

ṲHODṲISISO YA NDEME YA MUTUPO WA MUTHU U BVA
VHUṲUKUNI HAWṲ U SWIKA A TSHI LOVHA U YA NGA
MVELELE YA TSHIVENṲA

NGA

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MUSHUMO UYU U ṲETSHEDZWA HU U ṲODṲA U SWIKELA
ṲHODṲEA DZA DIGRII YA MASIṲASI YA TSHIVENṲA KHA
MUHASHO WA NYAMBO DZA TSHIREMA KHA YUNIVESITHI
YA VENṲA

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ṲWAHA: 2023

Vhukukumedzeli

Ndi kumedza mushumo uyu kha mme anga Vho Tshisevhe, khaladzi dzanga Nnditsheni, Azwidohwi na Ntshavhiseni khathihi na vhananga Unariṇe, Mutshidzi na Khoḁani.

Muano

Nhe, Lufuno Esther Malitsha wa nomboro ya11590337, ndi khou ana uri mushumo wa thodisiso ya ndeme ya mutupo wa muthu u bva vhutukuni hawe u swika a tshi lovha ndi wanga. A hu na muñwe u ngaho uyu kha ino Yunivesithi ya Venda.

Ndivhuwo

Na kale Tshivenda tshi ri: “Munwe muthihi a u tsi mathuthu”, nahone “dzunde li naka davha”. Ndi ngoho, arali hu si pfhariso, thuso na u dinetshedzela ha Dokotela Vho N.C. Netshisaulu na Dokotela Vho T.D. Raphalalani, mushumo uyo wo vha u sa do takuswa nga muthu. Ndi ri khavho, a vha ntshileli, ndi livhuha u nkondelela havho vha tutshela mishumo yavho yothe vha tshi fhaa vhumatshelo hanga. Kha vhothe vho didzhenisaho kha u bveledza muloro uno, ndi ri khavho, ndi a livhuha.

Manweledzo

Mutupo ndi tshipiḁa tsha sialala na mvelele kha dzhangho ḽa Afrika nga u angaredza. Lushaka lwa Vhavenḁa sa luḽwe lwa tshaka dzi re hone Afrika na lwone lu na mitupo ye ya lu vhumba lwa vha lushaka lwo dziaho. Ṱhoḁisiso ya ndeme ya mutupo kha ḽwana wa Muvendḁa u bva a hawe u swika a tshi lovha i ḁo bveledzwa Vendḁa vhuponi vhu welaho fhasi ha Masipala wa Thulamela Tshiṽirikini tsha Vhembe vhubvaḁuvha. Musalauno tshivhalo tsha vhana vhane vha khou bebya vha sa ḁiḁivhi tsho anda vhukuma. ḽwana a sa ḁiḁivha u vha na vhuleme ha u tshila shangoni. Vhuvha ha zwifuwo, zwipuka na zwimela zwine zwa vha mitupo hu ḁo rerwa ngazwo kha thandela ino. Zwivhangi zwi itaho uri ḽwana a ḁivhadzwe kana u ṽumanywa na mutupo kana khotsi wa malofhani zwi ḁo sedzuluswa. Mirafho na mirafho ine ya khou tevhela ngomu kha lushaka lwa Vhavenḁa i ḁo vhona ndeme ya u hulisa na u ṽhonifha mitupo yavho u itela u fhungudza tshivhalo tsha vhana vhane vha tshi aluwa vha dina vhomme vha tshi ṽoḁa vhokhotsi vha malofhani. Ṱhoḁisiso iyi vhunga i tshi khou ṽoḁisisa ndeme ya mutupo kha muthu u bva vhuṽukuni hawe u swika a tshi ri sia ngomu kha lushaka lwa Vhavenḁa, zwi sia i tshi vha ṽhoḁisiso ya khwaḽithethivi. Ṱthumbulo ya ndivho (ya phephosivi) i ḁo shumiswa u nanga vhana vhaṽanu vha re vhuṽalani ha vhokhotsi vha malofhani ngauri mutupo u tevhela ḽombe, vhafumakadzi vhaṽanu vha na vhana nga nḽa ha mbingano ngauri Tshivendḁa tshi amba uri mutupo wa ḽwana u ḁihwa nga mme awe na mahosi maṽanu vhunga vhe vhone vha na zwifho na mitupo. Thyiori ine ya ḁo shumiswa u bveledza mafhungo a ino thandela ndi thyiori ya zwa matshilisano ine ya vhidzwa fangishinalizimu kana mashumele a sialala na zwa mvelele ine ya amba nga ha vhuḁifari ha matshilisano kha miraḁo ya lushaka. I dovha ya khwaṽhisedza ndeme ya u shumiswa ha zwiteḽwa zwi vhumhaho lushaka uri lu vhidzwe lushaka lu tshilaho. U kuvhanganya mafhungo a ṽhoḁisiso, hu ḁo shumiswa mbudzisavhathu, u ṽalela, mbudziso, maḽwalwa o gandiswaho na a songo gandiswaho.

Maipfhi a ndeme: Dzofha, mutupo vhurereli, zwifho, sialala, muphaso, thevhula, zwiila, khangamutupo.

ABSTRACT

Per Tshivenda culture, it is not allowed for a child not to know his identity which is a totem. The problem of this research is about the Muvenda child who was born and raised without knowing his or her identity or his biological father and the rest who related to them with blood. This research aims to explore the role of totem in Muvenda's life. The research will focus on qualitative studies, so a qualitative research approach will be employed. Purposive sampling method will be employed to select five children who are busy searching for their biological fathers or totems, five women who having stepchildren children, five chiefs as well as five families who are having totems here at Thulamela. This study will apply the qualitative method to analyze the role of totem in Muvenda's life depicted in the two selected novels in which children were not connected to their totem. This research will object to explore the role of totem to Muvenda's to encourage new generations to see the values of the relationship between Vhavenda and their totems. Individual interviews, questionnaires, focus group interview study and observations will be used to collect data for this research. Sociologists' theory of functionalism will be applied to explain the role of totem or biological fathers as the foundation of prosperity and healthy life. The findings of the study will reveal the significance of totem to Muvenda from birth to death. It will be important to those who had totems and they will not avoid their culture and tradition of connecting newborn children with their totems to reduce the high rate of people who go upside down searching for their identity.

Keywords: Mutupo, sialala, mvelele, zwiila, khangamutupo, dzofha, vhurereli, zwifho.

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NDIMA YA U THOMA

1.0. Mvulatswinga

Nga mvelele ya Tshivenda, nwana ho ngo tea u xelana na mutupo wawe vhunga u wone mutsireledzi, mufhatutshedzi na mufari wa vhutshilo hawe. Musalauno ho anda vhana vhane vha bebya nga vhafumakadzi vhe vhothe, vha vha alusa vha sa divhi vhokhotsi na lushaka lwothe lwa ha khotsi, fhedzi vho no aluwa vha toda u divha vhokhotsi kana vhubvo havho. Vhavana sa lushaka lwo imaho nga lwothe, lune lwa vha na maitele alwo a mvelele, vhurereli, matshilele, zwiilaila na zwine vha tenda khazwo, ndi vhathu vhane vha rerela mitupo yavho ine ya vha zwimela, zwifuwo, magi na zwickokovhi. Mitupo yeneyi ndi yone ine vha nwe vhavho vha i shumisa sa zwifani zwavho. Lushaka kana muta u vha na tshifhinga tshine wa elelwa na u livhuwa mutupo. Hu dovha hafhu ha vha na ndila dzine dza shumiswa u tuma muta, muthu na mutupo wawe. Musi ri tshi lavhelesa lushaka lwa Vhavana hu wanala uri hu na zwinzhi zwe lwa xedza, zwi tshi vhangwa nga thuthuwedzo ya vhurereli ha Tshikhrste kha Vhavana.

1.1. Siangane

Musalauno tshivhalo tsha vhana vhane vha sa divhe kana u divha vhubvo havho tshi ntha vhukuma. U bva tshee Afrika Tshipembe la wana mbofholo, lushaka lwa Vhavana lwo kwamea zwiulu vhunga lu si tsha kona u bvedza maitele alwo a sialala na mvelele zwi tshi vhangwa nga pfhanelo dza vhathu dzo simuwaho na Ndayotewa ya shango. Musalauno nwana wa Muvenda wa musidzana u na pfhanelo dza u sa malwa, a dovha a vha na pfhanelo dza u beba vhana vha khangamutupo. Vhabebi vho bvulwa maanda zwi tshi kwama vhudifhinduleli ha u vhona uri nwana wavho a malwe kana u mala. Vhana vha vhasidzana a vha tsha dzhenela zwikolo kana ngoma dza sialala zwi ngaho vhusha, domba na musevhethe he vha vha vha tshi pfhumbudzwa hone u kondelela na u tangedza nyimele dza zwithu.

U swika ha vha funzirwa kha la Venda, vha divhadza vhurereli havho ha Tshikhrste kha Vhavana, zwo sia Vhavana vho no vha lushaka lu tutshelaho zwa halwo lwa vho dibadekanya na u zwi badekanya na midzimu isili. Maitele aya a ita uri sa lushaka vha

xedze vhuṭala ha vhurereli ha vhomakhulukukukuku wavho, zwa sia vha tshi tambudzwa nga ndala na mathupho othe a shango.

Thuthuwedzo ya ndinganyelo ya mbeu yo simuwaho na pholisi ya Ndayotewa ya Muvhuso wa Dimokirasi nga Mulatibe wa Pfanelo na zwone zwo shela mulenzhe nga huhulu kha u hwesa maanda vhafumakadzi, zwa vho ita uri vha vho divhona vhe na maanda a u beba vhana vha vha alusa vha si na vhushaka havhuḍi na dzofha lo vha sikaho. Naho zwo ralo vhana vhenevha ndi hune vha tshi aluwa vha vho thoma u vha thaidzo musi vha tshi vho toda u divha vhubvo havho. Vhafumakadzi avho vha vho vhona nwana e tshibveledzwa tshavho tshine vha nga si kundwe u tshi alusa na u tshi unda vhone vane. Fhedzi vha vha vha songo sedza u vhuyelwa ha nwana, vha vha vho no sedza kha u fusha thodea dzavho dza u vha vhabebi. Izwi zwi vho sia nwana a tshi thuphea muyani, namani na mihumbuloni wawe, zwa vho kwama vhudifari hawe. Izwi ndi zwine Munyai (2017:1) a tshi amba u ri: *“Africans see themselves to be Christians and get cling tenaciously to their traditional beliefs. This is the evident due to the crises that are occurring, in terms of both African individuals and families”*.

Izwi zwi tshi amba uri Vharema vha divhona vha Vhakhreste, vha vho fhandekana na vhure reli havho ha sialala. Hezwi zwi vhone nga masiandoitwa ane a vha hone kha muthu kana kha mita ya Vhavana.

1.2. Tshitatamende tsha thaidzo

Thaidzo ndi ya uri musi nwana a sa divhi, u vha na vhuleme ha u tshila shangoni, u kwamea muyani, mihumbuloni, na vhudifari khathihi na namani kana muvhilini wawe. Musi ri tshi sedza tshifhingani tsha musalauno kha lushaka lwa Vhavana hu na u nyadza na u sa tevhedza maitele a sialala na mvelele a uri musi nwana a tshi tou swika shangoni (u bebya) a mbo di divhadzwa kha mutupo wawe. Kanzhi musalauno hu bebya vhana vhane vha vha khanagamitupo, vhane vhomme avho vha si divhe mitupo yavho. Vhabebi vha vhana avho, a vha vhoni ndeme ya u tumanya nwana na mutupo kana thoho yawe. Thaidzo ndi ya uri nwana a sa divhi, u vha na vhuleme ha u tshila shangoni. U kwamea mihumbuloni, muyani na namani, u aluwa a tshi salwa murahu nga mashudumavhi,

malwadze na zwiñwe zwine zwi si vhe zwavhuḁi. Vhafumakadzi vha beba vhana vha vha vhidza nga zwifani zwavho, fhedzi vhana vha tshi thanya vha ṭoda zwifani zwa vhokhotsi avho. Nga u sa ṭumanywa ha vhana avho na mitupo yavho kana ṭhoho dzavho, vha aluwa vha sa ḁiphini vhutshiloni ngauri vha vha vha tshi salwa murahu nga khombo dzo fhambanaho sa malwadze na zwiñwe zwi si zwavhuḁi musi vha tshi khou tshila vhunga mutsireledzi, mufhaṭutshedzi na mulisa wa vhutshilo havho, une wa vha mutupo wavho u sa vha ḁivhi. Bosch (1975:203) a tshi amba u ri: “Vharema vha tenda zwa uri mashudumavhi a fhungudzwa nga u rerela vhadzimu vhavho’. Vhadzimu vhane muñwali amba nga havho, Vhavenda vha tenda uri vhadzula hune mitupo ya vha hone. Mbiti (1996:68) u ri: *“The living dead occupies the ontological position between the spirits and human beings and between God and human beings”*.

Fhungo ḁi ndi ḁine ḁa amba uri vhadzimu vha kha vhuimo ha u bveledza vhushaka vhukati ha mimuya na vhathu na vhukati ha Mudzimu na vhathu. Mukegulu Vho Masindi kha mbekanyamushumo ya “Zwashu” kha Phalaphala F.M. vha ri: “Ri vhidza vhoiwi vhadzimu vha ṭhohoni, ri ruma vhoiwi uri ni swikise zwililo zwashu ha Nwali”.

1.3. Ndivho ya ṭhoḁisiso

ṭhoḁisiso i ḁo sedzulusa ndeme ya mutupo kha muthu u bva vhuhanani hawe u swika a tshi ṭuwa shangoni kha lushaka lwa Vhavenda.

1.4. Zwipikwa zwa ṭhoḁisiso

Zwipikwa ndi zwine muṭhoḁisisi a vha a tshi ṭoda u zwi swikela kha ṭhoḁisiso yawe.

ṭhoḁisiso i ḁo swikela zwi tevhelaho:

1. U ṭhoḁisisa ndeme ya mutupo kha ḁwana wa Muvenda.
2. U ṭhoḁisisa ḁḁila dzine Vhavenda vha dzi shumisa u ḁṭumanya na mitupo yavho.
3. U ṭhoḁisisa vhuṭumani ha ḁwana na mutupo wa ṭhohoni/ khotsi awe.
4. U ṭhoḁisisa uri mutupo wa ḁwana u dzumbya ngafhi.
5. U ṭhoḁisisa uri Vhavenda ndi vhathuḁe musi zwi tshi ḁa kha mitupo yavho.

1.5. Mbudziso dza tshodisiso

1. Mutupo u ya nga mvelele ya Tshivenda u tea u tshonifiwa na u hulisiwa, zwenezwo u vhone u wa ndeme nga ndilade kha nwana wa Muvenda?
2. Vhavana vha ditumanya hani na mitupo yavho?
3. Ndi vhumaniha ha nwana na mutupo na mutupo wa tshoni/ khotsi awe?
4. Mutupo ndi tshibveledzwa tshine a tshi tei u sokou vhone, zwi kombetshedza uri u dzubye fhethu ho khudaho nahone hu ilelwaho. Henefho hu nga vha ngafhi?
5. Zwi tshi ya nga mitupo, Vhavana ndi vathude?

1.6. Ndeme ya tshodisiso

Tshodisiso iyi i do bvukukula ndeme ya u tumanywa ha vhana na mitupo yavho khathihi na u sumbedza ndeme ya dzofha kana dzopa la khotsi kha nwana wawe. Hezwi zwi do ita uri lushaka lwa Vhavana, nga maanda ho sedzwa vhana, vhomme, khathihi na mashaka a tshinnani vha kone u divha ndeme ya dzofha kana dzopa la munna kha vhana vhave. Vhathu vhane vha do vhuvelwa ndi vhana, vhabebi vhothe vha vhafumakadzi na vha vhanna, mashaka a tshinnani khathihi na lushaka lwothe lwa Vhavana nga huswi. Hezwi zwi nga tutuwedza vhana vhothe vhane zwithu zwavho zwothe zwi si khou tshimbilaho zwavhudi nga nthani ha uri vha vha vha sa divhi vhokhotsi avho na mitupo yavho. Izwi zwi nga ita uri vha kone u ditodisisa na u todisisa hune vhokhotsi avho vha vha hone, uri vha vhuwedzedze vhumani havho navho ha mutupo na malofha avho a vhukuma. Vhavana sa lushaka vha do divha uri vhurerele ha mitupo a si tshivhi kana midzimu i sili. Hu do vha na u fhungudzea ha tshivhalo tsha vhana vhane vha tsa vha tshi gonya vha tshi zwimana na vhokhotsi avho khathihi na mitupo yavho. Mirafho ine ya khou do vha hone ngomu kha lushaka lwa Vhavana i do vhone ndeme ya u tumanya nwana na mutupo wawe a tshi kha di vha lutshetshe.

1.7. Reshinala

Afha ndi hune mutodisisi a bvisela khagala uri ndi nga mini a na lutamo lwa u bveledza tshodisiso yawe. U tea u sumbedza muhumbulo muhulwane wawe wa u bveledza tshodisiso

yawe. Izwi ndi zwine vhaṅwali vho fahambanaho vho ṅwala vha bvisela khagala mitupo i re hone kha lusha lwa Vhavenda, vhubvo na zwikhoḁo na dzithavha. Hone a vho ngo sumbedza ndeme ya mutupo kha muthu u bva vhuhanani hawe na vhuvha zwifuwo, zwimela na zwipuka zwine zwa vha mitupo ya miṭa i re hone kha lushaka lwa Vhavenda. Ngundo iyi i ḁo vhonala i ya ndeme kha lushaka lwa Vhavenda u angaredza halwo vhunga vha tshi ḁo ḁivha uri na kha vhurereli ha Tshikhreste mutupo u hone, zwi ḁo vha thusa uri vha kone u hulisa na u renda khathihi na u ṭhonifha mitupo yavho saizwi vha tshi ḁo ḁivha zwine ya mba na mishumo yayo. Vhafumakadzi vhane vha beba vhana nga nṅa ha mbingano vha ḁo vhone ndeme ya u ṭumanya ṅwana na mutupo wawe a tshi kha ḁi vha muṭuku, u thivhela u vha farisa lodongo nga hu fhisaho a tshi vho ṭoda u ḁiḁivha. Vhavenda vha ḁo vhone ndeme ya mitupo ngomu miṭani yavho.

1.8. Mikano ya ṭhoḁisiso

Simon (2011:2) u ri: *“Delimitation are those characteristics that limit the scope and define the boundaries of your study. Delimitation factors include the choice of objectives, the research questions and the population the researcher chooses to investigate.*

Zwi amba uri mikano ndi mbonalo dzine dza ṅea mikano ya ṭhoḁisiso, i ṭalutshedza mikano ya ṭhoḁisiso. I katela zwipikwa, mbudziso dza ṭhoḁisiso na tshigwada tsha vhatu tshine muṭoḁisisi a nanga u tshi sedzulusa.

Ṭhoḁisiso i khou ṭoḁisisa ndeme ya mutupo kha muthu ngomu kha lushaka lwa Vhavenda u swikela ndivho ya zwa matshilisano ngomu kha lushakalwa Vhavenda. Ṭhoḁisiso i ḁo ṭoḁisisa ndeme ya mutupo ngomu kha lushaka lwa Vhavenda Tshiṭirikini tsha Vhembe fhasi ha masipala wa Thulamela. Ndivho ya u topola vhupo ha Thulamela ndi ya uri muṭoḁisisi wanala vhuṭoni uho ha dovha ha vha hone hune a nga kona u kuvhanganya mafhungo awe e siho fhasi ha mutsiko.

1.9. Maipfhi a ndeme

Mutupo: Ndi dzofha ḁa muṭa kana Lushaka, ndi tshiphiri tshi sa vhudzwi mutsinda, ndi mutsireledzi na mufhaṭutshedzi wa miraḁo ya muṭa wonoyo. Mutupo u nga vha tshimela,

maḡi, kana tshipuka tshine muḡa wa tshi ila. Mutupo ndi mbonalo ya tshigwada tsha vhathu kha vhurereli na matshilisano. Barabang (1990:36) u ri:

Goldenweiser (1910:8) u ri:

Totem is any natural object such a plant or animal which people traditionally believe to be related to them as a family or clan. Totem is the crest and symbol of the kin.

Khangamutupo: Khangamutupo ndi ṛwana ane a bebya nga nṛḡa ha mbingano. Ndi ṛwana ane a sa ḡivhe Mutupo wawe.

Zwiila: Ndi ṇḡila kana phila ine Vhavendḡa vha i shumisa u vhulunga mutakalo wa muthu.

Zwifho: Ndi fhethu ho khetheaho hune ha ṡhonifihiwa na u ilelwa nga miradḡo ya muḡa, Ndi hune Mutupo wa dzumbya hone.

Mvelele: Mvelele ndi sisṡeme ya tshigathalu ine ya davhidzana na u laula vhushaka ha lutendo ngomu kha Lushaka.

Sialala: Ndi mufaro wo faredzaho milayo, kuitele kwa zwithu ngomu kha lushaka une wa tea u rathiselwa kha mirafho na mirafho u bvukulula mvumbo ya lushaka.

1.10. Muhangarambo wa thyiori.

Vincent et al (2006: xxvii) u ri: *“Theoretical frameworks are any empirical or quasi-empirical theory of social and psychological process at a variety of levels”.*

Izwi zwi amba uri muhangarambo wa thyiori ndi thyiori iṛwe na iṛwe ine ya vha tshenzhemo kana mvumbo ya vhungoho ha matshilisano na ṇḡila ya kuhumbulele nnyimele dzo fhamabanaho.

Vincent et al (ibid: 148) u ri: *“Theoretical frameworks help to shape and direct a study as well as offer means to build upon and link a study to the broader body of literature”.*

Makumedzwa aya ndi ane a amba uri muhangarambo wa thyiori ndi thyiori ya zwa matshilisano na zwa muhumbulo kha nyimele dzo fhambanaho, u thusa u fhaṭa na u ṭumanya ṭhoḍisiso na maṅwalwa nga u angaredza. Holiday (2001:52) U ri:

Theoretical framework is a concept which focuses on the main features of the research design. It forces the researcher to be explicit about what he/she is doing. Theoretical Framework facilitates the link among various aspects of the study, including the selection of participants, methods of data collection and analysis, and the presentation of data. It helps to delineate the study and position research in the bigger world view.

Izwi zwi ṭalutshedza uri muhangarambo wa thyiori ndi muhumbulo une wa sedza kha zwipiḍa zwihulwane zwa vhuvha ha ṭhoḍisiso. I kombetshedza muṭhoḍisisi u bvela khagala kha zwine a khou ṭhoḍisisa. Muhangarambo wa thyiori u shuma u vhofhekanya zwipiḍa zwa fhambanaho zwa ṭhoḍisiso, hu tshi katelwa munanguludzo wa vhathu vhane vha ḍo shela mulenzhe, kukuvhanganyelwe kwa mafhungo na ṭhandavhudzo ya data. I thusa u ṭalutshedza ṭhoḍisiso na u i vhea kha ku pfhesesele na kuvhonele kwa shango kana lushaka. Atkins na Wallace (2012:81) vha ri:

Theoretical Framework is viewed as a set of understanding on the way in which the world functions in relation to research or scientific practice. The analysis of data is done in relation to this structure of understanding of things and reflects the reviewed literature. This effectively causes the study to heavily rely on the literature that is produced in the mould of the same perspective.

Izwi zwi amba uri muhangarambo wa thyiori u vhonala sa sethe ya kupfhesesele kwa ṅḍila ine shango ḷa shuma ngayo zwi tshi kwama ṭhoḍisiso kana zwiito zwi vhonele. ṭhandavhudzo ya mafhungo i itwa na vhuṭumani na tshivhumbeo i ya nga kupfhesesele kwa zwithu na u ṭana maṅwalwa o lavheleswaho. Izwi zwi ita uri ṭhoḍisiso i ḍisendeke tshoṭhe nga maṅwalwa nga ṅḍila i fanaho.

