelesaho ndi masiandaitwa a fanaho na u seiwa nga vha vhuhadzi na vhahura, u dzula muthu a tshi gungula, u dinalea zwine zwa mu swikisa na kha thalano.

Van Warmelo (1960:486) a tshi amba nga tshayambebo u tou ri: “U shaya mbebo a hu disi u talana, vha hawe ndi vhone vhane vha ri u vhona nzwana wavho a sa bebi vha bvisa munwe musidzana uri a bebele mukomana”. Na henefha mvelele iyi i vha i tshi khou thivhela

thalano dzine ra khou dzi vhona dzi vhangwaho nga u vha na mabuli manzhi a vhangaho thalano mitani.

5.1.15. Masiandaitwa a vhuloi na vhupombye kha mbingano.

Zwi tshi da kha u taliwa ha mufumakadzi nga nwambo wa vhuloi na vhupombye mvelele idzi mmbili dzi dzhia masia mavhili a sa fani zwi tshi da kha kutanganedzele kwa khaedu idzi mmbili (vhuloi na vhupombye). Mvelele ya Tshikhreste a i tanganedzi vhupombye vhu itwaho nga muthuhi wa avha munna na mufumakadzi saizwi zwi tshi lwa na manwalo Bivhili kha bugu ya Ekisoda 20:14 ine ya ri: “U songo vha phombye”. Izwi zwi amba uri muthihi wa avha vhavhili arali a didzhenisa kha vhupombye, zwi amba u fhela ha mbingano hune ha vha thalano zwine zwa khwaṭhisedza uri thalano nga nwambo wa vhupombye i a bvelela. Musi ri tshi sedza kha sia la mvelele ya Tshivenda musadzi a sa taliwi nga nwambo wa vhupombye u fana na zwine ra zwi vhona u ya nga mvelele ya Tshikhreste. Kha mvelele iyi ya Tshivenda mufumakadzi u taliwa fhedzi arali a tshi lowa.

Nga mvelele ya Tshivenda mufumakadzi ha taliwi nga nwambo wa vhupombe ngauri tshiitisi tshauri a dzhenesha kha aya maitele tshi vha tshi hone u fana na ndingedzo dza uri a vhe na nwana na munna wa nga nda kana shaka nga u vhona uyu wawe a tshi khou kundelwa u mu gonyisa miri. Zwiṅwe zwine zwi nga mu dzhenisa kha ili geḁa ndi munna a shumaho kule a no vhuya nga murahu ha tshifhinga tshilapfhu. Naho zwo ima nga u ralo, mufumakadzi ha taliwi.

5.1.16. Khaedu dzi vhangwaho nga tshayandayo kha mbingano.

Tshiṅwe tshipida tshine tsha kwama mbambedzo kha mbingano ho sedzwa mvelele ya Tshivenda na ya Tshikhreste ndi ndayo na u shaya ndayo zwine zwa shela mulenzhe nga hu hulu kha munna na mufumakadzi muso vho no vha kha mbingano. U wanala ha ndayo phanda ha mbingano zwi ita murango na mutheo wo khwaṭhaho kha mbingano ngeno u shaea ha ndayo phanda ha mbingano zwi tshi shela mulenzhe nga hu hulu kha uri mbingano yeneyo i thengathenge u swikela i tshi pyashekana.

5.1.17. U fumbya na u sa fumbya ha ngoma dza mvelele ya Tshivenda.

Musi ri tshi sedza kha sia la mbingano nga mvelele ya Tshivenda vhaṭhannga na khomba, vhatukana na vhasidzana vha vha vha tshi thoma vha fumba ngoma dzo fhambanaho u fana na domba, murundu, vhusha musevhetho na u tamba mitambo i fanaho na tshifasi na mahundwane zwine muso ri tshi sedza kha mvelele ya Tshikhreste zwa si vhe hone. Ngoma idzi na mitambo ya hone zwi vhone zwi na ndeme khulu kha vhu matshelo ha vhaṭhannga na khomba mitani yavho.

5.2. NDEME YA U FUMBA DOMBA.

Ngoma i fanaho na domba saizwi i tshi fumbiwa nga vhaṭhannga na khomba, i gudisa avha vhathu zwithu zwinzhi ngauri ngoma heyi i na matano o vhalaho lune liṅwe na liṅwe la aya

matano li tshi vha na mushumo walo kha u vhumba muthu muthu wa matshelo ane a si do ri o malwa namusi a talwa matshelo kana o mala namusi a tala matshelo sa zwine ra khou zwi vhonisa zwone namusi ro sedza masiandaitwa a mbingano nga mvelele ya Tshikhreste.

5.2.1. Tano la ngoma nyamudanga.

Matano a domba ili u fana na ngoma nyamudanga li gudisa vhatei uri arali mufumakadzi e maduvhani ha yi thovhoni na munna. Vha ri munna u a fa nga tshikha dza mufumakadzi. Heyi ndi ndayo khulwane saizwi muthannga na khomba vha tshi do dzhena mbinganoni vha na ndivho i bvaho kha ndayo iyi, zwine ri tshi sedza kha mvelele ya Tshikhreste zwa si vhe hone. Ngoma tharu sa lijwe la matano a domba li funza vhatei zwiila zwa ita vhudzekani u fana na musu mufumakadzi o lovhelwa nga munna, e maduvhani na musu o bvisa thumbu. Zwithu zwothe hezwi zwi na ndayo mbuya vhunga saizwi matshilo a munna na mufumakadzi a tshi do vha o vhulungeaho musu vha tshi ya u vha na mita yavho. Musu ri tshi sedza ndayo i fanaho na iyi kha mvelele ya Tshikhreste a i ho lune vhavhingani vha wana ndayo fhedzi nga duvha la musu vha tshi vhingana lune ndayo iyi ya duvha lithihi ya vha i songo lingana lwa tshothe kha u fatha munna na mufumakadzi wa vhukuma wa matshelo.

5.2.2. Tano la ngoma mbudzi.

Tano la ngoma mbudzi na nngwe nga mvelele ya Tshivenda li funza vhatei u sa vha zwidakwa lune muthu u fhedza o latetshelwa nga thundu kana ndaka ngauri musu o no shanduka tshidakwa u sala a si tsha do vha na ndavha na muta wawe hune mufumakadzi a vho do vha wa nnyi na nnyi ha vha hone u kwashea ha mbingano. Matshilele haya a vhudakwa ane vhaswa ano maduvha vha diwana vha khao ndi masiandaitwa a mvelele ya Tshikhreste ine ndayo ya si vhe hone ngauri ngoma dza lushaka ulwu a dzi ho khayi. Vhaswa vha didzhenisa kha zwikambi na mahalwa vha tshe vhatuku lune zwi kwama mitakalo yavho nga ndila i si ya vhuḁi, zwa dovha hafhu u kwama na madzangalelo avho a zwa vhudzekani zwine mafhedziselonni zwa kwasha mbingano dzavho.

5.2.3. Tano la ngoma singwele.

Kha thodisiso iyi mukegulu VhoMunzhedzi vho sumbedza nga tano la ngoma sinngwele nndu ya sata hune tano ili la gudisa vhatei uri vha si ite zwa vhufarekano vhe kha mbingano. Kha vha vathannga vha vha vha tshi khou laiwa uri arali wa wanala u tshi khou dzekana na mufumakadzi wa muḁwe munna u do lifha mulandu uyo nga kholomo. Musalauno ro sedza nyimele yo diswaho nga u shaya ndayo zwo vhangwa nga mvelele ya Tshikhreste. Musalauno khomba nthihi i ita zwa vhudzekani na vathannga vhanzhi zwa sala hu tshi nga a hu na tsho khakheaho. Malwadze, thalano na mabulayo a no khou vhonala namusi zwo bva kha u shaya ndayo yo khwathaho sa ine ra i vhone kha mvelele ya Tshivenda.

