



**ṰHUṰHUWEDZO YA TSHIFHINGA KHA TSHANDUKO YA KUMALELE KWA
VHAVENḂA: HO SEDZWA LUMALO**

NGA

DZHOMBERE MUELELWA FINDY

MASTER IN TSHIVENḂA

KHA

**DEPARTMENT OF AFRICAN LANGUAGES
FACULTY OF HUMANITIES, SOCIAL SCIENCES, AND EDUCATION
UNIVERSITY OF VENDA**

MUFHAṰUSI: Dr MR RAPHALALANI

MUTHUSAMUFHAṰUSI: Dr AJ MAKHADO

MUANO

Nge, Dzhombere Muelelwa Findy, ndi khou ana uri mushumo hoyu ndi wanga na uri a u athu vhuya wa netshedzwa hu tshi itelwa u wanwa ha digirii ya MA (Masters) kha muhasho wa Tshivenda kha yunivesithi ifhio na ifhio. Thoxdisiso iyi a i na mafhungo a muhwe muthu, nga nnda ha musu ho sumbedzwa nga ndila yo fanelaho he zwa bva hone.

Tsaino  _____

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Mushumo uyu ndi u kumedzela kha vhathu vha tevhelaho: Munna wa vhaḽe Vho Dzhombere Ndivhudzannyi Ivan, mme anga Vho Thovhakale Avhapfani, khaladzi anga Fhulufhelo, makhulu wanga Vho Dzhombere Irene Tshamaano, makhadzi wanga Vho Tsanwani khathihi na vho khotsimunene wanga Vho Maanḽa, Nditsheni na Shandukani.

NDIVHUWO

Ndivhuwo dzanga ndi ranga u dzi livhisa kha Musiki wanga, Mudzimu we a n̄ea n̄divho na vhuṭali khathihi na pfhariso kha hoyu mushumo u bva musi u tshi thoma u swika u tshi vuledza kana u khunyeledza.

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ZWI RE NGOMU

SIATARI

MUANO	i
VHUḐIKUMEDZELI	iii
NDIVHUWO	IV
MANWELEDZO (ABSTRACT)	x
NDIMA YA U THOMA	1
MVULATSWINGA	1
1.1. Mvulatswinga	1
1.2. Siangane ya ngudo	2
1.3. Tshitatamennde tsha thaidzo	3
1.4. Ndivho ya ṭhōḑisiso	3
1.5. Zwipikwa	3
1.6. Mbudziso dza ṭhōḑisiso	4
1.7. Ndeme ya ṭhōḑisiso	4
1.8. Mutheo wa thyiori	4
1.9. Mikano ya ṭhōḑisiso	5
1.10. Ṭhalutshedzo ya maipfi a ndeme	5
1.10.1. Lumalo	5
1.10.2. Kumalele	5
1.10.3. Mvelele	5
1.10.4. Murafho	6
1.12. Mvalatswinga	6
NDIMA YA VHUVHILI	7

TSENGULUSO YA MANWALWA	7
2.1. Mvulatswinga	7
2. 2. Thalutshedzo ya lumalo	7
2.3. Tshanduko ya maitele a lumalo	12
2.4. Ndeme ya lumalo	16
2.5. Kumalele kwa mvelele ya vhavenda	25
2.6. Masiandaitwa a tshanduko ya kumalele	32
2.7. Maga ane a nga itwa u vusuludza maitele na matshimbidzele a kumalele	38
2.8. Mvalatswinga	40
NDIMA YA VHURARU	41
MUTHEO NA NGONA YA THODISISO	41
3.1. Mvulatswinga	41
3.2. Mutheo na ngona ya thodisiso	41
3.2.1. Mutheo wa thodisiso	41
3.2.2. Ngona ya thodisiso	43
3.3. Zwiṭoduluswa	45
3.4. Thumbulo na matshimbidzele a thumbulo	45
3.5. Ndila ya u kuvhanganya datha	47
3.6. INTHAVIYU	49
3.6.1. Mbudziso dza inthaviyu	49
3.7. Tsenguluso ya datha	50
3.8. U fulufhedzea ha thodisiso	52
3.8.1. Khonadzeo ya u khwaṭhisedza (confirmability)	53

3.8.2. Khonadzeo ya u pfukisela (transferability)	54
3.9. Thogomelo ya vhudifari	54
3.9.1. Thendelano hu na u divha (informed consent)	55
3.9.2. Khonadzeo ya tshiphiri (confidentiality)	55
3.9.3. U sa divhea (anonymity)	56
3.9.4. U thonifha u kwamea ha mvelele (Respect for cultural sensitivity)	56
3.9.5. U imelela mvelele (Cultural representation).....	57
3.9.6. Vhungoho (Authenticity)	57
3.10. Mvalatswinga	58
NDIMA YA VHUNA	59
TSENGULUSO YA DATHA YA VHAVHUDZISWA.....	59
4.1. Mvulatswinga	59
4.2. Ndila ya u sengulusa datha	59
4.3. Khethekanyo ya thero dzo topolwaho.....	61
4.3.1. Thalutshedzo ya lumalo	61
Mawanwa	63
4.3.2. Ndeme ya lumalo	63
Mawanwa	66
4.3.3. Phambano ya kumalele kwa mulovha na kwa namusi	66
Mawanwa	69
4.3.4. Tshanduko ya kumalele	69
Mawanwa	71
4.3.5. U thivhela u xeletwa nga maitele a kale a kumalele	71

Mawanwa	73
4.3.5. Masiandaitwa a tshanduko ya kumalele	73
Mawanwa	75
4.4. Mvalatswinga.....	76
NDIMA YA VHUTANU.....	77
MAWANWA NA THEMENDELO	77
5.2. Mawanwa na themendelo	77
5.2.1. Thalutshedzo ya lumalo	77
Themendelo.....	78
5.2.2. Ndeme ya lumalo	78
Themendelo.....	78
5.2.3. Phambano ya kumalele kwa mulovha na kwa namusi	79
Themendelo.....	79
5.2.4. Tshanduko ya kumalele	80
Themendelo.....	80
5.2.5. Zwine zwa nga itwa u vusuludza kumalele kwa mulovha	81
Themendelo.....	82
5.2.6. U thivhela u xelelwa nga maitele a kale a kumalele	82
Themendelo.....	83
5.2.7. Masiandaitwa a tshanduko ya kumalele	83
Themendelo.....	84
5.3. Mvalatswinga.....	84
6.2. Tsenguluso nga ha thodxisiso	85

6.2.2. Tsenguluso ya mañwalwa	85
6.2.3. Ngona ya thodisiso.....	86
6.2.4. Tsenguluso ya datha	86
6.3. Mawanwa na themendelo dzi bvaho kha datha yo kuvhanganywaho.....	86
6.4. Mvalatswinga.....	87
Bugutshumiswa	88
APHENDIKISI A: VHURIFHI HA KHUMBELO YA U ITA THODISISO	96
APHENDIKISI B: VHURIFHI HA VHAVHUDZISWA	98
APHENDIKISI C: FOMO YA THENDELANO	100
APHENDIKISI D: LUÑWALO LWA NDIVHUWO KHA VHATHU VHO SHELAHO MULENZHE.....	101
APHENDIKISI E: MBUDZISO DZA VHAVHUDZISWA.....	102

MANWELEDZO (ABSTRACT)

Thodisiso iyi yo disendeka kha tshanduko ya kumalele kwa Vhavenda zwo tutuwedzwa nga tshifhinga tshine ra khou tshila khatsho. Zwithu zwi khou di shanduka zwi tshi ya na tshifhinga, naho tshanduko i tshi tea u vha hone ndi zwa ndeme u tevhela maitele othe a mvelele yau. Thaidzo ya thodisiso iyi ndi u shanduka ha lumalo u bva kha u vhumba vhushaka vhukati ha mita mivhili u ya kha vhushaka ha tshifhinganyana. Ndivho ya thodisiso iyi ndi u bvisela khagala masiandoitwa a tshanduko ya lumalo lwa Vhavenda zwine zwo tutuwedzwa nga tshifhinga tsha musalauno. Kha thodisiso iyi ho shuma thyori ya *modenaizesheni* ine i amba nga ha tshanduko ya matshilele a vathu na zwithu. Thodisiso iyi ndi ya lushaka lwa khwalithethivi. Mutodisisi o kuvhanganya mafhungo awe kha vathu vhane vha vha na ndivho na tshenzhemo nga ha tshanduko ya lumalo lwa Vhavenda. Afha mutodisisi o kuvhanganya mafhungo awe nga ndila ya inthaviyu. Mutodisisi o shumisa thumbulo i si na khonadzeo ya u nangiwa (nonprobability sampling) ine ya dovha ya vha na matavhi o fhambanaho a ngaho thumbulo yo livhaho (purposive sampling) vhunga hu tshi do nangiwa vathu vhane vha vha na ndivho na tshenzhemo nga ha kumalele kwa Vhavenda. Afha vhavhudziswa ndi vhakalaha, vhakegulu, vhafunzi, hvavhera, vhabvana, vhanna na hafumakadzi vha mbingano ntswa na vhomakhadzi. Vhavhudziswa avho ndi vhane vho nangiwa uri vha do nea mafhungo a ndeme nga ha tshanduko ya kumalele kwa Vhavenda vhunga vhe na ndivho na tshenzhemo. Thodisiso iyi yo itwa kha vunđu la Limpopo kha tshitiriki tsha Vhembe fhasi ha masipala wa Thulamela, muvhunduni wa Itsani. Thodisiso iyi i do fhatusa vathu vhothe vhane vha khou tea u malisa uri vha divhe nga ha kumalele kwo teaho khathihi na u wana ndivho nga ha maitele oneone o teaho a kumalele kwa mvelele ya Vhavenda.

MAIPFHI A NDEME: Kumalele, Lumalo, Mvelele na Murafho.

NDIMA YA U THOMA

MVULATSWINGA

1.1. Mvulatswinga

Musi ri tshi khou q̄i tshila hu a vha na tshanduko dzo fhambanaho, u fana na kumalele. Tshanduko idzi dzi tou vha khagala kha tshaka dzo fhambanaho shango nga vhuphara, hu tshi katelwa lushaka lwa Maxhoza, Mazulu, Maswati, Mandebele, Bapedi, Basotho, Batswana, Vhatsonga na lushaka lwa Vhavenda ho katelwa na tshifhinga. Naho tshanduko dzi tshi q̄i vha hone hu na maitele na matshimbidzele a mvelele ane a elana kana u fana ho q̄i tou fhambana zwino na zwil̄a ho sedzwa tshaka dzothe nga u angaredza. T̄hod̄isiso iyi yo q̄isendeka kha tshanduko ya kumalele kha lushaka lwa Vhavenda zwo t̄ut̄uwedzwa nga tshifhinga tsha musalauno.

Vhavenda ndi lushaka lwa vhathu lune lwa q̄itongisa nga sialala, mvelele na maitele alwo, nahone lwa dovha lwa vha na nd̄ila yalwo ya u ita zwithu yo fhambanaho na dziñwe tshaka u fana na kumalele. Vhathu vha musalaul̄a vha vhonele vhe vhathu vha u t̄honifha mvelele vhunga vho vha vha tshi tevhedza maitele othe a mvelele ya Vhavenda. Kumalele kwa mulovha ku vhonele kwo fhambana nga maand̄a na kumalele kwa namusi, Izwo zwi khou t̄ut̄uwedzwa nga tshanduko ya mvelele na lufuno lwa tselede kana masheleni.

Musi zwithu zwi khou q̄i ralo u shanduka zwi tshi ya, na mvelele ya Vhavenda i khou shanduka ho sedzwa mafhungo a kumalele nga maand̄a lumalo lune lwa khou t̄ut̄uwedzwa nga tshifhinga tshine ra khou tshila khatsho. Zwithu zwi khou shanduka nga u t̄avhanya lune ra vhona vhathu vha tshi vho ita zwithu vha si tsha dzhiela n̄tha matshimbidzele a mvelele. Afha ndi hune ra vhona kumalele kwa namusi kwa Vhavenda kwo fhambana na kumalele kwa mulovha. U ya nga Moono (2019:12) uri “...*people are making lobola as a profit making venture to become rich, which is an abuse of the practice that leads to women oppression*”. Zwi tshi amba uri vhathu vha khou ita lumalo sa mushumo wa u ita mbuelo uri vha pfume, zwine zwa vha maitele a u tambudza ane a ri livhisa kha u tsikeledzwa ha vhafumakadzi. Muñwali uyu u tou khwañhisedza tshothe uri lumalo lwo no shanduka kha zwe lwa vha lu zwone.

1.2. Siangane ya ngudo

Kumalele kana ndila ya kumalele yo tutuwa kha mirafho yo fhiraho. Izwi zwi tou sumbedza uri mbingano ndi kale i hone, hu tou vha uri ho shanduka maitele a kumalele ho sedzwa lumalo vhunga zwithu zwi tshi shanduka na tshifhinga. Vhañwali vho fhambanaho vho no ñi ita tshodisiso nga ha lumalo fhedzi hu ñi vha na zwiñwe zwa zwithu zwe vha zwi siedza kha sia heli

Chiwese (2016; 235) a tshi amba lumalo u ri: *“Lobola nowadays has thus tended to become an epitome of the commodification of daughters wherein daughters are seen as a pension fund”*.

Zwi tshi amba uri ano mañuvha lumalo lwo no vha tsumbo ya thengo kha vhasidzana hune vhasidzana vha vhonwa sa tshelede ya phentsheni.

Chiwese o ita tshodisiso ya lumalo, fhedzi tshodisiso yawe yo sumbedza u shumisa musidzana sa mutengo, nga iñwe ndila musidzana u vhonwa sa ndila ya u ita tshelede nga vhabebi vhawe.

Chirese na Chirese (2010; 216) vha tshi talutshedza lumalo vha ri: *“Lobola custom is vulnerable to abuse, leading to abuse of women by their husbands and in-laws”*.

Izwi zwi amba uri maitele a lumalo a fana na u tambudzwa, a isa kha u tambudzwa ha vhafumakadzi nga vhanna vhavho na vhomazwale vhavho.

Chirese na Chirese vho ita tshodisiso nga ha lumalo honeha tshodisiso yavho yo kwama u tambudzwa ha vhafumakadzi nga vhanna vhavho khathihi na vhomazwale vhavho. Vho sumbedzisa uri lumalo lu dzhia mufumakadzi sa thundu ya munna, ndi zwine vhanna avho na vhomazwale vha tambudza vhafumakadzi avho vho malwaho midini yavho, nahone lumalo lu ita uri hu vhe na dziphambano vhukati ha miña.

Naho vhañwali avho vhothe vho ita tshodisiso nga ha lumalo, a vho ngo kona u ita tshodisiso nga ha tshanduko ya tshifhinga kha kumalele kwa Vhavenda ro sedza lumalo. Tshodisiso iyi i ño kwama tshanduko ya kumalele ro sedza u mala hune ho no shanduka bindu zwine a si mvelele ya lushaka lwa Vhavenda. Zwine zwa vha thaidzo vhunga u mala zwo

shanduka lune a hu tshena mafhungo a u vhumba vhushaka, honeha masiandaitwa a hone ha tsha vha na tshipikwa tsha u mala.

1.3. Tshitatamennde tsha thaidzo

Afha ndi hune ra wana thaidzo ya tshodisiso ine thaidzo yeneyo i tea u tandululwa kha tshodisiso ine ya khou itwa. Vhonzhi ha vhabebi (vhomakhadzi, khotsi na khotsimunene) vha ha mufumakadzi a vha khou dzhiela ntha maitele a mvelele ya lumalo. Thaidzo ya tshodisiso iyi ndi u shanduka ha lumalo u bva kha u vhumba vhushaka vhukati ha mita mivhili u ya kha vhushaka ha tshifhinganyana. Lumalo lwo shanduka u vha bindu, hune vhamalisi vha ta gemo la tshede i si na vhukono nahone vhana vha vhasidzana vha vho tou rengiswa zwine zwa sia zwi tshi vhang dzifudzungule vhukati ha vhamalani na kha mita yavho. Zwo ralo hu fanela u tevhezwa ndila dza kale dza kumalele kwa Vhavenda dze dza tiwa nga vhomakhulu na vhomakhulukuku.

1.4. Ndivho ya tshodisiso

Zwithu zwi anzela u shanduka na tshifhinga, naho vhone ha zwithu zwo no di shanduka kha sia la kumalele, ndi zwa ndeme u vhunga maitele na matshimbidzele a mvelele yau. Ndivho ya tshodisiso iyi ndi u bvisa khagala masiandaitwa a tshanduko ya kumalele kwa Vhavenda ho sedzwa lumalo zwine zwi khou vhone zwi khou tshuwedzwa nga tshifhinga tsha musalauno.

1.5. Zwipikwa

- U bvisa khagala lumalo lwa mvelele ya Vhavenda.
- U bvisa khagala tshanduko ya lumalo ine ya khou vhangwa nga tshifhinga tsha musalauno.
- U tshodisa masiandaitwa a tshanduko ya lumalo lwa Vhavenda musalauno.
- U tshodisa maga ane a nga tevhelwa u itela u vusuludza maitele na matshimbidzele a lumalo lwa lushaka lwa Vhavenda.

1.6. Mbudziso dza tshodiso

- Ndi lufhio lumalo lwa mvelele ya Vhavenda?
- Ndi tshanduko dzifhio dza lumalo lwa Vhavenda dzine dza khou vhangwa nga tshifhinga tsha musalauno?
- Ndi afhio masiandaitwa a tshanduko ya lumalo lwa Vhavenda musalauno?
- Ndi maga afhio ane a nga tevhelwa u itela u vusuludza maitele na matshimbidzele a lumalo lwa lushaka lwa Vhavenda?

1.7. Ndeme ya tshodiso

Mutshodisosi o vhona zwi zwa ndeme vhukuma u ita tshodiso iyi ya tshutshwedzo ya tshifhinga kha tshanduko ya lumalo lwa Vhavenda vhunga maitele na matshimbidzele a mvelele o shanduka tshotho. Ndi zwine tshodiso iyi ya do thusa tshotho kha u vusuludza maitele one a kumalele ho sedzwa lumalo kha lushaka lwa Vhavenda khathihi na u tshutshwedza vhamalisi uri vha tevhelwa maitele one a mvelele.

Tshodiso iyi ndi ya ndeme vhunga i tshi do fhatshisa vhatshimbidzi na vhabebi uri vha divhe nga ha matshimbidzele one-one a kumalele kwa Vhavenda. Vhatshimbidzi na vhabebi vha do wana inwe ndivho nga ha manwe maitele a kumalele kwa Vhavenda e vha vha vha sa a divhi, vha do konaha u nea ndayo kana u eletshedza mirafho i tevhelaho. Vhakalaha na vhakegulu vhone vha do konaha u vusuludza ndivho ine vha vha nayo vha konaha u i pfukisela kha mirafho i daho.

1.8. Mutheo wa thyiori

Mutshodisosi u shumisa thyiori musi a tshi bveledza tshodiso yawe. Kha tshodiso iyi mutshodisosi u do shumisa thyiori ya modenaizesheni (modernisation) ine yo bveledzwa nga W. W. Rostow nga nwa wa 1971. Iyi ndi thyiori ine ya amba nga u shanduka ha matshilele a vathu na zwithu vhunga zwithu zwi tshi anzela u shanduka zwi tshi ya nga tshifhinga tshine ra vha khatsho, hu di nga na kumalele kwa mvelele ya Vhavenda kwo shanduka zwo vhangwa nga tshifhinga tshine ra khou tshila khatsho.

Vhañwe vhatikedzi vha thyiori iyi vha katela Nhema na Zinyama (2016) modenaizesheni thyiori i amba nga u shanduka ha maitele a mvelele u ya kha maitele a musalauno.

Thyiori iyi i bvisela khagala u fheliswa kana u shanduka ha mvelele na maitele a lushaka lwa Vhavenda hu tshi katelwa na mvelele dza dziñwe tshaka dza Vharema dzi tshi ya kha maitele a musalauno. Afha ndi hune maitele na matshimbidzele a kumalele a shanduka u bva kha zwe a vha e zwone mulovha u vha kha maitele a namusi.

1.9. Mikano ya tḥodisiso

Tḥodisiso iyi i ḑo itelwa kha vundu la Limpopo kha tshitiḥiki tsha Vhembe fhasi ha masipala wa Thulamela kha muvhundu wa Itsani nahone vhavhudziswa vha ḑo vha vhakalaha vhavhili (2), vhavhera vhararu (2), vhafunzi vhavhili (2), vhanna vha mbingano ntswa vhararu (2), vha kegulu vhavhili (2), vhabvana vhararu (2), vhomakhadzi vhavhili (2) na vha fumakadzi vha mbingano ntswa vhararu (2). Vhavhudziswa avho vhoṱhe vho tḥangana vha ḑo vha vhe fumirathi (16).

1.10. Tḥalutshedzo ya maipfi a ndeme

Muṱodisisi u ḑo tḥalutshedza maipfi a ndeme ane ha anzeli u shumiswa kana ane ho ngo ḑowelea.

1.10 .1. Lumalo

Lumalo ndi kholomo dzine dza bviswa nga vhakwasha musi vha tshi ya u mala muselwa, zwenezwo zwi nga vha nga tshivhumbeo tsha kholomo kana tshelede.

1.10.2. Kumalele

Ndi maitele a nyambedzano ane a vha hone kana ane a bvelela vhukati ha miṱa mivhili, muṱa wa vhakwasha na vhomakhulu hune vha vha na nyambedzano vhukati havho malugana na u malisa musidzana ane a tḥoḑa u malwa.

1.10.3. Mvelele

Ndi maitele kana nḑila ya kutshilele kwa vhathu vha lushaka lwonolwo. Mvelele i katela kumalele, luambo, mitshino, zwijiwa, zwiambaro na vhurereli ha vhathu vha lushaka

lwonolwo, honeha mvelele i a kona u talusa kana u fhambanya muthu vhukati ha dziñwe tshaka.

1.10.4. Murafho

Ndi lushaka lwa kale kana lwa mulovha lwe lwa vha hone kha tshifhinga tsho fhiraho na lushaka lune lwa vha hone zwino kha tshifhinga tshenetshi na lushaka lune lwa do vha hone kha tshifhinga tsha matshelo kana tshi daho.

1.12. Mvalatswinga

Ndimi iyi ya u thoma yo vha ndima ye mutodisisi a bvisela khagala zwiñwe zwa zwipida zwine zwa do thusedza kha u vhumba thodisiso iyi. Lumalo lwo no shanduka vhukuma u bva kha u vhumba vhushaka vhukati ha mita mivhili ine ya khou tangana u ya kha bindu, hune zwa sia zwi tshi ita uri vhushaka uho vhu vhe ha tshifhinganyana. Musi hu tshi dzhenwa kha thodisiso iyi nga vhudzivha mutodisisi u do bvisela khagala tshanduko ine ya vha hone kha kumalele kwa Vhavenda ho sedzwa lumalo zwo tuthuwedzwa nga tshifhinga tshine ra khou tshila khatsho. Ndimi i tevhelaho ndi ndima ya vuvhili ine khayi mutodisisi u do bvisela khagala zwine vhañwe vhañwali kana vhorapfunzo vha amba nga ha thuthuwedzo ya tshifhinga kha tshanduko ya kumalele kwa Vhavenda.

NDIMA YA VHUVHILI

TSENGULUSO YA MAÑWALWA

2.1. Mvulatswinga

Ndimu yo fhiraho yo vha ndima ya u thoma yo faredzaho mvulatswinga, siangane ya ngudo, tshitatamennde tsha thaidzo, ndivho ya thodxisiso, zwipikwa, mbudziso dza thodxisiso, ndeme ya thodxisiso na thalutshedzo ya maipfi a ndeme. Ndimu ino i do amba nga tsenguluso ya manwalwa u ya nga vhanwe vhanwali vhanzhi vho fhambanaho. Vhanwali avha ndi vhane vha do amba zwinzhi nga ha lumalo.

2.2. Thalutshedzo ya lumalo

Lumalo ndi maitele a ndeme a mvelele ane a katela thendelano vhukati ha muta wa muselwa na mukwasha. Maitele aya a shuma kha u khwathisedza ndeme ya tshelede yo ambiwaho, zwifuwo, kana zwinwe zwa zwithu zwa ndeme kha muta wa muselwa hu u sumbedza thonifho, ndivhuho na u dzhiela ntha muta wonoyo une mukwasha a khou vhingana khawo. Maitele aya o toka midzi kha mvelele na u sumbedza ndeme ya vhuthihi kha mita khathihi na u divhofha kha u fhatva vhushaka ha tshothe kha mita yeneyo ine ya khou tangana.

Olisa (2017:76) a tshi thalutshedza lumalo u ri: *“Lobola is verification, in concrete terms, that families have agreed to the marriage of their son and daughter. Lobola thus serves as a sign of approval of marriage by the families and the community”*.

Izwi zwi amba uri lumalo ndi u khwathisedza ho livhaho, uri mita yo tendelana kha mbingano ya vhana vhavho vha vhatananga na vhasidzana. Lumalo lu shuma sa tshiga tsha u tanganedza mbingano kha mita na vhadzulapo.

Mously na Wagner (2017: 891) musu vha tshi amba lumalo vha zwi vhea nga heyi ndila *“Bride price is the money or wealth transfer given by or on behalf of the groom to the bride and her family upon the marriage of the couple”*.

Zwi tshi amba uri tshelede ya lumalo ndi ine ya bviswa yo imela mukwasha kha muselwa na muta wawe uri hu vhe na mbingano.

Vhañwali vha re afho n̄tha vho amba nga lumalo. Olisa o sumbedza uri lumalo ndi tshelede ine ya khwaṯhisedza u sumbedza miṯa mivhili uri yo tendelana kha u malana ha muṯhannga na musidzana, Olisa u dovha a sumbedza uri na vhadzulapo vho tendelana. Mously na Wagner na vhone vho amba nga lumalo, hone vho sumbedza uri lumalo ndi tshelede ine ya bviswa nga vha ha munna i tshi iswa ha musadzi hu thendelano ya uri avho vhavhili vha khou malana. Vhañwali avha vhoṯhe vho amba nga tshelede fhedzi vha fhambana ngauri Olisa o amba uri tshelede i khwaṯhisedza thendelano ya vhane vha khou malana khathihi na vhadzulapo vha vha tshipiḽa tsha thendelano kha mbingano yeneyo, ngeno Mously na Wagner vho sumbedza uri tshelede i bviswa nga muṯa wa mukwasha ya iswa kha muṯa wa muselwa.

De Swart (2014) ene a tshi n̄ea ṯhalutshedzo ya lumalo u ri ndi maitele a sialala a kale hune munna a badela kholomo dza tshivhalo kana tshelede ine ya khou ṯoḽwa nga muṯa wa musidzana malugana na u mala musidzana onoyo.

Anderson (2014) ene u zwi vhea nga heyi n̄ḽila lumalo kha vhathu vhanzhi lu badelwa nga muṯa wa mukwasha u ya kha muṯa wa muselwa. Mbadelo idzo dzi itwa musi mbadelo dza mamalo dzo dzudzanywa nahone ha vha na thendelano kha miṯa mivhili.

U ya nga vhañwali avha De Swart na Anderson vha amba zwine zwa fana ngauri vhoṯhe vha khou tikedza uri lumalo ndi tshelede ine ya bviswa nga muṯa wa mukwasha honeha lumalo lu bva nga murahu ha musi ho vha na thendelano vhukati ha miṯa iyo mivhili. Musi ho bviswa mamalo zwi mbo amba uri miṯa iyo yo no vha tshithu tshithihi kana ho no vha na vhuthihi vhukati ha miṯa iyo vhunga ho vha na thendelo kha miṯa yeneyo.

Baloyi (2016: 4) a tshi ṯalutshedza u ri: *“Lobola is traditionally known as a custom where the family of the husband-to-be will present a bridal gift to the family of the wife-to-be in asking for her hand in marriage”*.

Izwi zwi amba uri lumalo ndi sialala ine ya ḽivhea nga maitele ane muṯa wa mukwasha u ḽo ḽisela zwifhiwa muṯa wa muselwa hu tshi khou humbelwa u mala muselwa.

Msweli (2020:15) a tshi redza Solway (2016) u amba u ri: *“Amongst the Sesotho tribe, the practice of i-lobola is called bogadi whereby approximately eight cattle are given to the family of the bride by the family of the groom”*.

Izwi zwi amba uri vhukati ha lushaka lwa Sesotho, maitele a lumalo a vhidzwa u pfi *“bogadi”* hune kholomo dza malo dza newa muṭa wa muselwa nga muṭa wa mukwasha.

Baloyi na Msweli we a redza Solway vha khou ima kha ḽithihi ḽine ḽa tikedza uri hu na zwine zwa bva ha vho munna zwa ya ha vho musadzi fhedzi Baloyi o tou angaredza uri hu bva zwifhio ngeno Solway o tou bula a ri kholomo dza malo zwine zwa sia zwi khou khwaṭhisedza uri hu a bva zwithu ha vho munna zwa ya ha vho musadzi.

Raphalalani na Musehane (2013:19) vha vhea lumalo nga ṅdila i tevhelaho:

Lobola is an age-old Tshivenda custom that brings families together. It is a gesture of gratitude on the part of the groom's family for looking after and bringing up the young bride. Once lobola is paid, the deal is sealed. The groom and the bride cannot object; they have to abide by their parents' arrangement.

Izwi zwi amba uri lumalo ndi maitele a kale a Tshivenda ane a ṭanganya miṭa yoṭhe. Ndi ṅdila ya u sumbedza ndivhuho u bva kha muṭa wa mukwasha vhunga vho ṭhogomela na u alusa muselwa. Musi mamalo o no badelwa, mulanga wo vhoxwa kana u vhumbya. Mukwasha na muselwa a vha koni u hanedza kana u hana, vha fanela u tevhedza nzudzanyo dzo itwaho nga vhabebi vhavho.