Tshisikhawe (2017:16) u ri:

Results should be interpreted and explained in light of the selected theory. The major function of a theoretical framework is to position the research in relation to the research. It is a guide in which the ideology inherent in qualitative research and it can be properly addressed.

Zwi amba uri mvelelo dzi nea thalutshedzo u bva kha thyiori yo nangwaho. Mushumo muhulwane wa muhangarambo wa thyiori ndi u vhea thodisiso kha vhuimo hayo malugana na thodisiso kha thodisiso. Ndi sumbandila ya lutendo lwa lushaka ine ya tutuwedza vhudifari ha lushaka lwonolo, ngomu kha thodisiso ya khwalithethivi i dovha hafhu ya taniwa nga ndila yavhudi. Swanson (2013:1) a tshi amba u ri:

A good theory is greater value in the social since as it is expected to explain meaning, the nature and problems regarding particular phenomenon of study. These are often encountered even though not explained in the world that people live in. This is crucial to allow people to utilize the available knowledge to perform in more informed and effective ways.

Izwi zwi amba uri thyiori yavhudi ndi ya ndeme kha lushaka saizwi i tshi lavhelela u nea thalutshedzo ya zwine ya amba, mbonalo na thaidzo zwi tshi kwama u vha hone ha thodisiso. Izwi zwi vha tshenzhemo naho zwi sa kwami vhupo vhune vhathu vha tshila khaho. Ndi zwa ndeme u tendela vhathu vha tshi shumisa ndivho i re hone u shuma nga ndila ya u dinetshedzela.

Mathungo othe o bulwaho afho ntha a na vhushaka na thodisiso vhunga i tshi khou thodisisa ndeme ya mutupo kha muthu u bva vhuhanahi hawe. Thodisiso iyi i do bveledzwa nga thyiori ya Elwell ine ya vhidzwa "Functionalism". Elwell ndi mubveledzi wa thyiori ya zwa matshilisano yo disendekaho kha sialala na mvelele ya zwa matshilisano ngomu kha lushaka. Thyiori iyi a i tutuwedzi u shandukisa kutshilele, i vhona tshanduko ya kutshilele ngomu kha lushaka tshi tshone tshivhangi tshihulwane tsha thaidzo kana khaedu dzine lushaka lwa khou livhana nadzo. Lushaka lwa Vhavenda lwa namusi lwo livhana na khaedu dzo fhamabanaho nga mulandu wa u tutshela kutshilele na kuitele kwa sialala na mvelele khathihi na vhurerele ha lushaka lwa murahu lwa Vhavenda.

1.11. Mvalatswinga

Thandela iyi yo disendeka kha ndeme ya mutupo wa muthu u bva vhuhanani hawe u swika a tshi lovha. Thandelai yo sumbedza siangane, tshitatamende tsha thaidzo, ndivho, zwipikwa, mbudziso dza thodisiso, ndeme ya thodisiso, reshinale, mikano ya thodisiso, maipfhi a ndeme na muhanga wa thyiori.

NDIMA YA VHUVHILI: TSENGULUSO YA MAÑWALWA

2.0. MVULATSWINGA

Ndimani iyi i do lavhelesana na mañwalwa ane a vha na vhushaka na thoho ya thodisiso iyi. U sedzulusa mañwalwa zwi na mushumo wa u tutula na u tandavhudza muhangarambo wa thodisiso, u itela u bvisela khagala mveledziso siani la ngundo. U bvukulula tshikhala tsha ndivho i re hone kha thodisiso dzo no itwaho.

Ndivho ya tsenguluso ya mañwalwa ndi u fhatla mutheo wa ndivho kha thoho ya thodisiso, u thivhela u dovhololwa ha mañwalwa o no vhaho hone, u thusa u tandavhudza ndivho yo no vhaho hone u itela u alusa mawanwa na u vha tsumbandila ya thodisiso. Ndimani iyi yo lavhelesa mañwalwa o no ñwalwaho nga vhañwe vhañwali ane a vha na vhushaka na thoho ya thodisiso. I do lavhelesa uri vhañwe vhañwali vha ri mini nga ipfhi mutupo, ipfhi vhurereli, ipfhi mvelele, ipfhi sialala, ipfhi zwiilaila, ipfhi muphaso, mutupo sa ñwana, ndeme ya mutupo kha muthu u bva vhuhahani hawe, mutupo sa tshivhumbeo tsha vhurereli, mutupo sa tshivhumbeo tsha pfhunzo kana ngudo na mutupo sa mutsireledzi wa mupo na vhubvo ha mutupo.

2. Tsenguluso ya mañwalwa

Fraenkel (2006:67) u vhea tsenguluso ya mañwawa nga u rali: *“A literature review is helpful in two ways, it does not help the researchers glean the ideas of others, interested in a particular research question but also lets them about the results of others’ studies”.*

Izwi zwi amba uri tsenguluso ya mañwalwa i thusa nga ndila mbili dzo fhambanaho, a i thusi fhedzi mutodisisi u wana mihumbulo ya vhañwe vhañwali kana u vha na dzangalelo kha mbudziso dza thodisiso fhedzi, i vha thusa uri vha kone u swikela mvelele dza thodisiso dza ngundo dza vhañwe. Mutodisisi nga mañwalwa ane a vha na vhushaka na thoho ya thodisiso yawe u do thusea vhukuma kha u swikelela zwipikwa zwa thodisiso yawe. Blaxter na vhañwe (1998:101) vha ri:

Literature review is a critical summary and assessment of the range of exsisting materials dealing with knowledge and understanding in a given field. Its purpose is

to locate the research project to form its context or background and to provide insights into previous work.

Vhañwali avha vha amba uri tsenguluso ya mañwalwa ndi manweledzo o țandavhuwaho na u țola tshumedzo dzo no vhaho hone u shumana na ndivho na u pfhesesa kha sia ło ñeiwaho. Ndivho ya tsenguluso ya mañwalwa ndi u vhea țhođisiso kha tshivhumbeo tshayo ngomu kha siangane na u i ñea tshedza kha mishumo yo no itwaho. Țhođisiso i đo țandavhudza mafhungo a mutupo o no vhaho hone nga u engedza mafhungo a ndeme ya mutupo kha ñwana wa Muvenda u bva hanani hawe u swika a tshi fhira shangoni.

2.1. IPFHI MUTUPO

Mann (1983:339) u ri: *“A totem is a complex of ideas thought to involve a relationship between a social group such as a clan and some class of natural objects”*.

Izwi zwi amba uri mutupo ndi ñanda ya mihumbulo i katelaho vhushaka vhukati ha zwigwada zwa matshilisano zwi ngaho lushaka na zwibveledzwa zwa mupo. Kha lushaka lwa Vhavenda vhunzhi ha mitupo ndi zwipuka, zwikhokhonono, zwimela, mađi, milambo na thavha zwine zwa vha zwibveledzwa zwa mupo.

Frazer (1819:838) a tshi amba mutupo u ri: *“The totem is first of all tribal ancestors of a clan, as well as its utterly spirit and protector. Totem knows and spares its children. The attachment of the totem is the foundation of all social obligations”*.

Izwi zwi amba uri mutupo ndi tshithu tsha u thoma kha vhadzimu vha lushaka, wa dovha wa vha muya na mutsireledzi. Mutupo u a đivha na u londota vhana vhawo. Vhuțumani ha mutupo ndi vhubvo ha nyimele dzi vhořhaho muthu uri a dzi bveledze. U ya nga mvelele ya Tshivenda musi ñwana a tshi tou bebya, u mbo đi đivhadzwa kha mutupo uri u kone u mu londota, u mu tsireledza na u mu lwela. Strauss (1962:3) u ri: *“Totem is an illusion of features which have wider significance”*.

Izwi zwi amba uri mutupo ndi lutendo lwa zwibveledzwa zwine zwa vha na mbonalo yo t̃andavhuwaho. Rivers (1924:34) a tshi amba u ri: *“Totem is a combination of social element with a psycholological one and ritual one”*.

Izwi zwi amba uri mutupo ndi t̃hanganelano ya zwipiḡa zwa vhutshilo, mihumbulo na nyito dza vhurereli. Freud (1945:105) a tshi amba mutupo u ri: “Totems was the projection of hypothetical tribes oedipal guilty of murder of the patriarch”.

Izwi zwi amba uri mutupo ndi nḡila ya u bveledza lushaka zwi tshi kwama u ḡivhona mulandu ha lushaka lwonolo kha u vhulaha kutshilele na kuitele kwa lushaka ulwo. Mutupo u tsireledza muthu ngeno muthu a tshi t̃honifha mutupo nga nḡila dzo fhambanaho, sa u sa u vhulaha, u u ḡa kana u u remekanya arali tshi tshimela. Frazer (1887: 23) u ri: *“Totems were regarded as responsible for causing pregnancy among women. Totem is the guardian spirit which has become hereditary from the father not from the mother”*.

Izwi zwi amba uri mutupo u dzhiiwa u na vhuḡifhinduleli ha u vhona uri muthu wa mbeu ya tshifumakadzini a vhe muthu wa thovhele. Mutupo ndi muruḡwa wa muya une u dzhielwa u bva kha khotsi hu si kha mme. Ndi ngoho vhunga ḡwana ane a ri u bebya, a sa vhe na vhushaka na khotsi wa malofhani, musi a tshi aluwa u t̃oḡa u ḡivha khotsi awe na mashaka oḡhe a ha khotsi. Pfukwa (2014: 11) a tshi t̃alutshedza mutupo u ri:

The totem is an animal that a clan takes up and expresses certain values and virtues. Each totem is buttressed by a string of myth and folklore. The mutupo serves as a social bond and is an expression of collective identity for a clan or family that carries that totem. Totems give way for ethical codes to promote peace and order in particular society. Totems are components of everyday life and are passed down from one age group to another watched over by society primarily to direct the behaviour of members. They serve a unifying function amongst descendants of the same clan and regulate their relations with natural resources.

Izwi zwi amba uri mutupo ndi tshipuka kana tshifuwo tshine lushaka lwa tshi dzhiela nḡha na u tshi t̃honifha. Mutupo muḡwe na muḡwe u na mbonalo ya thai na ngano, wone u shuma sa mbofho ya lushaka wa dovha wa t̃alusa lushaka kana muḡa. Mitupo i ḡea milayo ya u bveledza mulalo na ndango kha lushaka. Mitupo ndi zwipiḡa zwa vhutshilo ha ḡuvha ḡiḡwe na ḡiḡwe, zwa dovha hafhu u fhiriselwa

kha mirafho na mirafho ya lushaka i tevhelaho sa ndila ya u sumbedza vhuḍifari ha mirado ya lushaka. Mutupo u dovha wa shuma u tanganya vhathu vha lushaka luthihi na u langa vhushaka havho na zwibveledzwa zwa mupo saizwi miḥwe ya miṭa i tshi shumisa mitupo sa zwifani zwayo. Mutupo u dovha wa vha wa ndeme vhunga u tshi kona u bvukulula vhushaka vhukati ha vhathu kana miṭa ye ya vha i si tsha divhana. Nga mvelele ya Tshivenda vhathu vha vhuya vha wana uri mutupo wavho ndi muthihi, a vha tsha dovha vha malelana saizwi vha tshi didzhia vho no vha mashaka a malofha tshothe.

Strauss (1971:35) a tshi amba nga mutupo u ri: *“Totems are seen as unifying symbol in most traditional areas which bind people. In some societies male and female from families or clan using the same totems are not allowed to marry believing that their blood is in relation to each other”*.

Izwi zwi amba uri mutupo u vhonele sa tshigathalu tshi konanyaho lushaka. Kha dziḥwe tshaka munna na mufumakadzi vhane vha shumisa mutupo muthihi, a vho ngo tendelwa u dzeana ngauri hu na lutendo lwa uri vha dzofha luthihi.

Strauss (1971:65) u ri:

Totem animal or animal body organs believed to be sacred to family, clan, or lineage. Totems should not be consciously consumed by a member of a clan. Sexual relations between person of the same totems is forbidden since they share common ancestors. Totems also serve as an account of lineage's history and character.

Izwi zwi amba uri murado wa tshifuwo kana tshipuka hu na lutendo lwa uri tshi a ila kha muṭa kana mashaka. Mutupo a wo ngo tea u liwa nga murado wa muṭa. Vhushaka ha u dzeana vhukati ha vhathu vha mutupo zwo iledzwa vhunga vhathu avho vha tshi kovhekana vhomakhulukuku vhatihi. Mutupo u dovha wa shuma sa divhazwakale na mvumbo ya vhushaka. Nga mvelele ya Tshivenda khaladzi na khaladzi a vho ngo tea u dzeana vhunga zwi na masiandaitwa kha ḥwana ane a do beba. Mutupo a u liwi vhunga u tshi sinisa maṇo na u thivhela mbembo. Brown (1965:129) a tshi amba mutupo u ri: *“Totem is an object which has important effects upon the well-being material or spirit of society. It stands such as an object of ritual attitude”*.

Izwi zwi amba uri mutupo ndi tshibveledzwa tsha ndeme kha lushaka, hu nga vha zwi fareaho kana zwa tshimuya, zwo imela vhurereli ho fhambanaho sa muphaso na u shela fola fhasi na zwiñwe zwinzhezwinzhi zwine lushaka lwa zwi ita i ndila ya u hulisa mutupo walwo. Musi Vhavenda vha tshi livhuha, u divhadza zwiñwe kha mutupo wavho, vha shumisa u phasa kana u shela fola fhasi i ndila ya dāvhidzana na mitupo yavho.

2.2. Vhubvo ha Mutupo

Frazer (1919: 76) a tshi talutshedza vhubvo ha mutupo u ri: *“Origin of totem is an interpretation of the conception and birth of children”*.

Izwi zwi amba uri vhubvo ha mutupo ndi thaluso ya mathomo na u bebya ha nwana. Musinguzi Bamuturaki (2011:13) kha inthanethe u ri:

Clan names began as nicknames of all kinds. A good many clan names were derived from people's occupations and from the implements they used. The hills and other natural features found in and around places where heads of the clan and heads of the clan subdivisions made their permanent settlements turned out to be clan names, for instances, rocks, rivers, mountains, caves, plants, animals, other natural features.

Izwi zwi amba uri mutupo wo thoma sa madzina a miswaswo. Mitupo ya lushaka yo bva kha vhuimo ha vhathu na zwine vha shumisa. Zwikwara na dziñwe mbonalo dza mupo mupo zwi wanalaho heneffho tsini. Zwibveledzwa izwo, zwo vha thoho dza lushaka, thoho dzenedzo dza dovha u fhandekana u bva kha lushaka u ya kha miṭa, zwikwara na thavha idzo dzo mbo vha vhudzulo ha miṭa iyo lwa tshoṭhe, zwa mbo shanduka u vha madzina e a simuya u bva kha thavha, mabako, milambo, zwimela na zwifuwo kana zwipuka zwa mupo. Lang (2012:347) a tshi amba nga vhubvo ha mutupo u ri: *“Totems names are the titles of groups of kindred, real or imagined, their derived from animals, plants, and other natural objects. They appear among tribes who reckon descent either on the sword or spindle side. The totem name of each group is usually the mark of the exogamous”*.

Izwi zwi amba uri mitupo ndi madzina a zwigwada zwa miṭa a vhukuma kana khumbulelwa, o simuwaho kha zwipuka, zwimela na zwiñwe zwibveledzwa zwa mupo. Miñwe ya mitupo yo vha hone kha tshaka dze dza tumbulwa nga kha mapfhumo kana vhura. Miraḏo ya lushaka ine ya kovhekana mutupo, yo iledzwa u dzeana.

2.3. Ipfhi Sialala

Hornyby (2015:1604) a tshi talutshedza ipfhi sialala u ri: *“Tradition is a belief, customs or way of doing something that has existed for a long time among a particular group of people”*.

Izwi zwi amba uri sialala ndi lutendo, ndila ya u shuma zwithu zwa kalekale kha lushaka lwonolo. Sialala ndi vhuvha hashu vhune ha bveledza vhathu na mirado ya lushaka. Webster Dictionary (2016) u zwi vhea nga u rali: *“Tradition is the handing down of information, beliefs or customs from one generation to another”*.

Zwi amba uri sialala ndi ndila ya u pfhukisela ndivho, lutendo u bva kha murafho u ya kha murafho. Frank, kha Sonnerbergonline (2014:36) a tshi amba nga ha ha Sialala u ri:

Tradition represents a critical piece of our culture. It helps to form the structure and foundation of our families and our society. It reminds us that we are part of a history that defines our past, shapes who we are today, and we are likely to become. Once we ignore the meaning of our tradition, we are in danger of damaging the underpinning of our identity. Tradition contributes as a sense of comfort and belonging. It brings families together and enables people to reconnect.

Izwi zwi amba uri sialala yo imela tshipida tshihulwane tsha mvelele. I ri thusa u vhumba tshiimiswa na mutheo wa mita na lushaka. I ri humbudza uri ri tshipida tsha divhazwakale ine ya talutshedza vhubvo hashu, i ri vhumba zwine ra vha zwone namusi na zwine ra do vha zwone. Musi ri sa londoti kana u thangela sialala yashu, ri kha khombo ya u kwashekanya vhuvha hashu. Sialala i ita uri vhathu vha vhotholowe na u divha hune vha wela hone, Sialala i vhuedza kana u tanganya mita. Mateja (2012:619) u ri: *“Tradition provide value system and standards of excellence, yet it frequently depends on the culture and it often rather inconsistent with their original religious beliefs”*.

Izwi zwi khou amba uri sialala i nea sisiteme dza ndeme dza maimo a ntha, naho yo disendeka kha mvelele. I dovha ya sa tou fana tshothe na mvelele kha sia la vhurereli. Shills (1958:156) u ri:

Tradition is not the dead hand of the past but rather the hand of the gardener which nourishes and elicits tendencies of judgement which would otherwise but not be strong enough to merge own their own. Tradition is an encouragement to Incipient

individuality rather its enemy, it is a stimulant to moral judgement and self - discipline rather than opiate.

Izwi zwi amba uri sialala a si maitele a kale a hangweaho fhedzi ndi maitele ane a fusha na u netshedza ndowelo ine ya vha na maanda nga yone ine. I dovha hafhu u vha na thuthuwedzo kha u fhaṭa muthu u fhirisa u vha swina lawe nahone i tuthuwedza vhudifari ha muthu. Douglas (1986:170) a tshi amba sialala u ri:

Tradition is a public memory which is a storage system for the social order. It is like private memory; elastic and it is constantly shape as it evokes and remembered it. It is a key of understanding the past and its influence on us is to focus on the present reconstruction and reinterpretation of the past.

Zwi amba uri sialala ndi mihumbulo wa lushaka ine ya vha tshiko kana tshisiku tsha matshilisano, i ya aluwa, i ya fhaṭa sa izwi i tshi humbulea, i dovha ya vha ndila ya u pfhesesa zwa vhomakhulukukukuku na thuthuwedzo ya zwa maitele a murahurahu. Yadgar (2013:457) ene u ri: *“Tradition is a precondition of our individuality, is a substructure, primarily of practice and meaning that is nurturing be from within we develop and through which we conduct ourselves as individual and members of society”*.

Izwi zwi amba uri sialala ndi nyimele ine ya tea u swikelelwa nga riṇe vhathu, ndi tshibveledzwa tshi tikedzaho nyito na thalutshedzo ine ya tsireledza vhubvo ha lushaka nga ndila ine muthu kana mirado ya lushaka ya tea u tshila ngayo kana u difara ngayo.

2.4. Ipphi Mvelele

Davhana (2010:43) u ri: “Mvelele ndi tshenzhemo na ndivho ya kuitele kwa zwithu kana kutshilele kwa lushaka lwonolwo. I angaredza luambo mikhwa, lutendo, milayo, zwiila, vhutsila, zwiko zwa u guda, zwishumswa, ngoma dza vhadzimu, u vhumba kholomo na u vhuisa mufu”.

Burnett (1920:1) u ri: *“Culture is an explantion for difference among human society. It is a complex whole which includes knowledge, belief art law, morals, customs, and capabilities learned by a man as a member of society”*.

Izwi zwi amba uri Mvelele ndi thalutshedzo ya lushaka. Ndi thandavhudzo i katelaho ndivho, lutendo, vhutsila, milayo, pfanelo na zwine zwa tea u gudiwa nga muthu sa muraḁo wa lushaka Richards (2007:110) a tshi amba u ri:

Culture is essential aspect of being human, is the learned symbolic at least partially adaptive and ever-changing patterns of behaviour shared by members of a group. Culture is the shared collection of norms or guidelines of behaviour and values, and it is a major adaptive mechanism of human species.

Izwi zwi amba uri mvelele ndi tshipiḁa tsha muthu tshine tsha gudiwa tsha dovha hafhu tsha vha tshiga tshine a tshi shandukiswi khathihi na vhuḁifari vhu kovhekanywaho nga miraḁo ya lushaka. I dovha hafhu ya vha ndendedzi ya vhuḁifari na lutendo. Mashige (2011:7) u ri: *“Culture is a symbolic system that mediates and regulates belief system relationship. It can be seen as unfinished presentation”*.

Izwi zwi amba uri mvelele ndi tshiga tshi sa ambi, tshi laula vhushaka ha lutendo. Mvelele i vhonala i sa gumi thalutshedzo. Douglas (1970: 67) u ri: *“Culture is the way in which members of society understand who they are and gives lives meaning”*.

Izwi zwi amba uri mvelele ndi nḁila ine miraḁo ya lushaka lwa ḁiḁivha ngayo uri ndi vhone vhonnyi na u vha nea thalutshedzo ya vhutshilo havho. Ebora kha inthanethe u ri:

Culture provides important social and economic benefits with improved learning and health, increased tolerance, and opportunities to come together with others, culture enhances our quality of life and increase over rall well-being of both individuals and communities.

Izwi zwi amba uri mvelele i bveledza matshilisano na mbuelo dza makwevho na u takulela nḁha ngundo na mutakalo na u gonyisela nḁha tshikhala tsha vhathu uri vha vhe tshithu tshithihi. Mvelele i nea na vhuthu muthu kana vhathu vha lushaka. Avruch (1998:17) a tshi amba mvelele u ri:

Culture is the derivaties of experience, more or less organised, learned or created by indivinduals of population, including those images or encodements and their interpretations (meanings) transmitted from past generation from contemporaries or formed by individulas themselves.

Izwi zwi amba zwa uri mvelele yo simuwa kha tshenzhemo, zwinzhi kana zwiṭuku zwo dzudzanywaho, zwo gudiwaho kana u sikiwa nga vhathu u bva kha tshigwada, zwi tshi katela zwifanyiso kana u shandukiswa ha luambo u ya kha zwiga na ṭhalutshedzo dzazwo u bva kha murafho wo fhiraho tshenetsho tshifhinga kana u vhumbwa nga vhathu vhone vhaṇe. Vhavenda sa lushaka nga maanda miṭa i na mitupo vho vha na kutshilele na lutendo lwavho zwe zwa sala i mvelele ya yeneyo miṭa. Mvelele i tea u pfhukiselwa kha mirafho i tevhelaho. Spencer (2008:3) u ri:

Culture is a fuzzy set of basic assumptions and values, orientations to life, beliefs, policies, procedures and bahavioral conventions that are shared by a group of people, and that influence each member's behaviour and his or her interpretations of the meaning of other people's behaviour.

Izwi zwi amba uri mvelele ndi seethe yo putelwaho ya milayo kha vhutshilo, lutendo na ndayotewa khathihi na vhuḍifari vhune ha kovhekanywa nga tshigwada tsha vhathu, ya dovha hafhu u ṭuṭuwedza vhuḍifari ha murado muṇwe na muṇwe, i vha na ṭhalutshedzo ya zwine ya amba kha vhuḍifari ha vhaṇwe vhathu. Mvelele ya lushaka lwa Vhavenda ndi ine ya ṭalutshedza zwine vha vha zwone na u vha fhambanya na dziṇwe tshaka.