5.2.4. Tano la kholomo ya nduna.

Tano la kholomo ya nduna henefha dombani li sumbedza na u gudisa vhatei uri vha si nyadze munna nga u vhone tshiimo tshawe na uri vanna vhothe vha a fana ngauri vha di bebisa vhana vha sa nyadzei. Ngoma i fanaho na vhusha saizwi i tshi fumbiwa nga vhasidzana fhedzi i vha gudisa u kongelela, thonifho na u sa didzhenisa kha zwa vhudzekani

muthu a sa athu malwa. Ndayo na mikhwa i no wanala afha i thusa kha u fhaṭa khomba kha u fara muṭa wawe zwavhuḍi zwa fhungudza khonadzeo nnzhi dza uri mbingano i si kwashee sa zwine ra khou zwi vhona namusi hune vhaswa u ya nga mvelele ya Tshikhreste vha ri: “Zwi ṭana na u nyadzisa vhasidzana saizwi maḍamu a tshi sala e nḍa musu vha tshi enda vha tshi ramba khomba”.

5.3. NDEME YA U FUMBA NA U SA FUMBA MURUNDU KHA MVELELE IDZI MMBILI.

Murundu sa ngoma dzi tikaho mvelele ya Tshivenda kha u vhumba vhaṭhannga vha re na vhuḍifhinduleli u shela mulenzhe nga nḍila ya vhuḍi saizwi vhatukana murunduni vha tshi funzwa mafhungo a vhudzekani vha tshe vhaṭuku lune musu vha tshi vha na miṭa zwa si tsha vha kongela u tshimbidza miṭa. Ndayo na mikhwa ine vha i guda i vha thusa zwihulu kha u tandulula thaidzo na u kunda khaedu dzine vha nga ṭangana nadzo musu vho no vha na miṭa yavho u fhirisa kha mvelele ya Tshikhreste hune ndayo vha dzi wana fhedzi ḍuvha ḷine vha malana kana nga ḍuvha ḷa mutshato hune ra zwi vhona zwi tshi khou itea nga maitele a mvelele ya Tshikhreste.

Henefha murunduni madzinga a funzwa na u ṭhonifha vhathu vhahulwane nga nḍila ya u tou losha na nga u aravha sa, ndaa! Lune ya vha ndayo ya vhuḍi kha madzinga saizwi na vhone vha tshi ḍo pfhukisela ndayo iyi kha murafho u tevhelaho zwine kha mvelele ya Tshikhreste zwa si vhe hone.

5.4. U TAMBYA NA U SA TAMBYA HA MAHUNDWANE KHA MVELELE IDZI MMBILI.

Mitambo i fanaho na tshifasi na mahundwane u ya nga mvelele ya Tshivenda i shela mulenzhe nga hu hulu saizwi i tshi laya vhaswa na u vha gudisa zwikili zwinzhi zwa vhutshilo kha u tika miṭa na u vala khonadzeo nnzhi dza uri mbingano i kwashee u fhirisa zwine ra khou zwi vhona kha mvelele ya Tshikhreste hune vhaswa vhanzhi mitambo iyi vha si i tambe. Kha mutambo u fanaho na tshifasi vhaswa vha guda u imba nyimbo dzi vha layaho nga u shavha “ḷiduna ḷa u vhifha thi ḷi funi”. ḷiduna hafha hu ambiwa mualuwa wa munna ane a si vhe murole muthihi na vhasidzana, zwa sia zwi tshi khou laya vhasidzani uri nangoho sa vhaswa vha fanela u sa ḍisendedza tsini na u ita zwa vhushaka ha vhudzekani na vhathu vhahulwane sa zwine ra zwi vhona namusi hune vhasidzana vhaṭuku vha ḍidzhenisa kha vhushaka ha vhudzekani na maduna mahulwane ane nga lwa maḍuvhano vhe ndi “Mablesa”. Hezwi ndi tsumbo ya uri a huna zwinzhi zwine mvelele ya Tshikhrestet ya khou ita u laya vhaswa kha u vha lugisela u vha na miṭa yo khwaṭhaho ine i sa ḍo ima namusi ya kwashea matshelo.

Mahundwane ndi muḥwe wa mitambo ine Vhavana u ya nga mvelele yavho vha u shumisa kha u lugisela vhana vhavho mbingano. Muvegulu Vho Munzhedzi vhe vha tamba uyu mutambo kha iyi ṭhoḍisiso vho sumbedza uri uyu mutambo u tambiswa nga vhaṭhannga na khomba u vha lugisela mbingano na zwoṭhe zwi elanaho na vhutshilo ha matshelo miṭani

yavho. Mutambo uyu musi ro sedza mvelele ya Tshikhreste ri wana u sa tambwi ngazwo ri tshi vhona tshaeo ya vhunzhi ha zwikili zwa u imedzana na khaedu dzo fhambanaho miṭani yavho lune zwa swikisa na kha ṭhalano zwi songo tea.

Mutambo uyu sa zwe zwa sumbedziswa nga vhakalaha na vhakegulu khathihi na vhaṅwali vho fhambanaho, u gudisa vhaswa zwikili zwinzhi zwa vhutshilo khathihi na mikhwa i itaho uri mbingano khavho i si vhe tshiimiswa tshi vha lemela khathihi na u kwashea zwi songo lavhelelwa. Kha mutambo uyu vhaswa vha guda zwikili zwi fanaho na u bika vha tshe vhaṭuku saizwi mahundwaneni vha tshi ṭuwa na miroho na makhopfhu zwa u bika. Zwenezwo vho fhedza u bika vha ya vha avhelana hune u avhelana honohu vha tshi vha vha tshi khou guda u kovha zwiliwa u ya nga mbalo ya vhathu vha re heneṭho. Heneṭho mahundwaneni vha guda vhudele ha u ṭanzwa khali kana bodo, zwidongo, mpfho, pheṭho na zwiṅwe zwishumisha zwa tshiṭangani. Zwikili izwi vha aluwa vhe nazwo zwine zwa thusa kha u tshimbidza miṭa yavho hu si zwine ra khou vhona masalauno hune munna na mufumakadzi wa wana vha tshi kwasha mbingano nga mukale wa uri ṅamusi hu bika vhone ṅne ndo ṅeta ndi nga si bike ḍuvha liṅwe na liṅwe vhone vho dzula masofani vho pomba iṅa.

Heneṭho mahundwaneni vhaswa vha guda na u ḍivha mishumo ine munna na mufumakadzi vhe tea u ita vhe muṭani sa u fulela nṅu dza mahundwani u shula, u ita mavu, u ṭambisa vhana, u kuvha na zwiṅwe. Zwikili zwi fanaho na u langula zwi a gudiwa saizwi vhaṅwe vha vhaswa heneṭha vha tshi itwa mahosi, magota na zwileli zwa musanda. Zwiṅwe zwa zwikili zwi wanalaho afho hu vha u tandula phambano, thaidzo na u kona u eletshedza khathihi na u vhona uri muḍini na kha shango hu a tea u vha na mulalo.