Ebun (2014:95) ene a tshi ṅea ṭhalutshedzo ya lumalo u ri:

Lobola is recognised as a form of customary marriage, with marriage being generally defined as a socially or ritually recognised union or legal contract between spouses that establishes rights and obligations between them and their children, and between them and their in-

laws.

Izwi zwi amba uri lumalo lu dzhiwa sa maitele a mbingano ya sialala, mbingano i taluswa sa matshilele kana maitele a vhuthihi kana mbofho vhukati ha vhafarisi vhane vha khwaṭhisedza ndugelo na vhuḍifhinduleli vhukati havho na vhana vhavho, na vhukati havho na vhomazwale kana vhomakhulu wavho.

Vhaṅwali avha Raphalalani, Musehane na Ebun vha fana vha tshi amba uri lumalo ndi maitele a kale a sialala ane a sumbedza mbofho kana vhuthihi ha miṭa ine ya khou ṭanganywa. U ṭanganywa ha vhafarisi zwi tou amba tshoṭhe uri vhathu avho ndi vhathihi nahone miṭa yavho yo no vha tshithu tshithihi. Raphalalani na Musehane vha fhambana na Ebun musi Raphalalani na Musehane vha tshi amba uri mukwasha na muselwa a vho ngo tea u hana ndzudzanyo nga vhabebi vhavho malugana na mamalo ngeno Ebun o amba uri mbingano ndi vhuḍifhinduleli ha avho vhane vha khou malana, vhana vhavho khathihi na vhomazwale kana vhomakhulu.

Dery (2015) ene uri lumalo ndi lune lwa ṭanganya, u vhoḥa na u khwaṭhisa vhushaka vhukati ha vhavhingani na miṭa mivhili ine ya khou ṭangana uri i vhe tshithu tshithihi.

Chirese na Chirese (2010) vha tshi ṭalutshedza lumalo vha ri ndi u rumelwa kana u iswa ha kholomo kana tshelede u bva kha muṭa wa mukwasha hu u itela u rengulula pfanelo kana ndugelo dzo teaho u bva kha mufumakadzi u ya kha munna. Tsha ndeme kha pfanelo idzo ndi uri vhana vhane vha bebya kha vhuthihi uho vha dzhiwa sa lushaka lwa mutevhe wa khotsi.

Dery o sedza nga maṅḁa kha uri lumalo lu vhumba vhushaka ho ngo tou sedza tshoṭhe kha tshelede. Chirese na Chirese vhone o ṅea ṭhalutshedzo ya lumalo, fhedzi ṭhalutshedzo dzavho dzo fhambana musi Dery a tshi ri lumalo lu ṭanganya khathihi na u khwaṭhisedza miṭa uri i vhe tshithu tshithihi ngeno Chirese na Chirese vho sumbedza uri lumalo ndi kholomo kana tshelede ine ya bva ha mukwasha hu itela u rengulula pfanelo dzo teaho kha muṭa wa ha musadzi hu tshi katelwa na vhana vhane vha ḁo bebwa muṭani uyo.

Baloyi (2016:4) u ri *“Lobolo is traditionally known as a custom where the family of the husband-to-be will present a bridal gift to the family of the wife-to-be in asking her hand in marriage”*.

Lumalo nga mvelele lu qivhea sa maitele ane muṭa wa munna ane a khou ṭoḁa u mala wa nea tshifhiwa muṭa wa muselwa ane a khou ṭoḁa u malwa.

Chisi (2018:1) u ṭalutshedza nga hei nḁila *“Lobola is payment made to the bride’s parents by the prospective son-in-law for their daughter’s hand in marriage”*.

Lumalo ndi mbadelo ine ya itwa kha vhabebi vha muselwa nga mukwasha ane a khou ṭoḁa u mala.

Diko (2023: 617) *“Lobola is a traditional practice whereby a man pays a bride price to the family of his prospective wife as part of the marriage process”*.

Lumalo ndi maitele a sialala ane munna a badela mutengo wa muselwa kha muṭa wa mufumakadzi wawe ane a khou ṭoḁa u mu vHINGA sa tshipiḁa tsha maitele a mbingano.

Vhaṇwali avho Baloyi, Chisi na Diko vhoṭhe vha khou amba nga ha lumalo, fhedzi Baloyi u fhambana na Chisi na Diko ngauri ene o tou amba u ri lumalo ndi maitele ane muṭa wa munna wa nea tshifhiwa muṭa wa muselwa ngeno Chisi na Diko vho tou bula uri lumalo ndi mbadelo ine ya itwa kha muṭa wa muselwa nga muṭa wa mukwasha musi vha tshi ṭoḁa u mala.

Vhaṇwali avho vhoṭhe vho bulwaho afho nṭha vho ṭahisa mihumbulo yavho yo fhambanaho musi vha tshi nea ṭhalutshedzo ya lumalo. U bvisa lumalo ndi maitele a mvelele ya Vhavenda hu tshi katelwa na dziṇwe tshaka dza Vharema. Maitele aya a u shumisa tshelede o tutuwa musi zwithu zwi khou ḁi ralo u shanduka u ya na tshifhinga vhunga vhalala vho vha vha tshi shumisa kholomo sa yone nḁila ya u bvisa mamalo, tshipikwa tshihulwane hu u vhumba vhushaka vhukati ha muṭa wa muselwa na muṭa wa mukwasha. Maḁuvha ano vhunzhi ha vhathu vha dzula fhethu kana kha mashango ane a hu na kholomo, itshi ndi tshiṇwe tsha tshivhangi tshine tsha khou ṭuṭuwedza u shumiswa ha masheleni nṭhani ha kholomo musi hu tshi bviswa mamalo kha tshifhinga tsha musalauno.

2.3. Tshanduko ya maitele a lumalo

Zwithu zwi khou shanduka u ya nga tshifhinga tshine ra khou tshila khatsho, hu di nga na tshanduko ya lumalo i khou vha hone kha lushaka lwa Vhavanḁa na dziḁwe tshaka nga u angaredza. U mala ndi u vhumba vhushaka vhukati ha miṁa mivhili ine ya khou ṁangana u ya nga maitele a mvelele, fhedzi nga nṁhani ha tshanduko ya tshifhinga u mala ho no shanduka u bva kha u vhumba vhushaka u ya kha vhushaka ha tshifhinganyana.

Msweli (2020:15) a tshi redza Ng'ang'a (2018) u amba u ri:

“The value of bride wealth has changed, with women being empowered through employment and education, and recognising themselves as equal partners to their husband, not simply possessions who were required to work on their father's farm and only moved when they were married, moving from one state of dependence to another”.

Izwi zwi amba uri mutengo wa lupfumo lwa muselwa wo shanduka, vhafumakadzi vha khou maanḁafhadzwa nga mishumo na pfunzo, na u di dzhiela nṁha sa vhafarisi vhane vha lingana na munna wavho, hu si thundu fhedzi dzine dza vha uri dzo vha dzi tshi ṁodea uri dzi shume bulasini ya khotsi avho nahone vha tshi pfulutshela fhedzi musi vho no mala, vha tshi pfulutshela kha muthihi tshiimo tsha u diṁika nga muḁwe.

Msweli (2020:17) a tshi redza Marphatia, Ambale na Reid (2017) ene u ri: *“Rising levels of education and increased economic opportunities for African women, as well as changes in marriage preferences, are some of the reason people delay marriage”.*

Izwi zwi amba uri u aluwa ha pfunzo na u engedzea ha zwikhala zwa ikonomi kha vhafumakadzi vha Afrika, na u shanduka kha u takalela mbingano, ndi zwiḁwe zwa zwiitisi zwine zwa ita uri vhafumakadzi vha dzhieḁ fhasi mbingano.

Msweli we a redza Ng'ang'a na Msweli we a redza Marphatia, Ambale na Reid vha amba zwine zwa fana ngauri vhoṁhe vha khou amba nga ha pfunzo kha vhafumakadzi honeha Msweli we a redza Ng'ang'a o sumbedza uri vhafumakadzi vha maanḁafhadzwa nga mishumo na pfunzo hu tshi katelwa u di dzhiela nṁha sa vhafarisi

vhane vha lingana na munna wavho hu si thundu dzine dza tōḁea, ngeno Msweli we a redza Marphatia, Ambale na Reid o sumbedza uri u aluwa ha pfunzo na zwickhala zwa ikonomi kha vhafumakadzi zwi khou shandula u takalela mbingano kha vhafumakadzi hune vhaṁwe vha fhedza vha tshi dzhiela fhasi mbingano

Baloyi (2016) a tshi amba nga tshanduko ya lumalo u ri a zwo ngo tḁanganedzea u tōḁa tshelede nnzhi ya lumalo nga nṱhani ha uri musidzana o dzhena tshikolo tsha maimo kana o funzea.

Sennott (2021) ene a tshi tḁalutshedza u ri zwithu zwi khou ḁi ralo u shanduka nga zwiṱuku vhunga vhabebi vha ano maḁuvha vha tshi vhona vhuṱumani vhukati ha lumalo na pfunzo kha ṁwana wa musidzana.

Baloyi na Sennott vhuvhili havho vha khou amba nga lumalo na pfunzo kana u dzhena tshikolo kha ṁwana wa musidzana. Baloyi ene o sumbedza uri a zwo ngo tḁanganedzea u tōḁa tshelede nnzhi ya lumalo ho sedzwa u dzhena tshikolo ha musidzana uyo, ngeno Sennott o tou bvisela khagala uri zwithu ano maḁuvha zwo no shanduka nga nṱhani ha uri vhabebi vha vhona tshikhala vhukati ha lumalo na pfunzo kha ṁwana wa musidzana.

Laiphrakpam na Aroonstrimorakot (2016) vhone vha tshi amba vha ri tshanduko dzo tḁanganelanaho na kutshilele kwa musalauno dzo kwama nga maanda maitele a lumalo, ane maitele ayo o shandulwa nga tshigwada tsha mbingano ntswa.

Laiphrakam na Aroonstrimorakot (2016) vha tshi isa phanda na mihumbulo yavho vha ri matshimbidzele a lumalo o no shanduka u bva kha zwe a vha e zwone kale hune ano maḁuvha ha vho sedzwa zwithu zwa maimo musi muthu a tshi malwa.

Laiphrakpam na Aroonstrimorakot (2016) vha tshi bvela phanda vha ri tshanduko idzo dzi na vhuṱumani na matshilele a musalauno hune matshilele ayo o shela mulenzhe kha lupfumo lwa muselwa lune lwo no shandukiswa nga tshigwada tsha mbingano ntswa.

Hadithi African (2019) ene a tshi amba nga tshanduko ya lumalo u ri kholomo ndi dza ndeme kha u badela mamalo. Sa tsumbo ṁamusi, zwiṁwe zwishumiswa zwa thekhinoḁodzhi zwa musalauno u fana na tḁhingothendeleki na mimoḁoro na zwiṁwe

zwishumiswa zwa nduni zwi nga humbelwa nga muṭa wa muselwa nga nṭha ha tshelede i si na vhukono.

Vhaṅwali avho Laiphrakpam, Aroonstrimorakot na Hadithi African vhoṭhe vha khou amba nga ha tshanduko ya lumalo, fhedzi vha amba zwo fhambanaho ngauri Laiphrakpam na Aroonstrimorakot o tou amba uri matshimbidzele a lumalo o shanduka kha zwe a vha e zwone kale nga nṭhani ha u shela mulenzhe ha tshigwada tsha mbinago ntswa ngeno Hadithi African o sumbedza ndeme ya kholomo kha lumalo a dovha hafhu a tou bula zwishumiswa zwa musalauno zwine zwa ṭodwa nga vha ha musidzana musi hu tshi malwa khathihi na tshelede nnzhi.

Mathabo (2019:1) u amba nga tshanduko ya lumalo a tshi ri:

The meaning of Lobola is complex and it is often misinterpreted, misunderstood, and overlooked because in pre-colonial African times Lobola ‘was offered with a cow because of how people lived but today the offering is in the form of money.

Izwi zwi amba uri ṭhalutshedzo ya mamalo yo ṭandavhuwa nahone i anzela u sa ṭalutshedzwa nga ndila yone, u sa pfesewa na u dzhielwa fhasi ngauri nga zwifhinga zwa u langwa ha vhathu vha Afrika mamalo o vha a tshi tshimbidzwa nga ndila ya u tou bvisa kholomo nga nṭhani ha zwine vhathu vha tshilisa zwone, ṅamusi mamalo a tshimbidzwa nga ndila ya masheleni kana tshelede.

Chabata (2014:12) u ri: “...today, lobola is monetary and profit-oriented than honorary”.

Izwi zwi amba uri ṅamusi, lumalo ndi tshelede na u bindula nṭhani ha u hulisa kana u ṭhonifha.

Mathabo u amba zwo fhambanaho na Chabata, musi Mathabo a tshi sumbedza uri luamalo a lu tsha ṭalutshedzwa nga ndila yone, lu vho dzhielwa fhasi na uri mamalo o vha a tshi tshimbidzwa nga ndila ya u bvisa kholomo zwine ṅamusi a vho tshimbidzwa nga ndila ya u bvisa tshelede nṭhani ha kholomo ngeno Chabata o amba uri ṅamusi lumalo ndi tshelede na u bindula hune hu si hulise kana u shumbedza ṭhonifho.

Chirese na chirese (2010) vhone vha tshi amba nga tshakundo ya lumalo vha ri mbonalo ya lumalo yo shandukiswa u bva kha u khwaṭhisedza ndivhuho u ya kha bindu.

Chabata (2011) ene a tshi amba nga tshanduko ya lumalo u ri ṭhalutshedzo ya lumalo yo shanduka. Kha tshifhinga tsha ṇamusu lumalo lu vho itwa bindu kana lu dzhiwa sa bindu. Ano maḍuvha, hu dzhiwa kana u vhonwa lumalo sa vhubindudzi, zwine zwa vhuedza fhedzi muṭa wa muselwa. Ndeme ya tshelede i ṭmanywa na muselwa nahone vhunzhi ha miṭa ya Vharema vha vhona vhana vhavho vha vhasidzana sa yone ṇḍila ya u vha na vhutshilo ha khwine.

Vhaṇwali avho Chirese, Chirese na Chabata vha amba zwine zwa fana ngauri vhoṭhe vha khou sumbedza uri mbonalo ya lumalo yo shanduka lu vho itwa bindu u bva kha u khwaṭhisedza ndivhuwo. Chabata o dovha a sumbedza uri u ita lumalo bindu zwi vhuedza muṭa wa muselwa, a tshi isa phanḍa a u khwaṭhisedza muhumbulo wawe o sumbedza uri vhunzhi ha miṭa ya Vharema vha vhona vhana vhavho vha vhasidzana sa ṇḍila ya u vha na vhutshilo ha khwine ngauri lumalo lu khou itwa bindu.

Moganedi (2012, 1) a tshi amba u ri : *“It is unacceptable to demand more lobolo because the woman has attended a very good school or is educated. Families would not accept less lobolo when a highly educated man marries a woman who is not so highly educated”*.

Izwi zwi amba uri a zwi ṭanganedzei u ṭoda lumalo lunzhi ngauri mufumakadzi o dzhena tshikolo tshavhuḍi vhukuma kana o funzea. Miṭa i nga si ṭanganedze lumalo luṭuku musi munna o funzeaho vhukuma a tshi vHINGA mufumakadzi a songo funzeaho nga u ralo.

Bayi na Hawthorne (2018: 590) vhone vha ṭalutshedza nga heyi ṇḍila:

Traditionally, consensus between the family groups was enough for negotiations and the conclusion of a lobolo “contract” without consent by the bride-to-be. However, today it is inconceivable that a lobolo negotiation process would take place without the consent of the couple to be married.

Izwi zwi amba uri nga mvelele, thendelano vhukati ha zwigwada zwa miṭa yo vha yo eḁana kha nyambedzano na u swikelela “thendelano” ya lumalo hu si na thendelo ya muselwa uri a vhe hone. Naho zwo ralo, namusi a zwi pfali uri maitele a nyambedzano ya lumalo a nga vha hone hu si na thendelo ya vhavhingani vhane vha ḁo vhingana.

Moganedi , Bayi na Hawthorne vhuraru havho vha khou amba nga ha lumalo, fhedzi vha amba zwo fhambanaho mus i Moganedi a tshi sumbedza uri u ṭoḁa tshelede nnzhi ya lumalo ngauri mufumakadzi o funzea kana o dzhena tshikolo tsha vhuḁi a zwo ngo ṭanganedzea. O dovha a sumbedza uri mus i munna o funzeaho a tshi mala mufumakadzi a songo tou funzeaho nga u ralo miṭa a i koni u ṭanganedza lumalo luṭuku. Bayi na Hawthorne vhone vho sumbedza uri thendelano vhukani ha miṭa zwo vha zwo eḁana kha nyambedzano na thendelo ya lumalo. O dovha a sumbedza uri kha tshifhinga tsha namusi a zwi pfali uri hu vhe na nyambedzano dza mamalo ngeno hu si na thendelo ya avho vhane vha khou ṭoḁa u vhingana.

Vhaṅwali avho vhoṭhe vho bulwaho afho nṯha vha ṭahisa mihumbulo yavho nga ha tshanduko ya lumalo kha lushaka lwa Vhaventḁa, zwi vhone hu na tshanduko khulwane kha maitele na matshimbidzele a kumalele kwa mvelele ya Vhaventḁa. Mus i tshi khou ḁi tshila hu a vha na tshanduko dza zwithu, tshanduko idzo ndi dzine dza vha dzi tshi khou ṭuṭuwedzwa nga tshifhinga tshine ra vha ri khou tshila khatsho. U shanduka ha kumalele kwa mvelele ya Tshiventḁa hu vhone hu tshi khou vhangwa nga zwithu zwinzhi nahone zwo fhambanaho. Huṅwe tshanduko i vha hone nga nzulele ya fhethu, na pfunzo kha vhana vha vhasidzana vhunga kale tshikolo kana pfunzo yo vha i si ya ndeme kha vhana vha vhasidzana. U mala nga tshelede nṯhani ha kholomo dzi tshilaho ndi tshiṅwe tsha tshivhangi tshihulwane tshine tsha khou ṭuṭuwedza u vha hone ha tshanduko ya kumalele kha lushaka lwa Vhaventḁa.

2.4. Ndeme ya lumalo

Lumalo ndi lwa ndeme vhukuma kha miṭa ine ya khou malana vhunga lu lwone lune lwa khwaṯhisa miṭa u ya nga mvelele. Nga mvelele ya Vhaventḁa, tshipikwa kana ndivho khulwane ya mbingano ndi u andisa na u alusa muṭa hu tshi katelwa na u vhumba vhushaka vhukati ha miṭa mivhili ine miṭa yeneyo ndi wa muselwa na mukwasha.

Moono (2019: IV) a tshi amba u ri: “... *lobola was meant to buy a woman and condemn her to marital enslavement*”.

Izwi zwi amba uri lumalo lwo vha lwo itelwa u renga mufumakadzi na u mu ita phuli kha mbingano.

Mbewe (2021:226) a tshi talutshedza u ri: “... *lobola* marriage practice is that it promotes stable marriages. If the bridegroom has paid the full amount, the parents were persuaded to guide the young man to avoid any situations that would lead to divorce and another payment of *lobola*”.

Izwi zwi amba uri maitele a mbingano ya lumalo ndi uri lu tɔtɔwedza mbingano dzo dzikaho. Arali mukwasha o no badela tshelede yothe, vhabebi vho vha vha tshi tɔtɔwedzwa uri vha sumbedzise muṭhannga uri a iledze zwiimo zwiṅwe na zwiṅwe zwine zwa nga ita uri vha talane na u badela iṅwe mbadelo ya lumalo.

Moono na Mbewe vhuvhili havho vho amba nga ha lumalo, fhedzi vho amba zwo fhambanaho nga lumalo musi Moono a tshi sumbedza uri lumalo lwo itelwa u renga mufumakadzi na u mu ita phuli kha mbingano ngeno Mbewe o amba uri mbingano ya lumalo i tɔtɔwedza mbingano yo dziaho. Mbewe o dovha a sumbedza uri musi muṭhannga o badela tshelede yothe vhabebi vho vha vha tshi tɔtɔwedzwa u sumbedzisa muṭhannga wavho uri a iledze zwithu zwine zwa nga ita uri a talane khathihi na u badela luṅwe lumalo.

Moono (2019:8) a tshi redza Matope na vhaṅwe (2013) u sumbedza u ri: “*Lobola plays a crucial role in society as it represents a form of covenant between the couple and the contracting families and paying lobola makes marriage to be morally and socially acceptable and respected*”.

Izwi zwi amba uri lumalo lu tamba tshipiḁa tsha ndeme kha vhathu sa izwi lu tshi imela mulanga vhukati ha vhavhingani na mbofho kha miṭa nahone u badela lumalo zwi ita uri mbingano i vhe na vhuḁifari na matshilele o tɔnganedzeaho nahone a ṭhonifheaho.

Mbewe (2021:221) a tshi redza Fihlani (2015) u amba u ri: *“The payment of lobola signifies a commitment on the part of the groom to take care of his wife and is seen as a symbolic act and a necessary part of keeping the culture, rather than selling a daughter”*

Izwi zwi amba uri u badelwa ha lumalo zwi sumbedza u dikumedzela ha mukwasha kha u thogomela mufumakadzi wawe nahone zwi dzhiwa sa nyito ya pfanyisedzo na tshipiḁa tshi toḁeaho tsha u vhulunga mvelele, nthani ha u rengisa musidzana.

Mbewe (2021:221) a tshi redza Makamba (2016) u sumbedza u ri: *“The lobola ceremony is valued as most important because it is both the spiritual and social family affair that brings together two lives, two different families and communities, binding them together as one”*.

Izwi zwi amba uri vhuṭambo ha lumalo vhu dzhiwa sa ha ndeme vhukuma ngauri ndi mafhungo a muṭa wa muya na a matshilisano ane a tanganya matshilo mavhili, miṭa mivhili yo fhambanaho na zwitshavha, zwi tshi vha vhofha sa tshithu tshithihi.

Moono we a redza Matope na vhaṅwe na Mbewe we a redza Makamba vhoṭhe vha khou amba nga ha lumalo nahone vhoṭhe vho ḁi sumbedza uri lumalo ndi lwa ndeme. Moono we a redza Matope na vhaṅwe o sumbedza uri lumalo ndi lwa ndeme ngauri lu imela mulanga vhukati ha vhavhingani na mbofho kha miṭa ngeno Mbewe we a redza Makamba o sumbedza uri lumalo ndi lwa ndeme ngauri lu tanganya matshilo mavhili, miṭa mivhili na zwitshavha zwa vha vhofha vha vha tshithu tshithihi. Mbewe we a redza Fihlani o ḁa na zwawe zwo fhambanaho ngauri o amba u ri lumalo lu sumbedza u dikumedzela ha mukwasha kha u thogomela mufumakadzi wawe. O sia phanda a sumbedza uri zwi dzhiwa sa nyito na tshipiḁa tshi toḁeaho tsha u vhulunga mvelele, nthani ha u rengisa musidzana.

Parker (2015) a tshi amba nga ndeme ya lumalo u ri nga nthani ha maitele a sialala a lumalo, mbingano a si ya vhathu vhavhili vhane vha khou malana fhedzi ndi mbofho vhukati ha miṭa mivhili. Mbingano yo tendelwa lwa mulayo nga u bvisa kholomo u bva kha muṭa wa mukwasha, na u dovha wa khwaṭhisedza vhungoho uri vhana vhane vha ḁo bebwa kha mbingano iyo vha ḁo vha tshipiḁa tsha mutevhe kha lushaka lwa khotsi avho.

Kuper (2016) a tshi amba nga lumalo u ri lumalo lu tamba tshipiḁa tsha ndeme kha mbingano na kha maitele a Afrika Tshipembe. Kanzhi hu shumiswa tshelede kana zwifhiwa u bva kha muṁa wa mukwasha u ya kha muṁa wa muselwa sa yone nḁila ya u khwaṁhisedza vhuthihi kha vhavhingani na kha vhushaka vhukati ha miṁa mivhili.

Moeti na Mokgolodi (2017) vhone vha tshi amba vha ri mbingano i ṁanganya miṁa nahone zwi fhira vhathu vhavhili vhane vha khou malana, tshitshavha tshi a ṁangana.

Parker na Kuper, Moeti na Mokgolodi vha amba mafhungo ane a fana musi vha tshi ri lumalo ndi maitele a sialala, nahone mbingano a si ya vhathu vhavhili vhane vha khou vhingana. Parker o sumbedza uri mbingano ndi mbofho vhukati ha miṁa mivhili, Kuper ene o amba uri tshelede kana zwifhiwa zwa muṁa wa mukwasha zwi khwaṁhisedza vhushaka vhukati ha miṁa mivhili ngeno Moeti na Mokgolodi vho sumbedza uri mbingano i ṁanganya miṁa nahone tshitshavha tshi a ṁangana. Parker o dovha a sumbedza uri mbingano yo tendelwa lwa mulayo nga u bvisa kholomo nga muṁa wa mukwasha ngauri zwi khwaṁhisedza vhungoho na vhana vhane vha ḁo bebwa vha ḁo vha kha mutevhe wa khotsi avho.

U ya nga Mangena na Ndlovu (2013: 473) u sumbedza u ri:

Lobola was used to express a feeling yet at the same time, it cemented ties between the children and their maternal ancestors through, for instance, the payment of cow given to the mother of the bride. It would seem that lobola served the purpose of elevating and reinforcing the status of the woman in a spiritual context. The cow given to the mother of the wife is symbolic in connecting children born in the union with their maternal ancestors.

Izwi zwi amba uri lumalo lwo vha lu tshi shumiswa u bvukulula vhudipfi nga tshifhinga tshithihi, lu khwaṁhisedza mbofho vhukati ha vhana na vhomakhulukuku vha mubeba mme vhavho, sa tsumbo mbadelo ya kholomo ine ya ṁewa mme a muselwa. Zwi nga vhonala u nga lumalo lwo shumela tshipikwa tsha u ḁihudza na u khwaṁhisedza tshiimo tsha mufumakadzi kha mafhungo a muya. Kholomo ine ya ṁewa mme a muselwa ndi

tshiga tsha u tumanya vhana vhane vha do bebya kha vhuthihi na vhomakhulukuku mubeba mme avho.

Moono (2019:8) a tshi redza Dery (2015) u amba u ri:

“Lobola makes a woman to be an official wife and seals a woman’s status as a worthy woman in the eyes of all. It legitimatises marriage by making as it confirms the cultural symbolism of accepting the groom and bride into each other’s family. Lobola is a unifying factor in binding and cementing the relationship between the couple and the two families joining together”.

Zwi tshi amba uri lumalo lu ita uri mufumakadzi a vhe mufumakadzi wa tshiofisi na u khwaṭhisa vhuimo ha mufumakadzi sa mufumakadzi o teaho maṭoni a vhoṭhe. Lu ita uri mbingano i vhe mulayoni sa izwi i tshi khwaṭhisedza tshiga tsha mvelele tsha u tṅanedza mukwasha na muselwa kha miṭa yavho. Lumalo ndi tshithu tshine tsha tṅanya kha u vhofha na u khwaṭhisa vhushaka vhukati ha vhafunani na miṭa mivhili i tshi tṅana.

Vhaṅwali avha Mangena, Ndlovu na Moono we a redza Dery vha khou amba nga ha lumalo fhedzi mihumbulo yavho yo fhambana ngauri Mangena na Ndlovu u sumbedza uri lumalo lu bvukulula vhuḍipfi, u khwaṭhisedza mbofho vhukati ha vhana na vhomakhulukuku vha mubeba mme vhavho ngeno Moono we a redza Dery o sumbedza uri lumalo lu ita uri mufumakadzi a vhe wa tshiofisi. Mangena, Ndlovu na Moono we a redza Dery vha fana musi vha tshi amba uri lumalo lu khwaṭhisedza vhuimo ha mufumakadzi. Moono we a redza Dery ḡadzisa a tshi sumbedza uri maṭoni a vhoṭhe na u khwaṭhisedza tshiga tsha mvelele kha u tṅanedza mukwasha na muselwa miṭani yavho. Mangena na Ndlovu vho sedzesa kha mbadelo ya kholomo ine ya ṅewa mme a muselwa sa tshiga tsha u tumanya vhana vhane vha do bebwa kha vhuthihi na vhomakhulukuku mubeba mme avho.

Sennott na Mojola (2017) vhone vha sumbedza u ri lumalo lu ṅea tshirunzi na ṭhonifho kha vhafumakadzi kha mivhundu yavho kha mafhungo ane pfunzo na mishumo i khou konḡa u i swikelela.

Majome (2019) u sumbedza u ri maitele a mamalo a dzhiwa sa tshiga tsha ndeme tshi sumbedzaho tshonifho, a tshi sumbedzi tshonifho kha munna na mufumakadzi na mīṭa yavho fhedzi tshi sumbedza tshonifho na kha vhomakhulukuku vhavho.

Montle (2020) a tshi amba u ri lumalo lwo vha lwa ndeme nahone lu kha ḡi vha lwa ndeme kha maitele a mvelele ya Vharema sa izwi lu tshi fhambanya mbonalo dza Vharema na dziṇwe tshakha. Lwone lwo itelwa u khwaṭhisedza ndivhuho, tshonifho, na khuliso kha mbingano.

U ya nga vhaṇwali avho Sennott, Mojola, Majome na Montle vha ima kha līthihi ngauri vhoṭhe vha khou amba uri lumalo lu sumbedza tshonifho nahone ndi lwa ndeme. Sennott na Mojola vho amba uri lumalo lu sumbedza tshonifho kha vhafumakadzi na kha mivhundu yavho na hune pfunzo na mishumo ya konḡa u swikelelea ngeno Majome o amba uri lumalo a lu sumbedzi tshonifho fhedzi kha munna na mufumakadzi na mīṭa yavho lu sumbedza tshonifho na kha vhomakhulukuku. Montle ene o tou amba uri lumalo lwo itelwa tshonifho kha mbingano. Montle o dovha a sumbedza uri lumalo lu fhambanya mbonalo ya Vharema na dziṇwe tshakha.