Hofstede (1991:8) ene u ri: *“Although certain aspects of culture are physically visible, their meaning is invisible, their cultural meaning lies precisely and only in the way these practices are interpreted by insiders”.*

Muṇwali uyu u amba uri naho zwiṇwe zwipiḍa zwa mvelele zwi tshi vhone nga maṭo a ṇama, zwine zwa amba a zwi vhone, ṭhalutshedzo yazwo ya mvelele i ngomu kha zwine zwa itwa na u ṭalutshedzwa nga vha re ngomu. Mutupo vhunga u tshimela kana tshipuka tshi vhone nga maṭo zwine tsha amba zwone a zwi vhone nga maṭo, fhedzi nga mvelele ya Tshivenda mutupo u na zwine wa amba zwone. Nga mvelele ya Tshivenda a si muthu muṇwe na muṇwe ane a davhidzana na mutupo nga nṇa ha makhadzi kana khotsimunene o khetheaho wa lushaka. Ferraro (1998:16) ene a tshi amba nga ha mvelele u ri:

Culture is shared by at least two or more people and of course real, live societies are always larger than that. There is other words, no such thing as the culture of a hermit. If a solitary individual thinks and behaves in a certain way, that thought or action is idiosyncratic not cultural, for an idea, a thing or behaviour to be considered cultural, it must be shared by some type of social group or society.

Izwi zwi amba uri mvelele i kovhekanywa nga vhathu vhavhili kana u fhira zwine zwa vha zwone, tshaka dzo dzula dzo aluwa. A hu na mañwe mafhungo sa mvelele ine muthu a tshila khayi sa vhurereli. Arali muthu a humbula kana u difara nga inwe ndila, mihumbulo kana nyito idzo ndi zwawe ene muñe hu si mvelele, mihumbulo kana vhudifari zwine zwa dzhiwa zwi mvelele, zwi tea u kovhekanywa nga tshigwada kana lushaka. Vhavenda sa lushaka vha kovhekana mvelele yavho zwi tshi kwama vhurereli, zwiñwa kuambe na zwiñwe.

2.5. Ipfi vhurereli

Asher (2201:34) a tshi talutshedza vhurereli u ri: *“Religion may be understood as a formal set of beliefs doctrines, laws, practices and assignments of authority which are linked to an explanation of the creation and governance of the universe”*.

Izwi zwi amba uri vhurereli sa lutendo lwa vhathu, milayo, zwiito na maanda, zwi talutshedza vhubvo ha lushaka. Durkheim (1915:76 u ri: *“Society is the soul of religion, is also the foundation of all religious belief. Religion has its own origin in totemism and totems are collective symbol that represent God and society”*.

Izwi zwi amba uri lushaka ndi midzi ya vhurereli, lu dovha lwa vha mutheo wa lutendo lwa vhurereli ngeno vhubvo ha vhurereli vhu kha mutupo. Mutupo u dovha wa vha tshiga tsho imelaho vhadzimu na lushaka. Durkheim (1915:77) a tshi isa phanda na u talutshedza vhurereli u ri: *“In a set of shared values and moral beliefs, religion reinforces the collective conscience, and the worship of the society strengthens the value and moral beliefs that form the basis of social life”*.

Izwi zwi amba uri ndeme ya u tenda kha zwiila zwa mutupo une wa vha vhurereli vhu khwañhisa mvalo dza lushaka nga u angaredza halwo na u luvha mutupo zwine zwa

khwaṭhisa milayo na ndeme ya lutendo vhutshiloni ha vhathu. Bailey and Peoples (2009:313) vha amba vhurereli nga u rali: *“Religion increases our anxieties, fears, and stress level. Religious encourages people to respect the rights of others and to perform their proper duties”*.

Vhaṅwali avha vha amba uri vhurereli vhu engedza u tshuwa na nyofho kha vhathu. Vhurereli vhu ṭuṭuwedza vhathu u ṭhonifha pfhanelo dza vhaṅwe ngavho na u shuma mishumo yavho nga ṅḁila yavhuḁi. Tshifhinga tsha vhuṭambo kha ḁa Lwamondo vhasiwana vha a pfhuluwa miḁanani yavho vha ṭutshela kule na musanda i ṅḁila ya u ṭhonifha vhurereli ha vhakololo. Haralambos (2001:432) u ri: *“The role of religion in society is the connection concerning sacred symbols and what they signify must be determined”*.

Izwi zwi amba uri mushumo wa vhurereli kha lushaka ndi vhuṭumani vhu elanaho na ndeme ya vhurereli ha mutupo khathihi na zwine wa vha zwone, zwo tea u huliswa na u dzielwa ṅḁha hu si u shandukiswa. Durkheim (1961:89) ene u ri: *“Religion is centred on profane and sacred. It is a unified system of beliefs and practices related to sacred things which are set apart and forbidden”*.

Izwi zwi amba uri vhurereli ho katela vhuḁifari khathihi na ṅḁivho ya vhurereli na vhadzimu. Ndi ṅḁila nthihi ya lutendo na nyito dzo ḁibaḁekanyaho na mitupo ine ya ila.

Malnoswki (200:205) u ri:

Religion takes form of public or private ceremonial prayer, sacrifice and sacrament. Religious presents itself as a system of belief defining the place of man in the universe, the provenience of a man and his goal, within a family beliefs related to worship of totemic animal which functions as a religious congregation

Izwi zwi amba uri vhurereli vhu imela ṅḁila ya lutendo, u ṭaluswa ha vhuimo ha muthu kha shango, u tsireledzwa hawe na u swikela zwipikwa zwawe. Ngomu miṭani lutendo lu na vhuṭumani na u rerelwa ha mitupo. Lushaka lu rerela mitupo yalwo ine ya shuma sa vhurereli. Vhurereli vhu bveledzwa fhethu ho khetheaho kana ha nnyi na nnyi nga u

rabela, u netshedzwa ha zwidzimu kana u lovhedza. Fhedzi u ya nga mvelele ya Tshivenda mutupo u huliswa na u tthonixwa nga ndila dzo fhambanaho.

2.6. Ipphi muphaso

Phaswana (2008:150) a tshi amba muphaso u ri: *“Ritual means conforming to religious rites, which are sacred, customary ways of celebrating a religion or culture”*.

Izwi zwi amba uri muphaso ndi maitele a vhurereli ane a tthonixwa, wa dovha wa vha ndila ya u pembelela vhurereli ha sialala na mvelele. Hornby (210:1298) a tshi amba muphaso u ri: *“Ritual is a series of actions that are always performed in the same way as a part of religious ceremonies”*.

Izwi zwi amba uri muphaso ndi nyito ine ya dzulelwa u bveleldzwa nga ndila i fanaho misi yothe sa tshipiḁa tsha vhurereli. Bowden na na vhaḁwe (2005:2) vha ri:

Ritual is natural to human beings and plays an essential role in building personal and cultural identity. Ordinary family rituals are often given added meaning by overlaying them with forms of religious ritual. Ritual gives shape to emotions and helps humans come to terms with the major events of life.

Izwi zwi amba uri muphaso ndi zwithu zwo dowealeaho kha muthu wa dovha wa vha na mushumo wa u fhaḁa vhuvha ha muthu na mvelele yawe. Ngomu miḁani miphaso i newa tḁalutshedzo nga u i tumanya na vhurereli. Muphaso u nea mvumbo ya zwipphi na u thusa muthu u vha tshipiḁa tsha vhutshilo.

2.7. Mutupo sa vhurereli

Spencer (1873:55) a tshi amba mutupo sa tshivhumbeo tsha vhurereli u ri: *“Totemism represented the first stage of cultural evolution”*.

Izwi zwi amba uri vhurereli ha mitupo ho imela ḁiga ḁa u thoma ḁa u vha hone ha mvelele ya lushaka. Frazer (1887:3) a tshi amba u ri:

Totemism is a unique mixture of religion and social system. The religious aspects of totemism revealed itself in the belief that man is related to a supernatural animal protector or plant. Therefore, he cannot hunt or eat it. The social character of

totemism manifested itself in the fact that the symbol of things supernatural ancestor (totem) was a signature of the clan recognised by its members.

Izwi zwi amba uri vhurereli ha mitupo ndi vhurereli ho t̃anganelanaho na nzudzanyo dza vhutshilo. Mbonalo ya vhurereli ha mitupo i bviselwa khangala ngomu kha lutendo lwa muthu lu na vhushaka na maanda a mupo, zwipuka na zwimela sa mutsireledzi. Zwenezwo ha koni u zwi zwima kana u zwi la, Mbonalo ya vhurereli ha mutupo i d̃itana nga u vha tshiga tsha vhadzimu tshine tsha vha tswayo ya Lushaka tsha t̃aluswa nga mirado ya lwonolo lushaka. Mirado ya lushaka i nga vhidzwa nga zwifani zwi fanaho fhedzi vha fhambanywa nga mutupo ngeno mirado ya lushaka i tshi nga vhidzwa nga zwifani zwo fhambanaho fhedzi mutupo wa vha u muthihi, mutupo u t̃anganya lushaka wa dovha wa t̃alusa lushaka. Brown (1889:6) a tshi amba u ri: *“Totemism is the origin of magical thinking and mechanism by which the lowest races sought spiritual answers for material phenomena, from the base line of totemism, human evolution led to increasingly sophisticated religious thought and then finally to science”*.

Izwi zwi amba uri vhurereli ha mutupo ndi vhubvo ha manditi na madambi a lushaka lane a vha a kha tshivhumbeo tsha tshimuya. Thyiori ya Nyaluwo i khwaṭhisa muhumbulo wa vhurereli ha saints. Durkheim (1912: 312) a tshi amba u ri: *“It is the religious activities that serve to symbolise the social order with the totemic figure as an objective representation of their own society”*.

Izwi zwi amba uri vhurereli ha mutupo ndi zwiteṅwa zwa vhurereli zwine zwa shuma u t̃alusa matshilisano na zwivhumbya zwi na mbonalo ya mutupo wo imelaho tshaka dzawo. Durkheim (Ibid: 96) u dovha u amba u r: *“Totem is represented in the form of plant or animal to which a clan has special relationship. Totem which is an identity of a clan also has a religious character because of its prominent use of religious ceremonies”*.

Izwi zwi amba uri mutupo u imelwa nga tshifuwo kana tshimela tshine tsha vha tsho khetheaho tsha tshipentshela kha lushaka tshi na vhushaka ho khetheaho. Mutupo une wa vha vhuvha ha lushaka u na mbonalo ya vhurereli ngauri u shumiswa kha vhurereli ha sialala sa muphaso na thevhula. Durkheim (Ibid: 221) u amba u ri: *“Totemism uses*

ritual to put man in organized contact with sacred force. In these rituals clan members gather together in large numbers”.

Izwi zwi amba uri vhurereli ha mutupo hu shumisa zwiito zwi ngaho u phasa na u shela fola na u luvhedza u vhea muthu kha vhumani ho dzudzanywaho na maanda a zwi ofhishaho. Wallace (1911:403) u ri: *“Totemism originate when man first became conscious of existence of power, or powers outside of himself”.*

Izwi zwi amba uri vhurereli ha mutupo ho thoma musu muthu a tshi wana o tangwa nga maanda. Durkheim (Ibid: 77) u shumisa thiori ya zwimela na mupo u amba vhurereli ha mutupo musu a tshi ri: *“Animism and Naturism explain where the force of the sacred actually comes from and this religion is totemism”.*

Izwi zwi amba uri thiori ya mupo na zwipuka i tlatshedza vhubvo ha maanda a ofhisaho hune ha vha kha vhurereli ha mitupo. Zwimela na zwipuka zwa daka zwi na maanda u ilafha malwadze a vathu. Frazer (1883:3) ene u ri:

Totemism as a religion or the relation between a man and his totem, the members of a clan call themselves by the name of their totem and community believed to be actual descended from it. Totemism is thus both a religious and social system. In its religious aspects it consists of the relation of mutual respect and protection between a man and his totem. In social aspect it consists of the relation of the clan names to each other and to men of another clan.

Izwi zwi amba uri mutupo sa vhurereli kana vhushaka vhukati ha muthu na mutupo wawe, mirado ya lushaka i divhidza nga madzina a mitupo iyo na shango la tenda u hulisa mitupo iyo. Mutupo u na mbonalo ya vhurereli na sisiteme ya u tshila. Kha mbonalo ya vhurereli mutupo u na u vhushaka ha u hulisa na u tshonifha na u tsireledza vhukati ha muthu na mutupo wawe. Kha sisiteme ya u tshila u na vhushaka ha madzina a muthu na lushaka. U ya nga mvelele ya Tshivenda mutupo u a huliswa na u tshonifiwa vhunga u tshi iliwa.

2.8. Zwiila

Freud (1919:82) a tshi amba u ri milayo ya zwiila yo fhambana u bva kha vhurereli kana nyito dzo iledzwaho. Zwiila a zwo ngo simuwa kha milayo ya vhadzimu fhedzi zwi kombetshedza kha nyito dzazwo dzo iledzwaho. Zwiila zwi katela nyito dzi si dzavhudi dza muthu kana tshithu na masiandoitwa ane a bva kha nyito dzo iledzwaho. Khombo ine ya vha hone kha u pfhuka zwiila i nga bveledzwa nga nyito na ndatiso na nyito dza u tanzwa.

Makaudze (2015:264) a tshi amba nga ha zwiila u ri zwiila sa tshipida tsha maaambiwa tsho disendekaho nga kha nyimele ine vathu na zwipuka na mupo zwa vha khayoo, zwo tea u pfukiselwa kha mirafho na mirafho. Weredu (1980:223) u ri: *“Vhunzhi ha zwiila zwi vha zwo livhana na zwiila zwine zwa vha zwa vhafumakadzi nga maanda musi vha vathu vha thovhela. Mufumakadzi wa Muvenda musi o dihwala u na zwinzhi zwine a ila vhunga o hwala mutupo.*

Harris (1971:28) a tshi amba u ri: *“Zwiila zwa mutakalo zwi shumiswa u tsireledza na u tuxuwedza mutakalo wa vathu kha malwadze”*. Pandelani (2011:1) a tshi amba u ri: *“Zwiila nd ndila ine vathu vha tshilisana kana mukhwa wa vhutendi wa u iledza kana u fhungudza nyimele ya u ita zwi songo tendelwaho kha tshithu tshenetsho kana vathu vhenevho. Nga mvelele ya Tshivenda mutupo a u liwi zwi a ila”*.

Proctor (1977:448) u talutshedza zwiila sa ndila ya u tinya kana u hanedza nyito vhukati ha tshigwada tsho fhambanaho tsha vathu kana maipfi a u hanedza nyito kha zwa vhutendi kana vhudifindleli ha matshilisano.

Tatira (200:147) a tshi amba nga zwiila u ri:

“Zwiila zwi iledza vhudifari kha vhana, vhafumakadzi na vhanna. Tshiila tshinwe na tshinwe tshi iledza vhudifari na u nea tshalutshedzo ya zwo iledzwaho, vha tshi ila zwi vha engedzela maduvha a vhutshilo”.

2.9. Mutupo sa ṛwana

Brown (1911:408) a tshi amba u ri: *“Woman knowing her to be pregnant, woman simply takes necessary steps to fix the totem of her child. Biological conception and the entering of the totemic spirit into her womb could be held simultaneously”*.

Izwi zwi amba uri mufumakadzi a tshi tou ḡivha uri o vḥifha muvhilini kana u muthu wa thovhela, u mbo dzhia ḡiga ḡa u dzunyanya mutupo wa ṛwana wawe. Ngudamutakalo i sumbedza uri u sikwa ha ṛwana na u dzhena ha muya wa mutupo kha mbumbelo ya mufumakadzi zwi tea u sedzuluswa zwavhuḡi.

Vha Encyclopedia (1911) kha inthanethe vha tshi amba ṛwana sa mutupo vha ri:

Totemism was originally conception; it began in the belief by the women that pregnancy was caused by the entrance into them of some spirit associated with a visible object, usually animal or vegetable. While the child born, in each case, was that object. Totems emanating from primal beings, they enter into passing married woman and are incarnated and born again. Each child belongs to the totem of the primal beings of the place, where the mother became aware of the child's life.

Izwi zwi amba zwa uri u bebya ha mutupo zwo simuwa na lutendo lwa vḥafumakadzi vḥe vḥa ḡihwala zwo vhangwa nga u dzhena ha mimuya i na vḥushaka na zwibveledzwa zwi vḥonalaho zwine zwa vḥa zwipuka kana zwifuwo na zwimela. Musi ṛwana a tshi bebya, ndi tshenetsho tshithu tsha mupo, hu nga vḥa tshimela kana tshipuka. Vḥutshilo ha mitupo ho vḥa hone nge ha dzhena kha mufumakadzi o dzeiwaho lwa tshimuya ha vḥutshilo ha bebya hafhu. Vḥuhone ha ṛwana muṛwe na muṛwe vḥu kha mutupo. Hune mme a ṛwana a konaha u vḥa na vḥuṭanzi ho ḡalaho nga vḥutshilo ha ṛwana wawe. Tshivenda tshi ri: *“Mutupo wa ṛwana u ḡihwa nga mme awe”*. Frazer (1919:32) u zwi vḥea nga u rali: *“Origin of totem is the interpretation of the conception and birth of the children”*.

Izwi zwi amba uri vḥubvo ha mutupo ndi ṭhalutshedzo ya u sikwa na u bebya ha vḥana. Sarena and Richardz (2007:88) vḥa tshi amba vḥa ri: *“Child is a biological birth that is marked by rituals”*.

Zwi amba uri n̄wana ndi tshibebya tshine tsha swaiwa nga nyito dza u phasa, u shela fola, u sūnwa, u thuswa na u ilelwa.

Kha inthanet vha Worldencylopedia (2015) vha tshi amba vha ri: *“Child comes from a holy place which totems are believed to bring the soul of the dead”*.

Izwi zwi amba uri n̄wana u bva fhethu ho khetheaho hune ha tendwa u pfhi mitupo i vusa mimuya ya vho lovhaho ya bebya hafhu. Ndi ngazwo mūtani n̄wana a tshi ri u bebya a wanala a tshi fana na mūnwe murado wa mūta o lovhaho kalekale. Vhañwe vha rinwa na madzina a vhenevho vhathu vho lovhaho kalekale.

Stayt (1968:83) ene u ri:

If a wife is found have some physical defect, she is given drug to mix with her morning porridge made from roots of the tree: Mudedede, Mudzidzidzi and Mphimbi and she ordered to drink the mixture at frequent intervals during menstruation. She may be given a python's skin to wear around the waist; it is believed that small snake resides within a woman whose function is to carry the semen into the womb and build up the child.

Izwi zwi amba uri musi mufumakadzi a tshi khou kundelwa u vhifha muvhilini kana u vha muthu wa thovhela, u n̄ewa mishonga u bva kha midzi ya miri i tevhelaho: Mudedede, Mudzidzidzi na Mphimbi a rinda mukapu matsheloni mañwe na mañwe a tshi la o vho fha khundu nga ludedede lwa mukumba wa tharu musi e mañuvhani. Hu tendwa kha uri muya wa n̄owa u dzhena ngomu muvhilini wa mufumakadzi wa shuma u vhumbela n̄owa ya u beba wa hwala vhunna u bva kha mbeu ya tshinnani u ya kha gumba, ha mbo sikwa n̄wana. Nga mvelele ya Tshivenda mufumakadzi a tshi khou kondelwa u vhifha muvhilini, u a simetshelwa a konaha u vha muthu wa thovhele. Izwi zwi tana maanda a mutupo.

2.10. Mutupo sa tshivhumbeo tsha pfhunzo kana ngundo

Strauss (2015:24) u ri: *“Totems are education materials in the traditional fraternity that one has to devote his or her time to learn. Symbols also demonstrate ingenuity of literature or semiology where symbols are used to communicate”*.

Zwi tšalutshedza uri mitupo ndi zwishumiswa zwa pfhunzo kha vhathu vha kalekaleni u bva tsikoni he muthu o vha a na tshifhinga tsha u guda. Zwigathalu zwi tana ndeme ya mañwalo kana saints, zwigathalu zwi shumiswa kha u davhidzana.

2.11. Mutupo sa mutsiredzi wa mupo

Shastri et al (2002:126) a tshi amba mutupo sa mutsirereli wa mupo u ri:

The belief system is that the gods protect the community members from harm, famine, barrenness, impotence, drought, epidemics and war among others. The gods avenge their anger on whoever omits or commits any flaw for which their presence forbids, the cultural system holds to a very high esteem all the percepts of the law of gods. The species that were regarded as sacred multiplied because clans associated their survival with totem animal and never allowed that animal to become extinct. Totemism thus became an effective tool of conserving wildlife.

Zwone zwi tshi amba uri sisiteme ya lutendo lwa vhadzimu kha u tsireledza mirado ya lushaka u vha sala, u tshalelwa nga zwiliwa, u bveledza zwiliwa, u shaya nungo, gomelelo, u tshalelwa nga malwadze na dzinndwa. Vhadzimu vha a sinyutshela avho vhane vha pfuka na u sa tshonifha zwiila zwavho. sisiteme ya mvelele yo hwala maanda a milayo ya vhadzimu zwifuwo na zwimela zwi dzhiwa sa zwiilaho nga lushaka ngauri zwo badekana na zwifuwo kana zwipuka zwa mitupo zwa dovha zwa sa tendelwe u thithiswa. Vhurerele ha Mutupo ndi tshishumiswa tsha u tsireledza mupo.

Murombedzi (2003:146) a tshi zwi amba u ri:

Totems were often the basis for laws and regulations, it was a violation of cultural and spiritual life to hunt, kill or hurt animal or plant totem. Environmental protection and management is sanctioned by the creator god Mwari and the ancestors of the land. People try to conserve and manage the environment. Their religious is centered on relation with the living people, spirits of the dead, animals and plant life. Their relation to the land, animals and plant life and water bodies has been and still environmentally conservative in nature.

Izwi zwi amba uri mitupo yo dzulela u vha mutheo wa milayo na ndaulo, tsho vha tshiila tsha muya na mvelele u zwima, u vhulaha kana u huvhadza tshipuka kana tshifuwo na tshimela tsha mutupo. Ndaulo na u tsireledzwa ha mupo zwi newa thendelo nga Nwali Musikavhathu na vhadzimu vha shango. Vhathu vha a lingedza u langula mupo. Vhurerele

havho ho mona na vhushaka ha vhathu, mimuya ya vho faho, zwipuka, vhutshilo ha zwimela. Vhushaka havho na jifhasi, zwipuka, zwimela khathihi na maḁi zwo dovha zwa vha mutsireredzi wa mupo. Tatira (2000:11) a tshi amba u ri:

People realise the importance of preserving the environment as a factor in overall development. This knowledge is manifested in some of the taboos that contraindicate child behaviour in the relation to the environment. Taboos are ethical outfits which foster good human relation as well as promoting good human relation between human beings and natural environment.

Zwi amba uri vhathu vho tea u tsireledza mupo, ndi ndila ya khwine ya mveledziso. Zwiila zwi kombetshedza vhuḁifari kha mupo. Zwiila ndi lutendo lune lwa tuḁuwedza vhushaka ha muthu na u bveledza vhushaka vhukati ha muthu na vhathu na mupo. Mitupo ya dzubya ḁakani hune ha vha zwifhoni. Duri & Mapara (2007:128) vhone vha ri:

Institutional prohibitions such as cutting and using certain types of vegetation, the natural vegetation and wildlife are used instrumentally to fulfil men's ends. They also have a significant value because of their spiritual significance. Sacred sites include certain forest and mountains that members of communities are discouraged from visiting, cutting down trees and hunting wildlife in them.