5.5. U ṬOLWA HA KHOMBA NA VHAṬHANNGA KHA MVELELE IDZI MMBILI.

Ndugiselo dzi fanaho na u ṭolwa ha khomba na vhaṭhannga u vhona arali vha na mbebo kana vha si na u ya nga mvelele ya Tshivenda zwi sumbedza phambano khulu musi ro sedza mvelele ya Tshikhreste zwi tshi ḍa kha u ṭolwa mbebo kha vhanna, vhafumakadzi, khomba na vhaṭhannga. U ya nga mvelele ya Tshikhreste a hu na uhu u ṭolwa, munna na mufumakadzi a hu na hune ra wana hu tshi itwa ndingedzo nga vhomazwale u ṭodou vhona khonadzeo dza u beba na u bebisa kha vhana vhavho.

5.6. NDINGEDZO DZA U ṬOLA MBEBO KHA MVELELE IDZI MBILI.

Mvelele ya Tshivenda yo hwala yo inga zwi tshi ḍa kha ndingedzo dza u ṭodou vhona arali mbebo i hone kha munna na kha mufumakadzi. Muvegulu Vho Munzhedzi kha ṭhodisiso iyi vho zwi sumbedzisa uri hu na ndingo dzi no itwa hu u itela u vhona arali munna e ngoṅwa. Vha tshi ṭalutshedza ndingo idzi vha ri: “Ndingo ya u thoma hu rumelwa mufumakadzi ṅuni u lala na munna wawe, nga matshelo vhakegulu vha vhudzisa uri zwo tou ita hani? Arali

musadzi a ri a hu na tsho bvelelaho, vha mbo ɗi humbulela uri uyo munna u ɗo vha e ngoŋwa”.

Ndingo ya vhuvhili vhakegulu vha ŋea mufumakadzi labi ɓi tshena –tshena, musi munna a tshi fhedza u lala na mufumakadzi wawe, musadzi u a phumula ɓa tshika ngaɓo a ɓi peta a ɓi ŋea vhakegulu vha vhea maɗuvha mararu. Vhakegulu vha ɗo ɓi petulula, ɓa khakhamudzhea uyo munna u dzhiwa a si ngoŋwa. Labi ɓo ɓa ri ɓi tshi petululwa ɓa sokou petuluwa, munna uyo vhumna hawe ndi maɗi ha bebesi mufumakadzi kana u ita uri ŋowa ya mufumakadzi i si fare.

Ndingo ya vhuraru; afha hu humbelwa mufumakadzi a rundela kha tshikengevheɗa na munna a humbelwa a rundele kha tshiŋwe tshikengevheɗa, vha shela (u lovhea) mbeu ya luvhele kana mufhoho kha zwikengevheɗa izwo zwivhili fhedzi zwi thungo na thungo. Nga ɗuvha ɓavhuraru vha miŋa mirundo ɓa. Tshiŋwe tshikengevheɗa tshi vhewa thungo tshiŋwe vha tshi vhea thungo, vha fhedza vha ka maɗari a muungari vha tibedza mbeu ɓa yo shelwaho fhasi vha fhedza maɗuvha mararu, nga ɓavhuŋa vha tibula vha sedza phambano. Kha muŋwe mbeu ɓa ya mela kha muŋwe i si mele. Hu songo melaho, mbeu yo fa tshoŋhe ndi uri ha bebi, ha dovha hu si vhe na dzilafho. Huna mbeu iyo ya mela ndi uri u a beba. Ndingo idzi dzoŋhe dzi itwaho nga mvelele ya Tshivenda dzi tika mbingano dza dovha dza thivha zwikhala zwoŋhe zwine zwi nga ɗisa ɗhalano sa zwine ra zwi vhonisa zwone kha mvelele ya Tshikhreste hune ndingo idzi dza si vhe hone.

5.7. MAITELE A U ɗTHONIFHA NA U SA ɗTHONIFHA KHA MVELELE IDZI.

Hu na fhethu hunzhi kha mbingano hune ra wana mvelele ya Tshivenda i tshi sumba u fhira mvelele ya Tshikhreste ho sedzwa ɗthonifho na u shaya ɗthonifho kha miɗa iyi mivhili. Miɗani minzhi zwo ɗutuwedzwa nga mvelele ya Tshikhreste, ɗthonifho a i tsha vhonelesa sa tsumbo; u losha muthu o gwadama musi mufumakadzi a tshi amba na munna wawe kana a tshi khou mu ŋetshedza tshithu, u aravha sa tsumbo, aa! na zwiŋwevho. U ya nga mvelele ya Tshivenda ɗthonifho i vha hone ngauri ndayo zwi tshi bva kha ngoma, na vhusha he vhaɗhannga na khombo vha fumba, vha vha vho gudiswa ɗthonifho u ya nga ha nyimele kana fhethu hune vha ɗi wana vhe hone. Tsumbo, u losha vhathu vhahulwane u tshi ɗangana navho, u bvula muŋwadzi muthu a tshi amba na muthu muhulwane kana a tshi dzhena muɗini, u ɗthonifha mufumakadzi wa muŋwe na zwiŋwevho. Ndayo dzoŋhe hedzo dzi vha ita uri vha kone u tshimbidza miɗa yavho hu si na vhuleme na u kona u imedzana na khaedu khathihi na nyimele ifhio na ifhio ine vha nga ɗangana nayo vhtushiloni.

5.8. U FUNANA HA VHANA NGA NNɗA HA MBINGANO.

U funana ha vhana nga nnɗa ha mbingano u ya nga ha mvelele ya Tshivenda a hu dzhiwi hu hone hune ha nga fhaɗa muɗa ngeno nga mvelele ya Tshikhreste zwi tshi dzhiwa i yone

ngila ya vhukuma ine vhaswa vha didzhenisa kha mbingano. Maitele aya u ya nga mvelele ya Tshivenda ha tangana saizwi zwi tshi nga swikisa kha uri khomba i tshinyiwe. Maitele aya a dovha hafu a thithisa nzudzanyo dza mbingano dzo no itwaho nga vhabebi kale vha tshee vhatuku.

5.9. MBINGANO YA TSHIPUKU

Mvelele ya Tshivenda i a tenda kha maitele a mbingano ya zwipuku ngeno maitele aya nga mvelele ya Tshikhreste zwi tshi vhone i u tambudza. Brubaker (1993:77) u talutshedza mbingano iyi ya 'tshipuku' nga ngila i tevhelaho: "A ghost marriage is a marriage of a woman to a man who died before he could marry using man's brother as a stand in".

Izwi zwi amba mbingano ine mufumakadzi a kona u maliwa nga munna wawe, fhrdzi munna hoyo a lovha vha sa athu dzula vhothe, mufumakadzi hoyu u fhedza o dzhiiwa nga mukomana wa onoyo munna o lovhaho. Hezwi vha zwi ita nga khuliso vha sa vhoni vhuwe vhukhaki ngeno zwi tshi lwa na mvelele ya Tshikhreste ngauri khomba i tshi vha i tshi khou malelwa muthu i sa mu divhi o lovhaho kale zwa sala zwi u tambudza u ya nga mvelele ya Tshikhreste.

5.10. KHAEDU DZI VHANGWAHO NGA VHUDELE NA VHUYADA.

Musalauno zwo tutuwedzwa nga mvelele ya Tshikhreste u vha na vhudele zwi shela mulenzhe nga hu hulu kha u malwa na u mala. U ya nga ha iyi mvelele khomba na mutannga wa vhudele ndi vhone vha dzhielwaho ntha zwi tshi da kha u nga diwana vha tshi tavyanya u malwa kana u mala. Mvelele ya Tshivenda a i dzhii vhuada vhu tshi nga kundisa khomba u malwa na u kundisa mutannga u mala.