Moono (2019:8) a tshi redza Simenya's (2014) u ri: *"Among the Basotho in South Africa as well established that marriage can only be recognized and accepted by both immediate family and the community at large after lobola has been paid"*.

Zwi tshi amba uri kha vha Basotho kha la Afrika Tshipembe sa zwe zwa khwaṭhisedzwa uri mbingano i nga dzhielwa nṯha na u ṭanganedzwa fhedzi nga vha muṭa wa tsini na tshitshavha nga u angaredza nga murahu ha musi lumalo lwo no badelwa.

Moono (2019:7) a tshi redza Ashraff (2015) u amba u ri: *"In recent times there has been a growing debate surrounding the role lobola plays in marriage. Studies show that lobola payment is one of the most recognized means of legalizing marriage in many societies"*.

Zwi tshi amba uri zwifhinganani zwa zwino ho vha na khanedzano ine ya khou aluwa malugana na mushumo une wa itwa nga lumalo kha mbingano. Ngudo dzi sumbedza uri mbadelo ya lumalo ndi iṇwe ya nḡila dzine dza ḡivhea vhukuma dza u ita uri mbingano i vhe mulayoni kha zwitshavha zwinzhi.

Mbewe (2021:221) a tshi redza Sanganyando (2017) u amba u ri: *“Lobola is part of who we are as Africans, and is seen as a cherished inheritance that declares to the world how much we cherish women as Africans”*.

Zwi tshi amba uri lumalo ndi tshipiḽa tsha zwine ra vha zwone sa MaAfrika, nahone lu vhoneala sa ifa ḽine ḽa dzhielwa nṯha ḽine ḽa ḽivhadza ḽifhasi uri ri dzhiela nṯha hani vhafumakadzi sa MaAfrika.

U ya nga vhaṅwali avho Moono we a redza Simenya’s, Moono we a redza Ashraff na Mbewe we a redza Sanganyando vho ḽa na kuvhonele kwo fhambanaho mus i vha tshi amba nga lumalo. Moono we a redza Simenya’s ene o amba nga ha Basotho vha Afrika Tshipembe a tshi sumbedza uri mbingano i nga dzhielwa nṯha na u ṯanganedzwa nga muṯa na tshitshavha nga murahu ha u badela lumalo ngeno Moono we a redza Ashraff o sumbedza khandzano dzine dza khou aluwa nga nṯhani ha mushumo une wa itwa nga lumalo kha mbingano. O dovha a sumbedza uri mbadelo ya lumalo i ita uri mbingano i vhe mulayoni kha zwitshavha zwinzhi. Mbewe we a redza Sanganyando ene o sumbedza uri lumalo ndi tshipiḽa tsha zwine ra vha zwone sa MaAfrika, o dovha a amba uri lumalo ndi ifa ḽine ḽa dzhielwa nṯha na u ḽivhadza ḽifhasi u dzhiela nṯha vhafumakadzi vha MaAfrika.

Museka (2018) a tshi ṯalutshedza u ri vhukati ha lushaka lwa Mashona, mbingano a i vhi hone arali maitele a mamalo a songo vha hone kana a songo itwa. Maitele a mamalo a tendela vhuthihi kana vhukonani ha mulayo vhukati ha munna na mufumakadzi.

Eniola na Aremo (2020) vhone vha tshi amba vha ri mamalo ndi one maitele o teaho a mbingano ane a anzela u ṯanganedzwa kha mvelele dzoṯhe u itela u khwaṯhisa mbingano, hu si na mamalo a hu na mbingano.

Museka, Eniola na Aremo vho amba zwo fhambanaho ngauri Museka tou sedza lushaka lwa Mashona ngeno Eniola na Aremo vho tou angaredza vha tshi ri maitele aya a lumalo o tea kha tshakha dzoṯhe. Vhaṅwali avho Museka, Eniola na Aremo vha dovha hafhu u ima kha ḽithihi mus i vha tshi sumbedza uri hu si na u bviswa ha lumalo mbingano a i vhi hone. Museka o isa phanda a sumbedza uri mamalo a ita vhithihi na vhukonani lwa mulayo kha munna na mufumakadzi.

Shope (2014,71) a tshi tšalutshedza ndeme ya lumalo u ri: *“In the past Lobola forged a relational bond among families, it celebrated the addition of the women into the husband’s family and most rural women perceive lobola as a very good for them because it creates a great friendship”*.

Izwi zwi amba uri kale lumalo lwo vhumba vhushaka vhukati ha miṭa, lwa pembelela u engedzea ha vhafumakadzi kha muṭa wa ha munna nahone vhunzhi ha vhafumakadzi vha mahayani vha vhona mamalo a avhuḍi khavho vhunga a tshi sika vhukonani havhuḍi.

Luhanga (2016,10) u tikedza muhumbulo wa Shope a tshi ri: *“Lobola negotiations can be one of the happiest moments of the families concerned”*.

Izwi zwi amba uri nyambedzano dza mamalo dzi nga vha tshinwe tsha tshithu tshi takadzaho tshi kwamaho muṭa.

Shope na Luhanga vha khou amba nga ha lumalo, fhedzi vha amba zwo fhambanaho ngauri Shope u cou sumbedza uri lumalo kale lwo vhumba vhushaka vhukati ha miṭa na hone pembelela u engedzea ha vhafumakadzi kha muṭa wa vhakwasha. Shope o dovha a amba uri vhafumakadzi vha mahayani vha vhona mamalo a avhuḍi vhunga a tshi vhumba vhukonani havhuḍi khavho. Luhanga ene o sedza kha nyambedzano dza mamalo uri mamalo a takadza muṭa.

Baloyi (2014: 23) a tshi tšalutshedza u ri: *“...the payment of lobolo for his wife should be a matter of pride to an African man and he should strive to pay that lobolo on his own”*.

Zwi tshi amba uri u badela lumalo kha mufumakadzi wawe zwi fanela u vha mafhungo a u ḍikukumusa kha munna wa Afrika nahone u fanela u lwela u badela yeneyo lumalo nga ene muṇe.

Bayi na Hawthorne (2018:589) ene a tshi amba u ri: *“Traditionally lobolo was tendered to create and cement relationships between two families and their ancestors and as a gesture of appreciation by the man’s family”*.

Zwi tshi amba uri nga mvelele lumalo lwo vha lu tshi tendelwa u sika na u khwaṭhisa vhushaka vhukati ha miṭa mivhili na makhulukuku wavho na sa tshiga tsha u livhuwa nga muṭa wa munna.

Moono (2019:6) a tshi redza Chirese na Chirese's (2010) u amba u ri:

Lobola has been in practice since time immemorial and it now has has a legal status, as such worth to be preserved. This is because Lobola is our tradition, part of our culture, our cultural heritage and doing way with Lobola is like trying to evade one's identity which would be quite absurd.

Izwi zwi amba uri maitele a mamalo ndi e a vha hone u bva nga zwifhinga zwa kale nahone zwino mamalo a kha vhuimo ha mulayo, zwo ralo maitele aya a tea u vhulungwa. Izwi ndi nga nthani ha uri lumalo ndi sialala yashu, ndi tshipiḽa tsha mvelele yashu, mvelele ndi vhufa hashu, na uri u fhelisa mamalo kana lumalo zwi nga u khou lingedza u shavha vhuvha hau zwine a zwi tḽanganedzei na luthihi.

Vhañwali avho vhuraru havho Baloyi, Bayi, Hawthorne na Moono we a redza Chirese na Chirese's vha tḽahisa mihumbulo yavho yo fhambanaho nga ha lumalo. Baloyi o amba uri u badela lumalo kha mufumakadzi zwi fanela u vha mafhungo a u ḽikukumusa kha munna nahone lumalo lwonolwo lwo badelwa nga ene muḽe, Bayi na Hawthorne vhone vho sumbedza uri nga mvelele lumalo lu khwaḽhisedza vhushaka vhukati ha miḽa mivhili na vhomakhulukuku wavho sa tshiga tsha u livhuwa ene Moono we a redza Chirese na Chirese's o amba uri mamalo a kha vhuimo ha mulayo nahone maitele aya a tea u vhulungwa. O dovha hafhu u sumbedza uri lumalo ndi mvelele yashu ndi vhufa hashu nahone u fhelisa lumalo zwi amba u shavha vhuvha hau zwine ndi zwithu zwi sa tḽanganedzei.

Vhañwali avho vho bulwaho afho nthā vha tḽalusa ndeme ya lumalo nga ndila dzo fhambanaho. Lumalo ndi lwa ndeme u ya nga mvelele ngauri ndi tshiga kana tsumbo i ambaho mbofho ya vhuthihi kha miḽa ine ya khou tḽangana ya vha tshithu tshithihi. Tshipikwa tshihulwane tsha u bvisa mamalo ndi u vhumba vhushaka ha tshoḽhe vhukati ha muḽa wa muselwa na muḽa wa mukwasha. Ndi zwa ndeme u vhulunga maitele na matshimbidzele a kumalele kwa kale kwa Vhavenda u itela uri mirafho i tevhelaho i wane ndivho nga ha kumalele kwone kwo teaho kwa lushaka lwa Vhavenda. U ya nga mvelele ya Vharema maitele a u bviswa ha tshelede kana kholomo dza mamalo ndi zwa ndeme

vhunga zwi tshi khwaṭhisedza tshoṭhe uri hu na mbingano vhukati ha avho vhane vha khou malana.

2.5. Kumalele kwa mvelele ya vhavenda

Lushaka lwa Vhavenda sa dziṅwe tshaka lu na maitele alwo o khetheaho a sa fani na maitele a dziṅwe tshaka zwi tshi kwama mafhungo a kumalele. Hu na maitele manzhi a kumalele kwa mulovha kwa Vhavenda o yaho nga u fhambana ane a tea u tevhelwa ndivho khulwane hu u itela u vhulunga mvelele na sialala yashu, u itela mirafho i tevhelaho uri i ḍivhe nga ha ṅdila yone ya kumalele kwa Vhavenda kwe vhalala vha vha vha tshi ku shumisa. Maitele eneo ndi e a tiwa nga vhomakhulukuku na vhomakhulu vhashu, vhaṅwali vha dzibugu vhone vho tou sala murahu hu u itela u vhulunga ṅdivho ya vhalala. Ndi uri vhahulwane vha ṅamusi vho tou shululelwa ṅdivho ya kumalele kwa mvelele ya Vhavenda ine vha khou i shumisa kha u ṅwala dzibugu dzo fhambanaho.

Raphalalani na Musehane (2013:2) vha amba u ri:

In the Tshivenda culture marriage is not just an intimate relationship between two people, however, it is the connection of two families therefore the practice of arranged marriage. When a man wants to marry, he first alerts the parents so that a background investigation of the girl be conducted. If the parents are satisfied with the girl, they will then send an intermediary to the girl's family and propose to the girl on behalf of their son.

Izwi zwi amba uri nga mvelele ya Tshivenda mbingano a si vhushaka vhukati ha vathu vhavhili fhedzi, honeha ndi vhuṭumani kha miṭa mivhili zwenezwo ndi maitele a mbingano yo tou lugiselwaho nga miṭa. Musi munna a tshi ṭoda u vHINGA, u thoma nga u ḍivhadza vhabebi u itela uri hu kone u itwa ṭhodisiso dza hune uyo musidzana a bva hone. Arali vhabebi vha fushea nga musidzana onoyo, vha ḍo konaha u rumela ṅendila wavho kha muṭa wa musidzana uyo, vha ambisa musidzana uyo vhuimoni ha ṅwana wavho wa muṭhannga.

Raphalalani na Musehane (2013:19) vha tshi i sa phanda vha ri:

In the Tshivenda culture, marriage is not just an affair between two individuals, but also an alliance between two families. It is regarded as a sacred institution precisely because it involves the welcoming of a new member into the clan. For that reason, it cannot be left in the hands of an individual to decide, that is an individual may not choose his or her own partner for marriage. It is the responsibility of the head of the family to organise marriages for their children. The aunt (father's sister) in the family serves as both an overseer and a consultant. The two families, that of the groom-to-be and that of the bride-to-be, engage in the formal processes of negotiating on behalf of their children.

Izwi zwi amba uri nga mvelele ya Tshivenda, mbingano a si mafhungo a vhathu vhavhili, fhedzi i dovha ya vha vhushaka vhukati ha miṭa mivhili. Mbingano i dzhiwa sa zwithu zwikhethwa ngauri i katela u tṱanganedzwa ha muraḁo muswa kha lushaka. Nga zwiitisi izwo, mbingano a i koni u siiwa zwandani zwa muthu muthihi uri a khethe, muthu ha koni u ḁinangela mufarisi wawe. Ndi vhuḁifhinduleli ha ṱhoḁo ya muṭa u dzudzanyela vhana vhavho dzimbingano. Vhomakhadzi kha muṭa vha shuma sa vhalavhelesi na vhaṭolisisi. Miṭa mivhili, ine ya vha ya mukwasha na muselwa i a tṱangelana kha maitele a nyambedzano tshiimoni tsha vhana vhavho.

Raphalalani na Musehane (2013:19) vha tshi isa phanda vha ri:

If a male has reached a marriageable stage, he would report to the parents through acceptable ways of communication. If he comes with a suggested name, the parents would not just accept it. They will first send people to investigate the suggested name's parents that they would be looking at whether she is from a good family; a family of parents who do not bewitch

people. Another aspect is whether she behaves appropriately. If she is found lacking in these aspects, the parents will not allow the young man to marry the lady. However, if they are satisfied with the family, they would send an intermediary to the girl's family to propose the girl for the boy. If he does not suggest a name, the parents will take some time to search among the local girls. If none of the local girls are suitable, the family will find out from relatives who are far away if they can make any recommendations.

Izwi zwi amba uri arali muṭhannga a swikisa minwaha ya u dzhena kha mbingano, u ḑo ḑivhadza vhabebi nga nḑila i ṭanganedzeaho ya u davhidzana. Arali a ḑa na dzina, vhabebi a vha sokou ḑi ṭanganedza. Vha thoma vha rumela vhathu uri vha ite ṭhoḑisiso nga ha dzina ḑa vhabebi arali musidzana uyo a tshi bva muṭani wavhuḑi, muṭa wa vhabebi vhane a vha silingi kana u lowa vhathu, tshiṇwe hafhu vha sedza arali e na vhuḑifari havhuḑi. Arali a wanala a tshi khou ṭahelelwa nga izwo zwithu vhabebi vha nga si tende muṭhannga wavho a tshi mala musidzana uyo. Honeha arali vha muṭa vho fushea, vha ḑo rumela vhoṇḑila uri vhaye kha muṭa wa muselwa u ambisela muṭhannga wavho. Arali wa muṭhannga a sa ḑa na dzina, vhabebi vha ḑo dzhia nyana tshifhinga vha tshi khou sedzana na vhasidzana kusini kwonokwo. Arali hu si na musidzana ane o tea, muṭa u ḑo ṭoda musidzana u bva kha mashaka a kule arali vha tshi nga kona u ita themendelo.

Raphalalani na Musehane (2013:19) vha isa phanda na u ṭalutshedza kumalele kwa mvelele ya Vhavenda vha tshi ri:

In the Tshivenda culture, only a girl that has been through the domba ceremony is eligible for marriage. Similarly, only a boy who has been through the thondo is eligible for marriage. If a girl has not attended this school, when suitors come to the family to propose for marriage, parents would reply on behalf of the girl that she should first attend the Domba school. This is a school meant for ladies who have reached a

marriageable stage. A girl who has not attended this school is not fit to be married because she is considered to be still 'young'.

Izwi zwi amba uri nga mvelele ya Tshivenda, musidzana ane o ya dombani o fanelwa nga u malwa. U fana na mutʰannga o yaho thondoni o fanelwa nga mbingano. Arali musidzana a songo ya tshikoloni itshi, musi vhoṅendila vha tshi ḁa u ambisa, vhabebi vha musidzana uyo vha ḁo fhindula vhuimoni hawe uri u ḁo thoma a ya tshikoloni tsha domba. Tshikolo itshi ndi tshine tsho itelwa vhasidzana vho no swikisaho miṁwaha ya u dzhena kha mbingano. Musidzana ane ha athu u ya kha tshikolo itshi u dzhiiwa sa musidzana a songo lugelaho u malwa ngauri u dzhiiwa a tshi kha ḁi vha mutʰuku.

Raphalalani na Musehane (2013:21) vha isa phanda na u talutshedza vha tshi ri:

There are instances where marriage is pre-planned by the parents even before the children are born (U mala tshikunwe). This type of marriage practice is called prearranged marriage. A family pays lobola whilst the mother is pregnant. This is even before the parents know whether the baby will be male or female. If it is a male, the married mother would wait until she gives birth to a female child. It does not matter how long one waits. When the woman gives birth to a girl, the girl grows up knowing that she will become the wife of the person with whom marriage has been arranged. The girl child will marry this man even if she does not like him. The marriage is binding, and she cannot refuse.

Izwi zwi amba uri dziṁwe dza tsumbo dza mbingano dzi lugiselwa nga vhabebi musi na ṁwana wa hone a sa athu u bebwa zwine zwa vhidzwa u pfi ndi u mala tshikunwe. Maitele aya ndi ane a vhidzwa u pfi ndi mbingano yo tou dzudzanywaho. Muṁa u bvisa mamalo ngeno mme a ṁwana a tshe o vhifha muvhilini. Izwi ndi nga murahu ha musi na vhabebi vha sa athu u ḁivha uri ṁwana ndi mutukana kana ndi musidzana naa. Arali a vha mutukana mme a ṁwana avho vha ḁo lindela u swikela vha tshi beba ṁwana wa

musidzana. Honeha a zwi na ndavha uri vho lindela u swika tshifhinga tshingafhani. Musi mufumakadzi uyo a tshi beba n'wana wa musidzana, n'wana u aluwa a tshi zwi divha uri u do vha mufumakadzi wa muthu we a dzudzanyelwa ene. Musidzana uyo u do malwa nga munna onoyo naho a sa mu takaleli. Mbingano iyo yo vho fhiwa nahone ho ngo tea u hana. Semenya (2014:2) ene a tshi amba u ri:

In the Basotho culture, the process of Lobola is carried out by the representatives (Bomaditsela) of the two families whom amongst them are the uncles from the groom and bride's mother's side and the father's side. The couple are regarded married immediately after the price has been agreed on and the first instalment been made.

Izwi zwi amba uri kha mvelele ya Basotho, maitele a lumalo a itwa nga vho nendila vha mita mivhili, hune ha vha vhomalume u bva kha sia la mukwasha na muselwa kha sia la mme na khotsi. Vhavhingani vha dzhiwa sa vathu vho malanaho nga murahu ha musi vho no tendelana kha mutengo nahone zwitukutuku zwo no di bviswa.

Raphalalani na Musehane vha fambana na Semenya ngauri vha khou amba nga ha maitele a mbingano ya mvelele ya Vhavenda ngeno Semenya ene a tshi khou amba nga maitele a mbingano ya mvelele ya Basotho. Raphalalani na Musehane vhone vho tou dodombedza maitele a mbingano ya Vhavenda vha sumbedza u ri musi mu thannga a tshi toda u mala u ranga u divhadza vhabebi nahone minwaha ya u mala yo no swika o no di ya na thondoni u sumbedza uri o no lugela u dzhena kha mbingano, wa musidzana ene u fanela u vha o no di ya dombani hu u sumbedza uri nae o lugela u malwa. Vho dovha vha amba uri mu thannga a tshi toda u mala hu thoma ha itwa thodisiso nga ha muta une a khou toda u mala khawo arali vha fushea nga thodisiso dzenedzo hu rumelwa vho nendila uri vha ye u ambisela mu thannga wavho musidzana ane a toda u mu mala. Raphalalani na Musehane vho dovha vha sumbedza uri vhabebi vha a lugisela vhana vavho mbingano vha sa athu u bebwa zwine ha pfhi ndi u mala tshikuwe, n'wana onoyo o no bebwa u aluwa a tshi zwi divha uri u do vha mufumakadzi wa muwe muthu naho a sa zwi funi ho ngo tea u hana. Semenya ene ho ngo tou dzhena tshothe kha maitele a mvelele ya Basotho, fhedzi

o di sumbedza uri lumalo lu itwa nga vhone ndila, hune ha vha vhomalume u bva kha muṭa wa mukwasha na muṭa wa muselwa. O di dovha a sumbedza uri avho vhane vha khou malana vha dzhiwa u pfi vho malana nge ha bviswa mutengo we vha tendelana khawo.

Kathryn, Saraswathie, na vhaṅwe (2018:1) vhone vha sumbedza u ri:

In the past century, Lobola was paid in the form of cattle, sheep and goats from the husband's family but today Lobola is often conducted in the form of monetary exchange. This is because of urbanisation and the fact that many families do not farm or have place for cattle. Lobola is believed to play a significant role in marriage and was traditionally designed to unite the two families together and to promote a feeling of trust and mutual understanding among them.

Izwi zwi amba uri minwahani ya kale, lumalo lwo vha lu tshi badelwa nga ndila ya u bvisa kholomo, nngu na mbudzi u bva kha muṭa wa mukwasha fhedzi namusi lumalo lu anzela u tshimbizwa nga ndila ya u bvisa tshede. Izwi ndi nga nthani ha dziḍorobo na uri vhone ha muṭa a vha iti zwa vhumili kana u vha na fhethu kana danga la kholomo. Lumalo lu tamba tshipiḍa tsha ndeme kha mbingano nahone lwo itelwa u tanganya muṭa mivhili na u tṭuwedza vhuḍipfi ha u fulufhelana na u pfesana vhuḍipfi ha muṭa iyo mivhili.

Mbewe (2021:219) a tshi redza Whande (2007) u ri: *“Traditionally, Africans gauged their wealth in cattle. It is because of that reason that all lobola payment was in cattle as a primary source of wealth in societies of that time”.*

Izwi zwi amba uri nga mvelele, MaAfrika vho vha vha tshi kala lupfumo lwavho nga kholomo. Ndi nga mulandu wa tshitisi tsha uri mbadelo dzothe dza lumalo dzo vha dzi kholomo sa tshiko tshihulwane tsha lupfumo kha vathu vha tshenetsho tshifhinga.

Kgadima na Leburu (2022:2) vha tshi redza Moono na vhaṅwe (2020); Posel na vhaṅwe (2011) vha ri: *“Historically, in most African communities, the custom of lobola involved the provision of marriage payments in cattle or cash, from the groom's family to the parents of the bride”.*

Izwi zwi amba uri kale, kha vhunzhi ha vhadzulapo vha Afrika, maitele a lumalo o vha a tshi katela mbadelo dza mbingano nga kholomo kana tshelede u bva kha muṭa wa vhakwasha u ya kha vhabebi vha muselwa.

Vhaṅwali avha vhoṭhe vha khou amba nga ha lumalo, fhedzi vho amba zwo yaho nga u fhambana musi Kathryn, Saraswathie, na vhaṅwe vha tshi sumbedza uri kale lumalo lwo vha lu tshi bviswa nga tshivhumbeo tsha kholomo, nngu na mbudzi fhedzi ṅamusi lu vho bviswa nga tshivhumbeo tsha tshelede ngeno Kgadima na Leburu vho sumbedza uri lumalo lwo vha lu tshi katela mbadelo dza kholomo na tshelede u bva muṭani wa vhakwasha u ya kha wa muselwa. Kgadima na Leburu vho tou amba uri lumalo lu katela kholomo na tshelede fhedzi Kathryn, Saraswathie, na vhaṅwe vho amba uri ṅamusi mbadelo dza lumalo dzo no vha nga ṅḽila ya tshelede. Mbewe we a redza Whande o tou fhambana tshoṭhe na Kathryn, Saraswathie, na vhaṅwe na Kgadima na Leburu ngauri o sumbedza uri nga mvelele ya MaAfrika vho vha vha tshi kala lupfumo nga kholomo ndi zwe zwa ita uri na mbadelo dza lumalo dzi vhe nga tshivhumbeo tsha kholomo. Kathryn, Saraswathie, na vhaṅwe vho dovha vha sumbedza uri tshivhangi tsha u shumisa kholomo ano maḽuvha ndi nga ṅṭhani ha uri vhunzhi ha miṭa a i tsha ita zwa vhulimi nahone a hu na madanga a kholomo. Vha tshi isa phanda vho sumbedza uri lumalo lu ṭanganya miṭa mivhili.

Vhaṅwali avho vhoṭhe vha bvisela khagala ṅḽila ya kumalele kwa mvelele ya Vhavanḽa. Hu na maitele na matshimbidzele manzhi o yaho nga u fhambana a kumalele kwa mulovha kwa Vhavanḽa, fhedzi nga ṅṭhani ha tshanduko ya tshifhinga na nzulele ya zwithu maitele eneo ha tsha tevhelwa. Sa tsumbo kale mbingano dzo vha dzi tshi tou dzudzanywa nga vhomakhadzi na vhomalume, fhedzi ano maḽuvha vhatu vha a kona u tou ambisana dzindilani ha vha u thoma muṭa na zwenezwo hu songo ranga u itwa nyambedzano dza mamalo dzo teaho nahone hu songo itwa ṭhoḽisiso nga ha muṭa une musidzana uyo a bva khawo.

2.6. Masiandaitwa a tshanduko ya kumalele

Zwithu zwi a tea u shanduka musu zwi fhangwa zwi khona di ya zwi tshi ya, fhedzi kha tshanduko yenyoyu hu di vha na masiandaitwa ane vhungzhi ha vathu kha tshifhinga tsha musalauno a vha a dziheli nzhele. Tshanduko ya kumalele kwa Vhavenda i khona tshutshedza zwi hulu u ngalangala ha maitele na matshimbidzele e vhomakhulu na vhomakhulukuku washu vha vha vha tshi a shumisa, ndi uri hu na u xelelwa ha ndila yone ya kumalele kwa Vhavenda zwine zwa sia mirafho ya namusi i si na ndivho nga ha kumalele kwone kwo teaho kwa Vhavenda.

Moono (2019:2) a tshi redza Chabata (2011); Avas na vhanwe (2015) a tshi tshutshedza u ri: *“Through the commercialisation of lobola, the practice has lost much of its traditional value in more recent times as it has assumed some new features”*.

Zwi tshi amba uri nga nthani ha u ita lumalo vhubindudzi, maitele o no xelelwa nga maanda nga ndeme ya sialala kha tshifhinga tsha namusi sa musu ho no dzhiwa manwe maitele maswa.

Moono (2019:2) a tshi redza Dura (2015) u amba u ri:

While there are people who see bride price as a valued part of African culture, some see it as financial transaction which has continued to evolve across generations and remain fluid as it continues to be influenced by ever changing situations. With the increased modernisation and commercialisation in many societies, lobola seem to have lost its symbol of appreciation.

Izwi zwi amba uri musu hu na vathu vane vha vhone mamalo sa tshipidza tsha ndeme kha mvelele ya Vharema, vhanwe vha vhone mamalo sa vhubindudzi zwine zwo no isa phanda kha u shanduka mirafho yothu ya sala i sa divhei sa musu yo isa phanda na u tshutshedzwa nga tshanduko ya nyimele kana nzulele. Nga nthani ha u engedzea ha maitele a musalauno na vhubindudzi kha vhungzhi ha vathu, mamalo a vhone o xelelwa

nga tshiga tsha u dzhielwa n̄tha kana u livhuha.

Moono (2019:9) a tshi redza Dery (2015) u sumbedza u ri: *“Although the practice is believed to have benefitted both groom and the bride as earlier alluded to, however, this no longer seems to be the case. With the commercialisation of brideprice, its cultural relevance is becoming less clear in present times”*.

Izwi zwi amba uri naho hu tshi tendwa uri eneo maitele o vha a tshi vhuyedza mukwasha na muselwa samusi zwo ambiwa nga hazwo mathomoni, naho zwo ralo, a zwi tsha vhone zwi tshi nga zwo ralo. Nga u rengiswa ha lumalo, vhushaka ha hone ha mvelele vhu khou fhungudzea kha zwifhinga zwa zwino.

Moono o redzaho Chabata, Moono o redzaho Dura na Moono o redzaho Dery vho ḡa na mihumbulo yo fhambanaho fhedziha Moono o redzaho Chabata na Moono o redzaho Dura vha khou ima kha liithihi musi vha tshi amba uri lumalo lu vho itwa vhubindudzi. Moono o redzaho Chabata ene o tou zwi vhea nga heyi n̄dila, maitele o no xeletwa nga ndeme ya sialala namusi, ho no dzhiwa manwe maitele maswa nga n̄thani ha u ita lumalo vhubindudzi ngeno Moono o redzaho Dura o amba uri mamalo ndi tshipiḡa tsha ndeme tsha mvelele ya Vharema naho vhanwe vha tshi vhone mamalo sa vhubindudzi. Moono o redzaho Dery ene o sumbedza uri nga n̄thani ha u rengiswa ha lumalo na vhushaka ha mvelele vhu khou fhungudzea. Moono o redzaho Chabata na Moono o redzaho Dura vha dovha vha fana ngauri vhoṱhe vha khou sumbedza uri mamalo o no xeletwa, Moono o redzaho Chabata o ri o lumalo lwo xeletwa nga ndeme ya sialala, Moono o redzaho Dura ene a ri lumalo lwo xeletwa nga tshiga tsha u dzhielwa n̄tha kana u livhuha.

Gwiza (2015) ene u ri vhatu vha shumisa maitele a mamalo nga n̄dila i si yavhuḡi nga u i shandula kha u vha bindu kha vhana vhavho vha vhasidzana nga u ṱoḡa tshelede ya n̄tha vhukuma na dzithundu.