Izwi zwi amba uri zwiito zwi ngaho u remekanya na u shumisa zwinwe zwimela, zwimela zwa ḁaka na zwipuka, zwi shumiswa u khwaḁhisa kana u fhaḁa vhunna ha munna. Ndi zwa ndeme nga mulandu wa mbonalo yazwo ya tshimuya. Zwifho zwi katelaho maḁaka mahulu na dzithavha, miraḁo ya lushaka ndi he ya iledzwa u swika, u dalela, u remekanya miri na u zwima zwipuka khazwo.

Tangwa (2006:394) u amba hezwi:

Within the African tradition outlook, human being tend to be more cosmically humble and therefore not only more respectful of other people, but also more cautious in their attitudes to plants, nonhuman animals and inanimate things and to the various invisible forces of the world. Thus, such fears of provoking their ancestors' spirits help people to live in the harmony nature.

Izwi zwi amba uri ngomu kha mvelele ya TshiAfrika nga tshirema, muthu u a ḁhonifha zwenenzwo zwa ita uri hu vha na u ḁhonifhana vhukati ha vhathu fhedzi vha humbulela

zwipuka, zwimela na maanda a sa vhone a re kha shango. Nyofho dza u tokonya mimuya ya vhadzimu dzi thusa vhathu u dzula kha mupo wo dzikaho.

Tangwa (2006:388) a tshi amba u ri: *“African metaphysical out look can be described as eco biocommunication, implying recognition and acceptance of interdependence and peaceful coexistence between earth, plants, animals and humans”.*

Izwi zwi amba uri mbonalo ya maanda a mupo a Tshirema kana TshiAfrika a nga talutshedzwa sa u shumisana hune ha vha hone vhukati ha muthu na mupo, u sumbedza vhungoho ha vuvha ha muthu na u tangedzwa ha u shumisana na u vha hone ha mulalo vhukati ha mupo, zwimela, zwipuka na vhathu.

Frazer (1887:1- 2) u ri:

A totem is a class of material objects which a savage regards with superstitious respect, believing that the exists between him and every member of the class and all together special relation. The connection between man and his totem is mutual benefit, the totem protect the man and the man shows his respect for the totem in various ways, by not killing it if it is an animal and not cutting or gathering it if it be a plant.

Hezwi zwi amba uri mutupo ndi tshishumiswa tshine tsha vha maanda a mupo a thonifheaho, lutendo lwa u bevelela vhukati ha muthu na mirado ya lushaka. Vhutumani vhune ha vha hone vhukati ha muthu na mutupo ndi vhu vuedzaho vhukuma, Mutupo u tsireledza muthu na muthu a thonifhavho mutupo nga ndila dzo fhambanaho, nga u sa vhulaha arali tshi tshipuka kana nga u sa rema arali hu tshimela.

Vidyarthi (1985:243) a tshi amba u ri:

Totemism has been important in the religious life of the tribal people. It is a common feature of the tribal population, and all these tribes consider that the totemic plants or animals have helped or protected their respective ancestors of the clan concerned or have objects. They also refrain from eating their fruits or flowers.

Izwi zwi amba uri mutupo ndi ndeme kha lushaka zwi tshi kwama sia la vhurereli. Ndi vhumatshelo ha lushaka, tshaka dzothe dzi dzhia zwimela na zwipuka zwa mutupo zwi tshi vha thusa na u tsireledza vhadzimu vha lushaka. Vha dovha vha ila u zwi la.

2.12. Ndeme ya mutupo kha muthu u bva hanani hawe.

Kigen (2018:32-33) a tshi amba u ri:

Totemism is a common feature in all cultures at an early phase of development and comparable to the first phase of child development. The childhood leaves an imprint on the whole life of individual. Almost everywhere the totem prevails, there is also exist of the law that members of the same totem are not allowed to enter into sexual relation with each other, that they cannot marry each other. The life of primitive man who lived originally in small primal hordes in which the jealousy of the oldest and strongest male prevented sexual promiscuity by controlling the sexual access of all females. Young males ensured the healthy consequences of outbreeding.

Izwi amba uri mutupo ndi tshipiḁa tsha sialala. Ndi mveledziso ya u thoma u vha hone ha ṁwana. Nyaluwo ya ṁwana i sia luswayo kha vhutshilo hawe. Huṁwe na huṁwe mutupo u na luswayo lwa maanda, hu na mulayo une miraḁo ya muṁa kana lushaka ine ya vha na mutupo u fanaho, a vha tendelwi u dzhena kha vhudzekani kana u malana. Vhutshilo ha vhanna vha lushaka lwa murahurahu vha dzhiaho vhuimo ha khotsi hune vivho ḁa vha na maanda, vhanna vha thivhelwa u dzhena kha zwiito zwa vhudzekani na vhafumakadzi vhanzhi. Vhavhera vha dzula mitakalo yavho yo tsireledzea kha masiandoitwa a u dzekana na vhafumakadzi vhanzhi vhanzhi.

Gldenweiser (1910:81) a tshi amba u ri:

A totem is neither a whole animal or plant nor a part of one particular species of animals or plant. A man respects and cares for the totem by expect help and protection in return. Totems gives the clansmen informations by means of omens. A series of ceremonies at birth, puberty, marriage and death are described, all performed with the object of achieving an identification of man with his totem. All members of a totem clan regard each other as kinsmen or brothers and sisters and are bound to help and protect each other. People of the same totems may not marry or have sexual intercourse with each other. Totems also involves the rules of exogamy. Forbidding marriage within the kin and necessitating inter marriage between the kins. It is essentially connected with the matri-archal stage of culture (mother right) it passes over into the patriachal stage (father right). The totems are regarded as kinsfolk and protectors of the kinsmen, who respect them and abstain from killing and eating them. Totem is the crest and symbol of the kin.

Izwi zwi amba uri mutupo une wa vha tshimela kana tshipuka kana tshifuwo kana tshipiḁa tshine tsha kovhekana mvumbo. Muthu u a ṁhonifha na u hulisa mutupo na u u ṁhogomela,

a lavhelela thuso na tsireledzo u bva kha mutupo. Mutupo u sevha muthu mafhungo, nga ndila ya mashudumavhi kana mathupho. Mutapatila wa zwitootoo zwine zwa itwa u bva n'wana a tshi bebya, u swika a tshi vha mut'hannga kana khomba, a tshi dzhena mbinganoni, u swika a tshi lovha a a t'aluswa, zwothe zwi bveledza muhumbulo muhulwane wa u swikela t'haluso na vhuvha ha muthu na mutupo wawe. Miraḁo ya muṭa ine ya vha mutupo muthihi i t'alisa na mashaka kana vharathu na vhakomana na dzikhaladzi na uri vho vhoxwa u thusana na u tsireledzana. Vhathu vha mutupo muthihi a vho nngo tendelwa u dzhena kha mbingano zwi na vhuṭumani na sisit'eme ya mastshilisano ine vhafumakadzi vha vha na maanda a u langa (ndugelo dza vhafumakadzi) ane a fhirela kha sisit'eme ya matshilisano ine vhanna vha vha na maanda a u langa (ndugelo dza vhanna). Mutupo u dzhiiwa sa vhushaka ha malofha na mutsireledzi wa vhana vhane vha vha malofha mathihi. Mutupo ndi vhukhudo na tshigaṭhalu tsha lushaka. Mutupo u thusa vhathu u wana zwa uri vha vhatihi.

Mugoveru (2015) kha inthanethe u ri:

Totems help members of the family identify, recognise and belong to each other even when they have never met before in their lives. Persons of the same blood may enter into an incestuous relationship or even marry without knowing that they are related and deformities may occur to children born of parents of the same blood, are scientific not constructions of superstition or witchcraft. Marriage of people of the same blood could result in weak breeds so totems were the instrument used to ensure that society grew, supported by a strong people. Totems reflected African science, a certain intelligence and unique development that did not require one to be literate to understand and appreciate it.

Izwi zwi amba uri mutupo u thusa miraḁo ya muṭa kana lushaka u t'alusana kana u ḁivhana, u tumbulana na u vha tshithu tshithihi naho vha sa athu u vhuya vha t'angana vhutshiloni. Vhathu vha malofha mathihi vha nga dzhena kha vhudzekani kana vha malana vha sa ḁivhi uri vha vhatihi zwa ita uri hu vhe na vuholef'halo kha n'wana ane a nga bebya nga vhabebi vha malofha mathihi, vhu songo bveledzwa nga mupo kana vhuloi. Vhudzekani ha vhathu vha malofha mathihi vhu bveledza kana vhu sika n'wana ane a vha na mutakalo u si wavhuḁi, zwenezwo mutupo u shuma sa tshiimiswa tsha u vhona uri lushaka lu khou aluwa lu tshi tikedzwa nga vhathu vho fhelelaho nahone vha

na maanda. Mutupo u tana vhutsila ha Vharema, vhuṭali na mveledziso ine a i ṭodi muthu uri a funzwe u itela u pfhesesa na u i tangedza.

Dzanagano la SNAICC (2010) kha inthanethe hone vha ri:

The parental role places great importance on letting the child to know who they are in relation to their family, their kin, their people, their environment and living spirits of their ancestors and the land. This relationship defines a child's identity by defining how they are connected to everything in life. After the time of birth or just before the birth, a child is given a totem. Children who are not connected to their family's culture and spiritually are at great risk of psychological, health development and educational disadvantage. They suffer as children and later as adults from the grief and loneliness of not belonging and they are being denied their rights.

Zwone zwa uri mushumo wa mubebi ndi wa ndeme kha u tendela ṛwana a tshi diḍivha zwi tshi kwama muṭa kana lushaka lwa hawe, nzulelele na mimuya i tshilaho ya vhadzimu na shango. Vhushaka uvhu vhu ṭalisa vhuvha ha ṛwana na u ṭalutshedza uri u ṭumana hani na zwithu zwoṭhe vhutshiloni. Tshifhinga tsha u bebya ha ṛwana kana phanda ha musi ṛwana a sa athu u bebya u a newa mutupo. Vhana vhane vha sa ṭumanywe na miṭa na mimuya ya havho vha kha khombo ya u vha hone ha masiandoitwa a kwamaho mihumbulo, mutakalo na ngundo kana pfhunzo dzavho. Vha tambula u bva vhuhananai, vha tshi khou aluwa kha u dzulela u vhilahela na vhuludu na u sa ḍivha vhubvo havho zwine vha vha khou dziṛwa pfhanelo dzavho sa vhana. Frazer (188:23) u ri: *"Totems were regarded as responsible for causing pregnancy among women"*.

Izwi zwi amba uri mutupo u dzhiwa u na vhuḍifhinduleli ha u vhona uri mufumakadzi a vhe muthu wa thovhela kana u vhiḥa muvhilini. QSA (2008:2) vha tshi amba vha ri:

At the time of birth, or just before the birth, the child is given totems. A totem links the person directly with creation time and the spiritual world and with all living creatures and the land. Totems define peoples' relationships to each other and give them particular rights and roles within the language group.

Zwi amba uri nga tshifhinga tsha u bebya ha ṛwana kana a sa athu u bebya u newa mutupo. Mutupo u ṭumanya muthu na tshifhinga tsha u vhumbya na liḥasi la tshimuya na zwoṭhe zwivhubwa zwi tshilaho na shango. Mutupo u ṭalisa vhushaka vhukati ha vathu

wa dovha wa vha nea pfhanelo na ndugelo ngomu kha luambo lwa lushaka kana tshigwada.

Mvalatswinga

Ndimba yo bvisela khangala zwe vhañwali vha amba nga ha mutupo. Vho sumbedza ndeme ya mutupo zwi tshi katela na nyito dzothe dzi dibekekanyaho nawo. Vho sumbedza he mutupo wa simuwa hone na uri ndi nga mini u hone kha lushaka, vha dovha vha sumbedza mutupo sa ñwana, tshiila, pfhunzo na mutsireledzi wa mupo. U ya nga ha ndimba iyi vhunzhi ha tshaka dzi re hone shangoni dzi na mitupo hu si lushaka lwa Vhavenda fhedzi.

NDIMA YA VHURARU

3.0. Ngona dza tshodiso

3.1. Mvulatswinga

Ndimba yo fhiraho yo lavhelesana na tsenguluso ya mañwalwa ane a vha na vhushaka na tshoho ya tshodiso. Ndimba iyi i do haseledza nga ngona na tshivhumbeo tsha tshodiso sa Ngona ya Khwalithethivi, tshumbulo, khathihi na thyiori ya tshodiso. Ngona dza tshodiso ndi thekhiniki dzine mutodisosi a dzi shumisa u kuvhanganya na u saukanya mafhungo a tshodiso yawe.

3.2. Ngona na tshivhumbeo tsha tshodiso

Mohamed (2012:21) a tshi amba ngona dza tshodiso u ri: *“Methodology is the procedures used in research to create new knowledge”*.

Izwi zwi amba uri ngona dza tšhodisiso ndi maitele a shumiswaho nga tšhodisiso u bveledza ndivho ntswa. Mutšodisisi u shumisa ngona dza tšhodisiso ndivho i ya uri hu vhe na mafhungo maswa a kwamaho mutupo. Schwarz (2007:195) a tshi tšlutshedza ngona dza tšhodisiso u ri: *“Research methodology is a theory of how an inquiry should proceed. It involves analysis of the assumptions, principles, and procedures in a particular approach to inquiry”*.

Izwi zwi tšlutshedza uri ngona dza tšhodisiso ndi thyiori i tanaho uri mbudziso dza tšhodisiso dzi bveledzwe, i katela tsenguluso ya mañwalwa, milayo na ndila dza u bveledza tšhodisiso. Creswell na Tashakkori (2007:152) vha tshi i tšlutshedza vha ri: *“Methodologies explicate and define the kinds of problems that worth investigating what constitutes a researchable problem, testable hypothesis how to frame a problem in such a way that it can be investigated using particular designs and procedures and how to select and develop appropriate means of collecting data”*.

Izwi zwi amba uri ngona dza tšhodisiso dzi tšlutshedza thaidzo dzo fhambanaho dzine dza khou tšodiswi, u bveledza thaidzo nga ndila ine ya do kona u tšodiswi hu tshi shumiswa tshivhumbeo, u topola na u bveledza ndila dza u kuvhanganya mafhungo a tšhodisiso, u sa didivha ha vhana hu do fhindulwa nga ngona dza tšhodisiso. Strauss (1998:3) a tshi amba ngona dza tšhodisiso u ri: *“Methodology is a way of thinking about and studying social reality”*.

Izwi zwi amba uri ngona ndi ndila ya u elekanya na ngudo ya vhutshilo ha vhukuma. Ngona dzo fhambanaho dzi do shumiswa u guda vhutshilo u ya nga mvelele ya Tshivenda kha lushaka lwa Vhavenda.

3.3. Tshivhumbeo tsha tšhodisiso

Leedey (1997:195) a tshi amba tshivhumbeo tsha tšhodisiso u ri: *“Research design is a plan for a study, providing the overall framework for collecting data”*.

Izwi zwi tshi amba uri tshivhumbeo tsha tšhodisiso ndi nzudzanyo ya tšhodisiso ine ya netshedza muhangarambo wa u kuvhanganya mafhungo a tšhodisiso nga u angaredza. Macmillan na Schumacher (2001:1660) vha ri: *“Research design is a plan for selecting subjects, research sites and data collection, procedures to answer the research*

questions. They further indicate that the goal of the sound research design is to provide results that are judged to be credible”.

Izwi zwi amba uri tshivhumbeo tsha tshodisiso ndi nzudzanyo dza u nanguludza mafhungo, fhethuvhupo khathihi na u kuvhanganya mafhungo a tshodisiso zwi tshi katela na u fhindula mbudzisio dza tshodisiso. Ndivho ya tshivhumbeo tsha tshodisiso ndi u bveledza mvelele dzine dza vha na mbuelo. Nga tshodisiso iyi lushaka lwa Vhavenda lu do vhuyelwa nga maanda vhunga lu tshi do wana phindulo ya uri ndi nga mini mutupo u wa ndeme vhutshiloni ha muthu nahone ndi nga mini hwana a tshi tea u vha na vhumani na mutupo wawe. Vhafumakadzi vha na vhana nga nda ha mbingano vha do vhofoholowa vha tendela vhana vhavho vha tshi vha na vhushaka na vkhotsi avho vha malofhani.

U ya nga Macmillan na Schumacher (2010:20) vha tshi talutshedza tshivhumbeo tsha tshodisiso vha ri: *“Research design clarifies the plan for realizing science evidence which will be used to answer research questions”*.

Izwi zwi amba uri tshivhumbeo tsha tshodisiso tshi tana vhumani vhu fareaho vhune ha do fhindula mbudzisio dza tshodisiso. Vhathu vhane vha do nangwa kha u thusa u bveledza tshodisiso, vha do vha vathu vha na tshenzhemo nga ndeme ya mutupo vhutshiloni ha muthu. Vha do vha vathu vha kwameaho nga thoho ya tshodisiso u thusa u swikelela vhumani.

Tshisikhawe (2017:88) a tshi amba u ri:

“Research design relates to the process of carrying out a study, inclusive of the participants and the environment in which data will be gathered. It is concerned with the overall plan as regard the arrangement of the research, the treatment of participants and the method to be employed”.

Izwi zwi amba uri tshivhumbeo tsha tshodisiso tshi na vhushaka na u bveledza ngundo, tshifhinga, vha shelaho mulenzhe kha u bveledza tshodisiso, fhethuvhupo. I katela pulane dzine dza vha nzundzanyo dza tshodisiso, kufarelwe kwa vhane vha vha tshipida tsha u bveledza tshodisiso khathihi na ngona dza u bveledza tshodisiso. Tshodisiso i do shumisa ngona dzo fhambanaho u kuvhanganya na u sengulusa mafhungo. Mafhungo a do

kuvhanganywa Thulamela. Vhane vha do vha tshipida tsha thodisiso vha do farwa zwavhudi.

3.2.1. Ngudavhathu (Case study)

Yin (2018:15) a tshi talutshedza Ngudavhathu u ri: *“Case study is an in-depth investigation of a contemporary phenomenon within its real life context. The case study is appropriate especially if the context is relevant to the phenomenon”*.

Izwi zwi amba uri ngudavhathu ndi vhudzivha ha thodisiso ya lushaka na vhutshilo halwo nga tshenetsho tshifhinga. Ngudavhathu yo shumiswa u guda nga ha kutshilele na vhudifari ha murafho une wa vha hone tshino tshifhinga tsha dimokirasi ngomu kha lushaka lwa Vhavenda. Yin (2009:720) u ri: *“A case study provides an exclusive study of people in actual situations, allowing the audience to grasp ideas clearly instead of presenting them basing on principles and theories that are abstract”*.

Izwi zwi amba uri ngudavhathu i nea ngudo yo khetheaho ya vhathu kha nyimele ya vhukuma ine ya tendela vhaaleli kana vhatshetsheseli u fara/dzhia muhumbulo zwavhudi vhudzuloni ha uri vha u netshedze vho ditika nga maitele kana thyiori dzine dza vha manweledzo. Mutodisيسي o shumisa ngudavhathu vhunga a tshi todisisa mafhungo a ndeme ya mutupo. Nga mawanwa a thodisiso, vhavhali vha do tumbula mafhungo ane a si vhe mafhungokhumbulelwa a ndeme ya mutupo kha vhutshilo ha muthu. Cohen, Maniona na Morrison (2000:289) vha tshi talutshedza ngudavhathu vha ri: *“A case study is a specific instance that is frequently designed to illustrate a more general principle; it is a study of an instance in action. It is a single instance of bounded system such as a child, class, school, or community”*.

Izwi zwi amba uri ngudavhathu ndi u vha hone ha nyimele ine ya dzulela u vha hone, u bveledza milayo, ndi ngundo ine ya vha hone kha nyito, ndi u vha hone ha sisiteme ya mbofho ine ya nga nwana, lushaka na tshikolo. U ya nga mvelele ya Tshivenda nwana a tshi tou bebya u tumanywa na mutupo wawe uri u mu divhe, u kone u mu londota, ho tevhedzwa maitele a sialala na mvelele ya Tshivenda. Schell (1992:2) ene u ri:

The case study is the most flexible of all research designs, allowing the researcher to retain the holistic characteristic of real-life events while investigating empirical events. In general, a case study is an empirical inquiry which investigates a contemporary phenomenon within its real-life context. When the boundaries between phenomenon and context are not clearly evident, and in which multiple sources of evidence are used.

Izwi zwi amba uri ngudavhathu ndi tshivhumbeo tsho leluwaho tsha tshodisiso, i tendela mutshodisiso a tshi fara mbonalonyangaredzi dza zwiwo zwa vhutshilo ha vhukuma hu tshi sedzuluswa zwine zwa khou bvelela. Ngudavhathu ndi mbudzo ya divhazwakale ine ya tshodisisa lushaka lwa tshifhinga tshenetsho ngomu kha vhutshilo, mikano vhukati ha lushaka na u pfhesesa nyimele ya zwine zwa khou itea. Ngudavhathu yo shumiswa u pfhesesa uri ndi nga mini zwi zwa ndeme uri nwana a divhe vhubvo hawe. Vhana vha re vhuṭalani ha vhokhotsi avho vha malofha, vha fumakadzi vha na vhana nga nṁda ha mbingano khathihi na mahosi vha do kwamiwa u wana ngoho nga ha ndeme ya mutupo kha vhutshilo.

3.2.1.1. Tshatshedzo ya ngudavhathu.

Schell (1992: 5) a tshi tshatshedza ngudavhathu u ri: *“Explanatory research looks for causes and reasons and provides evidence to support or refute an explanation or prediction. It is conducted to discover and report some relationships among different aspects of the phenomenon under study”*.

Izwi zwi amba uri ngona ya tshatshedzo i lavhelesa zwivhango na zwiitisi khathihi na u tshatshedza vhuṭanzi u itela u khwatshisedza mafhungo kana u hana tshatshedzo khumbulelwa. I shuma u bvukulula na u nweledza vhushaka kha zwiimo kana zwiimiswa zwo fhambanaho ngomu kha tshodisiso. Ngona ya tshatshedzo yo shumiswa u tshodisisa zwi vhangaho u tshoda u divha ha nwana. Ngona iyi yo bvukulula mafhungo a ngoho nga ha ndeme ya mutupo kha vhutshilo. Yo dovha u bvukulula vhushaka ha mutupo na muthu hu tshi katelwa vhana na vhokhotsi avho vha malofhani.

Grey (2014:57) a tshi tshatshedza u ri: *“Explanatory study sets out to explain and account for descriptive information, so while descriptive study asks, what kinds of question, explanatory studies seek to ask ‘why’ and ‘how’ questions”*.

Izwi zwi amba uri t̥halutshedzo ya t̥hoḁisiso i t̥alutshedza na u imela mafhungo o t̥aluswaho. Ngona ya t̥halutshedzo i vhudzisa mbudziso dzi ngaho nga mini, Ngeno ya t̥haluso i tshi vhudzisa mbudziso dzi ngaho hani. Ngona ya t̥halutshedzo yo shumiswa u ya nga ha mbudziso dza t̥hoḁisiso dzine dza vhudzisa uri ndi nga mini mutupo u wa ndeme na uri Vhavenda vha ḁitumanya hani na mitupo yavho.

3.3. Iṭo la khwalithethivi

Philip (1998:267) a tshi amba Ngona ya Khwalithethivi u ri: *“Qualitative research is designed to help researchers understand people and the social as well as cultural context in which they live”*.

Izwi zwi amba uri Ngona ya Khwalithethivi i thusa muṭoḁisisi u pfhesesa vhathu, matshilisano na mvelele ine vha khou tshila khayi. Ngona iyi i ḁo thusa u pfhesesa lushaka lwa Vhavenda, mvelele na kutshilele kwavho kha nyimele ya mbofholowo ine vha khou tshila khayi. Ngona iyi i ḁo thusa u bvisela khagala ndila ye pfhanelo dzo simuwaho na muvhuso wa dimokirasi dza kwama ngayo sialala na mvelele ya Tshivenda.