5.11. NDINGEDZO DZA URI MUFUMAKADZI A BEBE HO SEDZWA MVELELE IDZI MMBILI.

Ndingedzo dza uri mufumakadzi a bebe dzi fanaho na u ladza midzimu, u lafha lukuse, lutambo, gokhonya, u tikwa nowa khathihi na u khaula nyakhwali dzi tika tshi the muhumbulo wa uri vhabebi kha iyi mvelele vha a didzhenisa tsho the kha u tika mbingano dza vhana vhavho zwine ra si zwi vhone kha mvelele ya Tshikhreste.

5.12. MAITELE A U DEITHA HO SEDZWA MVELELE YA TSHIVENDA NA YA TSHIKHRESTE.

Mvelele ya Tshikhreste i tūtuwedza maitele a u deitha sa ndila ya u lugisela vhaswa u dzhena kha mbingano ngeno maitele aya a siho kha mvelele ya Tshivenda. U deitha uhu u ya nga mvelele ya Tshikhreste, muṭhannga kana khomba vha ya nangana u ya nga u takalelana hune vha fhedza vho tuwa vhothe huṭwe fhethu vha tṭwa henengei vhe vhavhili. U ya nga ha mvelele iyi, u deitha hu shumiswa sa ndila ya u funza, hune vha vha vha tshi khou gudana mikhwa sa; u vha na mbiti, u funa zwipotso, vhuthu na zwiṭwevho. Henefho ndi hone hune muthu a konaho u nanga zwavhuḍi muthu wa zwiito zwine a zwi takalela ane a nga kona u dzula nae. U deitha honohu hu a dina kha vhane vha shavha vhuḍirari, saizwi vha tshi mangala vho no ḍidzhenisa kha vhudzekani ha nṇa ha mbingano. Henefha kha u deitha, ndi hune muṭhannga kana khomba a wana uri muṭwe o no ḍidzhenisa kha zwa vhudzekani.

Kha u deitha honohu zwi a konadzea u vhoneali uri muthu uyu u na vhuḍifari zwi tshi ya kha zwa vhudzekani, kana u a ḍilitshedza naa. Zwi dovha hafhu zwa vha khagala uri muthu uyu u bva kha vhathu vhane vha ila kana vha sa ili vhudzekani ha nṇa ha mbingano.

5.13. ZWINE ZWA ITWA MUFUMAKADZI O LOVHA MUNNA A SA ATHU FHEDZA U MALA.

U ya nga mvelele ya Tshivenda musi vhavhingani vhe kha mbingano mufumakadzi a lovha arali hoyu wa munna lumalo lu sa athu u fhela, u tea u thoma a bvisa lumalo lwothe lwo salaho na misho ya hone a konaha u vhulunga mufumakadzi wawe ngeno kha mvelele ya Tshikhreste munna arali a songo bvisa lumalo lwa fhelela a tshi tea u renga rinngi a ambadza uyo musadziwavhane a konou mu vhulunga.

5.14. U SELA.

Maitele a u sela zwine tsha vha tshipiḍa tshi kwamanaho na mbingano nga mvelele ya Tshivenda ha wanali kha mbingano nga mvelele ya Tshikhreste. U ya nga ha mvelele iyi khomba i a malwa naho thundu ya lumalo i songo fhelela ngeno kha mvelele ya Tshivenda zwi so ngo ralo saizwi vhakwasha vha tshi tea u thoma vha bvisa thundu ya lumalo khathihi na misho yothe yo fanelaho. Zwo no ralo vha ḍo pfhana ḍuvha la u tuwa na iyo khomba hune ene muṭwe a ḍinangela na pheletshedzi ngeno hu uri kha mvelele ya Tshikhreste zwa u sela na zwa pheletshedzi zwa sa itiwe.

5.15. U PFHUNDA HA MUSELWA NA PHELETSHEDZI.

U ya nga ha ṭhalutshedzo ya mukegulu Vho Mutshekwa vha Tshakuma u pfhunda ha muselwa na pheletshedzi nga murahu ha u vhingwa hune zwa fhedza maḍuvha u ya kha mararu ri zwi vhona zwi tshi bvelela kha mbingano nga mvelele ya Tshivenda. Ha ya maitele

kha mvelele ya Tshikhreste ha bveleli saizwi a tshi vhone u nga ndi u tambudzwa ha khomba u ya nga mvelele ya Tshikhreste. Nga duvha la vhuṇa vha a bviswa nduni ha itwa zwothe zwi fanaho na u dodzwa luvhundi hune muselwa a fhedza vhege o khurumela a tshi shuma o ralo o khurumela. Kha gaḁa lothe la u pfhunda vha vha vha tshi khou ita mishumo i fanaho na u shula, u siḁa na miṇwevho. Nga u ralo, vhananyana vha pheletshedzi vha vha vha tshi khou guda vho u siḁa, u shula, na u losha zwine zwa vha vhutsilu (zwikili) vhune ha ḁo vha thusa musi vha tshi vha na miṭa yavho.

5.16. MUFARO WA KHOMBA.

Mukegulu Vho Luritha kha thoḁisiso iyi vho talutshedza uri muselwa a tshi malwa nga mvelele ya Tshikhreste ha tuwi na mufaro sa zwine ra zwi vhone kha mvelele ya Tshivenda. U ya nga thalutshedzo yo itwaho nga mukegulu Vho Luritha kha thoḁisiso iyi mufaro une muselwa a tuwa nawo u vha wo longelwa tshitemba tsha u talutshedza tshiimo tsha Mufumakadzi kha u sumbedza uri muselwa wavho ha ngo silinga kana u tshinywa saizwi tshi tshi vha tshi songo phulwa. Kha mvelele ya Tshikhreste maitele aya ha ho, khomba i malwa hu songo vhuya ha sedzauri yo vha yo no vhuya ya ḁidzhenisa kha zwa vhudzekani kana u tshinywa naa. Maitele aya u ya nga mvelele ya Tshivenda ndi a ndeme saizwi tshiimo tsha muselwa tshi tshi sala tshi khagala kha vhwakasha zwine zwa ḁisa fulufhelo la vhuḁi la uri ṇwana wavho o mala mufumakadzi wa vhuḁipfhari na mikwa ya vhuḁi.

5.17. MUSELWA U FHIWA MUTHU WAVE.

Mukegulu Vho Munzhedzi kha thoḁisiso iyi vha talutshedza uri maitele ane mvelele ya Tshivenda ya a shumisa kha u fha muselwa muthu ane vhe ndi mme awe, zwi ḁisa u phambano tshothe na zwine mvelele ya Tshikhreste ya itisa zwone. U ya nga mvelele ya Tshivenda musi pheletshedzi dzo no tuwa, muselwa a tshi sela u fhiwa mme ane a ḁo resha khae maṭanzu. Zwithu zwi fanaho na u ṭamba, u fhedza u ṭamba na musi o pfhukwa u ḁi vhudza onoyo mme awe. Mme uyu u ya nga zwe Vho Munzhedzi vha talutshedza zwone kha thoḁisiso iyi u vha e muhadzinga wa mazwale kana mufumakadzi wa khotsimuhulu. Maitele ayo ro sedza kha mvelele ya Tshikhreste ha ho saizwi muselwa a tshi talutshedza munna wawe tshiṇwe na tshiṇwe saizwi hu tshi tou vha bannda na vhurukhu hune ha si vhe na muthu vhukati a no vha tshimbizela mafhungo.