Maphalala (2018) ene a tshi amba u ri vhunzhi ha vhatu a vha khou dzhiela n̄tha maitele a Vharema nahone vha fhedza nga u tevhela mvelele dza vhasili dzine dza vha kunga, vhenevho vhatu vha rengisa vhana vhavho vha vhasidzana nga mutengo u linganaho na R50 000 kana u fhirisa, zwi tshi bva kha uri vhana vhavho vha vhasidzana vho funzea.

Gwiza na Maphala vha khou ima kha muhumbulo muthihi musi vha tshi amba uri maitele a mamalo a khou shandulwa nahone ha tsha dzhielwa n̄tha. Gwiza ene o amba uri lumalo lwo shandukiswa bindu kha vhana vha vhasidzana nga u toḁa tshelede nnzhi na dzithundu ngeno Maphalala o tou bula uri vhathu vha mvelele dzisili vha rengisa vhana vhavho vha vhasidzana. Maphalala ene o tou bula mutengo wa tshelede a dovha a sumbedza uri tshelede yeneyo i bva ho sedzwa u funzea ha vhasidzana vhenevho.

Glynis's (2016) a tshi amba u ri maitele a lumalo vhukati ha vhathu fano Afrika Tshipembe, a bvukulula uri hu na vhuṭumani vhukati ha lumalo na u tambudzwa u ya nga mbeu. U amba uri tshanduko u bva kha u shumisa kholomo u ya kha u shumisa tshelede i ita uri mufumakadzi a farwe sa thundu ya munna zwine kha tshiimo itshi zwa ita uri mufumakadzi a tambudzwe nga munna wawe na vhomazwale.

Sibisi (2021) u ṭalutshedza a tshi ri Afrika Tshipembe, vhunzhi ha vhathu fano shangoni vha khou bvela phanda na u tevhela mihumbulo ya musalauno kha maitele a mvelele. Lumalo lu khou xeletwa nga nḁivho ya vhubvo kha shango ḁa musalauno. Ndi maṁwe a maitele a mvelele ane a sasaladzwa nga n̄thani ha vhuṭumani ha tshelede ine ya vhonala i tshi kula nungo vhaswa vhaṭuku kha u ḁidzhenisa kha mbingano.

Glynis's na Sibisi vha khou amba zwo fhambanaho ngauri Glynis's u khou sumbedza uri lumalo fano Afrika Tshipembe lu bvukuluka vhuṭumani ha u tambudzwa nga mbeu, ngeno Sibisi o sumbedza uri vhunzhi ha vhathu vha Afrika Tshipembe vha khou tevhela mihumbulo ya maitele a mvelele a musalauno. Glynis's o dovha hafhu u sumbedza uri tshanduko ya u shumisa tshelede u bva kha kholomo ndi ine ya ita uri mufumakadzi a farwe sa thundu ya munna na uri a tambudzwe nga vhomazwale na munna wawe. Glynis's ene o sumbedza uri lumalo lu khou xeletwa nga nḁivho ya vhubva musalauno, na uri maitele aya a sasaladzwa nga n̄thani ha vhuṭumani ha tshelede nnzhi ine ya kula nungo vhaswa kha u ḁidzhenisa mbinganoni. Vhaṁwali avho vhuvhili havho vho amba nga tshelede fhedzi vho sedza masia o fhambanaho, Glynis's o amba uri tshelede i ita uri mufumakadzi a tambudzwe nga munna na vhomazwale ngeno Sibisi o sumbedza uri tshelede i kula nungo vhaswa vhaṭuku kha u ḁidzhenisa mbinganoni.

Onyango (2016) ene a tshi talutshedza u ri mamalo ane a badelwa nga tshelede nthani ha zwifuwo a ita uri mufumakadzi a vhone sa mutengo. Mbadelo ya mamalo i fhungudza tshiimo tsha thundu ya mufumakadzi. Mamalo a nea muti wa munna ndango u fhira zwe mufumakadzi a shuma ngauri o bviselwa mamalo. Vhonzhi ha mbingano dzi vhone dzi tshi kalakata na u timatimisa zwi tshi bva kha vhabebi vhane vha toda zwithu zwinzhi zwinzhi zwi sa pfesesei nga murahu ha mbingano. Kanzhi vhavhingani vha badela tshelede yo humbelwaho, u bva afho ha pwashwa vhushaka na muti wa muselwa.

Sithole (2015) ene u sumbedza u ri musi mamalo o badelwa nga tshelede i si na vhukono, munna na mashaka awe vha shandula ndavhelelo u itela u wana ndeme ya tshelede yavho. Mvelelo dzine dza vha hone pheleledzeni yazwo ndi u tambudzwa ha mufumakadzi arali a sa koni u swikela ndeme ya tshelede yo badelwaho.

Vhanwali avha Onyango na Sithole vhothe vha khou amba nga mbadelo dza mamalo fhedzi mihumbulo yavho yo fhambana ngauri Onyango u sumbedza uri mamalo ane a badelwa nga tshelede nthani ha zwifuwo a ita uri mufumakadzi a vhanale sa mutengo, ngeno Sithole o amba uri mamalo ane a badelwa nga tshelede i si na vhukono a shandukisa ndavhelelo ya munna na mashaka awe hu itela u wana ndeme ya tshelede yavho. Onyango o amba uri mamalo a nea munna ndango nahone vhone vhone mbingano dzi vhone dzi tshi kalakata na u timatimisa nga nthani ha vhabebi vhane vha toda zwithu zwinzhi ngeno Sithole o sumbedza uri tshelede i si na vhukona pheleledzeni yazwo ndi u tambudzwa ha mufumakadzi arali a sa koni u swikelela tshelede yo badelwaho. Onyango o dovha hafu a sumbedza uri musi vhavhingani vho badela tshelede yo humbelwaho, u bva hone ndi u pwashea ha vhushaka na muti wa muselwa.

Dura (2015) a tshi amba u ri lumalo lu ita uri mufumakadzi a dzhiwe sa thundu nga muti wa munna wawe lune a swika hune a fheliselwa mbofholowo ya ikonomi. Vha amba uri lumalo lu tutuwedza u sa edana zwo itwa nga mbeu hune vhafumakadzi vha kombetshedzwa u dzula hu sa kondolelei na muti wa vengo hune zwa mu livhisa kha uri a nge phuli, zwine zwa dovha zwa ri livhisa kha u tambudzwa ho sedzwa mbeu.

Bawa (2015) ene u amba u ri lumalo lu vhea munna kha u sika lupfumo lune lwa vha fha maanda kha vhutshilo havho hothe hu tshi katelwa na maanda a vhafumakadzi kha mbingano.

Dura na Bawa vha amba zwo fhambanaho nga ha lumalo musa Dura a tshi ri lumalo lu ita uri mufumakadzi a dzhiwe sa thundu nga muta wa munna wawe na u fheliswa ha mbofholowo ya ikonomi ngeno Bawa o amba uri lumalo lu vhea munna kha lupfumo lune lwa mu nea maanda kha vhutshilo hawe na maanda a vhafumakadzi. Dura u isa phanda na u amba a tshi ri lumalo lu tutuwedza u sa edana hune vhafumakadzi vha kombetshedzwa u dzula hu sa kondelele. O sumbedza uri muta wa vengo u ita uri mufumakadzi a nge phuli nahone zwi ita uri a tambudzwe.

Parker (2015:1) a tshi talutshedza u ri:

...some of the changes and problems associated with the Lobola practice are related to cattle being replaced by money, arguing that families living in the city might not have the physical capacity to receive cattle. This change of using money rather than cattle results in the perception that paying for the bride now makes her the property of the groom, making her vulnerable to abuse by the husband and his family.

Izwi zwi amba uri dziwe dza tshanduko na thaidzo dzo tangelanaho na maitele a mamalo a tshimbilelana na u dzheniswa ha tshede nkhani ha kholomo, muta ine ya dzula dziqorodoni i nga kundelwa u vha na kholomo dzi fareaho. Fhedzihisa tshanduko idzi dza u shumisa tshede nkhani ha kholomo dzi ri swikisa kha kuvhonele kwa u badela muselwa zwine namusi zwa mu ita thundu kha munna wawe, zwi mu ita uri a si kone u dilwela kha u tambudzwa nga munna wawe na muta wa munna wawe.

Moono (2019:7) a tshi redza Ugwuegede (2015) a tshi amba u ri:

“Non-payment of lobola makes women feel worthless and valueless leading to low sense of self-esteem. Non-payment of bride price makes women lose pride

in marriage. The payment of bride price is a condition precedent for contracting a valid marriage and this has also been given statutory recognition”.

Izwi zwi amba uri u sa badela lumalo zwi ita uri vhafumakadzi vha dipfhe vha si na ndeme nahone vha si na ndeme zwine zwa isa kha u dithonifha ha fhasi. U sa badelwa ha mutengo wa muselwa zwi ita uri vhafumakadzi vha si tsha dikukumusa kha mbingano. U badelwa ha mutengo wa muselwa ndi nyimele ya u thoma ya u ita thendelano ya mbingano i shumaho nahone hezwi zwo dovha zwa newa thendelo ya mulayo.

Parker o fhambana na Moono we a redza Ugwuegede ngauri Parker o sedzesa kha u tshanduko na thaidzo dzo tangelanaho na mamalo hune ha vho shumiswa tshelede nthani ha kholomo ngeno Moono we a redza Ugwuegede o sumbedza uri lumalo lu ita uri vhafumakadzi vha difhe ndeme na u dithonifha. Parker o dovha a sumbedza uri tshanduko dza u shumisa tshelede nthani ha kholomo dzi sumbedza u badela muselwa zwine namusi zwa sala zwi tshi mu ita thundu kha munna wawe zwa dovha zwa ita uri a si kone u dilwela kha u tambudzwa nga munna wawe na muta wa munna wawe ngeno Moono we a redza Ugwuegede o amba uri u sa badelwa ha mutengo wa muselwa zwi ita uri vhafumakadzi vha si dikukumusa kha mbingano yavho nahone mbadelo dza muselwa dzi nea thendelo ya mulayo.

Baloyi (2014a,136) a tshi talutshedza u ri: “...lobola is one of those customs that some people are trying to forget and destroy by their own neglect”.

Izwi zwi amba uri lumalo ndi manwe a maitele ane vhanwe vha vhathu vha khou lingedza u a hangwa na u fhelisa nga u litshedzela ha vhone vhae.

Parker (2015:1) ene a tshi amba u ri:

However, some argue that abandoning this custom will be another way of losing everything as African. They believe that Lobola is socially beneficial because it brings the two families together and is an acknowledgement by the groom and his family of the precious gift: of being the bride. There is the belief held

by both men and women that the payment of Lobola creates a greater value and strength in marriage and that if Lobola is not paid, the marriage will not last.

Izwi zwi amba uri u tutshele maitele ndi inwe ndila ya u xeletwa nga tshinwe na tshinwe sa Vharema. Lumalo lu a vhuedza ngauri lu tanganya mita mivhili nahone ndi u tangedzwa ha mukwasha na muta wa hawe kha tshifhiwa tsha ndeme tsha u vha muselwa. Hu na u tenda kha vhanna na vhafumakadzi uri mbadelo dza lumalo dzi na ndeme kha u khwathisa mbingano zwine zwa amba uri arali mamalo a songo bviswa, mbingano yeneyo a i ngayi thambo.

Vhanwali avho Baloyi na Parker vha khou amba nga maitele a lumalo, fhedziha Baloyi o sumbedza uri maitele a lumalo ndi ayo ane vhathu vha khou lingedza u a hangwa na u a fhelisa nga u dilitshedzela ngeno Parker o sumbedza uri u tutshele maitele ndi ndila ya u xeletwa sa Vharema. Parker o dovha hafhu u tadvhudza muhumbulo wawe nga u amba uri lumalo lu tanganya mita mivhili. U dovha hafhu u sumbedzisa uri mbadelo dza lumalo dzi khwathisa mbingano ha sa vha na u bviswa ha mamalo mbingano iyo a i yi thambo.

U ya nga vhanwali avho vhothe vha re afho nthu vha sumbedza masiandaitwa o fhambanaho a tshanduko ya kumalele kwa Vhavana. Naho zwithu zwi tshi tea u shanduka, kumalele kwa kale kwa Vhavana ku vbonala kwo shanduka tshothe zwine zwa vho sia lushaka lu tshi khou xeletwa nga maitele na matshimbidzele one a mvelele ya Tshivana. U xeletwa kana u ngalangala ha maitele na matshimbidzele a kumalele kwa kale kwa Vhavana zwi tou amba fhedzi uri mirafho i tevhelaho a i nga vhi na ndivho nga ha kumalele kwa kale kwa Tshivana kwo teaho, zwa amba u lozwa mvelele na sialala yashu sa lushaka lwa Vhavana.

2.7. Maga ane a nga itwa u vusuludza maitele na matshimbidzele a kumalele

Maitele a kale a kumalele kwa Vhavana ndi a ndeme kha lushaka lwa Vhavana nga u angaredza, honeha maitele na matshimbidzele eneo a tea u dzhielwa nthu tshothe. Ndi zwine maitele na matshimbidzele eneo a tea u vusuludzwa u itela uri mirafho ya namusi na i tevhelaho i divhe nga ha maitele na matshimbidzele one a kumalele kwa mvelele ya Vhavana.

Mukwevho (2014: 47) a tshi tšlutshedza nga u vusuludzwa ha maitele na matshimbidzele a kumalele u ri: “Hu tea uri dzingoma dze dza vha dzi tshi tshinwa kale dzi dovhe dzi tshinwe ngauri vhunzhi ha dzingoma idzo dzo vha dzi khou laya vhaswa. Misevetho, vhusha, zwikanda, madomba, miḽa na zwiḽwevho zwi alusa vhaswa uri vha ḽivhe milayo ya musī vha sa athu u mala na musī vho no malwa”.

Mukwevho (2014:47) u khwaṽhisa muhumbulo wawe a tshi ri: “Vhabebi vha tea u itela vhana vhavho senthara dza u amba na vhaṽhannga na vhasidzana. Radio, thelevishini, gurandḽa na magazini zwi tea u hasha mafhungo ane a elana na mbingano uri vhana vha aluwe vha tshi ḽivha nga ha mbingano”.

Mukwevho (2014: 48) a tshi isa phandḽa u ri: “U vha tsini na mashaka, sa vhomazwale na vhokhotsimuhulu zwi lalamisa mbingano, ngauri arali muthu a vha na thaidzo u a kona u vhudza vhaḽwe vhathu vhane vha vha tsini vha thusa nga u tandulula thaidzo yawe muṽtani. Ndi ngazwo kale mbingano dzo vha dzi si na thaidzo ngauri vhathu vho vha vha tshi ṽhonifha vhomazwale na u vha pfesesa kha zwoṽthe zwine vha amba”.

Baloyi (2016:5) a tshi tšlutshedza u ri: *“It is important to acknowledge the school of thought that questions the validity and relevance of lobolo among black South Africans today”*.

Izwi zwi amba uri ndi zwa ndeme u ṽtanganedza tshikolo tsha muhumbulo tshine tsha vhudzisa vhungoho na matshimbidzele a lumalo kha vharema vha Afrika Tshipembe ṽnamusi.

Mukwevho na Baloyi vhone vho amba zwo fhambanaho nga ha maga ane a nga itwa u vusuludza maitele na matshimbidzele a kumalele. Mukwevho ene o tou dodombedza zwine zwa nga itwa u fana na u vhuṽsa dzingoma dza kale dza lushaka lwa Vhaventḽa vhunga dzi na ndayo khadzo. O dovha a sumbedza uri dziradio na thelevishioni zwi tea u hasha mafhungo ane a elana na mbingano u itela vhana avho vha aluwe vha na ṽḽivho nga ha mbingano. A tshi bvela phandḽa na muhumbulo wawe o sumbedza uri u vha tsini na mashaka sa vhomazwale na vhokhotsimuhulu zwi ita uri mbingano i lalame. Baloyi

ene o tou amba nga ha ndeme ya ṭanganedza tshikolo tsha muhumbulo tsha u vhuisa vhungoho na matshimbidzele a lumalo kha Vharema n̄amusi.

Vhañwali avha vha bvisela khagala mihumbulo yavho nga ha maga ane a nga itwa u vusuludza maitele na matshimbidzele a kumalele kwa Vhavenṭa. Tshipikwa tshihulwane hu u vhulunga kana u tsireledza maitele a kumalele kwa mvelele ya Vhavenṭa. Mirafho i ḍaho i ḍo konaha u ḍivha nga ha maitele na matshimbidzele one o teaho e vhomakhulu na vhomakhulukuku washu vha vha vha tshi a shumisa nga tshifhinga tshavho.

2.8. Mvalatswinga

Ndim a iyi ya vhuvhili yo sengulusa mañwalwa a vhañwe vhañwali kana vhorapfunzo nga ha ṭhu ṭhuwedzo ya tshifhinga kha tshanduko ya kumalele kwa Vhavenṭa. Vhañwali vho fhambanaho vho ḍi ita ṭho ḍisiso nga tshanduko ya kumalele kwa Vhavenṭa khathihi na mvelele dzo ṭhe dza Vharema nga u angaredza na mvelele dza dziñwe tshaka. U ya nga mañwalwa a vhañwali avho zwi sumbedza hu na tshanduko khulu kha sia la matshimbidzele na maitele a kumalele kwa Tshivenṭa. Naho tshanduko i tshi tea u vha hone hu fanela u vhulungwa maitele na matshimbidzele a kumalele kwa kale a vhomakhulu na vhomakhulukuku vhashu a Tshivenṭa u itela mirafho i ḍaho. Ndim a i tevhelaho ndi ndima ya vhuraru ine khay o ya ḍo bvisela khagala mutheo na ngona dza ṭho ḍisiso dzo shumiswaho, zwi ṭo ḍuluswa, ṭhumbulo khathihi na ndila ya u kuvhanganya datha.

NDIMA YA VHURARU MUTHEO NA NGONA YA THODISISO

3.1. Mvulatswinga

Ndima yo fhiraho yo vha ndima ya vhuvhili ye khayo mutodisisi a sengulusa manwalwa u bva kha vhanwe vhanwali kana vhorapfhunzo nga ha thuthuwedzo ya tshifhinga kha tshanduko ya kumalele kwa Vhavenda. Ndima iyi ndi ya vhuraru ine khayo mutodisisi u do bvisela khagala ngona dzine a do dzi shumisa u bveledza thodisiso iyi ya thuthuwedzo ya tshifhinga kha tshanduko ya kumalele kwa Vhavenda. kha ndima iyi ndi hune mutodisisi a do dovha a bvisela khagala ndila dzine a do dzi shumisa musi a tshi kuvhanganya datha i kwamaho thodisiso yawe.

3.2. Mutheo na ngona ya thodisiso

Afha ndi hune mutodisisi a do bvisela khagala mutheo na ngona ya thodisiso dzine dza do shumiswa kha thodisiso iyi. Tshipida itshi ndi tshine tsha do bvisela khagala kana u talutshedza zwishumiswa zwine zwa do shumiswa musi mutodisisi a tshi kuvhanganya datha ya thodisiso yawe ya thuthuwedzo ya tshifhinga kha tshanduko ya kumalele kwa Vhavenda.

3.2.1. Mutheo wa thodisiso

Mutheo wa thodisiso ndi matshimbidzele ane mutodisisi a a shumisa musi a tshi kuvhanganya na u sengulusa mafhungo awe, na uri matshimbidzele ayo othe a do fhindula hani mbudziso dza thodisiso. Kha thodisiso iyi mutodisisi u do shumisa mutheo wa thodisiso wa ethnogirafi (ethnography), sa izwi mutheo uyu u tshi elana kana u tutshelana na thodisiso iyi ya thuthuwedzo ya tshifhinga kha tshanduko ya kumalele kwa Vhavenda na tshipikwa tsha thodisiso.

McCombes (2023) u talutshedza mutheo wa thodisiso sa ndila ya u fhindula mbudziso dza thodisiso, khathihi na u sumbedza ndila ine mafhungo a do kuvhanganywa na u talutshedzwa ngayo.

Asenahabi (2019:77) ene a tshi amba nga mutheo wa tshodisiso u ri: *“Research design is the overall plan for connecting the conceptual research problems to the pertinent and achievable empirical research”*.

Zwi tshi amba uri mutheo wa tshodisiso pulane yo fhelelaho ya u tumanya thaidzo ya muhumbulo na tshodisiso yo teaho na i swikeleleaho.

Kha tshodisiso iyi mutodisisi o khetha kana u nanga u shumisa mutheo wa tshodisiso wa ethnogirafi sa izwi ethnogirafi zwi tshi amba u guda kha vhañwe vhathu, zwine zwa amba uri tshanduko ya kumalele kwa Vhavenda i khou vha hone nga murahu ha u guda matshimbidzele a kumalele kwa dziñwe tshaka.

Caulfield (2023) u amba u ri Ethnogirafi ndi inwe ya tshaka ya tshodisiso ya khwalithethivi ine i katela u didzhenisa kha u sedza vhudifari ha vhathu. Mutheo uyu u ita uri muthu a vhe na kupfesesesele kwo dziaho nga tshigwada tsha dziñwe mvelele na tshanduko ya matshilele.

Susanto, Yuntina, Saribanon, Soehaditama na Liana (2024:265) vhone vha tshi thalutshedza vha ri: *“Ethnography is a qualitative research method used to gain a comprehensive understanding of a group of people or communities’ culture and daily lives”*.

Zwi tshi amba uri ethnogirafi ndi tshodisiso ya ngona ya khwalithethivi ine ya shumiswa kha u pfesesa tshigwada tsha vhathu kana mvelele ya zwitshavha na matshilo a duvha na duvha.

Asenahabi (2019:83) ene a tshi nea thalutshedzo ya ethnogirafi u ri: *“Ethnography is a design of inquiry coming from anthropology and sociology in which the researcher studies the shared patterns of behaviors, language, and actions of an intact cultural group in a natural setting over a prolonged period of time”*.

Izwi zwi amba uri ethnogirafi ndi nzudzanyo ya tshodisiso i bvaho kha anthropodzhi na soshiodzhi hune mutodisisi a guda phetheni yo tanganelanaho ya vhudifari, luambo na zwiito zwa tshigwada tsha mvelo lwa tshifhinga tshilapfu.

Ethnogirafi zwi amba u guda na u pfesesa maitele na matshimbidzele a vhañwe vhathu hu tshi katelwa mvelele, vhuḁifari, nyambo na zwiñwe zwinzhi. Ndi uri Ethnogirafi i ita uri muḁoḁisisi a kone u swikelela mafhungo nga ha mvelele na maitele a tshigwada tsha vhathu.

3.2.2. Ngona ya ṭhoḁisiso

Ngona ya ṭhoḁisiso ndi ndila ine muḁoḁisisi a i shumisa musi a tshi kuvhanganya mafhungo a kwamaho ṭhoḁisiso yawe. Ṭhoḁisiso iyi i kwama ṭhuṭhuwedzo ya tshifhinga kha tshanduko ya kumalele kwa Vhavenda. Hu na ngona dzo fhambanaho dzine vhaṭoḁisisi vha dzi shumisa musi vha tshi kuvhanganya mafhungo o livhaho kha ṭhoḁisiso yavho, honeha kha ṭhoḁisiso iyi hu ḁo shuma ngona ya khwalithethivi ine ya vha na zwiko zwo fhambanaho zwine zwa vha tshiko tsha phraimari na tshiko tsha sekondari.

Patel na Patel (2019:48) vha nea ṭhalutshedzo ya ngona ya ṭhoḁisiso nga ndila iyi: *“Research methodology is a way to systematically solve the research problem. It may be understood as a science of studying how research is done scientifically”*.

Izwi zwi amba uri ngona ya ṭhoḁisiso ndi ndila ya u tandulula thaidzo ya ṭhoḁisiso nga ndila yo dzudzanyeaho. I nga pfesewa sa saintsii ya u guda ndila ine ṭhoḁisiso ya itwa ngayo nga tshi saintsii.

Samanth (2024:4) u tikedza ṭhalutshedzo ya Patel na Patel a tshi ri: *“Research methodology is a systematic approach to solving a research challenge. It might be defined as the study of how scientific research is conducted”*.

Izwi zwi amba uri ngona ya ṭhoḁisiso ndi ndila yo dzudzanyeaho ya u tandulula khaedu ya ṭhoḁisiso. I nga ṭalutshedzwa sa ngudo ya ndila ine ṭhoḁisiso ya saintsii ya itwa ngayo.

Muḁoḁisisi u shumisa ngona ya khwalithethivi musi a tshi kuvhanganya mafhungo awe nga ndila ya u tou ita miṭangano na vhathu. Ṭhoḁisiso ya khwalithethivi i shumisa datha ya maipfi nṭhani ha mbalombalo. Datha yeneyo ya maipfhi ndi i katelaho mañwalwa, rekhodo na vidio. Ndivho khulwane ya ṭhoḁisiso ya khwalithethivi ndi u pfesesa matshilele a vhathu, nzulele yavho khathihi na mihumbulo na tshenzhemo ye vhathu vha ṭangana nayo musi vha tshi khou ḁi tshila.

Ashley (2019) u amba uri tšhodisiso ya khwalithethivi ndi tshivhumbeo tsha u dzumbulula tšhalutshedzo dzine dza vha na nyito dza vhathu na vhushaka havho na vhanwe vhathu.

Aspers na Corte (2019:142) ene a tshi tšalutshedza tšhodisiso ya khwalithethivi u ri: *“Qualitative research is multimethod in focus, involving an interpretative, naturalistic approach to its subject matter”*.

Izwi zwi amba uri tšhodisiso ya khwalithethivi ndi nđila nnzhi dzine dza sedzwa, dzi katelaho nđila ya u tšalutshedza, ya mvelo kha mafhungo ayo.

Islam na Aldaihani (2022:2) a tshi redza Cleland (2017), a tshi amba u ri: *“Qualitative research addresses the research questions concerning ‘how’ and ‘why’ and allows a researcher to understand the context, phenomena, and experiences”*.

Izwi zwi amba uri tšhodisiso ya khwalithethivi i sedza kha mbudziso dza tšhodisiso dzi kwamaho ‘nđila’ na ‘ndi ngani’ nahone i tendela mušhodisisi u pfesesa vhuimo, zwithu zwine zwa itea na tshenzhemo.

Mušhodisisi o vhona zwi zwa ndeme u shumisa ngona ya khwalithethivi vhunga tšhodisiso iyi yo dšisendeka kha u kuvhanganya mafhungo ane a bva kha vhathu u ya nga nđivho na tshenzhemo yavho, zwine zwa amba uri mušhodisisi u dšo wana mafhungo awe kha vhathu vhane vha vha na nđivho na tshenzhemo zwi tshi kwama tshanduko ya kumalele kwa Vhavenda. Kha ngona iyi vhathu vha dšo tšalutshedza mihumbulo yavho u ya nga nđivho na tshenzhemo ine vha vha nayo nga ha tshanduko ya kumalele kwa Vhavenda. Ngona ya khwalithethivi i dovha ya leludzwa nga zwiko zwi ngaho tshiko tsha phraimari na tshiko tsha sekondari.

3.3. Zwiṭoduluswa

Zwiṭoduluswa ndi tshigwada tsha vhathu tshine muṭodisisi a tama u ṭodisisa nga hatsho, nahone tshigwada itsho tshi tea u vha na dzangalelo kha ṭhodisiso. Maambiwa aya a khwaṭhisedzwa nga Bhandari (2022) ane a amba u ri zwiṭoduluswa ndi tshigwada tshoṭhe tshine muṭodisisi a tama u tshi swikelela kha ṭhodisiso yawe. Etikan na Babatope (2019:50) vhone vha tshi ṭalutshedza zwiṭoduluswa vha ri: *“Population of the study is a group of individuals, objects, items, or entities with common characteristics or attributes”*. Izwi zwi amba uri zwiṭoduluswa ndi tshigwada tsha vhathu, zwipikwa kana zwithu zwine zwa vha na mbonalo yo ḡowealeho.

Ṭhodisiso iyi i ḡo itelwa kha vunḡu la Limpopo kha tshiṭiriki tsha Vhembe fhasi ha masipala wa Thulamela kha muvhundu wa Itsani. Kha ṭhodisiso iyi zwiṭoduluswa ndi vhathu vhane vha vha na ndivho na tshenzhemo nga ha maitele a kumalele kwa Vhavenda. Kha ṭhodisiso iyi hu ḡo bva zwigwada zwivhili zwa vhathu vha tshinnani na tshigwada tsha vhathu vha tshifumakadzini hune khazwo ha vha na zwiṭoduluswa zwi tevhelaho zwa vhathu vha tshinnani: vhakalaha vhavhili (2), vhavhera vhararu (2), vhafunzi vhavhili (2) na vhanna vha mbingano ntswa vhararu (2) na zwiṭoduluswa zwa vhathu vha tshifumakadzini zwi tevhelaho: vhakegulu vhavhili (2), vhomakhadzi vhavhili (2), vhabvana vhararu (2) khathihi na vhafumakadzi vha mbingano ntswa vhararu (2). Zwine zwa amba uri zwiṭoduluswa zwo fhelela zwi ḡo vha fumirathi (16) hone ndivho ya u shumisa zwiṭoduluswa izwo ndi uri vhathu avho vha na ndivho na tshenzhemo zwi tshi kwama maitele a kumalele kwa Vhavenda.

3.4. Ṭhumbulo na matshimbidzele a ṭhumbulo

Ṭhumbulo ndi tshigwada tsha vhathu tshine muṭodisisi a tshi khetha hu u itela u ṭodisisa mafhungo awe khatsho. Musi muṭodisisi a tshi nanga kana u khetha zwigwada zwa vhathu u tou ṭumbula kha zwiṇwe zwigwada, tshipikwa tshihulwane hu u itela u bveledza ṭhodisiso yawe.