Louis na vhaṁwe (2007:302) vha ri: *“Qualitative research is naturalistic; it attempts to study the everyday life of different groups of people and communities in their natural setting”*.

Izwi zwi amba uri ngona ya khwalithethivi ndi ya mvelo, i lingedza u guda vhutshilo ha ḁuvha liṁwe na liṁwe ngomu kha tshigwada kana lushaka kha vhupo hatsho. Ngona iyi ndi ya ndeme kha t̥hoḁisiso vhunga i tshi t̥oḁisisa ndeme ya mutupo u ya nga mvelele ya Tshivenda ngomu kha lushaka lwa Vhavenda kha Tshiṭiriki tsha Vhembe fhasi ha masipala wa Thulamela. Domegan na Fleming (2007:240) vha ri: *“Qualitative research aims to explore and to discover issues about the problem on hand, because very little is known about the problem”*.

Izwi zwi amba uri Ngona ya Khwalithethivi yo lavhelesa kha u bveledza na u tumbula mafhungo nga thaidzo i re hone, ngauri hu na zwithu zwiṭukuṭuku zwine zwa ḁivhea nga

thaidzo. U ya nga mvelele ya Tshivenda nwana a sa divha mutupo wawe u vha na thaidzo ya u tshila a songo vhotholowa shangoni.

Strauss (1996:11) u ri:

“Qualitative research, it can refer to research about person’s live, live experience, behavior, emotions, and feelings as well as about organizational functioning, social movements, cultural phenomenon such as feelings through process, and emotions that are difficult to learn about through more conventional research method”.

Likumedzwa il li amba zwa uri thodisiso ya khwalithethivi i vhidzwa thodisiso i thodisisaho vhutshilo ha vhatu, tshenzhemo ya vhutshilo, vhudifari, zwipfhi na ngelekanyo khathihi na kushumele kwa tshiimiswa, tshigwada tsha vhatu tshine tsha vha na ndivho nthihi, zwiito zwa mvelele zwine zwa vhuenda tshivhalo tsha vhatu na tshumisano vhukati ha lushaka. Ngona ya Khwalithethivi i nga shumiswa kha u wana zwipfhi zwo dzudzanywaho nga nyimele dzi ngaho zwipfhi, ngelekanyo dzine dza vha na vhukonji ha u dzi guda zwi tshi kwama lutendo lwo katelaho ngona ya thodisiso. Thodisiso i khou thodisisa ndeme ya mutupo wa muthu u bva vhuhanani hawe u swika a tshi tuwa fano shangoni zwi tshi kwama mvelele ya Tshivenda ine ya tenda kha vhurerele ha mutupo. Bryman (2014: 41) a tshi thutshedza ngona ya khwalithethivi u ri:

Qualitative researchers prefer induction, informed by constructionism and interpretivism, even though qualitative researchers do not subscribe to all these positions which are: Naturalism, which seeks to understand social reality in its own terms as its reality is, provides rich description of people and interaction in natural setting. Ethnomethodology seeks to understand how social order is created through talk and interaction which has a naturalistic orientation. Emotionalism; concerned with subjectivity and gaining access to inside experience. It also concerned with inner reality of humans.

Izwi zwi amba uri thodisiso ya khwalithethivi i takalela nyito ine ya bveledza tshithu, i neiwa ndivho nga thodisiso ine ya dzhiwa yo bveledzwa nga vhatu na ine ya katela thutshedzo ya muthodisisi naho vathodisisi vha Ngona ya Khwalithethivi vha sa dibehekanyi tshothe na vhuimo hayo vhune ha vha vhu tevhelaho: Lutendo lwa mupo; ndi thyiori ine ya lavhelesa kha u tshilisana ha ngoho nga tshifhinga tshayo vhunga ngoho i ngoho. I bveledza thutshedzo yo pfhumaho ya muthu na u davhidzana hawe na mupo. Ngudavhathu; ndi thyiori ine ya lavhelesa kha u pfhesesa uri nga ndilade ndila ya

matshilisano i tshi vha hone nga u amba na u tshilisana hune ha vha na mvumbo ya mupo, ngelekanyo na zwipfhi; yone i na vhuṭumani na mihumbulo khathihi na u vhuyelwa nga tshenzhemo ya ngomu, i dovha hafhu ya lavhelesana na vhungoho ha ngomu ha muthu. Ngona iyi yo tea u bveledza ṭhoḍisiso iyi vhunga i tshi ṭhoḍisisa vhungoho ha vhushaka ha mutupo une wa vha tshibveledzwa tsha mupo na lushaka lwa Vhavenda.

3.4. Zwiko zwa u kuvhanganya mafhungo

3.4.1. Tshiko tsha Phraimari

Alison (2005:82) a tshi amba tshiko tsha phraimari u ri: *“Primary data is that which is used empirically, that is analysis of this data leads directly to particular themes or conclusions. The primary data is that which was specifically sought of purposes of the research”.*

Izwi zwi amba uri mafhungo a ngona ya phraimari ndi a u thoma u bveledzwa a shumiswa u bva kha tshenzhemo, ndi tsenguluso ya mawanwa o livhaho kha thero yo imaho ngauri. Mafhungo a tshiko tsha phraimari o sedzana na ndivho ya ṭhoḍisiso. Sodg (2013: 8) u ri:

Primary data are information collected by a researcher specifically for a research assignment. In other words, primary data are information that a company must gather because no one has compiled and published the information in a forum accessible and published. Companies generally take the time and allocate the resources requires to gather primary data only when a question, issues or problem presents itself that is sufficiently important or unique that is warrants the expenditure necessary to gather the primary data.

Izwi zwi amba uri mafhungo a tshiko tsha phraimari ndi mawanwa o kuvhanganywaho nga muṭhoḍisisi u bveledza ṭhoḍisiso. Nga inwe ndila tshiko tsha phraimari ndi mawanwa ane tshiimiswa tsha a kuvhanganya a sa athu u anḍadzwa huṅwe fhethu. Tshiimiswa tshi dzhia tshifhinga na zwishumiswa u kuvhanganya mafhungo musi thaidzo i re hone i tshi vhonala i ya ndeme. Thaidzo ya ṭhoḍisiso ndi ya u sa ḍiḍivha ha ṅwana wa Muvenda, zwenezwo tshiko tsha phraimari tsho shumiswa u kuvhanganya mafhungo a ṭhoḍisiso.

Kabir (2016: 204) a tshi amba u ri:

“Data that has been collected from first hand-experience is known as primary data. Primary data has not been publishing yet and is more reliable, authentic and

objective. Primary data has not been changed or altered by human beings. Therefore, its validity is greater than secondary data”.

Izwi zwi amba uri mafhungo o kuvhanganywaho u bva kha tshenzhemo ya muthu a vhidzwaho data ya phraimari, ndi ine a i athu fanywa ya kandiswa, zwenezwo u fhulufhedzea hayo ho angalala hu tshi vhambedzwa na tshiko tsha sekondari. Mafhungo a thodisiso o kuvhanganywa u bva kha vhana vha re vhuṭalani ha u toḏana na vhubvo havho une wa vha mutupo, vhafumakadzi vha na tshenzhemo ya u beba vhana vha si vha divhadze kha mitupo yavho na miṭa ine ya vha na mitupo ngomu kha lushaka lwa Vhavenda.

3.4.1.1. Vhuḏi ha u shumiswa tshiko tsha phraimari

Kha tshiko tsha phraimari muṭodisisi u livha kha thaidzo. A hu na u timatima nga ndeme ya mafhungo o kuvhanganywaho. Hu na khonadzeo ya u tumbulwa ha mafhungo musi thodisiso i kati. Tshiko tsha phraimari ndi tsha vhukuma tsha dovha tsha livha kha thoho ya thodisiso, zwenezwo u fhulufhedzea hatsho hu nṭha vhukuma. Ndi mafhungo maswa a neaho mihumbulo ya vhukuma. U fhulufhedzea ha tshiko tsha phraimari hu nṭhesa vhunga a tshi kuvhanganywa nga vhuḏikumedzeli na u fhulufhedzea ha vhathu vha re tshipiḏa tsha u bveledza thodisiso.

3.4.1.2. Vhuvhi ha tshiko tsha phraimari

Kha u kuvhanganya data kha tshiko tsha phraimari hune mbudzisavhathu dza tea u bveledzwa, mawanwa a thodisiso a a pimea. Uri mawanwa a vhe hone nga vhuḏalo hu tea u vha na vhaṭodisisi vhanzhi. Vhavhudziswa a vha bveli khagala tshoṭhe u nea phindulo dzi fushaho. Hu toḏea tshifhinga tshinzhi na u ḏinetshedzela kha sia la u kuvhanganya mafhungo.

3.4.1.3. Mbudziso

Kabir (2016:2010) u ri:

“Questionnaire is a research instrument consisting of series of questions and other prompts for the purpose of gathering information from respondents”.

Izwi zwi amba uri mbudziso ndi tshishumiswa tsha tshodisiso tshi katelaho mutevhe wa mbudziso na zwivhango zwa ndivho ya u kuvhanganya ndivho u bva kha vha vhudziswa. Mohammad (2016: 206) u ri:

“Questionnaire it is the most commonly used method in a survey. Questionnaires are a list of questions either open –ended or close ended for which the respondents give answers. Questionnaires can be conducted via telephone, mail, live in public area or in institute, through electronic mail or through fax”.

Izwi zwi amba uri mbudziso ndi ndila yo dowealeho ya u bveledza tshodisiso. Ndi mutevhe wa mbudziso dzo livhaho kana dzi songo livhaho dzine mufhinduli a netshedza phindulo. Dzi nga bveledzwa nga lusingo, zwidavhidzani zwa eletroniki sa emeli kana vathu vho livhana zwifhatuwo. Sodgah (2002: 10) u ri: *“A questionnaire is a series of questions asked to individuals to obtain statistically useful information about a given topic”*.

Izwi zwi amba uri mbudziso ndi mutevhe wa mbudziso dzine dza vhudziswa vathu u wana mawanwa a ndeme nga thoho ya tshodisiso. Mutodisisi u do vhudzisa vane vha mitupo u wana zwinzhi nga vuvha ha mitupo ngomu kha lushaka. Kabir (2016: 2010) u ri: *“Vhudi ha mbudziso ndi ha uri mafhungo a kuvhanganywa nga vhudalo u bva kha vathu vhanzhi nga tshifhinga tshituku”*.

3.4.1.4. Mbudzisavhathu

Kabir (Ibid: 211) a tshi amba mbudzisavhathu u ri: *“Interviews involve asking questions and getting answers from participants of the study, interviews have a variety of forms including individual, face to face interviews and group interviews”*.

Izwi zwi amba uri mbudzisavhathu i katela u vhudzisa mbudziso na u wana phindulo u bva kha vavhudziswa. Mbudzisavhathu i na tshivhumbeo tshi katelaho muthu, na tshigwada. Holstein and Gubbrium (2003:253) vha amba u ri:

Interviews is a type of conversation in the social environment which affords scientific data to the researcher through speech. It is a common method of data

gathering which captures perceptions, descriptions of conditions and meanings from interactions of people.

Izwi zwi amba uri mbudzisavhathu ndi nyambedzano ngomu vhutshiloni ine ya nea muṭoḡisisi mafhungo a saints. Ndi nḡila yo ḡowealeho ya u kuvhanganya mafhungo ane a ṭuṭula dzangalelo, u bvisela khagala ṭhaluso ya nyimele na ṭhalutshedzo nga u dāvhidzana vhukati ha vhathu.

3.4.1.4.1. Mbudzisavhathu ya muthu

Creswell (2007:215) a tshi amba mbudzisavhathu ya muthu u ri:

Individual interview is also called one on one interview and is a data collection process where the researchers ask questions to and records answers from only one participant at a time. One on one interviews are ideal for interviewing participants who are not hesitant to speak, are articulate and who can share ideas comfortably.

Izwi zwi amba uri mbudzisavhathu ya muthu, ndi mbudzisavhathu vhukati ha muthu na muthu. Ndi nḡila ya u kuvhanganya mafhungo hune muṭoḡisisi a vhudzisa mbudzis, a rekhoda phindulo u bva kha muthu muthihi nga tshifhinga tshithihi. Ndi mbudzisavhathu dzine dzo lugelwa u vhudziwa vhavhudziwa vhane a vha bvafhi u amba, vha na vhuḡiambeli na u kona u kovha mihumbulo yavho vho vhofoholowa.

Monett na vhaṅwe vhaṅwali (2014:183) vha sumbedza vhuḡi ha mbudzisavhathu ya muthu nga u rali: *“Interviews can help to motivate respondents to give accurate and complete information”*.

Izwi zwi amba uri mbudzisavhathu ya muthu i thusa u ṭuṭula dzangalelo ḡa muvhudziwa u ṅetshedza vhuṭanzi ha ngoho nahone ho fhelelaho. Monett (2014:183) u ri: *“Individual interview offers an opportunity to explain questions that respondents may not otherwise understand; Interviewer can add observational information to the responses by asking”*.

Zwi amba uri mbudzisavhathu ya muthu i nea tshikhala muvhudzisi u dovholola mbudzis hune muvhudziwa ho ngo pfhesesa, muvhudzisi u kona u engedza mafhungo kha phindulo dzine a khou ṅetshedzwa nga u vhudzisa mbudzis. Phindulo i ṭuṭuwedza u vha hone ha inwe mbudzis.

3.4.1.4.2. Mbudzisavhathu ya tshigwada

Babbie (2007: 308) a tshi amba mbudzisavhathu ya tshigwada u ri:

The focus group interview is also called group interviewing and is essentially a qualitative method; It is based on structured or semi- structured interview questions. It allows the researcher to question several individuals systematically and simultaneously. The subjects are selected on the basis of relevance to the topic under the study.

Izwi zwi amba uri mbudzisavhathu ya tshigwada i vhidzwa u vhudziswa ha tshigwada tsha vhathu, i dovha ya vha ngona ya ndeme ya khwalithethivi. Yo disendeka kha mbudzisavhathu dzo dzunywaho na mbudzisavhathu dzi songo dzudzanywaho. I tendela muṱodisisi u vhudzisa mbudziso vhathu vha na tshivhalo nga vhurwonwane. Vhathu vha nangiwa ho sedzwa vhushaka havho na ṱhoho ya ṱhodisiso.

Bryman na vhaṅwe (2011:232) vha ri: “The focus group method is a form of group interview in which there are several participants, in addition to the moderator. There is an emphasis in the questioning on a particular fairly tightly defined topic. The accent is upon interaction within the group and how participants jointly construct meaning”.

Izwi zwi amba uri mbudzisavhathu ya tshigwada ndi ngona ine khayoyha vha na vhabvumbedzwa vha na tshivhalo. Hu na khwaṱhisedzo ya u vhudzisa mbudziso u ṱalusa ṱhoho ya ṱhodisiso. Ṭhalutshedzo yo disendeka nga nyambedzano ngomu kha tshigwada na vhuthihi ha vhabvumbedzwa u bveledza ṱhalutshedzo ya mafhungo.

3.4.1.4.3. Mbudzisavhathu i songo dzudzanywaho

Bryman, Bell, Du Toit na Wager (2011: 216) vha ri: “*Unstructured interview typically has a general interview guide or aide- memoire with a list of topic or issues. The questioning style is usually informal, and the phrasing and sequencing of questions will vary from interview to interview*”.

Izwi zwi amba uri mbudzisavhathu i songo dzudzanywaho i na tsumbandila zwayo ya dovha ya vha na mutevhe wa maambiwa. Tshitaela tsha kuvhudzisele a tsho ngo tou

dzula zwavhuḍi na mafurase khathihi na u lungekana ha mbudziso zwi fhambana u bva kha mbudzisavhathu u ya kha mbudzisavhathu.

3.4.1.4. 4. Mbudzisavhathu yo dzudzanywaho

Bryman, Bell, Du Toit na Wagner (2011: 2016) vha ri: *“Structured or standardized interview involves the use of a standard interview schedule by an interviewer so that all interviewees are given exactly the same questions. Interviewer is supposed to read out questions exactly and in same order. The goal is to ensure that interviewee’s replies can be aggregated”*.

Izwi zwi amba uri mbudzisavhathu yo dzudzanywaho i katela mbudziso dzo dzudzanywaho nga muvhudzisi uri vhavhudziswa vha vhudziswe mbudziso dzi fanaho. Muvhudzisi u vhala mbudziso kha mutevhe u fanaho ndivho khulwane i ya u vhona uri phindulo dzi vhe na ndunzhendunzhe. Kabir (2016: 211) u ṭalutshedza vhuvha ha mbudzisavhathu yo dzudzanywaho nga ṇḍila hei:

The interviewer asks each respondent the same series of questions. The questions are created prior to the interview and often have limited set of response categories. The interviewer plays a neutral role and acts casual and friendly but does not inset his or her opinion in the interview. Questioning is standardized and the ordering and phrasing of the questions are kept consistent from interview to interview.

Izwi zwi amba uri mbudzisavhathu dzo dzudzanywaho, muvhudzisi u vhudzisa muvhudziswa muḥwe na muḥwe mutevhe wa mbudziso dzi no fana. Mbudziso dzi dzudzanywa u thoma musi mbudzisavhathu dzi sa athu vha hone. Dzi tea u vha na sethe ya phindulo dzo pimiwaho. Muvhudzisi u tea u vha vhukati a dovha a fhaṭa vhukonani na vha vhudziswa, u tea u vha muthu ane a swikelelea.

3.4.1.4.5. Mbudzisavhathu dza vhukati

Bryman, Bell, Masenge na Wagner (20011:216) vha ri: *“Semi – Structured interview covers a wide range of context where the interviewer has a series of questions on an interview schedule but is also able to vary the sequence of questions. The interviewer usually has some latitude to ask further questions to follow upon significant replies”*.

Izwi zwi amba uri mbudzisavhathu ya vhukati i katela mafhungo ane muvhudzisisi u vha na mutevhe wa mbudziso khao fhedzi a kona u fhambanya mutevhe wa mbudziso. Kha mbudzisavhathu iyo muvhudzisisi u vha na tshikhala tsha u vhudzisa mbudziso a tshi isa phanda nga u tevhela ndeme ya phindulo ine ya khou neiwa.

Bernard (1988:116) u vhea mbonalo ya mbudzisavhukati nga u rali: *“The interviewer and respondents engage in a formal interview. The interviewer develops and uses an interview guide. This is a list of questions and topics that need to be covered during conversation, usually in particular order”*.

Izwi zwi amba uri kha mbudzisavhathu ya vhukati, muvhudzisi na muṅetshedzi wa phindulo vha ḡidzhenisa kha nyambedzano ya tshiofisi kana i ḡivheaho lwa mulayo. Muvhudzisi u bveledza na u shumiswa ndendedzi ya mbudzisavhathu, ine ya vha mutevhe wa mbudziso dza ṱhoho ine ya khou reriwa nga hayo musi wa nyambedzano.

3.4.4.6. Mbudzisavhathu yo livhaho

Bryman, Bell, Du Toit na Wagner (2011:2016) vha tshi amba mbudzisavhathu yo livhaho vha ri: *“Focus interview refers to an interview using predominantly open to ask interviewees about a specific situation or event that is relevant to them and interest to the researcher”*.

Izwi zwi amba uri mbudzisavhathu yo livhaho ndi mbudzisavhathu ine ya shumisa mbudziso dzi re khagala. Muvhudzisi u vhudzisa muvhudziswa nga ha tshiwo tsho imaho nga u ri tshine tsha vha na vhuṱumani navho khathihi na u vhuyelwa ha muṱodisisi.

U bveledza ṱhodisiso ya ndeme ya mutupo wa muthu u bva hanani hawe, muṱodisisi o shumiswa mbudzisavhathu yo dzudzanywaho, ya vhukati na mbudzisavhathu yo livhaho ngauri u ya nga ha makumedzwa adzo, dzikhwaṱhisedza na u thusa muṱodisisi u swikela ndivho ya ṱhodisiso.

3.5. Tshiko tsha u ṱalela

Kabir (2016: 240) a tshi amba ngona ya u tšalela u ri: *“Observation is a fundamental way of finding out about the world around us. As human beings we are very well equipped to pick up detailed information about our environment through our sense. Researchers use all their senses to examine people in natural setting”.*

Izwi zwi amba uri u tšalela ndi ndila ya ndeme ya u bvukulula shango line ra vha khalo, sa vhathu ri na zwikili zwa u bvukulula mafhungo lwa vhudzivha nga ha fhethuvhupo nga kha ngelekanyo. Vhatodisisi vha shumisa ngelekanyo dzavho u thathuvha vhathu kha vhupo kana nyimele ine vha vha khayo.

Maree (2012:83) u ri:

Observation is used to enable the researcher to gain a deeper insight and understanding of the phenomenon being observed. Observation is an essential data gathering technique as it holds the possibility of providing the researcher with an insider perspective of the group dynamics and behaviors in different setting. It allows the researcher to hear, see and begin to experience reality as participants do. As a researcher, one can learn through personal experience and reflection on how the setting is socially constructed in terms of power, communication lines, discourse, and language.

Izwi zwi amba uri tshiko tsha u tšalela tshi shumiswa u maandafhadza mutodisisi nga u vhuvelwa hawe zwinzhi na u talukanya zwine zwa khou tšalelwa. U tšalela ndi ngona ya ndeme ya u kuvhanganya mafhungo sa vhunga i na vhudifhinduleli ha u netshedza mutodisisi mafhungo nga vhudzivha a lushaka khathihi na vhudifari fhethuvhupo ho fhambananaho. Ndi tshiko tshine tsha tendela mutodisisi u pfha, u vhona a thoma a tshenzhela hungoho sa zwine vhatshili vhazwo vha vha zwone. Sa mutodisisi, muthu a nga guda nga tshenzhemo yawe ene mune na vuvha ha kutshilele kwa vhathu fhethuvhupo ha thodisiso zwi tshi anganya maanda na nyambedzano ya mafhungo a thoho ya thodisiso khathihi na luambo. Creswell (2005:211) u ri: *“Observation is a process of gathering open ended, first-hand information by observing people at a research site”.*

Izwi zwi amba uri tshiko tsha u tšalela ndi ndila ya u kuvhanganya mawanwa lwa u tou thoma nga u tou tšalela vhathu vhe fhethuvhupo ha thodisiso.

Yin (2009: 456) u ri: *“Observation is more than just looking, it is looking and noting systematically people, events, behavior, settings, artifacts and routines. Observation offers an investigator the opportunity to gather live data naturally occurring situation”.*

Izwi zwi amba uri tshiko tsha u tšalela a tshi sokou vha tsha u lavhelesa, ndi u lavhelesa na u dzhiela ntha vhathu, zwiwo, vhuḍifari na fhethuvhupo. U tšalela zwi nea muḥodisisi tshikhala tsha u kuvhanganya mafhungo a nyimele i re hone nga tshenetsho tshifhinga.

Kabir (2016: 240) u ri:

Natural observation involves observing the behavior in a normal setting and in this type of setting; no efforts are made to bring any type of change in the behavior of the observed. Improvement of the making an observation can be done with the help of natural observation.

Izwi zwi amba uri u tšalela lwa mupo zwi katela u tšalela vhuḍifari ngomu fhethuvhupo, hu na nungo dza u bveledza tshanduko ya vhuḍifari vhune ha khou tšalelwa. U khwinifhadzea hu vha hone nga thuso ya u tšalela ha mupo.

3.5.1.5.1. Vhuḍi ha tshiko tsha u tšalela

Muḥaleli u vhoḥholowa tshoṱhe musi a tshi shumisa tshiko itshi. Tshi bvukulula mafhungo a iteaho nga tshenetsho tshifhinga. Tshiko tsha u tšalela tshi nea ṱhodisiso tshivhumbeo.