5.18. U SHULULA ṆWEDZHI.

U ya nga mvelele ya Tshivenda muselwa o no dzulanyana afho muṭani nga murahu ha u vhingwa, vha vhuhadzi vha a mu ruma hayani na ṇwana vha ri kha thome u ya hayani a dzule vhege mbili kana tharu vha tshi khou mu laya. Maitele aya a vhidzwa u pfhi ndi u shulula vhuṇwedzhi zwine zwi si vhe hone kha mvelele ya Tshikhreste. U sa itwa ha maitele

aya kha mvelele ya Tshikhreste zwi kundisa muselwa u wana ndayo yo fhelelaho kha matshimbidzele a muṭa na u kona u imedzana na khaedu dzo livhanaho nae sa mubebi. U ya nga ha mvelele ya Tshivenda a tshi vhuya u vhuya na mifaro ya vhukhopfhu na nduhu kana tshenetsho tshine vha vha natsho. Maitele aya a u nekana zwifhiwa izwi zwi khwaṭhisa vhushaka na u funana ha vhomakkhulu na mukwasha zwa nanisa u funana ha muselwa na munna wawe zwine ra si zwi vhone kha mvelele ya Tshikhreste. Ha vhuya ha vhingwa zwo fhela a hu tshe na na ndayo dzine dza itwa na u nekana zwifhiwa a hu tsha itwa.

5.19. U PFHUKWA HA MUSELWA.

Matshimbidzele a u divhadza fhungo la u pfhukwa ha muselwa kha mvelele idzi mbili a fhambana vhukuma. U ya nga mvelele ya Tshikhreste muselwa arali o pfhukwa u talutshedza munna wawe, mazwale a hu na na tshine vha talutshedzwa, vha tou vhona nga mihwalo yo hwalwalo. U pfhukwa ha muselwa u ya nga mvelele ya Tshivenda muselwa u talutshedza vhaḽa mme vhe a fhiwa vhone vha swikisa mafhungo kha vhomazwale khathihi na munna wawe, ha konaha u divhadzwa vhabebi vhawe. Henefha kha maitele a mvelele ya Tshivenda muselwa arali o pfhukwa u a itiswa zwiṅwe zwa zwithu u fana na u sa la makumba saizwi vha tshi tenda kha uri u do beba ṛwana a si na mavhudzi. Maitele aya a hanedzana tshoṭhe na mvelele ya Tshikhreste saizwi hu si na u ilela zwiṅwe zwa zwiliwa sa zwine ra vhona kha mvelele ya Tshivenda. U ya nga mvelele ya Tshivenda muselwa u dovha hafhu a iledzwa zwithu zwi fanaho na u sa shuma dzunde, u sa kotha kana u losha vhathu na u sa onesa muthu a tshi tuwa ngauri vha tenda kha la uri a nga huma ndila.

5.20. NDAYO NA U FUNZWA MILAYO YA VHUHADZI.

Mufumakadzi arali o vhingwa muṭani u dzula na mazwale vha tshi mu fungedza milayo ya henefho muḍini u swika a tshi vha na ṛwana u ya nga mvelele ya Tshivenda, ngeno u ya nga mvelele ya Tshikhreste zwi songo ralo ngauri muṭhannga a vhuya a mala u toḽa tshitentsi tshawe hune vha ya u dzula vhe vhavhili. Ndayo na u funzwa milayo ya vhuhadzi a zwi ho saizwi hu si na muthu muhulwane sa mme a no netshedzwa ene kana mazwale. Milayo hu shuma yavho afho muṭani lune musi vha tshi tangana na thaidzo ha vuwa khani dzi sa takuwiho zwine zwa swikisa kha thalano na mabulayano.

5.21. U MALANA HA MUZWALA NA MUZWALA.

Tshiṅwe tsha zwithu zwi fhambanyaho mvelele ya Tshivenda na ya Tshikhreste ndi u malana ha muzwala na muzwala, vhana vha makhadzi na malume vha malofhani zwine ra zwi vhona kha mvelele ya Tshivenda fhedzi, ngeno kha mvelele ya Tshikhreste zwi si ho. U ya nga mvelele ya Tshivenda ṛwana wa muṭhannga u fanela u mala ṛwana wa khomba wa malume wawe saizwi hu na kuhumbulele kwa uri avha vhavhili vha vha vhe na vhushaka

ho vhohekanywaho nga mme na malume. Maitele aya a u malana ha muzwala na muzwala ha vhoneali khathihi na u kombetshedza uri n'wana wa muthannga u kombetshedzea u mala n'wana wa malume wawe u ya nga mvelele ya Tshikhreste.

5.22. U MALWA HA MUTSINDA.

Maitele a u mala mutsinda u ya nga mvelele ya Tshivenḁa ha tḁanganedzei sa zwine ra zwi vhona musalauno hune muthannga a mala mutsinda ha si vhe na tsho khakheaho zwo tḁutḁuwedzwa nga mvelele ya Tshikhreste. U sa tendela maitele a u mala mutsinda, Vhaventḁa vho vha vha tshi ofha u sokou tanganelana na tshaka dzisili. Van Warmelo na Phophi (1948:27) vha tshi tika uyu muhumbulo vha ri: "The main reason for avoiding non-relatives was the fear of becoming connected to evil persons, wizards, thieves and members of hostile tribes". Izwi zwi amba uri muhumbulo muhulwane wa u thivhela u malana na vhatsinda vho vha vha tshi ofha u ḁibadekanya na vhathu vhavhi, vhaloi, mafobvu, maḁabadekanya na vhathu vha lwalaho malwadze are khombo na mirade ya tshaka dza zwiomathoho.

5.23. U DZEKISANA NGA TSHA MUTHATHE.

Mvelele ya Tshivenḁa i a tendela maitele a u dzekisana nga tsha muthathe ngeno mvelele ya Tshikhreste i sa imi na maitele aya. U ya nga maitele aya mukomana na vharathu musi vha tshi kundwa wa u vha dzekisa vha vho ita mulanga wa u farisana u mala. Henefha vha ita muthathe vha shuma, vha wana kholomo dzo lingana vha dzekisa mukomana. Nga vhuya vha dovha vha shuma vha wana thundu vha dzekisa murathu o tevhelaho nga u ralo, u vhuya u swika vha tshi tḁangana vhothe nga vhafumakadzi.

5.24. U SUḆWA MIDZIMU MUSI KHOMBA I TSHI VHINGWA

Maitele a mvelele ya Tshivenḁa a khwaḁhisedza u suḁwa ha vhadzimu musi khomba i tshi vhingwa ngeno mvelele ya Tshikhreste i sa imi na aya maitele saizwi vhakhreste vha tshi tenda kha thabelo na phaḁhutshedzo dzi no itwa musi vhana vhavho vha tshi vhingana. U ya nga ha maitele aya a mvelele ya Tshivenḁa midzimu ya vhomakhulukuku i a phaselwa nga mpambo ya ḁivhiswa zwauri n'wana u khou tḁuwa afha mudini.