Adeoye (2023:88) a tshi amba nga thumbulo u ri: *“Sampling is the process of employing a portion of a population to represent the entire population in survey research”*.

Zwi tshi amba uri thumbulo ndi maitele a u shumisa tshipiḁa tsha vhathu u imela vhathu vhothe kha thoḁisiso ya tsenguluso.

Bhandari (2022) u tikedza maipfhi ayo nga u amba uri thumbulo ndi tshigwada tshine muḁoḁisisi a ḁo kuvhanganya mawanwa awe khatsho.

Muḁoḁisisi u shumisa thumbulo u nanguludza zwiḁwe zwa zwipiḁa zwa vhathu vhane vha ḁo dzhenelela kha thoḁisiso. Kha thoḁisiso iyi muḁoḁisisi u ḁo khetha tshigwada tsha vhakalaha, vhakegulu, vhafunzi, vhomakhadzi, vhavhera na vhabvana khathihi na vhanna na vhafumakadzi vha mbingano ntswa vhane vha ḁo vhudziswa mbudziso dza thoḁisiso iyi.

Afha ndi hune ha ḁo shuma thumbulo i si na khonadzeo (*nonprobability sampling*). Muḁoḁisisi o vhona zwo tea u shumisa thumbulo i si na khonadzeo vhunga zwo leluwa u i swikelele nahone a hu sokou khethwa muthu muḁwe na muḁwe, na uri a si vhathu vhothe vhane vha wana tshikhala tsha u dzhenelela, ngauralo hu ḁo tou vha na vhathu vho khethwaho vhane vha ḁo vha tshipiḁa tsha thoḁisiso.

Nikolopoulou (2022) u amba u ri thumbulo i si na khonadzeo ndi ine a i sokou shumisa thoḁea u fana na u wanalea ha vhathu, nga nḁa ha nḁivho na tshenzhemo ya vhathu ine ya khou thoḁisiswa ine ya ḁo fhindula mbudziso dza thoḁisiso.

Muḁoḁisisi o vhona zwo fanela u shumisa thumbulo i si na khonadzeo kha thoḁisiso iyi vhunga hu sa sokou nangwa nnyi na nnyi, honeha vhathu vhane vha shela mulenzhe ndi vhathu vhe muḁoḁisisi ene muḁe a tou vha nanga. Vhathu vhane vha ḁo nangwa uri vha shele mulenzhe kha thoḁisiso iyi ndi vhane vha vha na nḁivho na tshenzhemo nga ha tshanduko ya kumalele kwa Vhavenda.

Muḁoḁisisi u khetha vhathu vhane vha ḁo shela mulenzhe kha thoḁisiso yawe. Afha ndi hune muḁoḁisisi u shumisa nḁila dzo fhambanaho u swikelela vhathu vhane vha ḁo vha tshipiḁa tsha thoḁisiso yawe. Kha thoḁisiso iyi muḁoḁisisi u ḁo khetha vhathu vhane vha vha na nḁivho nga ha thuḁuwedzo ya tshifhinga kha tshanduko ya kumalele kwa

Vhavenda. Thodisiso iyi i do shumisa matshimbidzele a thumbulo yo livhaho (*purposive sampling*) sa izwi mutodisisi a tshi do khetha vhathu vhane vha do nea mafhungo a ndeme nga ha tshanduko ya tshifhinga kha kumalele kwa Vhavenda.

Rahman (2023:49) u talutshedza thumbulo yo livhaho a tshi ri: *“Purposive or judgmental sampling is a type of sampling that researcher’s use when they want to find people with certain traits that are important to the study”*.

Zwi tshi amba uri thumbulo yo livhaho ndi lushaka lwa thumbulo lune vhatodisisi vha lu shumisa musi vha tshi toda u wana vhathu vhane vha vha na zwithu zwa ndeme kha ngudo.

Adeoye (2023:92) ene a tshi amba nga thumbulo yo livhaho u ri: *“Purposive sampling often referred to as authoritative or judgmental sampling is a type of non-probability sampling in which researchers use their judgment to select people from the public to take part in their surveys”*.

Izwi zwi amba uri thumbulo yo livhaho ine ya anzela u vhidzwa sa thumbulo ya maandalangaa kana khatulo ndi lushaka lwa thumbulo i si na khonadzeo ine vhatodisisi vha i shumisa u nanga vhathu kha tshitshavha uri vha shele mulenzhe kha tsenguluso dzavho.

Afha kha thumbulo yo livhaho ndi hune mutodisisi a do khetha tshigwada tsha vhathu nga ene mune, tshigwada tshenetsho ndi tshine tsha do vha tshipida kana u shela mulenzhe kha thodisiso yawe. Tshigwada itsho ndi tshine tsha do nea mafhungo one o teaho kha thodisiso iyi. Mafhungo eneo ha sokou wanala hunwe na hunwe nahone a do thusa zwiulu kha u bveledza heyi thodisiso ya thuthuwedzo ya tshifhinga kha tshanduko ya kumalele kwa Vhavenda.

3.5. Ndila ya u kuvhanganya datha

Mutodisisi u kuvhanganya datha yawe nga ndila dzo fhambanaho dzi ngaho mbudzisavhathu, inthaviyu, tsedzuluso. Kha thodisiso iyi mutodisisi u do kuvhanganya datha yawe nga ndila ya inthaviyu. Mutodisisi u do vhudzisa mbudziso dzi no fana kha vhavhudziswa vhothe. Bhandari (2022) makuvhanganyele a datha ndi maitele a u

kuvhanganya mawanwa nga u lavhelesa kana makuvhanganyele a datha a ita uri ni wane ndivho na kuvhonele kwa vhukuma u bva kha muthu wa u thoma kha thaidzo ya thodisiso.

Musi mutodisisi a tshi toda u kuvhanganya datha u tea u wana vhathu vhane vha do mu thusa u wana mafhungo a kwamaho thodisiso yawe. Vhathu vhenevho ndi vhe ene mune mutodisisi a tou vha khetha uri vha shele mulenzhe kha thodisiso. Mutodisisi u do talutshedza vhavhudziswa vhawe nga ha ndivho ya thodisiso. Kha thodisiso iyi, mutodisisi u do sumbedza mbudziso dzine vhavhudziswa vha do vhudziswa dzone. Thodisiso iyi yo leludza nga zwiko zwi tevhelaho: tshiko tsha phraimari na tshiko tsha sekondari.

Tshiko tsha phraimari ndi hune mutodisisi a kuvhanganya mafhungo awe nga ndila dzo fhambanaho. Ndila idzo dzi katela inthaviyu. Ndi uri mutodisisi u do kuvhanganya mafhungo awe kha vhathu vhane vha vha na ndivho nga ha kumalele kwa Vhavenda nga ndila ya inthaviyu. Inthaviyu yeneyo ndi hune vhathu vha do vha vho tou livhana zwifhatuwo, mutodisisi u do vha ene a no vhudzisa vhavhudziswa mbudziso a tshi nwala fhasi phindulo dzine dza bva kha vhavhudziswa.

Streefkerk (2023) Tshiko tsha phraimari tshi nea mafhungo manumanu nahone ane a bva kha muthu wa u thoma.

George (2023) Tshiko tsha phraimari ndi ndila ine mutodisisi a kuvhanganya mafhungo o livhaho nga ene mune nthani ha u ditika nga mafhungo o no kuvhanganywaho nga vhanwe vhanwali.

Afha ndi hune mutodisisi o vhudzisa vhathu mbudziso vha tshi fhindula, vhathu vhenevho ndi vhe mutodisisi a vha khetha sa vhone vhadivhi vha tshanduko ya kumalele kwa Vhavenda uri vha vhe tshipida tsha thodisiso yawe. Datha ya phraimari yo hwala mafhungo maswamaswa kana manumanu ane ha athu u pfala hunwe fhethu, ngauralo mafhungo eneo ndi ane a bva kha muthu wa u thoma.

Tshiko tsha sekondari ndi tshine mutodisisi a tshi shumisa u kuvhanganya mafhungo awe u bva kha vhanwe vhanwali. Mutodisisi u shumisa manwalwa a vhanwe vhanwali nahone o gandiswaho kale. Kha tshiko itshi tsha sekondari u wana mafhungo zwo leluwa vhunga a tshi wanala kha dzibugu dzo fhambanaho, inthanethe, dzhenala, athikili na kha manwe manwalwa o faredzaho mafhungo ane a kwama thuthuwedzo ya tshifhinga kha

tshanduko ya kumalele kwa mvelele ya Vhavenda.

George (2023) Tshiko tsha sekondari ndi tshine tsha shumisa mafhungo kana mañwalwa o kuvhanganywaho nga muñwe muthu. Musi muṭoḍisisi a tshi ita ṭhoḍisiso nga mañwalwa ane o no vha hone u vha a tshi khou shumisa tshiko tsha sekondari.

Afha ndi hune muṭoḍisisi a kuvhanganya mafhungo awe kha zwiko zwo fhambanaho, ndi uri muṭoḍisisi u kuvhanganya mafhungo a kwamaho ṭhoḍisiso yawe kha mañwalwa ane o no vha hone nahone mañwalwa eneo ndi e a rwelwa ṭari kana u themendelwa uri a shumiswe nga vhathu vhoṭhe nga u angaredza.

3.6. INTHAVIYU

Hu na nḍila nnzhi dzine muṭoḍisisi a dzi shumisa mus i tshi kuvhanganya datha. Ṭhoḍisiso iyi i ḍo shumisa inthaviyu sa yone nḍila ya u kuvhanganya datha. George (2023) u amba u ri Inthaviyu ndi ṭhoḍisiso ya ngona ya khwalithethivi ine yo ḍisendeka kha u vhudzisa mbudzi so u itela u kuvhanganya datha. Inthaviyu i katela vhathu vhavhili kana u fhira, muthu muthihi ane a vha muvhudzisi ane a vha a tshi khou vhudzisa mbudzi so.

Afha ndi hune ha vha na nyambedzano vhukati ha muṭoḍisisi na muvhudziswa, muṭoḍisisi u ḍo nḵwala fhasi mbudzi so dzine a tama vhavhudzi swa vha tshi dzi fhindula. Afha mbudzi so dzi ḍo vhudziswa vhakalaha, vhakegulu, vhavhera, vhabvana, vhafunzi, vhomakhadzi na vhanna na vha fumakadzi vha mbingano ntswa vhane vha wanala kha vundu ḵa Limpopo kha tshiṭiriki tsha Vhembe fhasi ha masipala wa Thulamela, kha muvhundu wa Itsani.

Muṭoḍisisi u ḍo vhudzisa mbudzi so nga ha tshanduko ya kumalele kha vhavhudzi swa. Hu ḍo itwa nyambedzano vhathu vho tou livhana zwifhaṭuwo. Muṭoḍisisi u ḍo vhudzisa mbudzi so vhavhudzi swa vha tshi fhindula mbudzi so dzo vhudziswaho.

3.6.1. Mbudzi so dza inthaviyu

- Musi ri tshi amba nga lumalo ri vha ri tshi khou amba nga mini?
- Lumalo ndi lwa ndeme u swika ngafhi u ya nga mvelele ya Vhavenda?
- Kumalele kwa sialala ya Vhavenda ndi kufhio?
- Kumalele kwa mulovha kwa Vhavenda kwo fhambana hani na kumalele kwa

namusi?

- Ndi afhio maitele a kumalele ane a vhonala e khwiṇe musi ri tshi vhambedza kumalele kwa namusi na kumalele kwa mulovha kha lushaka lwa Vhavenda, hone ndi ngani vha tshi ralo?
- Tshanduko ya maitele a kumalele kwa Vhavenda vha vhona i khou vhangwa nga mini?
- U tevhela maitele a kumalele kwa kale kwa Tshivenda ndi zwa ndeme u swika ndeme u swika ngafhi?
- Vha vhona zwi tshi tuṭuwedzwa ngani u vha hone ha mbingano dza tshifhinganyana kha tshifhinga tsha musalauno?
- Ndi maga afhio ane a nga itwa u vusuludza maitele na matshimbidzele a kumalele kwa mulovha kha murafho wa namusi?
- U vusuludza maitele na matshimbidzele a kumalele kwa kale kwa Tshivenda vha vhona zwi zwa ndeme u swika ngafhi?
- Ndi zwifhio zwine zwa nga itwa u thivhela u xeelwa nga maitele na matshimbidzele a kale a kumalele kwa Tshivenda?
- Kumalele kwa lushaka lwa Vhavenda kwo fhambana hani na kumalele kwa dziṇwe tshaka?
- Masiandaitwa a tshanduko ya kumalele kwa lushaka lwa Vhavenda ndi afhio?

3.7. Tsenguluso ya datha

Tsenguluso ya datha ndi maitele ane muṭodisisi a vhekanya datha yo kuvhanganywaho u ya kha mafhungo a pفالaho. Ṭhalutshedzo iyi i khwaṭhisedzwa nga Taherdoost (2020:1) a tshi ri: *“Data analysis is simply the process of converting the gathered data to meaningful information”*. Zwi tshi amba uri tsenguluso ya datha ndi maitele a u shandukisa datha yo kuvhanganywaho ya vha mafhungo a pفالaho.

Zwi tshi amba uri tsenguluso ya themathiki ndi ndila ya thodisiso ine ya shumiswa u talutshedza milaedza ya datha, kan zhi i ri livhisa kha ndivho na kupfeselese kuswa.

Tsenguluso ya nganetshelo kana ya u anetshela i katela manwalwa o tou anetshelwaho tshipikwa tshihulwane hu u pfesesa ndila ine vhathu vha amba ngayo mafhungo, khathihi na u talutshedza tshenzhemo na thuthuwedzo dzavho nga u tou lavhelesa nga vhuronwane mafhungo e vhathu vha a amba.

McLeod (2024:1) u talutshedza tsenguluso ya nganetshelo a tshi ri: *“Narrative analysis is a qualitative research method used to understand how individuals create stories from their personal experiences”*.

Izwi zwi amba uri tsenguluso ya themathiki ndi thodisiso ya khwalithethivi ine ya shumiswa u pfesesa ndila ine vhathu vha sika ngayo mafhungo u bva kha tshenzhemo yavho.

Mutodisisi o vhona tsenguluso ya themathiki yo tea kha thodisiso iyi, vhunga mutodisisi a tshi khou lingedza u wana mavhonele a vhathu, mihumbulo, ndivho na tshenzhemo nga ha tshanduko ya kumalele kwa Vhavenda.

3.8. U fulufhedzea ha thodisiso

Kha thodisiso iyi mutodisisi u do lwa nga ndila dzotha u vhona uri mafhungo a u fulufhedzea a khou dzhielwa ntha tshotha, tshipikwa tshihulwane hu u bveledza thodisiso heyi.

Subedi (2023:63) u amba u ri: *“Trustworthiness in qualitative research is crucial for ensuring the credibility and validity of the findings”*.

Izwi zwi amba uri u fulufhedzea kha thodisiso ya khwalithethivi ndi zwa ndeme kha u vhona na u khwaṭhisedza mawanwa.

Mutodisisi u tea u khwaṭhisedza hungoho ha mawanwa a thodisiso hu tshi katelwa na zwo swikelelwaho kha thodisiso, nahone u fanela u vhona uri mafhungo e a kuvhanganya kha thodisiso yawe ndi a vhukuma nahone ndi a ndeme. Izwi zwi khwaṭhisedzwa nga maga a

tevhelaho:

Khonadzeo ya u fulufhedzea (credibility)

Thodxiso iyi i do khwaṭhisedza uri mawanwa ndi a vhukuma nahone ndi mafhungo o tou kuvhanganywaho kha vhavhudziswa. Thodxiso iyi yo divhofha kana u ditika nga u fulufhedzea ngauralo mutodxisi u do vhona uri mawanwa a thodxiso iyi a na chungoho.

Megheirkouni na Moir (2023:849) vha amba u ri:

“Credibility refers to the confidence placed in the truth of the research findings. It establishes whether the findings stem from the data collected from interviewees and, importantly, it establishes whether the way in which the data were interpreted and reported has distorted the real meaning of the data”.

Izwi zwi amba uri u fulufhedzea zwi amba fulufhelo lo vhewa ho kha ngoho ya mawanwa a thodxiso. Zwi khwaṭhisedza arali mawanwa a tshi bva kha datha yo kuvhanganywaho kha vhavhudziswa nahone, zwa ndeme, l khwaṭhisedza arali ndila ye datha ya talutshedzwa na u vhwaga ngayo yo shandula thalutshedzo ya vhukuma ya datha.

Nieuwenhuis (2020) ene a tshi amba nga ha khonadzeo ya u fulufhedzea uri ndi vhuḏiimiseli ha u vhona uri mawanwa a thodxiso a tshimbilelana na chungoho nahone muvhali u do kholwa mawanwa o diswaho nga mutodxisi.

Kha thodxiso heyi mutodxisi u khwaṭhisedza uri mawanwa awe ndi a ngoho kana ndi a vhukuma nahone ndi e a bviselwa khagala nga vhavhudziswa vhe a tou vha khetha uri vha vhe tshipidha tsha thodxiso yawe.

3.8.1. Khonadzeo ya u khwaṭhisedza (confirmability)

Kha thodxiso heyi mutodxisi u do lingedza u vhona uri mawanwa othe a si a mahumbulelwa, fhedzi ndi ane a bva kha vhavhudziswa.

Ahemd (2024:2) ene a tshi tšhutshedza u ri: *“Confirmability pertains to the impartiality and objectivity of the findings, guaranteeing that they remain unaffected by any biases or preferences of the researchers”*. To remove citation

Izwi zwi amba uri u khwaṭhisedza zwi kwama u sa dzhia sia sia na u vha na tshipikwa tsha mawanwa na u khwaṭhisedza ur a dzule a sa kwamei nga tshiṭalula kana zwine vhaṭodisise vha zwi takalela.

Muṭodisise u ḑo ita khwaṭhisedzo ya ṭhodisise nga u ṇwala maitele a u ṭolisise mawanwa oṭhe a ṭhodisise khathihi na u vhona uri mawanwa oṭhe ndi ane a bva kha vhavhudziswa.

3.8.2. Khonadzeo ya u pfukisela (transferability)

Afha kha khonadzeo ya u pfukisela ndi hune ra lavhelese mawanwa o swikelelwaho kha ṭhodisise uri a ḑo kona u pfukiselwa kha vhaṇwe vhavhudziswa nga u angaredza.

Megheirkouni na Moir (2023:849) vha tšhutshedza khonadzeo ya u pfukisela vha tshi ri: *“Transferability refers to the degree to which the research findings of a particular qualitative inquiry could be transferred to other settings and could be applied by other respondents”*.

Izwi zwi amba uri u pfukiselwa zwi amba vhuimo vhune mawanwa a ṭhodisise yo khetheaho ya khwaṭhethivi ine ya nga pfukiselwa kha maṇwe madzulo nahone a shumiswa nga vhaṇwe vhaḥinduli.

Ṭhodisise i ḑo khwaṭhisedza nga ṇḑila dzoṭhe uri mawanwa a ṭhodisise o pfukiselwa kha vhaṇwe vhaṭodisise uri hu si vhe na tshanduko kana phambano.

3.9. Ṭhogomelo ya vhuḑifari

Vhuḑifari vhu fanela u vha hone kha ṭhodisise inwe na inwe, ndi uri vhuḑifari kha ṭhodisise vhu ṇea maṇḑa vhavhudziswa uri vha ḑipfe vho vhoḥolowa musi muṭodisise a tshi kuvhanganya datha. Musi hu tshi itwa ṭhodisise ya saintsi zwiḥulusa zwine zwa kwama vhathu, mafhungo a vhuḑifari a dzulela u dzhielwa ṇṭha. Bhandari (2022) u ri ṭhogomelo ya vhuḑifari ndi u vhekanya milayo ine ya livhisa kha ṭhodisise khathihi na matshimbidzele a ṭhodisise.

Muṭodisise u ḑo ita khumbelo ya u wana thendelo u bva gudedzini u itela u thoma ṭhodisise. U shaya vhuḑifari kha ṭhodisise iyi zwi ḑo tsitsela fhasi tshirunzi tsha ṭhodisise, muṭodisise u ḑo ranga u humbela thendelo kha vhavhudziswa musi a sa athu u vha vhudzisa mbudziso dza ṭhodisise nahone u ḑo dzhiela ṇṭha vhathu vhoṭhe vhane vha ḑo

shela mulenzhe kha tšhodisiso iyi kana vhane vha do vha tshipida tsha tšhodisiso. Honeha tšhodisiso iyi i do dzhiela ntha vhudifari ha tšhodisiso nga u tevhela maga a tevhelaho:

3.9.1. Thendelano hu na u divha (informed consent)

Ndi zwa ndeme uri hu vhe na thendelano vhukati ha muvhudzisi na muvhudziswa, nahone thendelano iyo i fanela u tou nwalwa fhasi u itela uri zwi vhe na vhuṭanzi uri ho vha na thendelano vhukati ha muvhudzisi na muvhudziswa.

Bhandari (2022) Thendelano hu na u divha ndi nyimele ine vhavhudziswa vhothe vha tangedza na u pfesesa arali vha tshi nga toda u vha tshipida tsha tšhodisiso. Izwi zwi katela mafhungo a malamba a tšhodisiso.

Muṭodisisi u do divhadza vhavhudziswa vhothe nga ha tšhodisiso, nga inwe ndila vhavhudziswa vha tea u vha na ndivho nga ha tšhodisiso. Vhavhudziswa vha do tšlutshedzwa nga ha pfanelo dzavho uri vho tendelwa u dibvisa tshifhinga tshinwe na tshinwe nahone a hu nga do vha na malamba nga murahu, u bva afho vhavhudziswa vha do humbelwa u saina fomo ya thendelano nga murahu ha musu vha sa athu u vhudziswa kana u ita inthaviyu.

3.9.2. Khonadzeo ya tshiphiri (confidentiality)

Afha muṭodisisi u do dzhiela ntha mafhungo a vhavhudziswa nahone u do vhona uri mafhungo ayo o tšlutshedzwaho nga vhavhudziswa a khou vha tshiphiri, nga inwe ndila muṭodisisi u do tsireledza datha ya vhavhudziswa hu u itela u vha tsireledza kha khakhathi dzine dza nga di vha hone.

Bhandari (2022) Khonadzeo ya tshiphiri zwi tou amba uri muṭodisisi u a divha vhavhudziswa honeha, u tea u bvisa zwidodombedzwa zwavho kha mawanwa awe. Vhavhudziswa vha na pfanelo dza u dzumbiwa, ngauralo muṭodisisi u tea u tsireledza zwidodombedzwa zwavho.

Fleming na Zegwaard (2018: 211) vha tshi tšlutshedza vha ri: *“Participant confidentiality means the participants’s identity are known to the researcher but the data is de-identified and the identity is kept confidential”*.

Izwi zwi amba uri tshiphiri tsha vhavhudziswa zwi amba uri vhone vhaṅe sa vhavhudziswa vha ḡivhiwa nga muḡḡisisi fhedzi datha ye vha ṅetshedza a i ḡivhei uri i bva kha nnyi nahone na vhone vhaṅe vhavhudziswa a vha ḡivhei.

Kha ṅhoḡisiso iyi, muḡḡisisi u ḡo khwaṅhisedza uri phindulo dza vhavhudziswa dzo tsireledzwa vhunga zwi zwa ndeme u tsireledza mafhungo o ṅetshedzwaho nga u fulufhedzea nahone u ita izwo ndi u tsireledza zwithu zwi songo ḡaho zwine zwa nga bvelela phanḡa.

3.9.3. U sa ḡivhea (anonymity)

Ndi zwa ndeme uri muḡḡisisi a tsireledze madzina a vhavhudziswa uri a sa bvele khagala. Ndivho khulwane hu u itela u tsireledza vhavhudziswa kha u dzhena khakhathini. Zwi vha zwavhuḡi arali madzina avho a sa khou ḡivhea, ṅṅhani ha u tou ṅwala madzina a vhukuma a vhavhudziswa muḡḡisisi u ḡo shumisa nomboro musi a tshi sengulusa datha sa tsumbo muvhudziswa 1.

Bhandari (2022) u sa ḡivhea zwi tou amba uri muḡḡisisi ha ḡivhi vhavhudziswa lune a nga kona u ṅumanya mafhungo e a ṅetshedzwa nga muṅwe muthu na a muṅwe, vhunga madzina a vhavhudziswa a tshi tea u tsireledzwa.

Fleming na Zegwaard (2018: 211) vha amba u ri: *“Participant anonymity means the participants’ identity are unknown to the researcher”*.

Izwi zwi amba uri u sa ḡivhea ha vhavhudziswa zwi amba uri vhone vhaṅe vhavhudziswa a vho ngo fanela u ḡivhea kha muḡḡisisi.

Kha ṅhoḡisiso heyi muḡḡisisi u ḡo vbona uri vhavhudziswa a vha nga ḡo ḡivhea sa izwi madzina na zwidodombedzwa zwavho zwi tshi ḡo vha zwo tsireledzwa kana zwo dzumbiwa.

3.9.4. U ṅhonifha u kwamea ha mvelele (Respect for cultural sensitivity)

Ndi zwa ndeme vhukuma u ṅhonifha, u guda khathihi na u pfesesa mvelele yau ngauri zwi ita uri u kone u ḡiṅalusa vhukati ha dziṅwe tshaka.

Lutz (2017:5) a tshi tšalutshedza u ri: *“Respect cultural sensitivity define the developmental process of an individual’s integration into a different culture. Each stage provides a deeper understanding of one’s experiences, thoughts, and actions while adapting to another culture”*.

Izwi zwi amba uri u tšhonifha u kwamea ha mvelele zwi tšalusa maitele a mveledziso ya u tšanganelana ha muthu kha mvelele dzo fhambanaho. Vhuimo vhuñwe na vhuñwe vhu ñea u pfesesa ho dziaho kha tshenzhemo, mihumbulo na nyito musu u tshi khou tšowela inwe mvelele.

Kha tšhodisiso iyi vhavhudziswa vha tš tšalusa kana u bvisela khagala manwe a maitele o fhambanaho ane o tumbulwa u bva kha dziñwe tshaka zwi tshi kwama lumalo.

3.9.5. U imelela mvelele (Cultural representation)

Tšhodisiso iyi i tš khwañhisedza uri mvelele i khou dzhielwa nñha, u tšhonifiwa khathihi na u iledza u bveledza mihumbulo i si yavhuñi kha mvelele.

Hall (2016) a tshi amba u ri u imelela mvelele ndi u tšalutshedza zwithu, vhathu na zwiñori u itela u sika tšalutshedzo nga luambo, u khwañhisedza ndeme ya vhudavhidzani na tšalutshedzo kha u vhumba kupfesesele kwashu kwa mvelele.

Maitele a u imelela mvelele a tou amba fhedzi u tšhonifha na u sa tšalula dziñwe mvelele dza dziñwe tshaka, vhunga mvelele inwe na inwe i na mafhungo ayo na nñila yayo ya u ita zwithu.

3.9.6. Vhungoho (Authenticity)

Tšhodisiso iyi i tš khwañhisedza vhungoho na u fulufhedzea ha datha yo kuvhanganywaho u bva kha mawanwa o bviswaho khayoy.

Schwandt et al. (2007) u amba uri vhungoho ndi u engedzwa ha maitele a u fulufhedzea, ngauri vhu ita uri hu kone u vhudziswa mbudziso nga ha uri tšalutshedzo dzi itwa hani na uri maitele aya o bvelela hani.

Vhungoho vhu shumiswa u tšolisisa kana u sedzulusa u fulufhedzea na vhuñifulufheli ha vhuñifari kha tšhodisiso ya khwañhithethivi.

3.10. Mvalatswinga

Ndimba iyi ya vburaru ndi ye ya bvisa khagala mutheo na ngona dza tshodiso dze mutodiso a dzi shumisa kha tshodiso heyi ya tshuhtuwedzo ya tshifhinga kha tshanduko ya kumalele kwa Vhavanḁa. Kha tshodiso iyi mutodiso o zwi kona u bvisa khagala ndila dza u kuvhanganya datha, ndi uri musi mutodiso a tshi ita tshodiso yawe hu na ndila dzo fhambanaho dzine a dzi shumisa musi a tshi kuvhanganya datha yo livhaho kha tshodiso yawe. Tshodiso iyi yo shumisa inthaviyu sa yone ndila ya u kuvhanganya datha. Kha tshodiso iyi mutodiso o dovha a khwatshisedza maga ane a ḁo a dzhia u vhona uri mawanwa ndi ane a bva kha vhavhudziswa nahone ndi a vhukuma na uri vhavhudziswa avho vho tsireledzwa. Ndimba i tevhelaho ndi ndimba ya vhuḁa ine khayoy mutodiso u ḁo bvisa khagala mawanwa a tshodiso u bva kha vhavhudziswa.

NDIMA YA VHUṂA

TSENGULUSO YA DATHA YA VHAVHUDZISWA

4.1. Mvulatswinga

Ndima yo fhiraho yo vha ndima ye ya bvisela khagala mutheo na ngona dza ṭhoḍisiso dze muṭoḍisisi a dzi shumisa musi a tshi kuvhanganya datha yawe. Ndima iyi ndi ine khayi muṭoḍisisi u ḍo sengulusa datha ye a kuvhanganya u bva kha vhavhudziswa vhe vha shela mulenzhe kha ṭhoḍisiso yawe.

4.2. Nḍila ya u sengulusa datha

Hu na nḍila nnzhi dzine muṭoḍisi a dzi shumisa musi a tshi sengulusa datha kha ṭhoḍisiso yawe. Kha ṭhoḍisiso iyi muṭoḍisisi o shumisa tsenguluso ya datha ya themathiki. Themathiki ndi ine ya ṭalisa, u sengulusa na u bvisela khagala milaedza ya mafhungo a khwalithethivi. U ya nga McLeod (2024:1) a tshi amba nga tsenguluso ya themathiki u ri: *“Thematic analysis is a qualitative research method used to identify, analyze, and interpret patterns of shared meaning (themes) within a given data set, which can be in the form of interviews, focus group discussions, surveys, or other textual data”*.