3.5.1.5.2. Vhuṱudzeṱudze ha ngona ya u tšalela

Mafhungo a khwaṱithethivi a nga ṱaluswa nga ndila i si yone zwi tshi bva kha u shumiswa ha zwishumiswa zwa thekhiniki.

3.6. Tshiko tsha sekondari

Ndi tshiko tshine muḥodisisi a ḍo vhalala maṅwalwa o fhamabanaho a laiburari, athikili dzo gandiswaho na dzi songo gandiswaho, gurannda, inisaikiliophendia, inthanethe, zwipitshi zwo vhalwaho nga vhaṅwe musi vhe miṱanganoni kana khonferentsini.

Leary (1991:58) u ri: *“Secondary method is the studies which researchers are looking at existing data such as census data or document and texts that were produced previously”*.

Izwi zwi amba uri tshiko tsha sekondari ndi ngundo ine vhaṭodisise vha lavhelesa maṅwalwa o gandiswa lwa mulayo kana bugu dzo ṅwalwaho tshifhinga tsho fhiraho.

Melissa (2014:160) ene u ri: *“Secondary research known as desk research since it involves synthesizing existing data that can be sourced from internet, reviewed journal and textbooks, what the researcher does are to study already established pattern in previous research and apply this information to the specific research context”*.

Izwi zwi amba uri tshiko tsha sekondari ndi mafhungo o kuvhanganywaho musi muthu o dzula a vhala bugu dzo ṅwalwaho nga vhaṅwe vhaṅwali a dovha hafhu u dzhia mafhungo ayo a a shumisa u bveledza mafhungo a ṭhodisiso.

3.6.1. U fhenda bugu

Bowen (2017: 39) u ri: *“Document analysis is a systematic procedure for reviewing or evaluating documents, both printed and electronic material”*.

Izwi zwi amba uri u fhenda bugu ndi ṅdila yo dzudzanywaho ya u lavhelesa maṅwalwa o kandiswaho na zwishumiswa zwa eleṭhironiki. Corbin na Strauss (2008:28) vha ri: *“Document analysis requires that data be examined and interpreted in order to elicit meaning, gain understanding and develop empirical knowledge”*.

Izwi zwi amba uri u fhenda bugu zwi ṭoda uri mafhungo a ṭoliwe a dovhe a ṭalusiwe u itela u wana ṭhalutshedzo, u pfhesesa na u bveledza ṅdivho ntswa.

Denzin (1970:29) ene a tshi amba u ri: *“Document analysis is often used in combination with other qualitative research method as a means of triangulation the combination of methodologies in the study of same phenomenon”*.

Izwi zwi amba uri u fhenḁa bugu ndi ngona ine ya anzelwa u shumiswa musi yo ṭangana na dziṇwe ngona dza ṭhoḁisiso ya khwaṭhethivi sa ṇḁila ya ṭhanganelo ya dzingona kha nyimele i fanaho.

3.7. ṭhumbulo

Trochim (2006:194) u ri: *“Sampling is the process of selecting units from population interest so that by studying the sample we may fairly generalize our results back to the population from which they were chosen”*.

Izwi zwi amba uri ṭhumbulo ndi ṇḁila ya u nanga zwipiḁa u bva kha tshitshavha tshi na dzangalelo uri nga muṭumbu ri kone u anganya mvelele murahu tshitshavhani tshine ṭhumbulo yo bveledzwa khatsho.

Terre Blanche, Durkheim na Painter (2012:49) vha ri: *“Sampling is the selection of research participants from the entire population, and it involves decisions about which people, setting, events, behaviors and social process to observe”*.

Izwi zwi amba uri ṭhumbulo ndi u nanguludza vhathu vhane vha ḁo vha tshipiḁa tsha ṭhoḁisiso u bva kha vhadzulapo, hune zwa katela tsheo ya vhathu, fhethuvhupo, vhuḁifari na matshilisano ane a ḁo lavheleswa. Marlow na Boone (2005:136) vha ri: *“Sampling involves choosing participants in a study. Sampling is necessary because it usually impossible to include everyone in the study, just as in practice is difficult to interview or meet with all those involved in a situation”*.

Izwi zwi amba uri ṭhumbulo ndi u topolwa ha vhathu vhane vha ḁo dzhenelela kha ṭhoḁisiso. ṭhumbulo ndi ya ndeme vhunga zwi tshi konḁa u katela muthu muṇwe na muṇwe kha ṭhoḁisiso.

3.7.1. ṭhumbulo ya khaṭhulo (phephosivi)

Ndi ṇḁila ya u nanguludza ho sedzwa tshenzhemo i kwamaho thaidzo ya ṭhoho ya ṭhoḁisiso. I vhidzwa ya khaṭhulo vhunga i tshi sedza fhedzi zwine vhathu vha vha khazwo kana nazwo hu si muthu muṇwe na muṇwe. Kha lushaka lwa Vhavenda a si miṭa yoṭhe i

na mitupo. Miṭa i na mitupo ndi miṭa ya vuhosini. Teddie na Yu (2007:77) vha ri: “Purposive sampling is the technique mainly used in naturalistic inquiry studies. It is described as a process of choosing participants on the basis of a specified purpose in relation to the research questions”.

Izwi zwi amba uri ṭhumbulo ya khaṭhulo ndi thekheniki ine ya shumiswa u pfhesesa fhethuvhupo ha ṭhoḍisiso. I ṭalutshedzwa sa ndila ya u topola vhabvumbedzwa ho sendekwa kha ndivho ya mbudzi dza ṭhoḍisiso.

Maxwell (1996:136) U ri:

Purposive sampling is also known as judgmental, selective, or subjective sampling is a form of non-probability sampling in which researchers rely on their own judgment when choosing members of population to participate in their study. This sampling method requires researchers to have prior knowledge about the purpose of their studies so that they can properly choose and approach eligible participants. Researchers use purposive sampling when they want to access a particular subset of people as all participants of study are selected because they fit particular profile.

Izwi zwi amba uri ṭhumbulo ya phephosivi i vhidzwa khaṭhulo, u topola lwa vhudzivha u bva kha tshivhumbeo tsha ṭhumbulo ya u anganyela ine ya shumisa tsheo u nanga, hune vhaṭoḍisisi vha ḍisendeka kha khaṭhulo dzavho musi vha tshi nanga mirado ya tshitshavha u ri i dzhenelela kha ngundo dzavho. Ngona ya ṭhumbulo i tendela vhaṭoḍisisi u vha na ndivho nga ndivho ya ṭhoḍisiso uri vha do kona u khetha lwa vhudele vhabvumbedzwa vha na mitshelo. Ṭhumbulo ya khaṭhulo ndi ine yo bveledza ṭhoḍisiso iyi vhunga muṭoḍisisi o nanga vathu vhane vha vha na tshenzhemo nga ha ṭhoḥo ya ṭhoḍisiso.

3.8. Muṭumbu

Ndi ndila ine ya shumiswa nga muṭoḍisisi u topola tshivhalo tsha vathu vhane vha do thusa kha u kuvhanganya mafhungo a ṭhoḍisiso. Vathu vhenevho ndi vhane vha topolwa ho sedzwa ndivho khathihi na tshenzhemo ya ṭhoḥo ya ṭhoḍisiso. De Vos (2001:191) u ri: “A sample is a small portion of the total set of objects, events or persons which together comprise the subject of one’s study”.

Izwi zwi amba uri mutumbu ndi kupiḁa kutuku kwa thanganyelo ya zwithu kana vhathu zwine zwi bveledza thero ya thoḁisiso. McMillan na Schumacher (2001:129) vha tshi amba mutumbu vha ri: *“A sample refers to a small number of participants that provide data for the study”*.

Zwi amba uri mutumbu ndi mbalo thukhu ya vhathu vhane vha vha tshipiḁa tsha u bveledza mafhungo a thoḁisiso. Mutumbu u ḁo bveledzwa nga thumbulo ya khatulo ine ya vha fhasi ha khonadzeo sa vhunga thumbulo ya khatulo i tshi katela u topola na u talusa vhathu kana tshigwada tsha vhathu tshine tsha vha na tshenzhemo nga mafhungo a thoho ya thoḁisiso. Mafhungo a thoḁisiso a ḁo bveledzwa nga vhana vhatanu vha re vhuḁalani ha mitupo yavho vhunga Tshivenda tshi amba uri mutupo u tevhela ḁombe. Zwi tshi amba uri mutupo ndi wone une wa londa hune vhana vha dzofha lawo vha vha hone. Vhafumakadzi vhatanu vha na vhana nga nḁa ha mbingano ngauri mutupo wa ḁwana u ḁihwa nga mme awe.

3.9. Mbalavhathu

Mbalavhathu ndi tshivhalo tsha vhathu vhane mutodisisi a bveledza mutumbu wa thumbulo khavho. Ndi tshigwada tsha vhathu vhane vha vha na mvumbo kana zwiito zwi fanaho nga u angaredza. Zwenezwo thumbulo yo bveledzwa ngomu kha lushaka lwa Vhavenda hune mutodisisi a vha na ndayotewa yawe ine ya ḁo mu thusa kha u nanga vhathu vhane vha ḁo vha tshipiḁa tsha u bveledza thoḁisiso yawe.

Welma, Kruger na Mitchell (2005:52) vha ri: *“A population refers to a group of people or individuals that are focused on the study. A population is the full set of cases from which a sample is taken”*.

Izwi zwi amba uri mbalavhathu ndi tshigwada tsha vhathu tsho livhanaho na u bveledza thoḁisiso. Mbalavhathu ndi seethe yo ḁalaho ya mafhungo hune mutumbu wa vha wo bveledzwa hone.

Engel na Schutt (2013:112) vha ri: *“Population refers to the whole group of people to which the study is generalized. It refers to individuals in the universe who possess specific characteristics”*.

Izwi zwi amba uri Mbalavhathu ndi tshigwada tsha vhathu tshine tsho angaredzwa ngomu kha tshoho ya tshodiso. Ndi vhathu vhane vha wanala vhuponi vha na mvumbo yo khetheaho. Monett na vhañwe vhañwali (2014:132) vha amba uri tshalutshedzo ya Mbalavhathu i tea u katela zwi tevhelaho:

1. *“Content: content of population refers to the particular characteristics that members of the population have in common”*.

Izwi zwi amba uri **zwi re ngomu**: Zwi re ngomu zwa Mbalavhathu zwi ambelwa kha mvumbo dza mirado ya mbalavhathu i fanaho. Hune kha ino tshodiso ndi vhana vha re vhuṭalani ha mitupo yavho na vhafumakadzi vha na vhana nga nṅa ha mbingano khathihi na miṭa ine ya vha na mitupo ngomu kha lushaka lwa Vhavenda.

2. *“The unit: It indicates the unit of analysis”*.

Izwi zwi amba uri muthu ane a khou tshodiswa. Tshodiso ino i khou tshodisa ṅwana ane a sa divhe vhubvo hawe kana mutupo wawe. I tshodisa ndeme ya mutupo kha muthu.

3. *“The extent: the extent refers to the population’s spatial or geographic coverage”*.

Izwi zwi amba vhupo ha Mbalavhathu. Tshodiso i do bveledzwa vhuponi ha Venda fhasi ha Masipala wa Thulamela kha lushaka lwa Vhavenda.

4. *“Time: time factor refers to the period during which unit possessed the appropriate characteristics for qualify for the sample”*.

Izwi zwi amba uri tshifhinga tsho anganywaho hune vhathu vha mvumbo nthihi vha tumbulwa hone. Miṭa i na mitupo yo vhubaho lushaka lwa Vhavenda i do shumiswa kha ino tshodiso.

3.10. Nṅila dza u sengulusa mafhungo

Ndi ndila dzine muṭoḍisisi a dzi shumisa u pfhufhifhadza mawanwa a ṭhoḍisiso u bveledza na u ṇea ṭhalutshedzo u bva ngomu kha mawanwa. Izwi zwi vhonekela kha muṭumbu wa ngona dzo fhambanaho dzine dza bveledza muṭodo wa maitele ane a ṭalutshedza mutheo wa ṭhoḍisiso.

Bailey (2018:159) a tshi amba nga u sengulusa mafhungo u ri:

Data analysis is the stage in which you work to put the pieces together to present a picture of the social context that you set out the study. It is the process by which we make sense of all the data that we have collected over the course of a project, allowing the researcher to make some assertion about a particular social and cultural space’.

Izwi zwi amba uri u senguluswa ha mawanwa ndi tshiteidzhi tshine muṭoḍisisi a shuma u vhekanya zwipida zwa vha tshithu tshithihi u bveledza tshifanyiso siani la vhutshilo hune ngundo ya khou bveledzwa khaho. Ndi ndila ine vhaṭoḍisisi vha bveledza ndivho ya mawanwa ane vho a kuvhanganya kha ngudo dzavho, u tendela uri muṭoḍisisi a bveledze vhuṭanzi nga matshilisano na sialala. Brewer (2000:105) u ṭalutshedza tsenguluso ya maṇwalwa nga ndila heyi: *“Analysis is the process of bringing order to data, organizing what is there into patterns, categories and descriptive units, and looking for relationship between them”*.

Izwi zwi amba uri tsenguluso ndi ndila ya u vhekanya mawanwa, u dzudzanya zwi re ngomu khathihi na u ṭalutshedza zwi re ngomu na u lavhelesa vhushaka vhukati hazwo.

3.11. Maga a u sengulusa mawanwa

3.11.1. ṭhalutshedzo ya ngudalushaka (Ethnography)

Iyi ndi ṭhalutshedzo ya saintsi ya vathu, sialala na mvelele yavho, ya dovha ya vha ṭhalutshedzo ya mawanwa a ṭhoḍisiso. Muṭoḍisisi u saukanya mafhungo a ṭhoḍisiso ya ndeme ya mutupo wa muthu kha mvelele ya Tshivenda. Ethenogirafi i do shumiswa u sengulusa mafhungo a ṭhoḍisiso vhunga i tshi ṭalutshedza saintsi ya Vhavenda, sialala na mvelele yavho.

Hobbs (2006:4) a tshi amba u ri:

Ethnography is a research method located in the practice of both sociologists, anthropologists and should be regarded as the product of a cocktail of methodologies that share the assumption that personal engagement with the subject is the key to understanding a particular culture and social setting.

Izwi zwi amba uri thalutshedzo ya ngudalushaka ndi ngona ya thodisiso ine ya bveledzwa nga vhagudi vha lushaka na saintsisi ya vhathu nahone i tea u dzhiwa sa tshiliwa tsha ngona ya thodisiso ine ya kovhekana maanda na vhudifhinduleli ha u didzhenisa ha vhathu kha mafhungo ane a vha khii ya u pfesesa mvelele na kutshilele kwa fhethu. Ngona iyi ndi ya ndeme kha thodisiso vhunga i tshi thodisisa ndeme ya mutupo wa muthu zwi tshi kwama mvelele ya lushaka lwa Vhavenda. Lushaka lwa Vhavenda vha shumisa mutupo na zwiila sa saintsisi ya u vhulunga vutshilo ha muthu.

Brewer (2003:76) a tshi amba u ri:

Ethnography is the study of people in naturally occurring setting or field by means of methods which capture their social meanings and ordinary activities, involving the researcher participating directly in the setting in order to collect data in a systematic manner, but without meaning being imposed on them externally.

Izwi zwi amba uri ngona ya ngudalushaka i nguda vhathu ngomu fhethuvhupo nga ndila ine ya dzhia kutshilele na zwiito, hu tshi katela u didzhenisa ha mutodisisi tshothe ngomu kha vhupo i ndila ya u kuvhanganya mafhungo lwa mulayo fhedzi a sa khou ditalula. Mutodisisi u didzhenisa kha nyambedzano nga ngona ya mbudzisavhathu na u talela u kuvhanganya mafhungo a ndeme ya mutupo wa muthu.

Caulfield (2020:13) u ri:

Ethnography is a type of qualitative research that involves immersing yourself in a particular community or organization to observe their behavior and interactions up close. The word ethnography also refers to the written report of the research that the ethnographer produces afterwards.

Izwi zwi amba uri Ethenogirafi ndi lushaka lwa thodisiso ya khwalithethivi ine ya katela u didzhenisa ha mutodisisi kha fhethuvhupo kana tshiimiswa u talela vhudifari na vhushaka vhune ha vha hone vhathuni. Naidoo (2012:1). A tshi amba u ri:

Ethnography, emerging from anthropology and adapted by sociologists, is a qualitative methodology that lends itself to the study of the beliefs, social interactions and behaviors of small societies, involving participation and observation over a period of time, and the interpretation of the data collected.

Zwi amba uri t̥halutshedzo ya ngudalushaka yo simuwa kha ngudo ya lushaka na sialala khathihi na u bvelela halwo ya dzhiwa nga vhagudi vha dzitshaka (sociologists, ndi ngona ya khwalithethivi ine ya d̥idzhenisa kha ngundo ya lutendo, matshilisano na vhuḍfari ha lushaka hu tshi katela u dzhenelela na u t̥alela lwa tshifhinga tshilapfu, na t̥halutshedzo ya mawanwa. Hamersley na Atkinson (2007: 31) vhone vha ri:

Ethnography is a research methodology and as such it has a strong foundation in empiricism and naturalism. Ethnography, through the written word, provides richly described accounts of social phenomenon being studied as well as recounting of methods used, these accounts also offer detailed thick descriptions of people, places, actions and reactions being studied, which are presented in the form of study findings.

Izwi zwi amba uri ngudalushaka ndi ngona ya t̥hoḍisiso ine ya vha na mutheo wo khwaṭhaho ngomu kha tshenzhemo na mvumbo ya vhathu, nga maipfhi o ṅwalwaho i ṅetshedza t̥halutshedzo ya matshilisano yo pfhumaho, yo gudiwaho khathihi na ngona dzo shumiswaho u kuvhanganya mafhungo a t̥hoḍisiso, mawanwa a bvisela khagala t̥halutshedzo ya vhathu, fhethu, nyito na zwiitwana zwo gudiwaho zwine zwa ṅetshedzwa tshivhumbeo tsha mawanwa a ngundo. Hamersley (1985:152) u ri: *“Ethnography is to document the culture perspectives and practices of the people in these setting. The aim is to get inside the way each group of people sees the world”*.

Izwi zwi amba uri ngudalushaka ndi bugu ya tshiofisi ya mvelele na nyito dza vhathu kha vhupo honoho. Muhumbulo muhulwane ndi u dzhena ngomu ngomu kha tshigwada tsha vhathu, na zwine vha vhonisa zwone vhutshilo shangoni. Ngona iyi i ḍo shumiswa u saukanya zwine lushaka lwa Vhavent̥a lwa vhonisa zwone ndeme ya mutupo wa muthu u ya nga sialala na mvelele ya Tshivent̥a. Naidoo (2012:2) u ri: *“When people within a group or culture are studied, they are invariably being represented and this raises the moral and ethical issue of the purpose of ethnography”*.

Izwi zwi amba uri vhathu ngomu tshigwadani u ya nga mvelele vha tshi gudiwa, vha vha tshi imelelwa na u sima mulayo wa vhudifari khathihi na ndaulo ya lutendo lwa zwine zwa vha ndivho ya ngona ya ngudalushaka. U ya nga Wallace na Wolf (2006:270) vha ri:

Ethnomethodology examines how people make sense of their everyday lives. The term ethno refers to an actor's common sense knowledge of his or her society. The ethno methodologists ask how people present to others an orderly social scene. Or how do people render scenes or situations intelligible or reasonable?

Izwi zwi amba uri ngona ya ngudalushaka i tola ndila ine vhathu vha tshila vhutshilo havho ha duvha liñwe na liñwe. Themo etheno li ambelwa kha kushumisele kwa ndivho ya mubveledzi kana mutodisisi nga ha lushaka lwawe. Vhashumisi vha ngona ya ngudalushaka vha vhudzisa mbudziso ya u ri vhathu vha tana hani kutshilele kha vhañwe kana vhathu vha tshila hani na nyimele lwa vhuṭali. Wallace e na Wolf (2006:271) vha ri:

“Ethnomethodology studies the process by which people invoke certain taken for granted rules about behavior which people interpret an interaction situation and make it meaningful. The emphasis of ethnomethodology is on description, the object of the study is the methods by which people make sense of their social world”.

Izwi zwi amba uri ngona ya ngudalushaka i guda ndila ine vhathu vha dzhia ngayo milayo ya vhudifari zwine zwa tlatshedza ndovhololo ya nyimele kana u ita uri i vhe i pfhadzaho. Ndivho ya ngona ya ngudalushaka, ndi u talisa ndivho ya thodisiso iyi, vhunga i tshi todisisa ndeme ya mutupo wa muthu kha mvelele ya Tshivenda. Brewer (2003:76) u ri:

“Ethnography is the study of people in naturally occurring setting or field by means of methods which capture their social meanings and ordinary activities, involving the researcher participating directly in the setting in order to collect data in a systematic manner, but without meaning being imposed on them externally”.

Izwi zwi amba uri ngona ya ngudalushaka ndi nguda vhathu ngomu vhuponi nga ndila ine ya dzhia kutshilele kwavho na zwiito, hu tshi katela u didzhenisa ha mutodisisi tshothe ngomu kha vhupo i ndila ya u kuvhanganya mafhungo lwa mulayo a sa khou tou ditalula. Mutodisisi u didzhenisa kha nyambedzano nga kha ngona ya mbudzisavhathu na u talela u kuvhanganya mafhungo a ndeme ya mutupo wa muthu.

3.11.1.2. Khoudu (code)

Brewer (2000: 110) a tshi amba ngona ya khoudu u ri: *“Codes often begin as descriptive markers of things people say or do”*.

Izwi zwi amba uri ngona ya khoudu i anzela u simuwa sa tšhalutshedzo ya tswayo dza zwithu zwine vhathu vha amba kana u ita. Ngona iyi i do shumiswa kha ngundo ino u saukanya zwine Vhavenda vha amba nga ndeme ya mutupo na u ita musi vha tshi dībadekanya na mitupo yavho. Boyatzis (1998: 63) u ri: *“Code is the most basic segment or element of the raw data or information that can be assessed in a meaningful way regarding the phenomenon”*.

Izwi zwi amba uri khoudu ndi tshipiḁa tsha mutheo wa zwiteḁwa zwa mawanwa kana mafhungo ane a lingwa nga ndila i pfhadzaho ngomu kha lushaka. Richards na Morse (2007: 137) vha tshi amba vha ri:

Coding is to discover an exploratory problem-solving technique without specific formulas to follow. Coding is only the initial step toward an even more rigorous and evocative analysis and interpretation for a report, coding is not just labeling, it is linking which leads you from the data to the idea and from idea to all the data pertaining to that idea.

Izwi zwi amba uri u khouda ndi u tumbula thekhniki ya tšhalutshedza thandululo ya thaidzo, hu songo vha na maitele o tevhedzwaho. U khouda ndi līga lā u livha kha vhudzivha ha tsenguluso na tšhalutshedzo ya mawanwa. U khouda a si u sokou rina madzina, ndi tšhumanyo ine ya livhisa muḁodīsisi kha mafhungo u ya kha muhumbulo na u bva kha muhumbulo u ya kha mafhungo a bvaho kha muhumbulo. Coffey na Atkinson (1996: 31) vha ri: *“Coding is usually a mixture of data (summation) and data complication breaking the data apart in analytical relevant ways in order to lead toward further questions about the data”*.

Izwi zwi amba uri u khouda ndi u tšanganyisa mafhungo na u saukanya u itela u livha kha mbudziso nga ha mawanwa a tšhoḁisiso. Brewer (2000: 109) u ri: *“While codes can develop into themes, you can also directly code your data for themes, as thematic analysis is a common method of data analysis for ethnographers and other qualitative field researchers”*.