5.25. MISHUMO NA KUDZULELE KWA VHAFUMAKADZI

Mvelele ya Tshivenḁa u ya nga tḁhalutshedzo dzi bvaho kha vhakalaha na vhakegulu vho fhambanaho, mufumakadzi vhukuma ndi a hulisaho munna wawe kha zwothe, ngeno mvelele ya Tshikhreste i tshi simesa ḁa uri vhothe munna na mufumakadzi vha tshi tea u

hulisana kha zwothēna zwauri Bivhili i amba uri munna ndi thoho ya muḁi. Nga inḁwe nḁila munna a si ene e oḁhe a teaho u huliswa nga mufumakadzi wawe, munna na ene vho u tea u hulisa mufumakadzi wawe kha zwoḁhe. Nga mvelele ya Tshivendḁa munna u vhidzwa nga madzina a vhana vhawe ngeno nga mvelele ya Tshikhreste munna kana mufumakadzi a tshi vhidzwa nga madzina awe. Tsumbo: Inwi ‘Jimmy’, ngeno u ya nga nvelele ya Tshivendḁa mufumakadzi a tshi vhidza munna wawe nga uri “vhone”. U ya nga mvelele ya Tshivendḁa musu mufumakadzi a tshi amba munna wawe a siho u tea uri vha muḁani wanga kana vhaḁe vhangḁa ngeno nga mvelele ya Tshikhreste mufumakadzi a tshi vhidza munna wawe a tshi ri ‘ene’. Nga mvelele ya Tshivendḁa mufumakadzi a tshi fhira hune munna a vha hone a tshi kotha mashuvho ngeno nga mvelele ya Tshikhreste a sa kothi mashuvho a tshi tou difhirela zwawe a nga ha vhoni tshithu. Nga mvelele ya Tshivendḁa mufumakadzi a tshi ḁoḁou dzula a tshi thoma a losha ngeno nga mvelele ya Tshivendḁa a tshi ḁidzulela a songo vhuya a thoma a losha.

5.26. VHULANGI NA VHUḁIFHINDULELI HA MUNNA KHA MUFUMAKADZI

U ya nga mvelele ya Tshivendḁa sa zwine vhunzhi ha vhakalaha na vhakegulu vha ḁalutshedza zwone, munna ndi ene a langaho zwa kudzulele kwa mufumakadzi, mikhwa yawe na mitshimbili yawe ngeno u ya nga mvelele ya Tshikhreste zwi songo ralo. U ya nga mvelele ya Tshikhreste munna kana mufumakadzi u a kona u fara lwendo lu kene hu songo thoma ha vha na ḁalutshedzo na u tendelana ha avho vhavhili. U ya nga mvelele ya Tshivendḁa mufumakadzi u tea u thoma a wana thendelo ya u nga ḁiwana a tshi khou fara lwendo lufhio na lufhio. Munna huḁwe a nga lamba arali hu na zwikundisi, munna ndi ene mukaidzi wa mufumakadzi arali zwine a ita zwi sa ḁivhalei. Vhuthsinyi hoḁhe ha ngomu hayani ha u sa funa u shuma, vhuḁḁa na vhutsha u laḁiswa nga munna wawe ngeno nga mvelele ya Tshikhreste mafhungo oḁhe a elanaho na u kaidza kana u laḁiswa zwi tshi itwa nga vhafunzi kana vhashumelavhapo.

5.27. U MALANA NA MUTHU ANE WA MU FUNA.

Mvelele ya Tshikhreste i tendela maitele ane muthu a malana na muthu ane wa mu funa ngeno mvelele ya Tshivendḁa i tshi tendela maitele a u malana na ufhio naho a sa funi. U ya nga mvelele ya Tshivendḁa vhabebi vha vhuya vha tendelana na vha muḁa wa muḁhannga zwo fhela khomba a i na u hanedzana na iyo thenndelano. U ya nga mvelele ya Tshikhreste ayo maitele a dzhiwa hu u tsikeledza siani ḁa mbeu vhunga khomba na yone i tshi tea u malwa nga muḁhannga ane ya mu funa hu si u funelwa nga vhabebi sa zwine ra zwi vhonisa zwivhonisa zwone u ya nga mvelele ya Tshivendḁa.

5.28. U VHIGA

U ya nga mvelele ya Tshikhreste n̄wana a tshi t̄uwa muṭani musi a tshi vhingwa hu rambya mashaka oṭhe na vhatsinda, ha itwa tshimima tshine tsha ṭhavhelwa na mbudzi na kholomo, ha ingwa na u regwa na mahalwa na zwinwiwa zwa tshaka dzo fhambanaho. Maitele aya kha mvelele ya Tshivenda ha itwi saizwi vha tshi ri ndi u rambela n̄wana wavho vhuloi na madambi. Vha vhidzwaho ndi vhomakhadzi na mashakanyana mahulwane a tsini, uri vha ḑe u vhona n̄wana a tshi t̄uwa muṭani nahone ndi zwa vha muṭa fhedzi a si zwa vha shango loṭhe, vha tshi t̄uwa vha bva muḑini vhusiku vha sa vhonwi nga muthu, shango loṭhe la vuwa li tshi kanuka nga matsheloni li tshi pfha u pfhi musidzana mukene o vhingwa.

5.29. VHULOI NA MADAMBI

U ya nga mvelele ya Tshivenda vhunzhi ha vhakalaha na vhakegulu zwo ingwa na nga ndivho ya vhomaine vha ṭalutshedza uri musi mufumakadzi vha tshi vhona a tshi kundwa u vha na vhana vha humbulela uri a nga vha o tshivhiwa nga muṇwe ngae. Musi ri tshi sedza kha mvelele ya Tshikhreste maitele aya na khumbulelo idzo a dzi vhi hone saizwi vha na lutendo lwa uri n̄wana ndi tshifhiwa tshi bvaho ha Mudzimu na zwa uri u vhona khonadzeo dza u vha na vhana vha tshi zwi kumedzela madoketela hu si vhomaine sa zwine ra zwi vhonisa zwone kha mvelele ya Tshivenda.

Van Warmelo (1967:278) a tshi tika mihumbulo iyo u ṭalutshedza vhuloi na madambi nga ndila i ṭevhelaho:

“Hu na huṇwe hune mbebo ya mufumakadzi ya kundiswa nga madambi a bvaho kha vhanna vhawe vha ḑaka kana vhaṇwe vhaṭhannga vhe a vhuya a ḑavhulana navho kale vha vho mu tshivha nga u vho funa muṇwe munna wa thungo.

5.30. KHAEDU YA MIDZIMU YA VHOMAKHULU KHA U KUNDISA MBEBO.

U ya nga mvelele ya Tshivenda zwi tshi ṭalutshedzwa nga vhunzhi ha vhakalaha na vhakegulu, midzimu ya vhamakhulu i a kundisa mbebo ngeno hu uri mvelele ya Tshikhreste maitele aya na khumbulelo iyi i si ho saizwi na henefho miṭa ya mvelele ya Tshikhreste vha sa tendi kha aya maitele na kuhumbulele ukwu. Vhudzuloni ha u kwamana na vhomaine vha a gwadama vha rabela Mudzimu khotsi uri a vule ndila vhana vha vhe hone kana vha kwamana na madokotela. Henefha kha u humbulela uri o fanwa nga midzimu ya vhomakhulu awe, vhahulwane vha muṭa wa hawe zwihulu vhomakhadzi vha a phasela uyo mufumakadzi a kona u ṇewa mishonga ya u mu lafha uri ṇowa yawe i fare.

Tan na Jacobs (1991:141) vha tikedza Van Warmelo (1967) kha la tshivhangit itshi tsha vhuvhili tsha midzimu ya vhomakhulu sa “Unexplained infertility”. Izwi zwi amba u sa beba zwi sa ṭalutshedzei.

5.31. MAGUMO

Ndimba iyi yo kona zwavhuḑi u bvisela khagala tsenguluso ya mawanwa a ṭhodisiso ho sedzwa zwithu zwi no itwa kana u sa itwa kha u lugisela mbingano dza vhaswa u ya nga

mvelele ya Tshivenda na ya Tshikhreste zwine zwa khwaṭhisa kana u ḡisa ṭhalano kha mbingano dzavho. Kha ndima iyi zwo bviselwa khagala uri hu na maga ane a khwaṭhisa mbingano ho sedzwa mvelele ya Tshivenda na ya Tshikhreste. Ndi henefha he tsenguluso ya mawanwa a ṭhoḡisiso ya itwa ho sedzwa masiandaitwa a vhangwaho nga ṭhalano kha vhanna, vhafumakadzi na vhana.