Izwi zwi amba uri tsenguluso ya themathiki ndi ṭhoḍisiso ya khwalithethivi ine ya shumiswa u ṭalisa, u sengulusa, na u ṭalutshedza maitele a ṭalutshedzo o ṭanganelanaho (milaedza) nga ngomu ha sethe ya datha yo newaho, ine ya nga vha nga tshivhumbeo tsha inthaviyu, nyambedzano dza zwigwada zwo livhiswaho, tsenguluso, kana manwe manwalwa a datha.

McLeod (2024:1) a tshi isa phanda na muhumbulo wawe u ri: *“Thematic analysis is a useful method for research seeking to understand people’s views, opinions, knowledge, experiences, or values from qualitative data”*.

Zwi tshi amba uri tsenguluso ya themathiki ndi nḍila i shumaho ya ṭhoḍisiso ine ya ṭoda u pfesesa mavhonele a vhathu, mihumbulo, nḍivho, tshenzhemo, kana ndeme u bva kha datha ya khwalithethivi.

U ya nga Rosairo (2023:1) a tshi tšalutshedza u ri:

Thematic analysis is used to analyze data related to opinions, thoughts, feelings and other descriptive expressions. Thematic analysis has become increasingly popular in social sciences research, as it allows researchers to look at a data set obtained through multiple qualitative sources and pull out the broad themes running through the entire data set to make a meaning.

Izwi zwi amba uri tsenguluso ya themathiki i shumiswa u sengulusa datha i tshimbilelanaho na mihumbulo, tšalukanyo, vhuḍipfi na dziḥwe tšalutshedzo dzi tšalusaho. Tsenguluso ya themathiki yo no ḍivhea vhukuma kha tšodiso ya saintsi ya matshilisano, sa izwi i tshi tendela vhaḍodisise u sedza datha yo wanalaho nga kha zwiko zwinzhi zwa khalithethivi na u bvisa milaedza yo tšandavhuwaho ine ya khou tshimbila kha datha yoṭhe u itela u ita zwi pfalaho.

U ya nga vhaḥwali avha, Braun na Clarke (2021); Clarke na vhaḥwe (2015); Joffe (2012); Terry na vhaḥwe (2017); Vaismoradi na vhaḥwe (2013) vha tshi tšalutshedza tsenguluso ya themathiki vha ri ndi tshishumiswa tshihulwane kha tšodiso ya khalithethivi, arali ho itwa zwone a hu na uri u kundelwe u ḥea luvhonela lwa zwithu fhasi ha tšodiso. Ndeme na vhuḍi hazwo zwo ambiwa kha dzibugu dzo fhambanaho na kha athikili dza zwa pfunzo dza zwino.

Tsenguluso ya themathiki ndi ya lushaka lwa khalithethivi hone i shuma u sengulusa zwigwada na milaedza ine ya yelana na datha yo kuvhanganywaho. Tsenguluso ya themathiki ndi ine ya tšalutshedza datha nga u tou dodombedza nahone i shumisana na mafhungo o fhambanaho nga u tšalutshedza.

Kha tšodiso iyi muḍodisise o vhona zwo tea u shumisa tsenguluso ya themathiki vhunga i tshi ḥea tshikhala tsha u ita mutevhe kana u khouda na u khethekanya datha u ya kha milaedza. Tsenguluso ya themathiki ndi ine ya kona u shandukisa datha yo kuvhanganywaho u bva kha vhavhudziswa u ya kha milaedza kana mihumbulo i pfalaho.

4.3. Khethekanyo ya thero dzo topolwaho

Kha $\mathfrak{t}$ hodi $\mathfrak{s}$ iso iyi mu $\mathfrak{t}$ odi $\mathfrak{s}$ isi o lingedza u wana zwivhang $\mathfrak{i}$ zwa tshanduko ya lumalo kha lushaka lwa Vhaven $\mathfrak{d}$ a zwo tu $\mathfrak{t}$ uwedzwa nga tshifhinga tsha musalauno. Mu $\mathfrak{t}$ odi $\mathfrak{s}$ isi o dovha hafhu u n $\mathfrak{a}$ nguludza thero dzine dza sumbedza tshanduko ya lumalo kha lushaka lwa Vhaven $\mathfrak{d}$ a. Thero dzenedzo ndi dzi tevhelaho:

- $\mathfrak{T}$ halutshedzo ya lumalo.
- Ndeme ya lumalo.
- Phambano ya kumalele kwa mulovha na kwa n $\mathfrak{a}$ musi.
- Tshanduko ya kumalele.
- Zwine zwa nga itwa u vusuludza kumalele kwa mulovha.
- U thivhela u xe $\mathfrak{l}$ elwa nga maitele a kale a kumalele.
- Masiandaitwa a tshanduko ya kumalele.

Kha $\mathfrak{t}$ hodi $\mathfrak{s}$ iso iyi mu $\mathfrak{t}$ odi $\mathfrak{s}$ isi o kuvhanganya datha nga murahu ha musi vhavhudziswa vho dzhenelela kana vho vha tshipi $\mathfrak{d}$ a tsha $\mathfrak{t}$ hodi $\mathfrak{s}$ iso. Mu $\mathfrak{t}$ odi $\mathfrak{s}$ isi o ita uri madzina a vhavhudziswa a vhe tshiphiri hu u itela u vha tsireledza vhavhudziswa. Vhavhudziswa vho khoudiwa nga n $\mathfrak{d}$ ila ya u shumisa maipfi na nomboro u ya nga maimo avho sa tsumbo, vhakalaha vha $\mathfrak{d}$ o vhidzwa sa muk1 na muk2, vhakegulu- muke 1 na muke 2, vhomakhadzi- mak1 na mak2, vhafunzi-muf1 na muf2, vhanna- mun1 na mun2, vhafumakadzi- mufum1 na mufum2, vhanna vha mbingano ntswa- muntsw1 na muntsw2, vhafumakadzi vha mbingano ntswa- mufumntsw 1 na mufumntsw2

4.3.1. $\mathfrak{T}$ halutshedzo ya lumalo

$\mathfrak{T}$ halutshedzo ya lumalo yo vha yone thero ye ya bveledzwa u bva kha mbudziso ye mu $\mathfrak{t}$ odi $\mathfrak{s}$ isi a vhudzisa vhavhudziswa vhawe. Mbudziso ye ya vhudziswa vhavhudzisa kana vha $\mathfrak{f}$ hinduli ndi ine ya ri: Musi ri tshi amba nga lumalo ri vha ri tshi khou amba nga mini? Mbudziso iyi ndi ine yo bveledza thero ine ya bva kha $\mathfrak{t}$ halutshedzo ine ya ri lumalo ndi mini na therwana dzahone. Vhavhudziswa vho bvisela khagala mihumbulo yavho vho yaho nga u fhambana sa zwe zwa sumbedzwa kha thebu $\mathfrak{l}$ u i re afho fhasi:

Vhahudziwa	Tshivha lo	Thalutshedzo ya lumalo	Kholo m o	Tshelede	Thundu	U bvisa mbade lo	U Vhingi wa
Vhakalaha	2		1	2	1	1	1
Vhakegulu	2		2	2		2	
Vhomakhadzi	2		1	2	1	2	2
Vhafunzi	2		1	2		2	2
Vhanna	2		1	2		2	1
Vhafumakadzi	2		1	1	1	1	2
Vhanna vha mbingano ntswa	2		1				1
Vhafumakadzi vha mbingano ntswa	2		1	1	1		
Tshivhalo gũte	16		9	12	4	10	9

Tsenguluso ya mihumbulo ya vhavhudziwa yo nambatedzwaho afho n̄tha yo bvisa khagala thalutshedzo dzo fhambanaho nga ha mbudziro ye mutodisi a vhudziwa. Vhavhudziwa vho bvisa khagala mihumbulo yavho nga ndila i tevhelaho:

Mufhinduli (muk1) o thalutshedza lumalo u ri ndi thundu ine i nga vha tshelede kana kholomo ine vha ha mutshanga vha bvisa uri vha kone u wana musidzana ane vha toda mala, (muk2) ene ho ngo amba nga kholomo fhedzi o dovha a sumbedza uri lumalo ndi tshelede kana zwo tenediwaho nga mita mivhili.

Mufhinduli (muke1) na (muke2) vha khou ima kha lithihi ngauri vhothe vho sumbedza u ri lumalo ndi tshelede kana kholomo ine ya bvisa nga vha ha munna.

Mufhinduli (mak1) o amba zwi fanaho na (mak2) musi a tshi ri lumalo ndi tshelede ine ya bvisa nga vhakwasha hu u toda u mala, fhedzi mak1 o isa phanda na thalutshedzo yawe a sumbedza uri lumalo ndi thudu ine ya bva ho vha na thendelano vhukati ha vhomakhulu na vhakwasha.

Mufhinduli (muf1) na (muf2) vha fana nga mihumbulo ngauri vhothe vha ri lumalo ndi tshelede ine ya bvisa nga vhakwasha vha tshi nea vhomakhulu i thendelano ya uri musidzana a malwe. (Muf1) o dovha a sumbedza uri lumalo ndi kholomo.

Mufhindulu (mun1) na (mun2) vha khou ima kha l̥ithihi musu vha tshi amba uri lumalo ndi musu vha ha munna vha tshi bvisa tshelede kana kholomo dza ya ha musidzana u itela uri a vthingiwe naho vho ima kha l̥ithihi (mun2) ho ngo tou bula uri kholomo o tou angaredza a ri zwifuwo. (mun2) o isa phanda a sumbedza uri lumalo ndi zwine vhathu musu vha tshi mala vha bvisa sa mbadelo uri vha kone u netshedzwa muselwa.

Mufhinduli (mufum1) na (mufum2) vho fhambana nga mihimbulo musu vha tshi nea t̥halutshedzo ya lumalo, mufum1 ene u ri lumalo ndi ndaka ine vhakwasha vha i bvisa musu vha tshi toḁa u mala ngeno mufum2 o sumbedza uri lumalo ndi musu ho bviswa tshelede kana kholomo ha rumiwa vhakwasha uri vha ye vha male musidzana henefho muḁini.

Mufhinduli (muntsw1) u ri ndi kholomo dzine dza ya ha vhomakhulu u mala musidzana. (mufumntsw1) ene uri ndi thundu ine ya vha kholomo kana tshelede ya ya ha vhomakhulu, hu itela u mala.

Mawanwa

Mawanwa ndi a uri kha vhafhinduli vha fumirathi vha zwigwada zwo yaho nga u fhambana afho n̥tha vho nea t̥halutshedzo ya lumalo nga nd̥ila dzo fhambanaho. Tshivhalo tsha vhafhinduli tshine tsha vha tsha n̥thesa ndi tsho neaho t̥halutshedzo ya lumalo nga nd̥ila i fanaho vhane vho sumbedza uri lumalo ndi tshelede, kholomo, u bvisa mbadelo na u vthingiwa.

4.3.2. Ndeme ya lumalo

Ndeme ya lumalo yo vha yone thero ye ya bveledzwa u bva kha mbudziso ye muḁod̥is̥isi a vhudzisa vhavhudziswa vhawe. Mbudziso ye ya vhudziswa vhavhudziswa kana vhafhinduli ndi ine ya ri: Lumalo ndi lwa ndeme u swika ngafhi u ya nga mvelele ya Tshivenda? Mbudziso iyi ndi ine yo bveledza thero ine ya bva kha t̥halutshedzo ine ya ri ndeme ya lumalo ndi ifhio na therwana dzahone. Vhavhudziswa vho bvisela khagala

mihumbulo yavho u ya nga u fhambana sa zwe zwa sumbedzwa kha thebuḽu i re afho fhasi:

Vhavhudzisw a	Tshivhal o	Ndeme ya lumal o	U vhumba vhushak a	U khwath isa vhusha ka	U disa pfan o	U tangan ya mita	Thonif ho	vhudz iki
Vhakalaha	2			1		1	1	1
Vhakegulu	2		2	2				1
Vhomakhadzi	2		1	1				
Vhafunzi	2		2			2		1
Vhanna	2		1	1				
Vhafumakadzi	2						1	
Vhanna a mbingano ntswa	2		1				1	
Vhafumakadzi vha mbingano ntswa	2		1		1			
Tshivhalo gũtē	16		8	5	1	3	3	3

Tsenguluso ya mihumbulo ya vhavhudziswa yo nambatedzwaho afho n̄tha yo bvisela khagala ndeme dzo fhambanaho nga ha mbudziso ye muṭodisisi a vhudzisa. Vhavhudziswa vho bvisela khagala mihumbulo yavho nga n̄dila i tevhelaho:

Mufhinduli (muk1) na (muk2) vho sumbedza ndeme ya lumalo nga n̄dila dzo fhambanaho. (Muk1) o sumbedza uri lu konyana mita zwine zwa amba u t̄anganya mita, a sumbedza uri lu ita uri muṭani hu vhe na vhudziki na u n̄ea tshirunzi mufumakadzi wa henefho muḍini (muk2) ene o amba uri lu khwaṭhisa thendelano na mbofho ya mita mivhili ho ngo tou bula uri lu khwaṭhisa vhushaka.

Mufhinduli (muke1) na (muke2) vha khou ima kha ḷithihi ngauri vhoṭhe vho sumbedza uri lumalo ndi lwa ndeme ngauri lu vhumba vhushaka lwa dovha lwa khwaṭhisa mbingano. (Muke1) o isa phanda a sumbedza uri lu ita uri muṭani hu vhe na vhudziki sa zwe (muk1) a amba.

Mufhinduli (mak1) na (mak2) vha khou khwaṭhisedza zwo ambiwaho nga (muke1) na (muke2), (mak1) o amba zwauri lu sumbedza u vhumbe ha vhushaka kha mita ine ya khou malana ngeno mak2 o amba uri lu khwaṭhisa vhushaka vhukati ha mita

mivhili. Mufhinduli (muf1) na (muf2) vuvhili havho vha khou tendelana uri lumalo ndi lwa ndeme ngauri lu vumba vhushaka vhukati ha mīta mivhili ine ya khou malana na uri lu a tanganya mīta ya vha tshithu tshithihi fhedzi (muf1) o zwi vhea nga uri lu tuma mīta mivhili. (Muf2) o dovha hafhu a amba uri lu ita uri hu vhe na vhudziki mutani.

Mufhinduli (mun1) o fambana na (mun2) ngauri o ri lu khwathisa vhushaka ha mīta iyo ngeno (mun2) o amba nga u vumba vhushaka fhedzi.

Mufhunduli (mufum1) ene o sumbedza zwo fambanaho na vafhinduli vha re afho ntha ngauri uri lumalo lu ita uri muta wa vakwasha u thonifiwe na u sa dzhielwa fhasi. (muntsw1) o fambana na (mufum1) a tshi ri ha sa vha na lumalo mvelele i a fa ha vha na u xeelwa nga thonifho kha vathu vhaswa a dovha hafhu u sumbedza uri lu ita vhuthihi vhukati ha mīta, fhedzi ene ho ngo tou bula uri lu vumba vhushaka. Mufhinduli (mufumntsw2) ene o amba uri lu fatha vhushaka havhudi kha mīta, lwa disa pfano kha mīta.

Mawanwa

Mawanwa ndi a uri kha vafhinduli vha fumirathi vha zwigwada zwo yaho nga u fambana afho ntha vho sumbedza ndeme ya lumalo nga ndila dzo fambanaho. Tshivhalo tsha vafhinduli tshine tsha vha tsha nthesa ndi tsho sumbedzaho ndeme ya lumalo nga ndila i fanaho vhane vho sumbedza uri ndeme ya lumalo ndi u vumba vhushaka, u khwathisa vhushaka na u tanganya mīta.

4.3.3. Phambano ya kumalele kwa mulovha na kwa namusi

Phambano ya kumalele kwa mulovha na namusi yo vha yone thero ye ya bveledzwa u bva kha mbudzo ye mutodisisi a vhudzisa vhavhudziswa vhawe. Mbudzo ye ya vhudziswa vhavhudziswa kana vafhinduli ndi ine ya ri: Kumalele kwa mulovha kwa Vhavana kwo fambana hani na kumalele kwa namusi? Mbudzo iyi ndi ine yo bveledza thero ine ya bva kha thalutshedzo ine ya ri phambano ya kumalele kwa mulovha na kwa namusi ndi kufhio na therwana dzahone. Vhavhudziswa vho bvisela khagala mihumbulo yavho yo fambanaho sa zwe zwa sumbedzwa kha thebu i re afho fhasi:

Vhahudzi wa	Tshivh alo	Phamba no ya kumalel e kwa mulovh a na kwa namusi	kholo mo	Tshele de	U mal wa nga mut a	U diambis ela	U ambisel wa	u ita thodisi so
Vhakalaha	2		1	1		2	1	1
Vhakegulu	2		2	2		1	1	
Vnomaknadzi	2				1	1	1	
Vhafunzi	2			1	1	1		1
Vhanna	2		1	1	1	1	1	
Vnarumakadzi	2		1	1				
Vhanna vha mbingano ntswa	2		1	1		2	2	1
Vhafumakadzi vha mbingano ntswa	2					2	2	1
Tsnivnaro gute	16		6	7	3	10	8	4

Tsenguluso ya mihumbulo ya vhavhudziwa yo nambatedzwaho afho ntha yo bvisela khagala phambano dzo fhambanaho nga ha mbudziso ye mutodisi a vhudzisa. Vhavhudziwa vho bvisela khagala mihumbulo yavho nga ndila i tevhelaho:

Mufhinduli (muk1) na (muk2) vhuvhili havho vho sumbedza uri namusi vhatu vha vho tou diambisela fhedzi vho zwi vhea nga ndila dzo fhambanaho zwine zwa sia zwi tshi amba tshithu tshithi. (muk1) ene o zwi vhea nga heyi ndila namusi u a kona u dinangela mufumakadzi kale vho vha vha tshi tou tdelo ngeno (muk2) o zwi vhea nga ndila i tevhelaho namusi vhaswa vha malana hu songo vha na u dzhenelela ha mita nahone nga maitete a nyadzisaho na mvelele. (Muk1) na (muk2) vho fhambana nga mihumbulo ngauri (muk1) u khou sumbedza uri kale muthu o vha a tshi malwa o bviselwa tshelede ano maduvha muthu u a kona u dzula vhuhadzi a songo bviselwa tshelede (muk2) ene o

sumbedza uri kale ho vha hu tshi malwa nga kholomo.

Mufhinduli (muke1) na (muke2) vha ima kha lithihi ngauri vho sumbedza kale ho vha hu tshi malwa nga kholomo namusi hu vho malwa nga tshelede. (muke1) o sumbedza uri munna o vha a tshi tou ambiselwa nga vhahulwane hone namusi munna u vho tou diambisela.

Mufhinduli (mak1) u khou amba uri musidzana o vha a tshi tou todwa nga muta ngeno namusi mutannga a tshi tou ditodela musidzana wawe na uri kale musidzana o malwaho o vha a tshi vha wa lushaka lwothe hu si munna wawe fhedzi. (muf1) o amba zwi fanaho na (mak1) fhedzi o zwi vhea nga heyi ndila mulovha muselwa o vha a tshi malwa nga muta wothe zwa zwino muselwa u malwa nga munna wawe fhedzi. A tshi isa phanda uri ano maduvha mutannga u tou diambisela musidzana hu songo ranga u itwa thodisiso nga ha muta une a tama u mala khawo. (muf2) o amba zwo fhambanaho na (muf1) a tshi ri namusi hu todwa tshelede nnzhi nahone vha fanela u fhedza u mala.

Mufhinduli (mun1) u khou khwathisedza maambiwa a (muk2) a tshi ri kale ho vha hu tshi malwa nga kholomo ano maduvha ndi tshelede. (Mun1), (mak1) na (muf1) vha khou ima kha lithihi la uri kale musidzana o vha a tshi malelwa lushaka lwothe lwa ha munna. (Mun2), (muke1), (mak1) na (muf1) vha khou tendelana kha uri munna o vha a sa ditodeli mufumakadzi zwi la muolvha, o vha a tshi tou todelwa nga vhahulwane.

Mufhinduli (mufum1) o tikedza zwo ambiwaho nga (mun1) na (muk2) uri ho vha hu tshi malwa nga kholomo zwa zwino mufumakadzi u vho malwa nga tshelede (muntsw1) u khou tendelana na vhafhinduli avha (mufum1), (mun1) na (muk2) a dovha hafhu u tenedelana na vhafhinduli (muntsw1), (muntsw2), (mun2), (muke1), (mak1) na (muf1) nga ha uri kale wo vha u tshi tou ambiselwa ngeno namusi u tshi tou diambisela. (muntsw1) o isa phanda a sumbedza uri ho vha hu tshi itwa thodisiso hu sa athu u malwa.

Mufhinduli (mufumntsw1) na (mufumntsw2) vha khou andana kha uri namusi mutukana na musidzana vha vho tou ambisana kale vho vha vha tshi tou todelwa. (mufumntsw1) o sumbedza uri hu itwa thodisiso hu sa athu u malwa fhedzi o zwi vhea nga ndila heyi mulovha vhathu vho vha vha tshi malana nga u sedza kutshilele kwa muta une vha tama u mala khawo.

Mawanwa

Mawanwa ndi a uri kha vhafhinduli vha fumirathi vha zwigwada zwo fhambanaho afho ntha vho bvisela khagala phambano ya kumalele kwa mulovha na kwa namusi nga ndila dzo fhambanaho. Tshivhalo tsha vhafhinduli tshine tsha vha tsha nthesa ndi tsho sumbedzaho phambano nga ndila i fanaho vhane vho sumbedza uri ndi u diambisela, u ambiselwa, tshelede, na kholomo.

4.3.4. Tshanduko ya kumalele

Tshanduko ya kumalele yo vha yone thero ye ya bveledzwa u bva kha mbudziso ye mutodisisi a vhudzisa vhavhudziswa vhawe. Mbudziso ye ya vhudziswa vhavhudziswa ndi ine ya ri: Tshanduko ya maitele a kumalele kwa Vhavanḁa vha vhona i khou vhangwa nga mini? Mbudziso iyi ndi ine yo bveledza thero ine ya bva kha thalutshedzo ine ya ri tshanduko ya kumalele i khou vhangwa nga mini na therwana dzahone. Vhavhudziswa vho bvisela khagala mihumbulo yavho yo fhambanaho sa zwe zwa sumbedzwa kha thebulu i re afho fhasi:

Vhavhudziswa	Tshivhalo	Tshanduko ya kumalele	Udzhen a tshiko lo/pfunzo	U tanganelana na dziḁwe tshaka	U shumi sa tshelede	Kholomo	U dzhenela ha vhahulwane	U dzhiela fhasi sialala
Vhakalaha	2		1	2	1			
Vhakegulu	2		1				2	
Vnomaknadzi	2		1	2	1	1		
Vhafunzi	2		1		1			
Vhanna	2		1	1				1
Vharumakadzi	2		2	1				1
Vhanna vha mbingano ntswa	2		1	2	2	2		
Vhafumakadzi vha mbingano ntswa	2		1		1	1		

Tshivhaya gute	16		9	8	6	4	2	2
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Tsenguluso ya mihumbulo ya vhavhudziswa yo nambatedzwaho afho n̄tha yo bvisela khagala tshanduko dzo fhambanaho nga ha mbudziso ye muṭodīsisi a vhudzisa. Vhavhudziswa vho bvisela khagala mihumbulo yavho nga n̄dila i tevhelaho:

Mufhinduli (muk1) o sumbedza uri tshanduko i khou vha hone nga u dzhena tshikolo kha n̄wana wa musidzana na u shumisa tshelede musi hu tshi maliwa. (muk1) na (muk2) vha khou tendelana uri tshanduko dzi khou itwa na nga u tevhela kana u malana na dziñwe tshaka.

Mufhinduli (muke1) o sumbedza uri u sa dzhenelela ha vhahulwane fhedzi o tou zwi vhea nga n̄dila heyi vhathu vha vho sokou wanana dzindilani vha funana vha fhedza nga u malana na vhahulwane vha sa zwi ðivhi, (muke2) ene o tou bula uri vhaswa a vha tsha tenda vhahulwane vha tshi dzhenelela kha mafhungo avho. (muke2) o dovha a sumbedza uri ndi pfunzo yo ri swikelaho.

Mufhinduli (mak1) na (mak2) vha khou ima kha lithihi ngauri vha ri ndi t̄hanganelano ya dzimvelele dza dziñwe tshaka naho (mak2) o zwi vhea nga uri u funesa u dzhenisa zwithu zwa dziñwe tshaka kha maitele ashu. (mak2) o dovha a isa phanḁa musi a tshi ri ndi u dzhena tshikolo na u shumisa tshelede n̄thani ha kholomo hu tshi malwa.

Mufhinduli (muf1) u tikedza (mak2) ngauri o ri ndi u dzhena tshikolo na uri vha ha vhasidzana vha ta gemo ḁa tshelede nnzhi.

Mufhinduli (mun1) ene o amba uri u funzea ha vhasidzana zwi ita uri vha si luvhelele vhanna vhavho a dovha hafhu a sumbedza u t̄hanganelanana dziñwe tshaka. (mun2) o amba nga u dzhiela fhais sialala fhedzi o zwi amba nga n̄dila heyi u sa tsha t̄hanngela zwikolo zwa sialala.

Mufhinduli (mufum1) na (mufum2) vhuvhili havho vho amba uri u dzhena tshikolo na muṭanganelano wa dzitshaka dza Afrika Tshipepe sa zwe zwa ambiwa nga vhaḁhinduli afho n̄tha. Mufhinduli (muntsw1) na (muntsw2) vha khou fana nga mihumbulo na (mufum1) na (mufum2) nga u dzhena tshikolo na u t̄anganelana ha dzitshaka. (Mufumntsw1 na (mufumntsw2) na vhone vha khou tendelana na mihumbulo iyo ya u

dzhena tshikolo na u shumisa tshelede.

Tsenguluso ya mihumbulo ya vhavhudziswa yo nambatedzwaho afho n̄tha yo bvisela khagala u vusuludza ho fhambanaho nga ha mbudziso ye muṭoḍisisi a vhudzisa. Vhavhudziswa vho bvisela khagala mihumbulo yavho nga n̄dila i tevhelaho:

Vhafhinduli, tshigwada tsha (vhakalaha, vhakegulu, vhomakhadzi, vhanna vha mbingano ntswa, muf1 na mufum1) vhoṭhe vha khou ima kha ḽithihi ngauri vha ri zwikolo zwa sialala zwi ngaho madomba, mirundu, vhusha zwi tea u vusuudzwa. (Muk2), (mak2) na (muf2) vhoṭhe vha khou amba uri vhaswa vha tea u funzwa mvelele ya Vhavenda. (Muke1), (mak1), (muf1) na (mun2) vhoṭhe vha khou tendelana kha uri vhahulwane vha tea u vha vhone vhane vha laya vhaswa nga ha mvelele. (Muntsw1) na ene u khou tikedza zwo ambiwaho nga (Muke1), (mak1), (muf1) na (mun2) vha tshi ri vhaaluwa kha vha vhe vhone vhane vha ḽi fha tshifhinga tsha u laya vhaswa nga maitele a kumalele.

Mufhinduli (mufum1) o sumbedza uri kha ri vhuyelele kha mvelele ya vhathu vhane vha malana vha tshi ḽivhana. (Mufumntsw1) ene o amba uri vhaswa vha pfumbudzwe nga khombo ya u malana na vhathu vha sa ḽivhei nahone miṭa i sa zwi ḽivhi a dovha a amba nga ndeme ya u ḽivhadza miṭa muthu a tshi ṭoḍa u vhingana na u vhangiwa.

Mawanwa

Mawanwa ndi a uri kha vhafhinduli vha fumirathi vha zwigwada zwo fhambanaho afho n̄tha vho bvisela khagala n̄dila ya u vusuludza kumalele kwa mulovha nga n̄dila dzo fhambanaho. Tshivhalo tsha vhafhinduli tshine tsha vha tsha n̄thesa ndi tsho sumbedzaho n̄dila yeneyo ya u vusuludza kumalele kwa mulovha i fanaho vhane vho sumbedza uri ndi u vusuludza zwikolo, u laya na u funza mvelele.

4.3.5. U thivhela u xeletwa nga maitele a kale a kumalele

U thivhela u xeletwa nga maitele a kale a kumalele yo vha yone thero ye ya bveledzwa u bva kha mbudziso ye muṭoḍisisi a vhudzisa vhavhudziswa vhawe. Mbudziso ye ya vhudziswa vhavhudziswa ndi ine ya ri: Ndi zwifhio zwine zwa nga itwa u thivhela u xeletwa nga maitele na matshimbidzele a kale a kumalele kwa Tshivenda? Mbudziso iyi ndi ine yo bveledza thero ine ya bva kha ṭhalutshedzo ine ya ri hu nga thivhelwa hani u xeletwa nga

maitele a kumalele na therwana dzahone. Vhahudziswa vho bvisela khagala mihumbulo yavho u ya nga u fhambana sa zwe zwa sumbedzwa kha thebuḽu i re afho fhasi:

Vhahudziswa	Tshivhalo	U thivhela u xeḽelwa nga maitele a Kale a kumalele	U funza vhaswa	U vusuludza zwikolo zwa sialala	U laya/ Ndayo	U pfumbudza vhana/vhaswa	U ḽwa la dzibug u
Vhakalaha	2		1	1	1		
Vhakegulu	2			1			
Vhomakhadzi	2		1	1		1	
Vhafunzi	2		1	1	1		1
Vhanna	2		1	1	1		
Vhafumakadzi	2				1	1	
Vhanna vha mbingano ntswa	2		2	1	1		
Vhafumakadzi vha mbingano ntswa	2		1	1	1		
Tshivhalo guṽe	16		7	7	6	2	1

Tsenguluso ya mihumbulo ya vhahudziswa yo nambatedzwaho afho ḽṽha yo bvisela khagala u thivhela u xeḽelwa ho fhambanaho nga ha mbudziṽo ye muṽoḽisiṽi a vhudzisa. Vhahudziswa vho bvisela khagala mihumbulo yavho nga ḽḽila i tevhelaho:

Mufhinduli (muk1) o amba uri vhaswa vha tea u funzwa nga ha maitele a kumalele a dovha sumbedza uri misanda kha i vusuludze zwithu zwa mvelele hu vhe na zwikona, madomba, tshiṽambo na u lugisela muṽhannga na musidzana uri vha dzhene kha

mbingano vho wana ndayo yo fhelelaho. Izwi ndi zwo tikedzwaho nga (muke1) ,(mun2) na (muf1) musi vha tshi amba nga u vusuludzwa ha mitshino ya sialala na u wana ndayo kha vhahulwane. (Mak1) na ene u khou tikedza maambiwa a uri hu vusuludzwe zwikolo fhedzi o isa phanda na u sumbedza uri vhaswa funzwe maitele a kumalele.