Izwi zwi amba uri khoudu ndi u bveledza thero (muhumbulo muhulwane), muṭodisisi u a kona u khouda mafhungo awe u ya kha thero vhunga tsenguluso ya thero i ngona yo ḍoweleaho ya u sengulusa mafhungo nga vhagudi na vhaṭodisisi vha ngudo ya khwalithethivi.

3.11.1.3. Tsaukanyo ya thero (Thematic analysis)

Kiger na Varpio (2020:1) vha ri: *“Thematic analysis is an appropriate method of analysis for seeking to understand experiences, thoughts or behaviors across data set”*.

Izwi zwi amba uri Tsaukanyo ya thero ndi ngona yo teaho ya u saukanya, u ṭoda u pfhesesa tshenzhemo, mihumbulo, vhuḍifari na fhethuvhupo ha ṭhodisiso. Braun na Clarke (2006:78) vha ri: *“Thematic analysis is a method for analyzing qualitative data that entails searching across a data set to identify, analyze and report repeated patterns”*.

Izwi zwi amba uri tsaukanyo ya thero ndi ngona ya u saukanya mafhungo a khwalithethivi ane a katela u kuvhanganya mafhungo fhethuvhupo ha ṭhodisiso u topola, u saukanya na u ṇetshedza mafhungo. Aronson (1995:87) u ri: *“It is a method for describing data, but it also involves interpretation in the process of selecting codes and constructing themes”*.

Izwi zwi amba uri ndi ngona ya u ṭalutshedza mafhungo fhedzi i ṭhaluso ya mutevhe wa u nanga khoudu na u fhaṭa thero.

3.11.1.4. Thero

Madden (2017:143) u ri: *“Theme could be a large sociological category, a group behavior, an individual behavior an aspect of the physical setting or an observation of mood or feeling”*.

Izwi zwi amba uri thero ndi tshigwada tsha vathu vhane vha kovhekana zwiito zwi fanaho, vhuḍifari ha tshigwada, vhuḍifari ha muthu, tshibveledzwa kana u ṭalelwa ha zwipfhi kana ṭimudi. Ngona ya Tsaukanyo ya thero i ḍo shumiswa u saukanya miṭa ya

Vhavenda i na mitupo, Nwana a re vhuṭalani ha mutupo wawe khathihi na masiandaitwa a u sa ṭumanya ṛwana na mutupo wawe.

3.11.5. Ṭhalutshedzo

Madden (2017:149) u ṭalutshedza ngona ya ṭhalutshedzo nga ṇḁila hei: *“Interpretation is moving from idea to explanation, from data to story and in many cases from confusion to meaning”*.

Izwi zwi amba uri ngona ya ṭhalutshedzo ndi u bvisa Muhumbulo u ya kha ṭhalutshedzo, u bva kha muhumbulo u ya kha ṭhalutshedzo na u bva kha ṇḁando u ya kha mbuno. Bailey (2018:200) a tshi amba uri:

Interpretation requires ethnographers to go beyond description to explain the meaning of our identified theme to point out the beliefs and assumptions that embedded in identified themes and why it matters and lastly to suggest what conditions are associated with emergence of this theme or concept.

Izwi zwi amba uri ngona ya ṭhalutshedzo i tendela vhagudi vha lushaka u dzhena kha vhudzivha ha mafhungo o ṛwalwaho u ṭalisa maambya a thero yo topolwaho u itela u bvisela khagala lutendo na mahumbulelwa ane a ṭumana na thero dzo topolwaho na uri ndi nga mini dzi dza ndeme na u ṭana nyimele dzi ḁibaḁekanyaho na thero. Mafhungo a ndeme ya mutupo wa muthu a ḁo ṭalutshedzwa lwa vhudzivha musi ho shumiswa ngona ya ṭhalutshedzo u saukanya mafhungo a ṭhoḁisiso.

3.12. Muhanga wa Thyiori

Holiday (2001:52) u ṭalisa u ri: *“Theoretical framework is a concept which focuses on the main features of the research design. It forces the researcher to be explicit about what she or he is doing”*.

Izwi zwi amba uri Muhanga wa thyiori u lavhelesa kha zwiteṛwa zwa ndeme zwa ṭhoḁisiso. I kombetshedza muṭoḁisisi u bvisela khagala zwine a khou ita. Atkins na Wallace (2012:8) vha tshi amba vha ri:

Theoretical framework is viewed as a set of understanding on the way in which the world functions in relation to research or the scientific practice. The analysis of data is done in relation to this structure of understanding of things and reflects the reviewed literature. This effectively causes the study to heavily rely on the literature that is produced in the mould of the same perspective.

Izwi zwi amba uri muhanga wa thyiori u dzhiwa sa seethe ya kupfhesesele nga ndila ine shango la shuma ngayo zwi tshi kwama thodisiso kana nyito dza saints. U senguluswa ha mawanwa hu bveledzwa zwi tshi kwama tshivhumbeo tsha u pfheseswa ha zwithu na u lavhelesa kha tsenguluso ya manwalwa. Thodisiso i sendamela kha manwalwa o bveledzwaho nga ndivho nthihi. Thodisiso i ditika nga manwalwa a vhoradzipfahunzo vhe vha hwala nga mutupo.

McMillan na Schumacher (2010: 74) vha ri: *“A theoretical framework works to justify the choice of participants, variables as well as the search design. Results should be interpreted and explained in light of the selected theory”*.

Izwi zwi amba uri Muhanga wa thyiori u shuma u topola vhabvumbedzwa na mutodo wa thodisiso. Mvelele dzi tea u taluswa na u talutshedza u bva kha ito la thyiori.

Holiday (2001:52) u ri:

The major function of a theoretical framework is to position the researcher in relation to the research. It is a guide in which the ideology inherent in qualitative research can be properly addressed. A theoretical framework facilitates the link among various aspects of the study, including selection of participants, methods of data collection and analysis and the presentation of data; it helps to delineate the study and to position research in the bigger world view.

Izwi zwi amba zwauri mushumo muhulwane wa Muhanga wa thyiori ndi u vhekanya mutodisizi ngomu kha vhushaka hawe na thodisiso. Ndi ndendedzi ine khayi seethe ya mihumbulo ya simuwa kha thodisiso ya khwalithethivi ya bveledzwa zwavhudzi. Muhanga wa thyiori u shuma u tuma zwi tshenwa zwo fhamabanaho zwa ngudo, hu tshi katela vhathu vhane vha do vha tshipidza tsha thodisiso, ngona dza u kuvhanganya mafhungo na u sengulusa khathihi na u taniwa ha mawanwa, i thusa kha u talutshedza ngudo khathihi na u vhea thodisiso kha mapu.

Swanson (2013:1) u ri:

A good theory is of great value in the social science as it is expected to explain meanings, the nature, and problems regarding a particular phenomenon of the study. These are often encountered even though not explained in the world that people live in. This is a crucial to allow people to utilize the available knowledge to perform in more informed and effective ways.

Izwi zwi amba uri Muhanga wa thyiori ndi ndeme kha saintsia ya lushaka vhunga i tshi tšalutshedza zwine ya amba, mupo na thaidzo zwi tshi kwama zwi tšoduluswa zwa tšhodiso. Izwi zwi tendela vhathu u shumisa ndivho i re hone u bveledza ndivho khathihi na ndila dzi anwaho mitshele. Likumedzwa li na vhushaka tshothe na tšhodiso ya ndeme ya mutupo wa muthu kha mvelele ya Tshivenda. Thyiori ine i do shumiswa kha u bveledza mafhungo a ndeme ya mutupo wa muthu ndi thyiori ye ya tumbulwa nga vhagudi vha lushaka (sosiolojhisithi) ine ya vha thyiori ya mashumele a sialala na mvelele (Functionalism).

3.12.1. Thyiori ya mashumele a sialala na mvelele (Functionalism)

Lang (2019:77) u ri: *“Functionalism provides one synthetic framework for ordering our knowledge of the built environment and human behavior within a cultural framework of which the social order is an important component”.*

Izwi zwi amba uri thyiori ya mashumele i tšetshedza vhušanzi kha u laela ndivho yashu u fhaṭa vhupo na vhuḍifari ha muthu ngomu kha mvelele ine matshilisano a vha a ndeme. Durkheim (2001:89) u ri: *“Functionalism begins with the pretext that the human behaviors in society are structured. The relationship between the members of the society is organized in terms of rules”.*

Izwi zwi amba uri thyiori ya mashumele a sialala na mvelele yo simuwa na mvelele ine vhuḍifari ha muthu ngomu kha lushaka ha dzudzanywa, Vhushaka vhukati ha mirado ya lushaka ho vhekanywa hu tshi tevhezwa milayo. Hill (2018:2) ene u ri:

Functionalism is a theoretical perspective in sociology and social science in general, which places special emphasis on the positive contributions made by any given

social agreement for example institutions, cultural values, norms, rites for the current operability and the continued reproduction of social and cultural patterns. It has been established as a theory that established a broad analogy between societies and biological organism.

Izwi zwi amba uri thyiori ya mashumele ndi iṭo la nguda lushaka na saintsi ya matshilisano nga u angaredza ine ya khwaṭhisedza u nea zwi bveledzwaho nga thendelano ya zwa matshilisano sa tsumbo, maitele a sialala, zwiito zwa vhuḍifari na vhurereli ha lushaka lwonolo khathihi na mveledziso ya matshilisano na sialala. Yo tumbulwa sa thyiori yo tumbulaho mbambedzo yo ṭandavhuwaho vhukati ha lushaka na zwi tshilaho. Giddens (1984:5) u ri:

Functionalism is a broad perspective in sociology and anthropology which sets out to interpret society as a structure with interrelated parts. Functionalism addresses society as a whole in terms of function of its constituent elements namely, norms, customs traditions and institutions. Functionalism strongly emphasizes pre-eminence of the social world over its individual parts.

Izwi zwi amba uri thyiori ya mashumele ndi iṭo la nguda lushaka na nguda vhathu na mvelele khathihi na u bvelela havho ine ya ṭalutshedza lushaka sa tshiimiswa tshi na zwipiḍa zwi shumisanaho. Fangishinalizimu i amba lushaka sa tshiimiswa tsho fhelelaho zwi tshi kwama mishumo ya zwipiḍa zwine zwa vha maitele a sialala na milayo ya mvelele. Bryant (undated) u ri:

Functionalism sees social structure or the organization of society as more important than individual. Functionalism is a “top-down theory”. Individuals are born into society and become the product of all the social influences around them as they are socialized by various institutions such as the family, education, media, and religion. Functionalism sees society as a system, a set of interconnected parts which together form a whole. There is a relationship between all these parts and agents of socialization and together they all contribute to the maintenance of society as a whole.

Zwi amba uri thyiori ya Fangishinalizimu i vhona tshiimiswa tsha zwa matshilisano a lushaka sa tsha ndeme u fhira muthu muthihi. Ndi thyiori ya maimo. Vhathu vha bebya ngomu kha lushaka vha dovha vha vha zwibveledzwa zwa zwiito zwi bveledzaho matshilisano vhunga vha tshi tshila nga kha zwiimiswa zwo fhamabanaho sa muṭa, pfunzo na vhurereli. I vhona lushaka sa sisiṭeme, seethe ya u ṭanganya zwipiḍa zwa vhumba

tshithu tshithihi. Hu na vhushaka vhukati ha zwipiḁa izwi na kutshilele kwa vhathu, zwoṱhe hezwi zwi fhaṱa lushaka nga u angaredza. Oring (1977:55) a tshi amba u ri:

Functionalism still seems completely appropriate, the fact that the culture and personality school focused upon personality and that structural functionalist focused upon society changes nothing. Functionalism emphasizes the consensus and order that exist in society, focusing on social stability and share public values. From this perspective, disorganization in system, such as deviant behavior leads to change because societal components must adjust to achieve stability. When one part of all other parts is dysfunctional, it affects all other parts and creates social problems prompting social change.

Fangishinalizimu i kha ḁi vha ya ndeme ngauri mvelele na tshikolo tsha vhuthu zwi lavhelesa kha vhuthu zwenezwo vhagudi vha lushaka vha lavhelesa kha lushaka zwine a zwi shandukisi tshithu. Fangishinalizimu i khwaṱhisedza thendelano na nzudzanyo dzine dza vha hone ngomu kha lushaka hu tshi lavheleswa nzulele ya matshilisano na milayo ya lushaka. U bva kha mbonalo iyi, u sa dzudzana ha sisiteme u fhambana ha vhuḁifari zwi livhisa kha tshanduko ngauri zwipiḁa zwa matshilisano zwi tea u ḁidzudzanya u swikela nyimele yo dzudzana. Musi tshipiḁa tshithihi tshi sa shumi, zwi kwama zwipiḁa zwoṱhe na u vhanga thaidzo dza matshilisano u bveledza tshanduko ya matshilisano. U ṱutshela kule na vhurereli ha mitupo zwi vhanga tshanduko ya matshilisano ngomu kha lushaka lwa Vhavenda. Mohamed e na Samuel (2014:225) vha tshi amba vha ri:

Functionalism is the belief that a social pattern is best understood, not in terms of historical origin, but in terms of its consequences for and functions thin a given society. It is defined as a theory which talks about the nature of mental states. According to this theory, mental states are identified by what they do rather than what they are made of which contrasts with behaviorism. It is also known for retaining the traditional idea that mental states are internal states of thinking creatures.

Izwi zwi amba u ri Fangishinalizimu ndi lutendo lune matshilisano a vha a pfheseseaho, hu si ḁivhazwakale ya vhubvo hayo Fhedzi zwi tshi kwama masiandoitwa ayo na mushumo wayo ngomu kha lushaka, yo ṱaluswa sa thyiori ine ya amba nga ha mbonalo ya tshiimo tsha muhumbulo. U ya nga ha thyiori iyi tshiimo tsha muhumbulo tshi ṱaluswa nga zwine vha ita u fhira zwine vha bveledza zwine zwa hanedzana na thyiori ya vhuḁifari. I dovha hafhu ya sima mihumbulo ya sialala ine tshiimo tsha muhumbulo tsha vha tsha

ngomu sa kuhumbulelele kwa tshivhumbya. Thyiori ya mashumele ndi ya ndeme vhunga i tshi tikedza muhumbulo wa u ri ngomu kha mvelele ya Tshivenda mutupo u tea u huliswa sa wone une wa vha thikho ya lushaka lwa Vhavenda khathihi na vhubvo ha muthu.

3.13. Mulayo wa Vhudifari

Ndi milayo ine ya laula vhudifari ha mutodisise musu e kati na thodisise yawe. Milayo yeneyi ndi ine ya kwama tsheo dzine vhathu vha dzhia na u isa phanda na vutshilo havho, i lavhelesa kha zwine zwa vha zwavhudi kha muthu kana kha lushaka. Burton na Bartlett (2009:30) vha ri: *“Ethics refers to the scientific study of concepts such as bad or good. Right or wrong as well as ways explains their applications in context”*.

Izwi zwi amba uri milayo ya vhudifari ndi luambo lwa u talutshedza vhudifari ha vhudi na hu si ha vhudi, zwa vhukuma na zwo khakheaho sa ndila ya u talutshedza mafhungo a talusaho thodisise.

Thodisise yo disendeka nga phuluphedzise dzine mutodisise a do dzi wana u bva kha vhane vha do tshipida tsha thodisise yawe. U do fhulufhedzea a tevhela milayo ya vhudifari, vhudifari vhu si ha vhudi a vhu nga do tangedzwa. Monett, Sullivan na De Jong (2006: 45) vha ri:

Ethics is the study of what is proper and improper behavior, of moral duty and obligation. Moral principles can be grounded in philosophy, theology or both. For social researchers, ethics involves the responsibilities that the researchers bear toward those who participate in research, those who sponsor the research and those who are potential beneficiary of research.

Izwi zwi amba uri milayo ya vhudifari ndi ngudo ya vhudifari ho dzudzanyeaho na vhu songo dzudzanyeaho, lwa mulayo. Milayo i nga tou simiwa kha thyiori i langaho milayo ya vhudifari, ngudo ya zwa lutendo na zwiwe zwinzhi. Kha vhatodisi vha thodisise dza zwa kutshilele, milayo ya vhudifari i katela vhudifhinduleli hune vhatodisise vha bveledza u ya kha vhane vha do vha tshipida tsha thodisise, vhalambedzi na vhadzulapo vhane vha do vhuvelwa nga mafhungo a thodisise. Cohen na vha we ngae (2007:51) vha ri: *“Ethical issues include informed consent, anonymity, confidentiality, honesty and ensuring that no harm is caused to the participants”*.

Izwi zwi amba uri mulayo wa vhubvho u katela thendelano, u sa bulwa, tshidzumbe, tshonifho khathihi na u vhona uri hu songo vha na u vhaiswa hune ha nga bveledzwa kha vhahekedzi vha mafhungo a tshodiso. Mutshodiso u divhofha u sa bula madzina a vhahekedzi vha mafhungo a tshodiso.

3.13.1. Tshidzumbe (Anonymity)

Tshidzumbe ndi musi hu tshi vha na zwine a zwi tei u divhea. Madzina a vhahekedzi vha mafhungo a tshodiso ha nga do bulwa tshothe u vha tsireledza, vhunga mafhungo a tshodiso a tshi kwama mutupo une wa vha tshiphiri tsha muta wonoyo. Scott (2005: 243) a tshi amba tshidzumbe u ri: *“Anonymity can be conceptualized as the degree to which the identity of message source is unknown and unspecified, thus the less knowledge one about the source is among possible options, the more anonymity exists”*.

Izwi zwi amba uri tshidzumbe tshi nga maandafhadzwa sa digrii ine u taluswa ha vhubvo ha mafhungo ha si divhee khathihi na u sa bulwa khayo. Scott (2005:247) u ri: *“Anonymity is by definition never achievable, there will always be at least one person with access to participant’s information”*.

Izwi zwi amba uri tshidzumbe nga tshatshedzo yatsho a tshi swikelelea vhunga u tshi vha na muthu muthihi na vhubvho na vha hekudzaho mafhungo a tshodiso. Van den Hoorad (2003:141) u ri: *“Anonymity is that a person will never be traceable from the data presented about them. Anonymity to participants can be unachievable goal in qualitative research”*.

Izwi zwi amba uri muthu ha nga do vuwa o wanala vhubvho have u bva kha mafhungo a tshodiso o ambiwaho. Tshidzumbe kha vhahekedzi vha mafhungo tshi nga vha tshi sa swikeleli kha tshodiso ya khwalithethivi.

3.13.2. Tshiphiri

De Jong (2005:56) u ri: *“Confidentiality means ensuring that information about data collected from those who participate in a study are not made public in a way that can be linked to an individual”*.

Izwi zwi amba uri tshiphiri ndi musi mawanwa a mafhungo o kuvhanganywaho a tshi bva kha vhanekedzi vha mafhungo a thodisiso a sa tanwe khagala lune a nga punda a ya kha muhwe muthu. Mafhungo a mutupo a si othe ane a do tanwa vhathuni vhunga mutupo u tshiphiri tshine a tshi vhudzwi mutsinda. Maree (2012:307) u ri:

The confidentiality of the findings of the study needs to be upheld. The information that participants provide in the process of the study must not be disclosed to other people. It has to be a guarded secret. The results of the study should be presented in such a way that the anonymity of participants is preserved.

Izwi zwi amba uri tshiphiri tsha mawanwa a thodisiso tshi tea u farwa. Mafhungo ane vhanetshedzi vha a netshedza zwenezwi thodisiso i tshi khou bvela phanda o tea u sa tanwa kha vhanwe vathu. Mawanwa a thodisiso a bveledzwa nga ndila ine u dzumbya ha vhanetshedzi vha mafhungo ha dzhielwa nzhele tshothe.

3.14. Mvalatswinga

Ndivho ya ndima iyi ho vha hu u bvisela khagala ngona dzine mutodisise a do dzi shumisa u kuvhanganya mafhungo a ndeme ya mutupo wa muthu u bva vhutukuni have u swika a tshi fhira fhano shangoni u ya nga mvelele ya Tshivena, Afha kha ndima iyi hu na thyiori ine ya vha muhangarambo wa thodisiso, ngona dza u saukanya mafhungo, milayo ya vhudifari, tshiphiri khathihi na u dzumbya ha vhane vha vha tshipida tsha u bveledza mafhungo a thodisiso.

NDIMA YA VHUṂA

TSENGULUSO

4.0. MVULATSWINGA

Ndima ya vhuṁa ndi yone yo hwalaho mafhungo a ndeme ya mutupo wa muthu u bva vhuṁukuni hawe u swika a tshi lovha u ya nga mvelele ya Tshivenda. Kha ndima iyi hu na vhatu vhe vha vhudziswa mbudziso vha tshi fhindula ho sedzwa mitupo na ndeme dzayo zwiila, tshimela tsha mutupo, tshipuka tsha mutupo, mitupo yo fhambanaho ya Tshivenda, vhuṁe ha ṁwana, mushumo wa mutupo, vhuṁmani ha muthu na mutupo, u ḡṁumanya ha Vhavana na mtupo, mitupo na zwiila sa Ndaulo ya mutupo, mutupo na vhurereleli ha Tshivenda, mutupo sa ngudo ya lushaka, u kwamea ha mvelele ya Tshivenda nga dimokirasi, zwifho, na masiandoitwa a u xelana ha ṁwana na mutupo wawe kha mvelele ya Tshivenda. Mutupo u bvukulula vhuṁe ha ṁwana, muthu u ḡṁalusa na u ḡṁdivha ngawo. Mutupo u konanya ṁwana kha tshiimo tsha muya, u bveledza vhushaka ho angalalaho na u pfhesesa lushaka lwa hawe, miloro na shango ḡa vhomakhulukukukuku wawe. Ndeme na mvumbo ya mutupo ndi zwithu zwo angalalaho, u na nyito nnzhi vhukuma dzine dzo ḡṁtika nga vhurereleli ha lushaka lwonolwo. Mitupo ndi tshivhumbya tsha mupo, hu nga vha miri kana tshipuka zwo dzhiwaho nga muṁa wa zwi shumisa sa tshiga kana luswayo lwa tshimuya. Muṁa wonoyo u tea u vha na vhuḡṁfhindleli ha u dzhiela nṁṁa mitupo yeneyo. Nga mvelele ya Tshivenda mitupo i ṁalusa luswayo lwa vhatu, vhuḡṁfhindleli na vhushaka havho. Mitupo yeneyi miṁwe ya miṁa ngomu kha lushaka lwa Vhavana i i shumisa sa zwifani zwawo.

Mitupo i katela zwiila, u phasa na zwifho. Mutupo u tsireledza vhatu kha nyimele dzi konḡaho, i a kona u tsivhudza vhatu nga khombo ine ya nga bvelela na u sevha vhatu nga vhumatshelo havho. Tshifhinga tshine lushaka lwa Vhavana lwa khou tshila khatsho, tshi vha kombetshedza u ṁutshela kule na u hulisa mitupo yavho zwine zwa vha na masiandaitwa a si avhuḡi vhunga ho anda vhana vhane vha si ḡṁdivhe kana u ḡṁvha vhubvo havho. Vhenevho vhana vha tshi aluwa vha ṁea vhomme avho thaidzo ya uri vha vha sumbedze hune vha bva hone.

4.1. NDEME YA MUTUPO KHA N'WANA NGA MVELELE YA TSHIVENḌA

1. Muvhudziswa wa u thoma

Mutupo ndi dzofha line la vha na maanda a sa pimea ane a vha na vhukoni ha u sika n'wana. Mutupo u pfhukela kha n'wana u bva kha khotsi. Mutupo ndi tshiphiri tshi sa vhudzwi mutsinda.

Mutupo u hone vhutshiloni ha muthu vhunga u dzofha na muya, malofha na muya zwa sa vha hone namani a hu na vhutshilo. Maḍi ane a shumiswa musi hu tshi phasiwa nga Tshivendḍa, a tanganya nama na muya.