NDIMA YA VHURATHI: MANWELEDZO, MAWANWA NA THEMENDELO

6. MARANGAPHANDA

Ndima iyi ya vhurathi ndi nyangaredzo ya mushumo wothe u re kha tshodiso iyi. Yone yo fara manwaledzo, mawanwa na themendelo ya tshodiso. Tshipikwa tshihulwane ndi u bvisela khagala zwe tshodiso iyi ya swikela zwone.

6.1. MANWELEDZO

Mafhungo a tshodiso iyi o dzula nga ndila i tevhelaho:

Ndima iyi ya u thoma ndi he tshodiso ya bvisela khagala nga ha uri mbingano ndi mini ya dovha hafhu ya bvisela khagala ndivho ya tshodiso, zwipikwa, ngona dza tshodiso, thambulo, ndeme ya tshodiso, mvelokhumbulelwa ya tshodiso na reshinala.

Ndima iyi ya vhuvhili i bvisela khagala zwine mbingano na thalano zwa amba zwone u ya nga hune vhanwani na vhatodisizi vho fhambanaho vha amba na u talutshedza. Ndima iyi i dovha hafhu u bvisela khagala zwivhangini zwa thalano, maga a u fhungudza thalano khathihi na masiandaitwa a vhangwaho nga thalano kha munna, mufumakadzi khathihi na vhana vha vathu vho thalano.

Ndima iyi ya vhuraru yo sedza kha nyolo na ngona dza tshodiso dzine dza do shumiswa. Kha ndima iyi ho angaredzwa tshivhumbeo tsha ngudo, nyolo ya tshodiso, ndivho, zwigwada, vhupo, thumbulo, kukuvhanganyele kwa mafhungo, zwishumiswa zwa u kuvhanganya mafhungo, phimo, u kwamea ha vathu, ngudo dza u ranga, tshikalo tsha ngudo na manwaledzo. Ndima iyi i dovha hafhu ya angaredza khweshenee dza vathu vhothe vho vhudzishwaho hu u todou wana mafhungo u ya nga ndivho yavho malugana na mbingano khathihi na thalano. Matshimbidzele a mbingano u ya nga mvelele dza mita iyi mivhili a sia hu si na thuthuwedzo nnzhi kana thukhusa kha u vhanga kana u fhungudza thalano mitani.

Ndima iyi ya vhuna i bvisela khagala netshedzo ya mawanwa a tshodiso. Netshedzo iyi ya mawanwa a tshodiso i kwama zwihulusa vhuvha ha mbingano ya Tshivenda ho sedzauri mbingano iyi i vha yo imisa hani, i vumbwa nga vathu vafhio nahone vhangana. Netshedzo iyi ya mawanwa i kwama hafhu na vhuvha ha mbingano u ya nga mvelele ya Tshikhreste zwine zwa disa phambano khulu vhukati ha mita iyi mivhili ho sedzwa matshimbidzele a mbingano u ya nga mvelele ya mita wonoyo.

Ndima iyi ya vhumanu i sumbedza mbambedzo ya mbingano nga mvelele ya Tshivenda na ya Tshikhreste. Tshipikwa tshihulwane ndi u bvisela khagala phambano ya mbingano nga mvelele ya Tshivenda na ya Tshikhreste. Naho kha mvelele ya Tshivenda ri so ngo tea u

shumisa ipfhi mbingano, ri do di sokou li shumisa u itela uri zwi tutshelelane na kha mbingano ya mvelele ya Tshikhreste. Ipfhi mbingano li khou bva kha liiti vHINGA na mutshila wa liitana wa -ana. Hafha ndi hune ha vha hu tshi khou sumbedzwa nyito ine ya khou bvelela matungo othe, hune wa mutshana a vha a tshi khou vHINGA musidzana na musidzanavho a vha a tshi khou vHINGA mutshana. Heyi nyito i bvelela kha mbingano ya mvelele ya Tshikhreste hune mutshana a dzhena kha mbingano a na thundu ye vha hawe vha mune yone na musidzanavho a dzhena kha mbingano e na thundu ye vha hawe vha mu nea yone. U bva afho vha tuwa vho no vha na thundu ine vha nga thoma mu di wavho ngayo nahone yo no

Ndimai iyi ya vhurathi ndi nyangaredzo ya mushumo wotho u re kha thodisiso iyi. Yone yo fara mawaledzo, mawanwa na themendelo ya thodisiso. Tshipikwa tshihulwane ndi u bvisela khagala zwe thodisiso iyi ya swikela zwone.

6.2. MAWANWA

Zwe zwa wanala kha thodisiso iyi ndi hezwi:

- Thodisiso iyi yo thusa kha u wanulusa uri Vhavenda vha tshimbidzisa hani mbingano nga mvelele yavho. Zwo kona u vha khagala uri Vhavenda vha tenda kha mbingano ya vhanzhi nga mvelele yavho, ine ya vha mbingano ya munna muthihi na vhafumakadzi vhanzhi. Vhavenda vha dovha vha mala nga ngomu ha lushaka lwa havho hune mutshana u mala muzwala nwana wa malume awe, na vhothe vha ha malume. Arali hu musanda, vhana vha makhotsimune vha a maliwa hu u tevhela dzopa kana dzofha la vuhosi na u itela u tsireledza vuhosi ha muta wonoyo.
- Thodisiso iyi yo kona u swikelela u sumbedza vuvha ha mbingano ya Tshivendana na ya Tshikhreste.
- Thodisiso iyi yo kona u bvisela khagala zwivhangi zwa thalano.
- Thodisiso iyi yo kona u bvisela khagala ndila dzine dzi nga shumiswa u thivhela thalano.
- Thodisiso iyi yo kona u bvisela khagala masiandaitwa ane a vhangwa nga thalano kha vhanna, vhafumakadzi na vhana vha vathu vho thalanaho.
- Thodisiso iyi yo kona u bvisela khagala zwine ndayo na ngoma zwa shelisa zwone mulenzhe kha vhumatshelo ha mita ya vhaswa.
- Zwo kona u vha khagala uri nga mvelele ya Tshivenda mbingano i lugiswa nga vhabebi. Afha ndi hune ra wana vhana vha sa dinangeli vhanna kana vhafumakadzi, vha tou todelwa nga vhabebi vavho kana mirado ya tsinitsini ya muta sa makhadzi. A hu tou vha na murole wa u pfhi ndi wa u malwa, mirole yotho i a malwa, na vhana vha sa athu bebya vha a malwa ngauri kha mvelele ya Tshivenda vha nwe vhana vha bebya vho no vha na mahadzi. Hezwi zwo vha zwi tshi itiswa ngauri kale Vhavenda vha na maitele a u fara tshikunwe, ndi u ri vhabebi vha la thundu ya vha nwe vha ri vha do lifha nga tshikunwe, tshikunwe vha tshi amba nwana a sa athu bebya.
- Zwo dovha zwa vhonala uri nga mvelele ya Tshivenda vhabebi vha a lugisela vhana vavho u vHINGA na u vHINGWA khathihi na u fatha muta. Vha vha lugisela mbingano nga

u vha rubisa kana u vha fumbisa nga ngoma dzo teaho dzine dza lugisela mita ya matshelo. Vha na zwiimiswa zwa u fumbisa zwo khwaṭhaho vhukuma zwine vha zwi shumisa kha u funza vhana vhavho zwa vhutshilo ha muṭani. Hu na ngoma dzine dza nga vhusha vhune vhu tshiniwa nga vhasidzana fhedzi. Kha Vhavenda a hu na musidzana a no tendelwa u vhingwa a so ngo tshina (ipfhi liṅwe line la shumiswa kha u amba u fumba ndi u tshina) vhusha. Vhusha vhu gudisa khomba u kondelela, u dzhia ndaela kana ndayo, u divhadza khomba uri yo no lugela zwa vhudzekani na kutshilele kwa khomba.