Mufhinduli (muf2) o da na zwo fhambanaho na mihumbulo ya vhafhinduli vha re afho ntha nge a sumbedza uri kha hu nwalwe dzibugu dzine dza amba nga ha kumalele kwa Vhavenda.

Mufhinduli (mufum2) u khou tikedza (muk1) musi a tshi amba nga ri hu vhe na ndayo u itela u lugisela musidzana na muthannga vha sa athu u dzhena kha mbingano na uri vha dzhene vho lugela. (mufum2) o dovha a sumbedza uri hu tea u pfumbudzwa vhana nga vhabebi vhavho uri vha vha divhise vhuḏi ha mbingano dza kale.

Mufhinduli (muntsw1) na (muntsw2) vhuvhili havho vha khou tendelana (muk1), (muke1), (mun2) na (muf1) nga ha mihumbulo ya u vusuludza zwikolo zwa sialala, u funza vhaswa na uri vha wane ndayo. Izwi zwo dovha hafhu u tikedzwa nga (mufumntsw1) na (mufumntsw2)

Mawanwa

Mawanwa ndi a uri kha vhafhinduli vha fumirathi vha zwigwada zwo fhambanaho afho ntha vho maga a u thivhela u xeelwa nga maitele a kale a kumalele nga ndila dzo fhambanaho. Tshivhalo tsha vhafhinduli tshine tsha vha tsha nthesa ndi tsho sumbedzaho maga ayo nga ndila i fanaho vhane vho sumbedza uri ndi u funza vhaswa mvelele, u vusuludza zwikolo zwa sialala na ndayo kha maitele a kumalele.

4.3.5. Masiandaitwa a tshanduko ya kumalele

Masiandaitwa a tshanduko ya kumalele o vha yone thero ye ya bveledzwa u bva kha mbudziso ye mutodisizi a vhudzisa vhavhudziswa vhawe. Mbudziso ye ya vhudziswa vhavhudziswa ndi ine ya ri: Masiandaitwa a tshanduko ya kumalele kwa lushaka lwa Vhavenda ndi afhio? Mbudziso iyi ndi ine yo bveledza thero ine ya bva kha thalutshedzo ine ya ri masiandaitwa a tshanduko ya kumalele ndi afhio na therwana dzahone. Vhavhudziswa vho bvisela khagala mihumbulo yavho u ya nga u fhambana sa zwe zwa

sumbedzwa kha thebuḽu i re afho fhasi:

Vhavhudzi swa	Tshivh alo	Masiandai twa a tshanduko ya kumalele	Khakha thi	Mabula yo	Ihala ño	Ihonif ño	U tambudz wa	U xelel wa
Vhakalaha	2			2	2	1	1	
Vhakegulu	2			2	2		1	1
Vhomakha dzi	2		1	1				
Vhafunzi	2		2	2	2			1
Vhanna	2		2	1	2			
Vhafumaka dzi	2			2	2	1	1	
Vhanna vha mbingano ntswa	2		1	2	2	1		1
Vhafumaka dzi Vha mbingano ntswa	2			2	2	1		1
Tshivhalo guṽe	16		6	14	14	4	3	4

Tsenguluso ya mihumbulo ya vhavhudziswa yo nambatedzwaho afho nṽha yo bvisela khagala masiandaitwa o fhambanaho nga ha mbudziso ye muṽoḽisisi a vhudzisa.

Vhahudziwa vho bvisa khagala mihumbulo yavho nga ndila i tevhelaho:

Vhahinduli, tshigwada tsha (vhakalaha, vhaqegulu, vhafunzi, vhaqumakadzi, vhanna vha mbingano ntswa, vhaqumakadzi vha mbingano ntswa, mak1 na mun1) vhothe vha khou tendelana uri masiandaitwa a tshanduko ya kumalele ndi mabulayo.

Vhahinduli, tshigwada tsha (vhakalaha, vhaqegulu, vhafunzi, vhaqumakadzi, vhanna vha mbingano ntswa na vhaqumakadzi vha mbingano ntswa) vhothe vha khou tendelana uri masiandaitwa ndi u vha hone ha thalano.

Mufhindulu (muk2) o da na zwo fhambanaho musa a tshi ri masiandaitwa ndi u shaea ha thonifho kha mbingano na u tambudzwa lwa nama na mihumbulo hune vha vha fhedza nga u dhatula matshilo avho.

Mufhinduli (muke1) o amba nga u ngalangala ha mvelele naho a songo tou bula uri u xeelwa nga mvelele na u tambudzwa mitani. (mak1) ene o fhambana na (muke1) ngauri o sumbedza uri dzipfudzungule dzi a dala mitani.

Mufhinduli (muke1), (muf1) na (muf2) vha khou ima kha lithi la uri masiandaitwa ndi khakhathi mitani. (muf1) o dovha a sumbedza uri na u xedza mvelele.

Mufhinduli (mufum1) ene o amba nga u tambudzwa ha vhana, vhanna na vhaqumakadzi mitani ngeno (mufum2) o amba nga u shaea ha thonifho mitani kha avho vho malanaho. Izwi zwo khawathisedza nga (muntsw1). (muntsw1) u sumbedza uri ndi u dsa khakhathi sa zwe zwa bulwa nga (muf1). (muntsw2) ene o amba nga u xeelwa nga mvelele fhedzi o zwi vhea nga heyi ndila vhaswa a vha tsha do divha mvelele ya Tshivenda. izwi zwi u khawathisedza nga (mufumntsw1) ngeno (mufumntsw2) o sumbedza u shaea ha thonifho sa zwe zwa bulwa nga (mufum2).

Mawanwa

Mawanwa ndi a uri kha vhahinduli vha fumirathi vha zwigwada zwo yaho nga u fhambana afho ntha vho bvisa khagala masiandaitwa a tshanduko ya kumalele nga ndila dzo fhambanaho. Tshivhalo tsha vhahinduli tshine tsha vha tsha nthesa ndi tsho sumbedzaho

masiandaitwa nga ndila i fanaho vhane vho sumbedza uri masiandaitwa ndi a mabulayo, tshalano na dzikhakathi.

4.4. Mvalatswinga

Ndimani iyi yo vha ndima ya vhuṱa ye muṱodisisi a sengulusa datha ye a kuvhanganya u bva kha vhavhudziswa vhe a tou vha khetha uri vha vhe tshipiḁa tsha tṱodisiso yawe. Vhavhudziswa avho vhoṱhe vho bvisela khagala mihumbulo yavho yo fhambanaho zwi tshi yelana na mbudzi dzo vhudziswa nga muṱodisisi. Vhavhudziswa vho sumbedza uri lumalo ndi tshede ine ya bviswa musi muṱa wa ha munna u tshi tṱoda u mala muselwa. Vho bvisela khagala uri ano maḁuvha a hu tsha malwa nga kholomo hu vho malwa nga tshede ndi zwine na mbingano dza ano maḁuvha dzi si lalame ngauri vha ta gemo la tshede nnzhi.vhoṱe Ndimani i tevhelaho ndi ndima ya vhuṱanu ine yo faredza mawanwa a tṱodisiso na themendelo.

NDIMA YA VHUṬANU

MAWANWA NA THEMENDELO

5.1. Mvulatswinga

Ndima yo fhiraho yo vha ndima ya vhuṇa ye khayō muṭoḡisisi a sengulusa datha u bva kha vhavhudziswa vhe a tou vha topola uri vha vhe tshipiḡa tsha ṭhoḡisiso yawe khathihi na u sumbedza data yo kuvhanganywaho nga ṇḡila ya inthaviyu. Zwigwada zwo vhudziswa zwo vha zwi tevhelaho: vhakalaha, vhakegulu, vhomakhadzi, vhafunzi, vhanna, vhafumakadzi, vhanna vha mbingano ntswa na vhafumakadzi vha mbingano ntswa. Ndima ino yo ḡisendeka kha thero dzo wanalaho dzine dza thusa kha u bvisa mawanwa a re na themendelo dza ṭhoḡisiso ino nahone thero dze dza sedzwa kha ṭhoḡisiso ino ndi dza ndeme.

5.2. Mawanwa na themendelo

Thero dze dza sedzwa kha ṭhoḡisiso iyi ndi dzi tevhelaho:

- Ṭhalutshedzo ya lumalo.
- Ndeme ya lumalo.
- Phambano ya kumalele kwa mulovha na kwa ṇamusī.
- Tshanduko ya kumalele.
- Zwine zwa nga itwa u vusuludza kumalele kwa mulovha.
- U thivhela u xeelwa nga maitele a kale a kumalele.
- Masiandaitwa a tshanduko ya kumalele.

5.2.1. Ṭhalutshedzo ya lumalo

Mawanwa ndi a uri kha vhafhinduli vha fumirathi vha zwigwada zwo yaho nga u fhambana afho ṇṭha vho ṇea ṭhalutshedzo ya lumalo nga ṇḡila dzo fhambanaho. Tshivhalo tsha vhafhinduli tshine tsha vha tsha ṇṭhesa ndi tsho ṇeaḡo ṭhalutshedzo ya lumalo nga ṇḡila i fanaho vhane vho sumbedza uri lumalo ndi tshelede, kholomo, u bvisa mbadelo na u vthingiwa.

Vhahudziiswa vho bvisela khagala uri lumalo ndi tshelede, kholomo, ndaka kana zwifhiwa zwine zwa bviswa nga vha muṭa wa ha munna kana mukwasha vha ṅea vhabebi vha ha musidzana ane vha ṭoda u mu mala.

Themendelo

Themendelo ndi yauri vhamalisi vha songo tou gagavhula musi vha tshi ta gemo ḽa tshelede vhunga kholomo ano maḍuvha dzi sa tsha shumiswa zwi tshi bva na nga vhupo vhune vhathu vha bva khaho. U fhungudza gemo ḽa tshelede nnzhi zwi ḍo ita uri hu vhe na u lalama ha mbingano.

5.2.2. Ndeme ya lumalo

Mawanwa ndi a uri kha vha fhinduli vha fumirathi vha zwigwada zwo yaho nga u fhambana afho ṅṭha vho sumbedza ndeme ya lumalo nga ṅḽila dzo fhambanaho. Tshivhalo tsha vha fhinduli tshine tsha vha tsha ṅṭhesa ndi tsho sumbedzaho ndeme ya lumalo nga ṅḽila i fanaho vhane vho sumbedza uri ndeme ya lumalo ndi u vhumba vhushaka, u khwaṭhisa vhushaka na u ṭanganya miṭa.

Vhahudziiswa vho bvisela khagala ndeme ya lumalo uri ndi u khwaṭhisa vhushaka vhukati ha miṭa mivhili ine ya vha muṭa wa mumali na muṭa wa mumaliwa zwa ita uri hu vhe na mbofho kha avho vho malanaho na miṭa yavho, zwa dovha hafhu zwa ita uri muṭani hu vhe na vhudziki. Lumalo lu ṅea tshirunzi mufumakadzi khathihi na tsireledzo muṭani ngauri kale mufumakadzi o vha a tshi vha o malelwa lushaka lwoṭhe hu si munna wawe fhedzi, muthu a songo bviselwaho lumalo ha dzhiwi sa mufumakadzi wa muḍini, u dzhiwa uri o tou ṭaha ngauri na vhathu a vha mu ṭhonifhi. Lu dovha lwa sumbedza vhuḍiimiseli na uri lumalo lwa vha hone hu vha na u konḍelelana kha vho malanaho. Lumalo lu vhulunga mvelele zwine zwa ita uri maitele ayo a kumalele a kone u fhiriswa kha mirafho miswa, lumalo lwa sa vha hone mvelele i a fa.

Themendelo

Themendelo ndi yauri vhomakhadzi sa vhone thikho miṭani vha dzhielwe ṅṭha nga vhanna na vha fumakadzi vhane vha vha mbinganoni, vhunga ano maḍuvha hu si tsha

vhonwa ndeme ya vhomakhadzi nga vhavhingani vha musalauno. Musi vhomakhadzi vha tshi dzhenelela kha miṭa ya avho vho malanaho zwi ita uri muṭa uyo u vhe na vhudziki, hu vhe na u konḡelelana, hu dovhe hu vhe na mbofho kha avho vho malanaho khathihi na miṭa yavho nga u angaredza. Musi hu tshi vha na thaidzo miṭani makhadzi u vha ene ane a tandulula thaidzo yeneyo ḽa konaha u sina midzi.

5.2.3. Phambano ya kumalele kwa mulovha na kwa ṅamusi

Mawanwa ndi a uri kha vhaḡhinduli vha fumirathi vha zwigwada zwo fhambanaho afho nṯha vho bvisela khagala phambano ya kumalele kwa mulovha na kwa ṅamusi nga ṅḽila dzo fhambanaho. Tshivhalo tsha vhaḡhinduli tshine tsha vha tsha nṯhesa ndi tsho sumbedzaho phambano nga ṅḽila i fanaho vhane vho sumbedza uri ndi u ḡiambisela, u ambiselwa, tshelede, na kholomo.

Vhavhudziswa vho bvisela khagala uri phambano ndi yauri ṅamusi muṯhannga u tou ḡiambisela musidzana wawe ane a mu funa ngeno kha ḽa mulovha o vha a tshi tou ambiselwa nga vhahulwane kana nga vhathu vha lushaka. Kale muselwa o vha a tshi malwa nga muṭa woṯhe fhedzi, zwa zwino u malwa nga munna wawe, vha dzula vhe vhavhili a tshi langwa nga munna wawe fhedzi hu si muṭa. Kale vho vha vha tshi thoma nga u ita ṯhoḡisiso dzo fanelaho nga ha muṭa une vha khou ṯoḡa u mala khawo, ano maḡuvha hu a malwa hu songo vha na ṯhoḡisiso dzo itwaho. Hu sedzwa na uri muthu o funzea u swika ngafhi. Mafhungo o vha a tshi tshimbidzwa nga vhoṅḽila nahone vha tshi mala nga kholomo ano maḡuvha hu shumiswa tshelede ine tshelede ya hone ya tou rumelwa nga bannga musu hu tshi yo u malwa. Ano maḡuvha vhaswa vha khou malana hu songo vha na u dzhenelela ha miṭa, zwine zwa sia kumalele kwo bva mvumbo.

Themendelo

Themendelo ndi yauri vhaswa kha vha ḡṯanganedze vha fune mvelele yavho, u itela uri vha songo lozwa maitele na matshimbidzele a kumalele kwa mvelele yavho ya Tshivendḡa. vhaswa kha vha tende u nambatela kha vhalala uri vha wane ṅḽivho yone nga ha maitele a kumalele, naho tshanduko i tshi tea u vha hone vha songo tenda u laṯa zwa havho.

5.2.4. Tshanduko ya kumalele

Mawanwa ndi a uri kha vhafhinduli vha fumirathi vha zwigwada zwo fhambanaho afho n̄tha vho sumbedza tshanduko ya kumalele nga n̄dila dzo fhambanaho. Tshivhalo tsha vhafhinduli tshine tsha vha tsha n̄thesa tsho sumbedza tshanduko ya lumalo nga n̄dila i fanaho vhane vho sumbedza uri ndi u dzhena tshikolo, u t̄anganelana na dziñwe tshaka na u shumisa tshelede.

Vhavhudziswa vho bvisela khagala uri tshanduko ya kumalele i khou t̄ut̄uwedzwa nga u u t̄anganelana na u malana na dziñwe tshaka zwine zwa ita uri Vhavenda vha sale vha tshi vho hangwa sialala na mvelele yavho khathihi na u zwi dzhiela fhasi, u funzea kana u dzhena tshikolo ha vhasidzana zwi ita uri vha si luvhelele vhanna vhavho. N̄divho ine vhatu vha i doba u bva kha mañwe mashango na u t̄andavhuwa ha n̄divho ine vhatu vha i doba kha vhudavhidzani ha nnyi na nnyi zwi khou vhanga tshanduko ya kumalele. Ano maḍuvha vhavhingani vha ḍidzhia vha tshi ḍivhesa u fhira vhatu vhahulwane vhane vha vha na tshenzhemo. U shaea ha ndayo ano maḍuvha kha vhaswa zwine zwa ita uri vha si shavhe u ambisa musidzana naho vha tshe vhaḱuku nga miñwaha. U sa tsha t̄hanngela ha zwikolo zwa sialala sa madomba, vhusha, mirundu. Pfanelo dzine muvhuso wa n̄ea vhatu dzi khou shela mulenzhe kha tshanduko ya kumalele. Vhatu ano maḍuvha vha vho sokou wanana dzinḍilani vha funana vha fhedza vha malana na vhahulwane vha sa zwi ḍivhi zwine zwa sia hu sa khou vha na u dzhenelela ha vhabebi kha mafhungo avho vha vho ita zwithu vhe vhoṱhe.

Themendelo

Themendelo ndi yauri vhaswa kha vha t̄utshele kule na tevhela maitele a dziñwe tshaka ngauri zwi sia vha tshi vho xedza zwavho, khwine kha hu vhe u tevhela maitele a mvelele yau. U guda mvelele dza dziñwe tshaka a zwo ngo khakhea, honeha zwi songo ita uri muthu a sale a tshi vho laṱa zwa hawe. Vhaswa kha vha ḍisendedze tsini na vhaaluwa vhane vha kha ḍi vha na n̄divho nga ha maitele a kumalele kwa Vhavenda tshipikwa tshihulwane hu u itela uri musi vha tshi dzhena dindini vha si dzhene na n̄divho iyo, i vhe

yo sala lune mirafho i tevhelaho ya do konaha u guda zwinzhi nga ha kumalele kwa mvelele ya Vhavenda.

5.2.5. Zwine zwa nga itwa u vusuludza kumalele kwa mulovha

Mawanwa ndi a uri kha vhafhinduli vha fumirathi vha zwigwada zwo fhambanaho afho ntha vho bvisela khagala ndila ya u vusuludza kumalele kwa mulovha nga ndila dzo fhambanaho. Tshivhalo tsha vhafhinduli tshine tsha vha tsha nthesa ndi tsho sumbedzaho ndila yeneyo ya u vusuludza kumalele kwa mulovha i fanaho vhane vho sumbedza uri ndi u vusuludza zwickolo, u laya na u funza mvelele.

Vhavhudziswa vho isa phanda na u bvisela khagala mihumbulo yavho nga u vusuludza kumalele kwa mulovha vha sumbedza uri vhatu vhahulwane kha vha vhe vhane vha pfumbudza kana u funza vhaswa u thonifha mvelele yavho na u dzhiela ntha maitele a kumalele kwa Vhavenda. Hu tea u vusuludzwa ngoma dze vhatu vha vha vha tshi dzi tshina sa misevhetho, vhusha, mirundu, zwiṱambo na madomba sa izwi hu na zwine zwa tuṱuwedza kha kumalele kwa Vhavenda sa u gudisa vhaswa milayo na mikhwa musi vha sa athu u malwa, hu vhe u takula muya wa thonifho, u funana na u kondelelana. Vhaswa kha vha sumbedzwe vhuḍi ha kumalele kwa sialala ya Vhavenda, zwi ambiwe na dziradioni na kha thelevishini hu vhe na tshipiḍa kha dziradio dzashu tsha u bvisela khagala mafhungo a kumalele kwa Vhavenda. Vhaswa kha vha pfumbudzwe nga khombo dza u malana na vhatu vha sa divhei nahone miṱa i sa zwi divhi, vha pfumbudzwe nga ndeme ya u divhadza miṱa musi muthu a tshi toḍa u vhingwa na u vhingwa.

Vhatu vhahulwane kha vha vhe na vhuḍifhinduleli kha u dzudzanya mbingano dzavho ngauri zwi fhungudza mabulayo na dzikhakhathi dza miṱani. Kha hu vhe na madzangano a lushaka ane a vha a khou tuṱuwedza u vhuṱa maitele a kale, hu vhe na maṱwalwa nga vhatu vho fhambanaho ane a sumbedza maitele a kale. Zwickolo zwa sialala kha zwi vhe hone u itela u tsivhudza mirafho na mirafho nga maitele a kale uri kale zwo vha zwi nga ndilaḍe. Kerekeni kha hu vhe na miṱangano yo livhiswaho kha vhaswa vho no aluwaho uri vha talutshedzwe nga ha maitele na matshimbidzele kwao a kumalele. Zwitshavhani

kha hu vhe na zwiimiswa zwi no amba na vhaswa vho no aluwaho nga mafhungo a kumalele. Siḽabasi ya LO zwikoloni kha i vhe na zwine ya kwama kumalele.

Themendelo

Themendelo ndi ya uri misanda kha i vusuludze zwikolo zwa sialala zwe zwa vha zwi hone kale zwe zwa vha zwi tshi gudisa vhaṭhannga na vhasidzana ndayo musī vha tshi khou lugiselwa u dzhena kha mbingano. U vusuludzwa ha zwikolo izwo zwi ḽo ita uri vhaswa vho no khou ḽidzhenisa kha mbingano vha dzhene vho lugela tshoṭhe nahone miṭa yavho i ḽo khwaṭha zwa fhungudza u vha hone ha mbingano dza tshifhinganyana zwine zwa khou vhone zwo anda musalauno.

5.2.6. U thivhela u xeḽelwa nga maitele a kale a kumalele

Mawanwa ndi a uri kha vhaḽhinduli vha fumirathi vha zwigwada zwo fhambanaho afho nṭha vho maga a u thivhela u xeḽelwa nga maitele a kale a kumalele nga nḽila dzo fhambanaho. Tshivhalo tsha vhaḽhinduli tshine tsha vha tsha nṭhesa ndi tsho sumbedzaho maga ayo nga nḽila i fanaho vhane vho sumbedza uri ndi u funza vhaswa mvelele, u vusuludza zwikolo zwa sialala na ndayo kha maitele a kumalele.

Vhavhudziswa vho bvisela khagala maga ane a nga itwa u thivhela u xeḽelwa nga maitele a kumalele uri ndi u kuvhanganya vhathu heneḽha mivhunduni yashu ro humbela kha vhahulwane vha shango ha vha na u humbudzana vhuḽi ha kumalele kwa mulovha, ha vhewa ndaṭiso ya uri maṭhannga ha ḽiṭoḽeli mufarisi, nahone muṭhannga kha ite ṭhoḽisiso nga ha musidzana ane a khou mu funa a sa athu u ḽidzhenisa kha mbingano. Vhaaluwa vhane vha kha ḽi vha na nḽivho vha i ḽise kha vhathu vha sa athu u dzhena dindini na nḽivho iyi, nahone vhaswa vha vhe vhone vhane vha ṭoḽa nḽivho kha vhahulwane vha sa athu u dzhena kha mbingano. Vhaaluwa vha fanela u dzhiiwa sa ṭhalusamaipfhi vhunga vhe vhone vhane vho faraho mvelele yashu. Vhaswa vha tea u funzwa nga ha kumalele kwone kwa mvelele ya Vhavenda. Misanda kha i vusuludze zwikolo zwa sialala zwi nga ho madomba, misevhetho, tshiṭambo, vhusha na zwikanda u itela u lugisela muṭhannga na musidzana vha sa athu dzhena mbinganoni uri vha wane ndayo khathihi

na u ita uri ri si xeelwe nga maitele ashu a kumalele. Kha hu n̄waliwe dzibugu dzine dza amba nga ha kumalele kwa mulovha hune muthu a tou n̄angelwa mufarisi nga vhahulwane. Vhathu kha vha ite mbambedzo ya matshimbidzele a kumalele na dziñwe tshaka u itela u t̄ut̄ula dzangalelo la vhaswa vha n̄amusi uri vha dzhie n̄tha mvelele yavho. U dzhenisa kharikhujamu u bva phraimari u ya magudedzini a pfunzo a n̄tha kusumiselwe kwa thekhinolodzhi ku tea u langulwa kha vhaswa.

Themendelo

Themendelo ndi ya uri vhañwali vha dzibugu vha n̄wale maitele na matshimbidzele a kumalele kwa Vhavenda zwi iswe kha inthanethe uri vhaswa vha kone u zwi swikelela vhunga vhe vhathu vhane vha pfesesa inthanethe u fhirisa u tou vhalala kha bugu kana u thetshesela vhathu vhahulwane vhane vha ñvha nga ha maitele a kumalele. Nahone i ño vha i n̄dila ya u vhulunga maitele a mvelele ya lushaka lwa Vhavenda.

Themendelo ndi ya uri vha Mhasho wa Vhutsila na Mvelele kha vha pfumbudze lushaka nga ha ndeme ya u dzhiela n̄tha mvelele yavho vhunga lumalo lu tshinwe tsha tshipidza tsha mvelele, hu nga vha na u lalama ha mbingano nahone ra humela kha maitele ashu a mamalele sa lushaka lwa Vhavenda.

5.2.7. Masiandaitwa a tshanduko ya kumalele

Mawanwa ndi a uri kha vhañduli vha fumirathi vha zwigwada zwo yaho nga u fhambana afho n̄tha vho bvisela khagala masiandaitwa a tshanduko ya kumalele nga n̄dila dzo fhambanaho. Tshivhalo tsha vhañduli tshine tsha vha tsha n̄thesa ndi tsho sumbedzaho masiandaitwa nga n̄dila i fanaho vhane vho sumbedza uri masiandaitwa ndi a mabulayo, t̄halano na dzikhakathi.

Vhavhudziswa vho bvisela khagala masiandaitwa a tshanduko ya kumalele uri ndi u sa fhañea ha miñ, u ñura ha mbingano, u vhulaha vhushaka zwine zwa sia vhamalwa vha si tshe na vhushaka na he vha malwa hone lune vhana vha sala vha tshi alutshela lurumbu luthihi. U anda ha t̄halano, u vha hone ha dzipfudzungule miñani, mabulayo na

dzimpfu dzo vhangwaho nga mitsiko. U shaea ha ṭhonifho kha vho malanaho, u sa vha hone ha mulalo kana vhudziki miṭani na u sa fulufhelana kana u shaea ha vhuḍifulufheli kha vho malanaho. Vhaswa a vha nga ḍivhi mvelele yavho hu ḍo vha na u xeletwa nga maitele one a mvelele ya Tshivenda. U malana hu songo vha na ndayo u bva kha vhahulwane nahone hu si na tsedzuluso dzo itwaho nga hune vha khou ya u mala hone. U tambudzwa vha vhana, vhanna na vhafumakadzi miṭani.

Themendelo

Themendelo ndi ya uri vhakalaha, vhakegulu, vhomakhadzi na vhafunzi sa vhone vhathu vhane vha vha na tshenzhemo zwi tshi kwama mamalo kha vha vhe vhone vhane vha funza vhaṭhannga na vhasidzana milayo, u ṭhonifha na u konḍelelana musi vha sa athu u dzhena mbinganoni i ṇḍila ya u fhungudza mabulayo miṭani, dzithalano na u shaea ha mulalo muṭani, ngauri tshanduko iyi i khou vha na masiandaitwa a si avhuḍi miṭani.

5.3. Mvalatswinga

Ndimi iyi yo vha ndima ya vhuṭanu ye ya vha yo ḍisendeka kha mawanwa ane a bva kha kha mbudzi dze muṭoḍisisi a vhudzisa vhavhudziswa. Vhavhudziswa vho bvisela khagala mihumbulo yavho yo fhambanaho nga ha ṭhuṭhuwedzo ya tshifhinga kha lumalo lwa Vhavenda hone zwo wanalaho ndi zwauri u dzhena tshikolo kana u funzea ha vhana vha vhasidzana ano maḍuvha zwi khou vha na ṭhuṭhuwedzo khulu kha u shanduka ha lumalo, u ta gemo ḷa tshelede nnzhi na zwo zwi khou shela mulenzhe ngauri ano maḍuvha vhathu vha vho ita lumalo bindu. Vhavhudziswa vho bvisela khagala zwivhangi zwa tshanduko zwo yaho nga u fhambana fhedziha vho ḍa na thandululo uri hu nga vusuludzwa zwikolo zwa sialala vhunga zwi na ndayo khazwo, hu nga funzwa vhaswa nga ha mvelele ya Vhavenda. Ndimi iyi yo dovha hafhu u sumbedza zwine zwa nga itwa uri mirafho ya ṇamusi i tevhele na u ḍivha kumalele kwa Vhavenda nga ṇḍila ya u tou themendela.

NDIMA YA VHURATHI PHENDELO

6.1. Mvulatswinga

Ndima yo fhiraho yo vha ndima ya vhuṭanu ye ya ḡisendeka kha tsenguluso ya thero dzo wanwaho dze dza thusa kha u wana mawanwa ane a bva kha vhavhudziswa. Ho dovha ha itwa themendelo dzine dza ḡo thusa kha uri mirafho ya ṅamusi i ḡivhe maitele one a lumalo lwa Vhavenda. Ndima ino i ḡo sedzana na manweledzo a mushumo woṭhe u bva mathomoni u swika u tshi fhela, nga ha ṭhuṭhuwedzo ya tshifhinga kha tshanduko ya kumalele (lumalo) kwa Vhavenda.