- Zwo vha khagala uri vhabebi vho vha vha tshi didzhenisa nga nungo dzavho dzothe kha mamalo a vhana vhavho hune na mme arali a na thakha o vha a tshi kona u malela ṅwana wawe mufumakadzi. Vho vha vha tshi dovha vha didzhenisa na kha u fhaṭa vhushaka ha u malelana nga u ita mirula.
- Hu na khaedu dzine mbingano ya Tshivenda ya khou ṭangana nadzo ano maḍuvha. Zwe zwa wanala ndi zwauri vhabebi maḍuvha ano a vha tsha tou didzhenisa kha u funza vhana vhavho zwa vhutshilo ha vhuhadzi nga ṅdila ya u vha fumbisa nga mulandu wa uri vha vho vhona u fumbisa zwi tshi nga ndi ṅdila ya u tambudza na u tsikeledza vhaswa, zwiḥulwane vhasidzana. U ya nga ha mawanwa, vhabebi vho no vhea fhulufhelo javho kha pfhunzo, kereke khathihi na kha radio na thelevishini zwine na zwone a zwi khou kona u fusha ṭhodega dzine vhaswa vha vha nadzo.
- Ṭhodiṣiso iyi yo dovha hafhu ya bvisela khagala mbingano nga mvelele ya Tshikhreste hune mbingano ya u malwa ha vhafumakadzi vhanzhi nga munna muthihi ya vha yo iledzwa sa ndaela i bvaho kha maṅwalwa makhethwa a Bivhili.
- Mishumo ya hayani a si ya vhafumakadzi vhe vhothe vhanna na vhona vha fanela u thusa hayani zwi hone. Vhanna vha fanela u bika, u kuvha na u lela vhana.
- Zwauri ṭhoho ya muḍi ndi munna zwi fanela u fhela. Munna na mufumakadzi vha fanela u vha na vhuṭhiwa vhu no eḍana.
- Arali hu sa wanali vhana muḍini mulandu u so ngo hwedzwa mufumakadzi lune a vhuya a pandelwa.
- Munna na mufumakadzi vha so ngo malana hu u itela vhana, kha vha malane nge vha funana. Arali vhana vha vha hone, ndi mashudu a Mudzimu, arali vhana vha sa vha hone na zwone kha vha zwi ṭanganedze nga zwanda zwivhili.
- Dzekiso (lumalo) kha li fe vhafumakadzi na vhanna vha tevhela, “thyiori ya feminist” vha ri izwi zwi nga musi hu tshi khou rengiswa kholomo.
- Zwa u vhidza mufumakadzi ‘mrs’ kana ‘miss’ na zwone hu pfhi zwo khakhea vhunga zwi na tshiṭalula tsha u sumba uri mufumakadzi mukene o maliwa kana ho ngo maliwa. Hezwi hu pfhi ndi tshiṭalula ngauri vhanna, vho mala kana a vho ngo mala, vha reshwa nga ‘mr’ ndi ngazwo ano maḍuvha ri tshi wana vhafumakadzi vha tshi vho sokou divhidza fhedzi ‘ms’.

6.3. THEMENDELO DZA THODISISO

Nga murahu ha musu muṭodisise o ita thodisiso yawe o sedza mawanwa, u themendela zwi tevhelaho:

- Themendelo ya u thoma musu ro sedza mawanwa a thodisiso iyi ndi ya u ri vhabebi vha tea u dzhenelela mbinganoni dza vhana vhavho u itela u thivhela thalano dzine ra khoudzi vhona musalauno.
- Themendelo inwe ndi i livhiswaho kha vhabebi i tsivhudzaho vhabebi uri “u ṅala tshau ndi u laṭa”, mubebi u do di dzula e mubebi ngeno ṅwana a tshi do di dzula e ṅwana. Vhabebi vha so ngo tenda u dzhielwa vhuimo havho nga vhana. Vhana a vha na mulandu wa u xedza mvelele ngauri vhone vha tou i pfhukiselwa nga vhabebi. Vhabebi kha vha vhuelele kha mushumo wavho, vha vhe tshipida tsha mṭa yavho na ya vhana vhavho sa zwiṭa mulovha. Naho ho no vha na tshanduko nnzhi dza tshifhinga, vhuimo ha vhabebi a vhu koni u imelwa tshothe nga tshanduko dzine dza nga pfhanelo dza muthu, ndayotewa ya shango na zwinwe zwinzhi.
- Sa zwine vhabebi vha sumbedza u vha na fhulufhelo kha zwikolo zwenezwo themendelo inwe i khou livhiswa kha vhadzudzanyi vha pfhunzo dzi funzwaho zwikoloni, uri pfhunzo ya zwa kumalele (mbingano) kha i funzwe zwikoloni, vhana vha lingiwevho khayoy.
- Themendelo inwe ine ya khou itwa i khou livhiswa kha misanda na khoro uri ndi vhone phangami dza u vhulunga mvelele. Zwenezwo kha vha tuṭuwedzane na vhalanda vhavho vha sedzuluse ngoma dza Tshivenda uri zwine zwa nga laṭiwa na zwine zwa nga sala zwo fariwa ndi zwifhio. Sa tsumbo, hu nga laṭiwa zwa u tsikeledzwa ha vhathu, u fumbisa sa ṅila ya u tambudzwa.
- Vhavenda sa lushaka, kha vha dovhe vha diṭole siani la mvelele ya kumalele kwavho. Kha vha sedze uri ko khakhea ngafhi hune vha khou ri haya maitele a a dina a vhonala a tshi fanela u sudzuluselwa kule sa u malisa vhutshie na vhana vha sa athu bebya. Mbudziso ndi ya uri zwino ngauri vho laṭa mvelele yotho, vho i vhumbela nga mini? Zwenezwo Vhavenda kha vha lingedze u tevhedza mvelele yavho vha si tanganyise na mvelele dza dziṅwe tshaka ngauri mvelele yavho i vha ita zwine vha vha zwone.
- Thodisiso iyi i themendela uri lushaka luṅwe na luṅwe lu tea u guda kha tshenzhemo ya vhavhudziswa na u fhaṭuwa kha u pfhesesana kha vhushaka havho.
- Muṭodisi u dovha hafhu u themendela uri vhashumelavhapo vha fanela u bveledza zwigwadathusedzi zwa vhathu vha re mṭani yavho na zwa uri zwigwada izwo zwi tea u vha zwo rafhuwaho u fhirisa u sedzana na thandululo ya khudano, na u gudisa vhathu

vha re miṭani yavho, na u gudisa vhathu vha re miṭani yavho ha uri vha nga dzula hani tshifhinga tshilapfhu vhoṭhe.

- Muṭodisisi u dovha hafhu a themendela uri vhaṭodisisi vha ḁaho vha tea u ita ṭhodisiso nga ha vhushaka na miṭa, u mala na u maliwa saizwi musalauno vhathu vha tshi ṭala kha luṭa lwa mathomo a muṭa wavho. Vhaṭodisisi vha tea u lavhelesa nga maanda kha zwivhangi na thandululo u itela u bveledza mafhungo o ṭandavhuwaho nga ha zwithu zwi shelaho mulenzhe kha u kwashekanya miṭa.
- Hu tea u vha na senthara dza u pfhumbudza vhaswa nga ha mbingano.

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