6.2. Tsenguluso nga ha ṭhoḡisiso

6.2.1. Siangane ya ngudo

Nḡila ya kumalele yo tutuwa kha mirafho yo fhiraho. Lumalo lwone lu vhone lwo shanduka tshoṭhe. Hu ḡi vha na vhaṅwali vho itaho ṭhoḡisiso nga ha lumalo fhedzi vho sedza maṅwe masia u fana na muṅwali Chiwese (2016:235) o ita ṭhoḡisiso ya lumalo fhedzi o sumbedza uri ano maḡuvha musidzana u vhone sa phentsheni nga vhabebi vhawe. vhaṅwali vha ngaho Chirese na Chirese (2010:216) na vhone vho ḡi ita ṭhoḡisiso ya lumalo fhedzi vho kwama u tambudzwa ha vhafumakadzi nga vhanna vhavho na vho mazwale vhavho. Naho zwo ralo vhaṅwali avho a vho ngo kwama tshanduko ya lumalo.

6.2.2. Tsenguluso ya maṅwalwa

Afha ndi manweledzo a kwamaho zve vhaṅwali vha dzibugu vha amba nga ha tshanduko ya lumalo lwa Vhavenda. Vhaṅwali kana vhorapfunzo vho fhambanaho hu tshi katelwa na dziṅwe tshaka vho ṅwala nga ha ṭhuṭhuwedzo ya tshifhinga kha tshanduko ya lumalo. muṅwali a ngaho Mathabo (2019:1) o amba nga tshanduko ya lumalo a sumbedza uri mamalo o vha a tshi tshimbizwa nga nḡila ya u tou bvisa kholomo hone nga nṭhani ha zwine vhathu vha tshilisa zwone ṅamusi mamalo a tshimbizwa nga nḡila ya tshede. Vhaṅwe vhaṅwali vha ngaho Bayi na Hawthorne (2018:590) na vhone vho ḡi amba nga tshanduko ya lumalo he vha sumbedza uri mvelele thendelo ya muṭa yo vha yo eḡana

musi hu tshi itwa nyambedzano dza mamalo fhedzi namusi a zwi pfali musi hu tshi vha na nyambedzano dza mamalo ngeno vhamalani vha sa zwi divhi.

6.2.3. Ngoni ya tshodiso

Afha ho sedzwa mafhungo a makuvhanganyele a datha. Hu na ngoni dzo fhambanaho dzine dza tea u tevhedzwa musi hu tshi itwa tshodiso. Ngoni dzenedzo ndi ngoni ya khwathithethivi na khwanthithethivi. Tshodiso ino yo shumisa ngoni ya khwathithethivi vhunga datha yo bva kha vhathu vhane vha vha na ndivho na tshenzhemo nga ha tshanduko ya lumalo, hone datha yo kuvhanganywa nga ndila ya inthaviyu. Mbudziso dzo vhudziswa zwigwada zwa vhathu zwo fhambanaho hu tshi katelwa vhakalaha, vhakegulu, vhomakhadzi, vhafunzi, vhanna, vhafumakadzi, vhanna na vhafumakadzi vha mbingano ntswa. Mbudziso dzenedzo ndi dze vhavhudziswa vha fhindula nga mulomo muvhudzisi a tshi nwala fhasi.

6.2.4. Tsenguluso ya datha

Afha ndi he ha senguluswa datha ila ye mutshodiso a kuvhanganya kha vhathu nga ndila ya inthaviyu he vhavhudziswa vha fhindula mbudziso yo vhudziswa nga mulomo ngeno muvhudzisi a tshi khou nwala phindulo fhasi. U bva afho mutshodiso o khethekanya datha u ya nga thero. Musi mutshodiso a sa athu u ita inthaviyu na vhavhudziswa o thoma nga u tshutshedza vhavhudziswa nga ha tshodiso, na u vhona uri madzina a vhavhudziswa o tsireledzea. Izwo zwo itwa nga ndila ya u dzumbetshedza madzina avho zwine zwo itwa nga ndila ya u vha nea madzina na nomboro uri vha si divhee.

6.3. Mawanwa na themendelo dzi bvaho kha datha yo kuvhanganywaho.

Tshodiso iyi yo ri bvisela zwithu zwinzhi zwine zwa sia ngudo vhathuni. Zwo wanalaho kha tshodiso iyi zwo vha zwauri tshanduko ya lumalo i khou vhangwa nga u shumiswa ha tshelede nahone nnzhi nthani ha kholomo musi hu tshi malwa. U dzhena tshikolo kana u funzea ha vhana vha vhasidzana musalauno vhunga kale vhasidzana. zwiwe zwi vhangwa nga u tshangelana na dziwe tshaka zwine zwa sia lushaka lwa Vhavana lu si tsha tevhele maithele a mvelele yalwo. U shaea ha ndayo kha vhaswa ano mavuva

musi vha sa athu u dzhena kha mbingano nau sa sa dzhenelela ha vhabebi kana vhatu vhahulwane kha mafhungo a mamalo.

Themendelo dzo vha dzauri Mhasho wa Vhutsila na Mvelele kha vha pfumbudze lushaka nga ha ndeme ya u dzhiela ntha mvelele. Vhaswa vha disendedze kha vhaaluwa vane vha kha di vha na ndivho nga ha maitele a kumalele Vhavana u itela uri vha wane ndivho nga ha kumalele kwone kwa mvelele. Ho sumbedzwa uri kha hu vhe na nwalwe manwalwa nga ha kumalele kwa Vhavana a iswe kha ithanethe uri vha sa takaleli u vhalo dzibugu vha wane mafhungo kha ithanethe nga maanda ro sedza vhaswa. Nga iyo ndila hu do vha u vhulunga maitele a lumalo mirafho na mirafho ya wana mafhungo eneo.

6.4. Mvalatswinga

Thodisiso ino yo vha yo disendeka kha u bvisela khagala thuthuwedzo wa tshifhinga kha tshanduko ya lumalo. Ho wana uri lumalo lwo shanduka vhukuma u bva kha zwe lwa vha lu zwone mulovha hone tshanduko inwe i vhone i tshi khou vhangwa nga tshifhinga tshine ra khou tshila khatsho hune vhaswa vho no vha na pfanelo dzavho vha vho ita zwine vha funa nga vhone vane zwine zwa sia vha tshi vho tou ditodela na mufarisi nga vhone vane. U sa dzhenelela ha vhahulwane kha mbingano dza ano maduvha na u malana hu songo vha na thodisiso dzo itwaho nga ha mita yeneyo zwi khou ita uri hu vhe na mbingano dza tshifhinganyana. Vhamalisi kha vha tuthuwedzwe u tevhela maitele one a kumalele u itela uri zwithu zwi kone u vhuzelela ngonani.

Thodisiso iyi yo swikelela kha u sengulusa ndima dza thodisiso iyi u ya nga he thodisiso ya tshimbila ngayo. Muthodisisi o kona u bvisela khagala ndima dza thodisiso yawe u bva kha ndima ya u thoma u swika kha ndima ya vhurathi. Zwithu zwi anzela u shanduka na tshifhinga, nahone tshanduko i tea u vha hone ngauri zwithu zwi nga si dzule zwo ralo honeha ndi zwa ndeme u vhulunga maitele na matshimbidzele a kumalele kwa mvelele ya Vhavana u itela uri mirafho i tevhelaho i wane mafhungo one a kumalele kwa kale kwa Vhavana kwo teaho.

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APHENDIKISI A: VHURIFHI HA KHUMBELO YA U ITA THODISISO

U BVA KHA MUELELWA FINDY DZHOMBERE

Kha Vho.....Nne ndi mutshudeni o redzhistaraho Yunivesithi ya Venda ane u khou shumana na digirii yawe ya Maitasi kha Muhasho wa Nyambo dza Afrika. Thoho ya thodisiso yanga ndi ine ya ri: Thuthuwedzo ya tshifhinga kha tshanduko ya kumalele (lumalo) kwa vhavenda Vhu nga ri tshi khou sedza tshanduko ya lumalo, ngudo iyi i do mbonyolosa lushaka lwa Vhavenda uri vha dzhie ntha maitele na matshimbidzela a kumalele kwa mvelele. Ngudo iyi i do bvisela khagala zwivhangis zwa tshanduko ya lumalo, zwine zwa nga itwa u vusuludza maitele a kumalele kwa Vhavenda na u sumbedza masiandaitwa a tshanduko ya lumalo.

Mafhungo o kuvhanganywaho a do thusa lushaka lwa Vhavenda.

Kha u kuvhanganya data hu do shumiswa inthaviyu nga mulomo. Nga murahu ha musi ndo kuvhanganya mafhungo a thodisiso iyi, ndi do sengulusa mawanwa.

U shela mulenzhe a si khombekhombe, u tou dinangela. Mafhungo o kuvhanganywaho kha thodisiso iyi a do shumiswa kha ndivho ya thodisiso. Mafhungo othe o livhanaho na vhone a do vha a tshidzumbe, hone arali a tshi do bviselwa khagala, ri do humbela thendelo kha vhone. Arali vha pfa hu na zwinwe zwine zwa nga ita uri vha songo tsha bvela phanda, vha pfe vho vhofholowa u nkumbela uri vha khou dibvisa. U dibvisa honoho a zwi nga vhi mulandu. Arali vha ita ngauralo, zwi amba uri mafhungo e a vha o no kuvhanganywa a tshi bva khavho a do thuthwa.

Arali vha na mbudziso vha pfe vho vhofholowa u nkwama kha nomboro hedzi:

0761654048

Khumbelo yanga ndi yauri vha vhale mabambiri othe vha dovhe vha saine. Tsaino yavho i sumbedza uri vho vhala vha pfesesa mafhungo a re hone kha lunwalo, nahone vha khou tenda u shela mulenzhe kha thodisiso iyi. Tshinwe hafhu ndi tsha uri vha nga dibvisa kana u litsha u shela mulenzhe tshifhinga tshinwe na tshinwe, a vha nga vhonwi mulandu. Ndi khou livhuwa vho shela mulenzhe kha thodisiso.

Wavho a fhulufhedzeaho

Dzhombere M.F

APHENDIKISI B: VHURIFHI HA VHAVHUDZISWA

U BVA KHA MUELELWA FINDY DZHOMBERE

Kha Vho.....Nne ndi mutshudeni o redzhiṣṭaraho Yunivesithi ya Venda ane u khou shumana na digirii yawe ya Maitasi kha Muhasho wa Nyambo dza Afrika. Thoho ya thoḍisiso yanga ndi ine ya ri:Thuṭhuwedzo ya tshifhinga kha tshanduko ya kumalele (lumalo) kwa vhavenda Vhu nga ri tshi khou sedza tshanduko ya lumalo, ngudo iyi i ḍo mbonyolosa lushaka lwa Vhavenda uri vha dzhieḽe nṭha maitele na matshimbizela a kumalele kwa mvelele. Ngudo iyi i ḍo bvisela khagala zwivhangḽi zwa tshanduko ya lumalo, zwine zwa nga itwa u vusuludza maitele a kumalele kwa Vhavenda na u sumbedza masiandaitwa a tshanduko ya lumalo.

Mafhungo o kuvhanganywaho a ḍo thusa lushaka lwa Vhavenda.

Kha u kuvhanganya data hu ḍo shumiswa inthaviyu nga mulomo. Nga murahu ha musi ndo kuvhanganya mafhungo a thoḍisiso iyi, ndi ḍo sengulusa mawanwa.

U shela mulenzhe a si khombekhombe, u tou ḍinangela. Mafhungo o kuvhanganywaho kha thoḍisiso iyi a ḍo shumiswa kha ndivho ya thoḍisiso. Mafhungo oṭhe o livhanaho na vhone a ḍo vha a tshidzumbe, hone arali a tshi ḍo bviselwa khagala, ri ḍo humbela thendelo kha vhone. Arali vha pfa hu na zwiṽwe zwine zwa nga ita uri vha songo tsha bvela phanda, vha pfe vho vhoḽholowa u nkumbela uri vha khou ḍibvisa. U ḍibvisa honoho a zwi nga vhi mulandu. Arali vha ita ngauralo, zwi amba uri mafhungo e a vha o no kuvhanganywa a tshi bva khavho a ḍo thuthwa.

Arali vha na mbudziso vha pfe vho vhofholowa u nkwama kha nomboro hedzi:
0761654048

Khumbelo yanga ndi yauri vha vhale mabambiri othe vha dovhe vha saine. Tsaino yavho i sumbedza uri vho vhala vha pfesesa mafhungo a re hone kha luñwalo, nahone vha khou tenda u shela mulenzhe kha thodisiso iyi. Tshinwe hafhu ndi tsha uri vha nga dibvisa kana u litsha u shela mulenzhe tshifhinga tshinwe na tshinwe, a vha nga vhonwi mulandu. Ndi khou livhuwa vho shela mulenzhe kha thodisiso.

Wavho a fhulufhedzeaho

Dzhombere M.F

APHENDIKISI C: FOMO YA THENDELANO

NNE... ndi khou tenda uri ndi a pfhesesa
thalutshedzo na tshipikwa tsha thodisiso iyi ya, Thuthuwedzo ya tshifhinga kha tshanduko ya
kumalele (Lumalo).

Ndi a pfesesa maga a tevhelaho:

- U dzhenelela hanga ndi ha u tou nanga hu si na u kombetshedzwa ndi nga zwo
hu si na mbadelo u bva kha mutodisisi kana kha University.
- Uri ndo tendelwa u gibvisa kha u vha tshipika tshifhinga tshinwe na tshinwe ha si vhe
na u vhaiswa kana u dzhielwa vhukando.
- Uri a hu lavhelelwi u huvhala ha muthu musi hu tshi kuvhanganywa datha.
- Uri inthaviyu i do farwa lwa tshiphiri nga mutodisisi nahone mafhungo o
rekhodwaho kha inthaviyu idzi a do shumiswa kha tshipikwa tsha thodisiso fhedzi.
- Vhavhudziswa vhothe vha humbelwa u fhindula mbudziso dza inthaviyu nga u
fulufhedzea.

Wavho a fulufhedzeaho

Dzhombere M.F

Dzina _____

Datumu _____

APHENDIKISI D: LUŊWALO LWA NDIVHUWO KHA VHATHU VHO SHELAHO MULENZHE

Kha vho_____

Ndi khou tama u ḡisa ndivhuwo dzanga kha vhathu vhoṭhe vho shelaho mulenzhe kha ṭhoḡisiso yanga ye ya vha yo ḡisendeka kha, ṭhuṭhuwedzo ya tshifhinga kha tshanduko ya kumalele (Lumalo) kwa Vhavenda

Mafhungo e a wanala kha vhone a ḡo shumiswa sa thandululo kha tshanduko ya lumalo na mafhungo a vhavhudziswa.

Ndi khou livhuwa tshifhinga tshavho.

Wavho a fulufhedzeaho

Dzhombere M.F

APHENDIKISI E: MBUDZISO DZA VHAVHUDZISWA

1. Musi ri tshi amba nga lumalo ri vha ri tshi khou amba nga mini?

2. Lumalo ndi lwa ndeme u swika ngafhi u ya nga mvelele ya Tshivenda?

3. Kumalele kwa sialala ya Vhavenda ndi kufhio?

4. Kumalele kwa mulovha kwa Vhavenda kwo fambana hani na kumalele kwa namusi?

5. Ndi afhio maitele a kumalele ane a vhonala e khwiṇe musi ri tshi vhambedza kumalele kwa namusi na kumalele kwa mulovha kha lushaka lwa Vhavenda, hone ndi ngani vha tshi ralo?

6. Tshanduko ya maitele a kumalele kwa Vhavenda vha vhona i khou vhangwa nga mini?

7. U tevhela maitele a kumalele kwa kale kwa Tshivenda ndi zwa ndeme u swika ngafhi?

8. Vha vhona zwi tshi tutuwedzwa ngani u vha hone ha mbingano dza tshifhinganyana musalauno?

9. Ndi zwifhio zwine zwa nga itwa u vusuludza maitele na matshimbidzele a kumalele kwa mulovha kha murafho wa namusi?

10. U vusuludza maitele na matshimbidzele a kumalele kwa kale kwa Tshivenda vha vhona zwi zwa ndeme u swika ngafhi?

11. Ndi zwifhio zwine zwa nga itwa u thivhela u xeelwa nga maitele na matshimbidzele a kale a kumalele kwa Tshivenda?

12. Masiandaitwa a tshanduko ya kumalele kwa lushaka lwa Vhavana ndi afhio?

APHENDIKISI F: PHINDULO DZA VHAVHUDZISWA

mufumntswi

MBUDZISO DZA INTHAVIYU

1. Musi ri tshi amba nga lumalo ri vha ri tshi khou amba nga mini?

Lumalo ndi musis muti wa mukwoshwa u tshi
bvisa thurulu lwe ya vha khulomo kana tshelale
ya ya ha vhomathulu, ha u itela u mala
musidzana wa hamepho muglini ha vhomathulu
ane vha pfa uri vha a mu takalela.

2. Lumalo ndi lwa ndeme u swika ngafhi u ya nga mvelele ya Tshivenda?

Ndi lwa ndeme ngauri mita i a kana u deula
phasi ya tondulula thurulu dzine a vha vha
malandho dha khou tangani ndalo, lu dha
lwa thusa kha uri vha vha no bebya kha mbingano
yo vha wane ndayo u bva kha vhabeli vhathe
na kha mashaka u bva lushaka lwa ha kha
na kha lushaka lwa mpe.

3. Kumalele kwa sialala ya Vhavenda ndi kufhio?

Vhomakhadzi na vhomalume vha ya ha ^{mutani wa musidzana} ~~munna~~ ^{hune} ~~munna~~
vha tala u mala hune, vha swika vha ita nyambadzano
dza uri vha thau ~~toke~~ musidzana uyo a
tshi da a vha bkelela kana u vha mazwale
uavo ngei mutani wa ha munna. Musi muti uyo
yo no tendelana ha dha na u bvisa ha ~~mashtani~~
khulomo u bva mutani wa ha munna dzi tshi ya
mutani wa ha musidzana.

4. Kumalele kwa mulovha kwa Vhavenda kwo thambana hani na kumalele kwa namusi?

Kumalele kwa mulovha vathu vho vha vha tshi
malana nga u seleda kutshilele kwa muti une vha
vha tuela u mala khawo. Aali kutshilele kwa muti uyo
vha tshi kutshilele vho vha vha tshi ya u mala. Hone
khawo dziniwe nyimele muthunga vha tshi mahlwa musela
na u zwidzwa a sa zwidzwa. kwa namusi muthunga u tsa
diambisela musela a tsa tsa nkhone hu mala nga
neisheleni.

5. Ndi affho maitela a kumalele ane a vbonala e khwine musi ri tshi vhambedza kumalele kwa namusi na kumalele kwa mulovha kha lushaka lwa Vhavenda, hone ndi ngani vha tshi ralo?

Kumalele kwa tale neli kwone kwa khwine
ngauri mba ya vha tshi vumba vhusaka
ngauri i ya fulufhelana nkhone kumalele kwa tale
kuthihela zwine namusi xa khou tangana nazo
zwa u tembudzwa na u vhalwa ha vhafe-
makadzi nga vanna vhaiko

6. Tshanduko ya maitela a kumalele kwa Vhavenda vha vbona i khou vhangwa nga mini?

Tshanduko i khou vhangwa nga u shanduka ha
zwifhinga namitapho ine saki khou tshila nga namusi
Namusi pphanelo dzine muthusa wa khou dzi nga
vathu dzi khou shela mulenzhe nga hu hulu uni
hu vhe na tshanduko ya kumalele ngauri muthu muniwe
na muniwe o^{no} vha vha na pphanelo ya u mala muthu
muniwe na muniwe wa lushaka lunwa na lunwa lue ene muthu
a lu takalela. zwito izwi neli zwone zwino khou ita
uri hu vhe na tshanduko kha kumalele kwa namusi.

7. U tevhela maitete a kumalele kwa kale kwa Tshivenda ndi zwa ndeme u swika ngafhi?

U tevhela maitete a kale a Tshivenda ndi zwa ndeme ngauri zwi ita uri tshirunzi tsha maitete yashu tshi dzule tsho tsireledza, nahone mvumbo ya vhavenda na yone i dzule yo kutelela na maitete othe a sialala a vhe o vhumbecho.

8. Vha vhona zwi tshi tshuwedzwa ngani u vha hone ha mbingano dza tshifhinganyana musalauno?

Musalauno vhatshu vha kha rangisa masheleni phangla u fhirisa lufuno. Vhatshu vha thoma vha sedza uri muthu u na masheleni mangathani vha kona u deheni kha zwa lufuno na zwine ha vha kuhumbulele kwo thakhecho ndi ngazwo na mbingano dza hone dzi sa vhi dza tshifhinga tshilapfu ngauri masheleni a tshi fhela na vhusheke vhu mbo di fhela.

9. Ndi zwifhio zwine zwa nga itwa u vusuludza maitete na matshimbidzele a kumalele kwa mulovha kha murafho wa namusi?

Vhaswa kha vha pfhumbudwe nga thombo dza u malana na vhatshu vha sa gluhai nahone miba i sa zwidzishi, vha dovhe vha pfhumbudwe nga ndeme ya u gluhadza miba muthu a tshi tula u vhangwa na u vhangwa.

10. U vusuludza maitele na matshimbidzele a kumalele kwa kale kwa Tshivenda vha vhona zwi zwa ndeme u swika ngafhi?

Ndi zwa ndeme kha u vhulunga djalala na mvelele ya Tshivenda na u ita uri zwi dzule zwi na tshisunzi msi yotlhe. U vusuludza maitele aya zwi do thusa zwinzhi vhunga zwi tshi do ita uri mirapho ya namusi na i dlaho i wane maitele one a kumalele e a vha a tshi itwa zwila kale.

11. Ndi zwifhio zwine zwa nga itwa u thivhela u xelelwa nga maitele na matshimbidzele a kale a kumalele kwa Tshivenda?

Ndi u vusuludza zwikoto zwothe zwa djalala sa domba, mila, misevetho na zwinzhi zwi zwa vha zwi hone kale uri zwi bulephanda na u funza mikhwa na milayo vukati ha vha fhannga na vhasidzanga. Izwi zwi do vhaedza tshisunzi kha maitele na matshimbidzele a kumalele kwa Tshivenda o tiwaho nga vhomakhulukuru washu

12. Masiandaitwa a tshanduko ya kumalele kwa lushaka lwa Vhavenda ndi afhio?

Maitele a kumalele a tshi shanduka a vha mvelele kha khombo ya u xelelwa nga maitele one a mvelele ya Tshivenda. Tshanduko i khoudisa mabulayo, dzithalano zwa ita uri vha vha aluwe vha si na vhabebi vhothe.

muna

MBUDZISO DZA INTHAVIYU

1. Musi ri tshi amba nga lumalo ri vha ri tshi khou amba nga mini?

Lumalo ndi zwine vhatshu ^{musi} vha tshi mala mufumakadzi vha bvisa sa mbelelo uri vha kone u fhiwa kana u peshedwa muselwa. Lumalo hu nga vha tshelade kana zwifuwo zwi tshi bva kha uri muthu u kona zwifhio.

2. Lumalo ndi lwa ndeme u swika ngathi u ya nga mvelele ya Tshivenda?

Lumalo ndi lwa ndeme ngathi ndi tshigga tshine tsha simbelza uri vha vhatshu vha vha khou malana vho vumba vhusaka kana vho no vha vhatshu. Musi muna o mala, o bvisa lumalo zwi ita uri a londote mufumakadzi wawe saizwi a tshi do vha o mu bvisa tshelade kana kholomo.

3. Kumalele kwa sialala ya Vhavenda ndi kufhio?

Vhavenda musu vha tshi feda u mala vha ranga nga u fadisa nja ha muba une vha cheu tama u wana muselwa khou. Vho no wanulisa nli afha hune vha do rumela vhatshu u bvisa lumalo cheu wonoyo muba. Afha vho tendeliwa u ambisa vha do ^{koncha} u dzudzanya u ya u feda u cheu uri vha do mala nga zwingathani nakone vha bva u feda vho fanyanya vha do koncha u bvisa lumalo vha kone u fhiwa muselwa.

4. Kumalele kwa mulovha kwa Vhavenda kwo fhambana hani na kumalele kwa gamusi?

Munna wa Muvenga o vha a sa gikotela mufumakadei zwiya mulovha. O vha a tshi tou ketelewa nga vhalulwane, nahone vha dovha vha tshimbela maphungo othe a lumato u swika zwi tshi thunyeleka mufumakadei onayo a koma upetshelwa eha munna uawe. Ngano kha kumalele kwa ano magela mufumakadei a tshi tou gimbisela ene mufu e dala a gikotela musidzana uawe na lumato lusa ahu na u guiswa.

5. Ndi afho maitele a kumalele ane a vhone e khwine musi ri tshi vhambedza kumalele kwa gamusi na kumalele kwa mulovha kha lushaka lwa Vhavenda, hone ndi ngani vha tshi ralo?

Maitele ane a vhone e khwine ndi e tale Sazwi. Munna o vha a sa soku deheni madiini i Songo sangaho ya sezuluswa nga vhalulwane. Izwi zwi vha zwi tshi itelwa u thibela u deheni na madiini ine ha silingwa. Nahone kanzhi ho vha hu tshi malwa muzwa la ane a vha riwana wa malwa hu u itela usi a eha bikel makhadei uawe hu itela u khathisa na vhusaka. Honeha ano magela hu soku malwa hu sine thedisiso deo itwaho nga ha mafa ine wa khou malwa khawo.

6. Tshanduko ya maitele a kumalele kwa Vhavenda vha vhone i khou vhangwa nga mini?

Iyi tshanduko i vhone i tshi theu vhangwa nga u shaka ha ndayo kha vhaswa vha ano magela. Izwi zwi itisa usi vha si shaka na u ambisa musidzana naho vha tshi vhatika nga mivaka. Zwiwa zwi vha ngwa nga u sa tshi thangela ha zwi koto zwa sialala sa madombi, vhusa, mirunduna zwi riwa.

7. U tevhela maitele a kumalele kwa kale kwa Tshivenda ndi zwa ndeme u swika ngafhi?

Ndi zwa ndeme uhukuma saizwi hu tshi do uha na
u thivhelela hanzhi zwi tshi do kha umalo vha
vha buho mutani ne ha silingwa. Ha dloha
haphu ha vha ha ndeme saizwi muthu a tshi do
sanga nga u buisa lumalo a sa athu u deula
na uyo mufumakadzi zwine zwa do ita uri
a sonjo kolelwa mutani uyo.

8. Vha vhona zwi tshi tutuwedzwa ngani u vha hone ha mbingano dza tshifhinganyana musalauno?

Mbingano dza tshifhinganyana dza kha uhanguwa
nga hone u sa wana ndayo ha vhaswa uha
musalauno musi vha sa athu u dzheni
di mbinganoni khatiki na u soku mala vha sonjo
sanga u sedzulusa muthu ne musalauno uyo
a bira kha u u tshila nga ndilo. Zwine zwi
vhangwa ngani ha do vha ha sa athu na buisa lumalo
u vha tshila zwa ita uri musi a pfa a sa tshilelezi.

9. Ndi zwifhio zwine zwa nga itwa u vusuludza maitele na matshimbidzele a kumalele kwa mulovha kha murafho wa namusi?

Vhaswa vha bea u wana ndayo zwi tshi
do kha kumalele kwone kwa salata ya
Vhavenda. Zwikoto zwi ngaho madomba,
uhusha, mirundu zwi bea u dzhielwa ntha
uhukuma saizwi ha na zwine zwa tutuwedza
kha kumalele kwa Vhavenda sa u gualisa
vhaswa ndayo na muthu musi vha sa athu u
malwa.

10. U vusuludza maitele na matshimbidzele a kumalele kwa kale kwa Tshivenda vha vhona zwi zwa ndeme u swika ngafhi?

Ndi zwa ndeme sa mus'i zwi tshi do vha
zwi tshi kha ita uri mvelele i vhalungee, kha-
hi na u ita uri mrapfo ya namusi na i daho
i wane nguvho yome ya kumalele kwa tale kwa
Tshivenda. Hu do vha hafha ha phungudzei
dzi thabano mbinganoni.

11. Ndi zwifhio zwine zwa nga itwa u thivhela u xelelwa nga maitele na matshimbidzele a kale a kumalele kwa Tshivenda?

Vhaswa kha vha funziwe nga ha ngila yome
ya vhavenda ya kumalele, vha tea hafha u
nguvho kha vha hluwane vha sa athu u di-
dhenisa kha mbingano. Zwikolo zwa si dala
ya vhavenda zwi tea u vusuludzei hu u
itela uri si si xelelwe nga mvelele ya sha, zwi kolo
izwo ndi zwi ngaho madomba, misevheho, tshitambo
ndi zwine zwa nga vhaswa ndayo mus'i vha sa
athu u malwa.

12. Masiandaitwa a tshanduko ya kumalele kwa lushaka lwa Vhavenda ndi afhio?

Masiandaitwa a tshanduko ya kumalele kwa
lushaka lwa vhavenda ndi u kwisikana ha mbingano
hu sa athu na u fhele tshibinga tshilappu. Zwi do vha
hafha zwa vhang' vhuswina kha mba mihili ye ya vha
yo malelana. Hu do vha hafha ha dula hu na dzi thabano
mbinganoni dza hant vhunga vho malanaho vha songo
wana ndayo kha vha hluwane nahone vho mala hu songo
sanga ha seduluswa hane vha kha bama
u mala hane.