N'wana ndi tshibveledzwa tsha mutupo, ndi tshibveledzwa tsha luḍi lwa mbeu ya tshinnani na gumba la mbeu ya tshisadzini. Mutupo ndi wa ndeme kha n'wana u bva a sa athu bebya u swika a tshi swika shangoni la vha tshilaho, Ngauri mutupo ndi tshimela, tshipuka kana maḍi ane a vha na maanda mahulu a mupo, Nga Tshivendḍa n'wana a kha ḍi bva u bebya u vhidzwa maḍi. Musi n'wana a sa athu bebya u vha na zwiila musi mme awe vha tshi kha ḍi vha vho ḍihwala ngae na musi o no bebya ngauri n'wana ndi mutupo u a ila.

Frazer (1919:32) u amba u ri: *“Origin of the totem is the interpretation of the conception and birth of the child”*.

Izwi zwi amba uri vhubvo ha mutupo ndi thalutshedzo ya u vhumbya na u bebya ha n'wana. Sarena e na Richards (2007:88) a tshi amba u ri: *“Child is a biological birth that is marked by rituals”*.

Zwi amba uri n'wana ndi malofha ane a swaiwa nga vhurereli ha sialala. Nga mvelele ya Tshivendḍa, n'wana u ri u bebya a sumiwa kha mutupo wawe nga kha maitele a vhurereli ha sialala sa muphaso. Kegan (2018:33) u zwi vhea nga u rali: *“Totems are common feature in all cultures at an early phase of development and comparable to the first phase of child development. Childhood leaves an imprint on the whole life of an individual”*.

Zwi amba uri mitupo ndi tshivhumbya tsho dowealeho kha mvelele sa tshipida tsha u vhumbya ha nwana. Zwi a konadzea muthu a aluwa a si na tshi mu dinaho, a ri o no aluwa a vho kombetshedzea u divha mutupo wawe. Frazer (188:23) a tshi amba u ri: *“Totems were regarded as responsible for causing pregnancy among women”*.

Izwi zwi amba uri mitupo yo dzhiwa i na vhudifhinduleli ha u vhona uri mufumakadzi a vhe muthu wa thovhela. QSA (2008:2) vha amba u ri: *“At the time of birth, or just before the birth, the child is given totems. A totem links the person directly with creation time and the spiritual world and with all living creatures and the land”*.

Izwi zwi amba uri nga tshifhinga tsha u bebya ha nwana kana a sa athu bebya, u neiwa mutupo. Mutupo u vhofhekanya muthu na tshifhinga, lifhasi la tshimuya na zwothe zwivhubya zwi tshilaho khalo. Nga Tshivenda mme a nwana ndi ene a na vhuṭanzi ha ngoho nga ha mutupo wa nwana wawe. Hu na liambele li ambaho uri mutupo wa nwana u dihwa nga mme awe.

4.2. ZWILA ZWA N'WANA MUSI MME A TSHE O DIHWALA NGAE.

1. Muvhudziswa wa u thoma

Mme a nwana musu a tshi kha di vha o dihwala ngae, ho ngo tendelwa u dzula tshinkhuvhani hune vathu vha kanda hone musu vha tshi dzhena nduni. Izwi ndi ndila ya u tsireledza uri musu mme a tshi lwala lwa u ya u vhofholowa a songo ṭangana na vhuleme ngauri nwana u a ima ndilani a kundwa u fhira, zwa kombetshedza u iswa muaroni. Mafhungo aya a khwaṭhisedza tshothe zwa uri mutupo ndi mutsireledzi wa muthu. Mme a nwana nga mulandu wa mutupo we a hwala u mu tsireledza kha lufu. Mufumakadzi o dihwalaho ho ngo tea u furaleta muthu muhulwane, hu tshi shavhiswa uri nwana a nga do furaleta ndila ya u bva tshifhinga tshawe tsha u bebya tsho swika. Mufumakadzi uyu ha fhelekedzi mueni kana u oneswa hu u shavha uri nowa yawe i do luma i tshi ima tshifhinga tsha u vhofholowa tsho swika. Mufumakadzi o dihwalaho ho ngo tendelwa u ambara zwi ambaro zwi ṭanaho muvhili wawe vhunga mutupo u tshithu tshine a tshi

vhudzwi mutsinda ngauri Vhavenda vha tenda kha la uri zwi a lelutshela vhavhi u thasela muta wonoyo. U iledza mufumakadzi u ambara zwiambaro zwi vhoneadzaho, vha shavhisa uri vhaloi vha nga do i vhona vha vholela minwedzi vha i vhofha zwa do konda uri nwana a byebye.

4.2.1. Zwiila zwa nwana musi o no bebya

1. Muvhudziswa wa vuvhili

Nwana a tshe lutshetshe u a ila, nduni ine nwana a vha ngomu khayi a hu dzheni nnyi na nnyi, zwo ralo na kha mutupo wa muta, a si nnyi na nnyi ane a swika he wa dzumbya hone kana u davhidzana nawo. Nwana a sa athu u naka (u wisa tshikombo) na khotsi o mu bebaho ha dzheni ngomu nduni iyo. Izwi hu u shavhisa uri munna a nga bva a ya nda, a tshi vhuya u do fhiswa nwana. Nwana a takuliwi nga mufumakadzi e maduvhani, hu tshi shavhiswa uri a nga dzhia tshika dzawe a dzivhela mano a nwana. Nwana ha takulwi nga mufumakadzi o dhiwalaho, hu tshi shavhiswa uri a nga kha di mu kandisa thumbu a vho konda u tshimbila. Mufumakadzi o tshinyalelwaho ha takuli nwana ngauri nwana uyo u do vha na thiiwa (Ndi musi nwana a tshi bvisa malaŋwa a na mapulo o tanganaho na malofha). Uri a mu takule u tea u thoma a thara mudali kha tshiambaro tshawe a vhofha kha tshanda kana mulenzhe wa nwana.

4.2.2. Tshimela, tshipuka tsha mupo kha nwana

1. Muvhudziswa wa u thoma

Mutupo u na zwinzhi zwine wa shuma kha u tsireledza nwana musi a tshee lutshetshe. Hu na ndila dzi tevhelaho dzine dza itwa hu u tsireledza nwana kha zwithu zwinzhi:

- ❖ Nwana a sa athu fhedza maduvha mararu o bebya u aravhedzwa matshimba a pfheŋe hu u thivhela zwa uri a songo tshenukana kana u lwala misho.
- ❖ Matshimba a pfheŋe musalauno a wanala a kha tshivhumbeo tsha duba khemisini. Izwi zwa amba tshothe zwa uri sialala na mvelele a si zwithu zwo leluwaho u ngalangala kha lushaka.

- ❖ Luṭaha lwa phofu lu a seluswa ṛwana a nwiswa maḍi a hone hu tshi khou thivhelwa uri a songo shengekanya maṇo awe.
- ❖ Midzi ya phila Ṛwana u a nwiswa midzi ya phila hu tshi khou tshi itelwa uri a songo farwa nga duda.
- ❖ Tombo ḷa ngweḍi ḷi poswa ngomu maḍini, ṛwana a ṭanzwa ḷi ngomu zwi tshi itelwa uri a vhe na tshileme.
- ❖ Tshikwati tsha khwara tshi lovhewa maḍini mme awe a vuwa a tshi mu ṭanzwa matsheloni maṛwe na maṛwe u bva milenzheni u swika mukuloni. Izwi zwi tshi khou itelwa uri ṛwana a vhe na mvumbo yavhuḍi.

4.3. MITUPO NGOMU KHA LUSHAKA LWA VHAVENḌA

Lushaka lwa Vhavenḍa lwo vhumbya nga muṭa i ya mitupo yo fhambanaho. Mitupo yeneyi, miṛwe ya muṭa i i shumisa sa zwifani zwayo i ṇḍila ya u i ṭhonifha. Kanzhi ri wana zwifani zwa vhathu zwi tshi fana fhedzi ha fhambana mitupo ngeno huṛwe zwifani zwa fhambana fhedzi mutupo wa vha muthihi. Mitupo i sumbedza i ya ndeme vhukuma ngomu kha lushaka lwa Vhavenḍa. Mitupo iyi i ya vhumba vhuvha kana mvumbo ya miraḍo ya muṭa kana ya lushaka lwonolo. Mutupo u pfhala kha tshikhodo zwa muṭa wonoyo musu muthu a tshi khou khoḍwa kana u khuthadzwa, a tshi khou fhululedzwa u bveledza mushumo wavhuḍi kana musu a tshi vheiwa kha vhuimo vhuhulwane kana vuhosi. Afha ndi hune ra pfha mutupo wa khosi musu yo futshedzwa mukumba wawo.

4.3.1. Muṭa wa Vhatau

1. Muvhudziswa wa u thoma

Muṭa uyu ndi une wo aṭama vhukuma miṛwe yayo i fhambanywa nga vhupo fhedzi mutupo wavho ndi tshipuka tshine tsha vha Nda. Nda i amba zwinzhi ngomu kha lushaka ulu. Nda ndi tshiga tsha u bvelela, tshiga tsha maanḍa. Miraḍo ya muṭa uyu nga mvelo yavho ndi vhathu vha na mbonalo ya u sa vha na nyofho arali vha na tshine vha tama u tshi bveledza. Ndi vhathu vhane vha a londana vha na Lufuno. Hu na Vhatau vha Tshakhuma, Vhatau vha Ḍamani, Vhatau vha Thenzheni ḷa malowandila vha no lowa na mufhiri wa gondo. Tshikhodo tsha Vhatau vha ha Matibe:

Mudau Mudamani.

Wa Ha Tshivhule tsha matshokotika.

Tsha gumbo lo fhelaho nga mipfhi

Wa ha nyavhulungu vhutetete

Vhu no lunzhedzwa

nga a re na nzhele,

a si na nzhele a tshi fhaladza.

Wa ha nyanavha,

Vha tshinavhela vhavhuya

Vhavhi a vha navhelwi

Swongozwi la mutwanandala.

Ndau yo lala gandwani.

Tshikhodo itshi tshi a kanganyisa u wana uri murendi watsho u khou tanganyisa mitupo miraru fhethu huthihi, ine ya vha mutupo wa Mudau na mutupo wa Mulaudzi khathihi na wa Vhandalamo. U ya nga thodisiso dzo no itwaho Mudau ndi mutupo wa Vhadau, ngeno Vhadau Vhamani vhe Vhandalamo vho tswelaho mutupo wa Vhadau vha ha Netshakhuma vane namusi vha vhidzwa nga dzina la Neluvhalani, Netshakhuma na manwe hu uri tshikhodo tsho shumiswaho tshi tsha Vhalaudzi.

Musi ri tshi sedza Psalema (17:12) i amba nga vhuvha ha ndau i ri: *“Vha nga ndau i lilaho u thuba, vha nga ndawana i lalaho yo dzumbama”*.

Afha bugu iyi i bvisela khagala vhuvha na kutshilele kwa ndau uri ndi phukha ine ya funa vhuhulwane kha dziwe phukha dzothe. Hezwi ndi zwine mirado ya mutupo uyu wa Mudau wa toda zwithu zwothe zwi tshi vha zwayo vha vho nga ndau nga u dlotela. Vha

dovha vha vha na vhutsila ha u lwela tshine vha toḁa, ndi vhadziamaano. Ndau i dovha ya amba u dzula wo fhaṱuwa. Mirero (19:12) i amba ndau lwa tshimuya musi i tshi ri: “Spiritual lion means that you need to speak up”.

Izwi zwi amba uri lwa tshimuya **ndau** ndi tshiga tsha vhuhaga, maanda, nndwa, vhuḁifhinduleli na vhuḁiambeli. Vhanna vha lushaka ulwu kha mafhungo a lulimi na u fhura vhaṱwe zwi tou vha zwiliwa zwavho.

4.3.2. Nḁou

2. Muvhudziswa wa vhuvhili

Mutupo wa nḁou u wanala kha miṱa ine ya vha na tshivhalo. Hu na nḁou dza Phawe, Nḁou dza Vhuṱanda, Nḁou dza Vhaṱavhatsindi vha Vhuṱavhatsindi, dza Thengwe, dza Tshiavha, ha Maṅenzhe na miṱwe miṱa minzhiminzhi. Muṱa wa Vhaṱavhatsindi ndi muṱa wa Nḁou dzine dza vha na tshiḁinda na tshiphiri tshihulwane lune vha nga u vhulaha wo ḁi dzula navho u sa vhoni tshithu kha zwine vha khou langana. Hezwi zwi katela Nḁou dza Vhuṱavhatsindi, dza Phawe, dza Vhuṱanda, dza Tshiavha, dza Netshipise, dza ha Maṅenzhe na dziṱwe nnzhinnzhi.

Naho zwo ralo mitupo i fhambanywa nga zwikhoḁo na zwine muṱa uyo wa ila zwone. Miṱa hei yoṱhe ine ya vha na mutupo wa Nḁou i ila ṅama ya nḁou, zwi tshi katela ṱhoho yayo, tshivhindi tshayo, makwanda ayo, musingo wayo na zwipiḁa zwayo zwoṱhe. Izwi zwi tshi itwa ngauri vha ya i ṱhonifha kha zwe ya itela vhomakhulukukukuku wavho izwo mulovha.

Nḁou ndi phukha ya ndeme khulu kha sia ḁa makwevho hune i shela mulenzhe nga huhulu.

Tsumbo:

- ❖ ṅama yayo i ya vhambadzwa nahone i na tshaka dza ṅama dzo fhambanaho kha ṅama yayo.
- ❖ Luṅanga lwayo lu vhidzwa lu lwa thengo khulu ngauri hu na zwibveledzwa zwo fhambanaho khalwo. Nga Tshivenda musi mufumakadzi a tshi vhingwa nga

masheleni o vhalaho vhukuma, u vhidzwa o malwaho nga lunanga lwa ndou, zwi amba uri o dura vhukuma kana o tou malwa ngalwo zwa vhukuma.

- ❖ Matoko a ndou ndi mushonga wa u ilafha mikota.
- ❖ Nga Tshivenda hu na liambele li ambaho u ri: “Munna ndi ndou ha li muri muhwe fhedzi”. Vhonzhi ha mirado ya mbeu ya tshinnani vhane vha vha na vhushaka na mutupo uyu vha tshila zwine ndou ya tshilisa zwone, ndi vhathu vha sa lwi na u dzekana na vhafumakadzi vho vhalaho.

4.3.2.1. Vhatavhatsindi

Muta wa Vhatavhatsindi ndi muta wa Ndou dzine dza vha na tshidinda na tshiphiri tshihulwane lune vha nga u vhulaha wo di dzula navho u sa vhoni tshithu kha zwine vha khou langana. Idzi ndi ndou dzi sa buli tshadzo naho zwi tshi tou vhavha hani, vha a zwi kutela ha nga a hu na tshine tsha khou dina.

3. Muvhudziswa wa vhuraru

Havha musu vha tshi dikhoda vha ri: “Phunguwe yo lila Muledzhi la ha Madala la fhalala, Mulondotavhawe vhawe vha tshi fa nga ndala. Mutavhatsindi musinandevhe a tshi vhona”. Ene ane a si bule tshawe nga mulomo wawe, tshawe tshi fela khanani kana mbiluni yawe a ethe. Izwi zwi tshi amba u vha na tshiphiri tshihulusa kha mitupo yotlhe ya lushaka lwa Vhavenda.

Mirado ya muta uyu vha dzulela u vhangaphosho ine ya sia mita yavho i tshi kwashekana. Vhathu vha mutupo uyu a vha na vhukoni ha u unda na u londota vhana vha dzofha lavho. Vhathu vhenevho ndi vhane vha vha na vhukoni ha u dzumba vhutungu vhune vha tangana naho vhutshiloni havho. Ndi vhathu vha u kondolela naho zwi tshi vhavha.

Lushaka luwe lwa Vhatavhatsindi ndi vhane vha tshi dikhoda vha ri: Dzulani zwanu ndou, Mutavhatsindi, musinandevhe a tshi vhona. Ramalowa, Ralukukwe ndi a tahala, wa thovho ya hansi, ane thovho ya tahala a sala a tshi lala / vhalanda vha sala vha tshi lala

fhasi, Ndou dza Duvhuledza dzi sa liwi malembe vhahulu vha tshi la tadulu, vha vhulungu vhutete vhu no lunzhedzwa nga a re na nzhele, a si na nzhele u a fhaladza.

Avha ndi vhathihi na Vhatavhatsindi vha Muledzhi vhunga vhothe vha tshi kondelela u dzula na zwiphiri. Havha zwiito zwavho ndi zwithihi na zwa ndou vhunga ndou i tshi fula zwi re ntha. Nga mvumbo yavho ndi vhathu vhane vha difunela zwivhuya, vha pfhana na u hovha zwi re kule navho. Vha dovha vha vha vhathu vha na vhutsila ha u luka mafhungo, u zwifha na vhugaligali ndi zwavho.

4.3.2.2. Singo

Ndi Vhasenzi, ndi vhathu vhane divhazwakale ya sumbedza vhubvo havho hu tshi kanakanisa ngauri vha ambelwa u bva Democratic Republic of Congo, Lake Tanganyika kana Ethiopia. Musi vha tshi divhidza Masingo vho vha vho no vha kha la Venda izwo mulovha vha tshi edza u difanyisa na Vhangona, vane vha mashango vhe vha vha wana musi vha tshi swika Venda la mulovha, Venda la Nyatshikamuroho la nwana a sa lali na ndala. Avha vhone ndi vhathu vhane vha vhidzwa nga madzina a tevhelaho: Vhangona, Vhavenda, Zwisike, Vhongwaniwapo, Vhontangiwakugala, Vhotshidzatshapo, Vhonemashango, Vhonemavu, Vhabikwa-na-ive, ive la vhibva Mungona a sala. Musi vho wana uri mutupo wa Thovhele Shiriyadenga ndi ndou vhone vha ri riṅe ri musingo ngauri ndou a i koni u lwa i si na musingo zwino riṅe ri musingo ngauri ri a kona u lwa.

4. Muvhudziswa wa Vhuna

Musingo ndi tshipida tshine tsha wanala kha ndou. Tshipida itshi ndi tshone tshanda tsha ndou. Mutupo uyu u bva kha ndou, ndou i shumisa musingo u fula pfhulo na u lwa musi yo sinyuwa kana yo tangana na khaedu.

Masingo vhone vha ila mutshila wa mbudzi. Ulu ndi lushaka lune lwa vha na vhukoni ha u diandisela lushaka lwavho na u londota vhana vhe lwa beba. Tshikhodo tsha Masingo

a ha Ramabulana, Tshivhase, Rambuda, Khakhu, Makuya, Mphigalale, Takalani, Ramaphosa, Nthambeleni, Raṭhogwa na maṅwe manzhimanzhi:

Dzulani zwaṅu mukhwambobvu, mukhwavhulungu

Iwe wa vhulungu vhu no lunzhedzwa nga a na nzhele,

A si na nzhele u a fhaladza

Vha ila mutshila wa mbudzi,

Vha ha gunyukhunu buka ḽi si na mutshila

Musi u tshi sedza mutupo uyu u vhonala u tshi ḽadisa ngauri mutupo ndi tshithu tshine muthu a ila u tshi ḽa fhedzi Masingo vha ila tshithu tshine vha tshi ḽa tshine tsha vha musingo wa ṅdou ngeno vha sa ḽi mutshila wa mbudzi.

4.3.2.3. Makwinda

Mutupo wa kwindi ndi mutupo une vhaṅe vhawo vha ila makwinda a ṅdou. Honeha mutupo uyu u ya kanganyisa nga maandi musu u tshi ṭoda u ḽivha uri uyu mutupo u shumiswa nga Vhavenda. Izwi zwi vhonelesa musu u tshi u wana kha Vhavenda vha Vhangona, Masingo, Vhalaudzi na Vhandalamo. Kha miṅwe mita vha u shumisa sa mutupo wa vhomalume vhaṅe vha vha khaladzi a mme avho. Musi zwo rali zwi vhonala zwa tou vha zwone tshoṭhe kha mvelele ya Tshivenda ngauri Tshivenda tshi ri: “Mutupo u tevhela ṅombe”. Izwi zwi amba uri mutupo wa mme na ṅwana u tevhela he mme a ṅwana vha malwa hone. Musi zwo rali ṅwana ha tei i dzhia mutupo wa **malume** awe vha vho nga vho mala khaladzi avho vhaṅe vha vha mme a ṅwana uyo. Mutupo uyu ri wana u tshi shumiswa nga Vhalaudzi na Vhandalamo nga ṅdila ine i si vhe yone wa dovha wa shumiswa nga vhaṅe vhawo vhaṅe vha vha Vhangona, vhaṅe vha ila ṅdou na makwinda ayo, ngeno avha vhaṅwe vhavhili vha tshi ri vha ila mutshila wa mbudzi. Izwi ndi zwine zwi si tsha tshimbilelana na luthihi musu muthu a si tsha ila mutupo wawe a vho ila tshiṅwe tshithu tshine tshi si vhe mutupo wawe.

5. Muvhudziswa wa vhuṭanu

Makwinda na vhone vho dībadekanyaho na ndou vha dīita vhukando hayo, vha tshi dīkhoḁa vha ri: Makwinda a ha Nwambau vha ila nngwe, mutshila wa mbudzi na kholomo. Nga mvelo yavho ndi vhathu vhane vha konḁelela na u vha na nungo dza u lwa musī vho livhana na khaedu vhutshiloni. Ndi vhathu vha na vuhali. Musi vha tshi vheiwa vuhosi vha fukedzwa mukumba wa nngwe.

4.3.3. Munyai

Mutupo wa munyai u bva kha tshinyai tshi no wanala tshiṭangani tshi tshi bva kha vhutsi. Izwi zwi tshi edza muvhala wavho wa vhurema vhune ha nga tshinyai tshenetshi tsha vhutsi ha tshiṭangani. Hu na mitupo ya Vhanyai miraru, 1) vhane vha ila pfheṇe, 2) vhane vha ila mbilu ya kholomo kana ya ṇari na 3) vhane vha ila zwīliwa zwo bikwaho nga murahu ha lufo kana lufheṭo.

6. Muvhudziswa wa Vhurathi

Havha ndi vhane mutupo wavho wa vha pfheṇe kana ṭhoho, vhane vha ila pfheṇe kana ṭhoho, zwīliwa zwo bikwaho nga murahu ha lufo kana lufheṭo, kana mbilu ya kholomo kana ya ṇari.

Musi vha tshi dīkhoḁa vha ri: “Munyai mukalanga wa ha nyamutsangadavhi, wa sa farelela ndavhi u a wa”.

Nga mvumbo yavho ndi vhathu vhane vha a kona u dīimisela na u dīkumedzela kha mushumo kana itsho tshine vha tama u tshi swikela. Tsumbo ndi Vho Mashige N.R. musī vhe muhashi kha Radio Venda, Radio Ṭhohoyandou, Phalaphala FM na Vhembe FM, vho vha muthu a ṭanaho vhudikumedzeli kha mushumo wa u hashi. Nga u dīimisela havho zwo ita uri vha takalelwe nga lushaka lwa Vhavenda lwoṭhe nga huswi.

Mashige (2011:20) a tshi khoḁa u khoḁa u ri:

Ahee, Munyai Mukalanga

Wa Ha Nyamutsangadavhi

Wa sa farelela davhi u a wa

Wa vhutambetembe o tambaho Vhalembethu

A tamba na thukha la matavhi

Wa Ha Nyavhulunguvhutete

Vhu lunzhedzwaho nga a re na nzhele

A si na nzhele u a fhaladza

Ene wa ha Netshimbupfhe tsha Ramalapfhise

Ndi Munyai wa dekwende la Galanga

Li sa gumi li no guma nga gungwa

Ndi Munyai wa tshi no ya a tshi vhuyi

Tshi no vhuya Munyai u vhuya o tshwa matongo.

Mutsinda a ya o ya

Havha ndi Vhanyai vhane vha ila pfhepe kana thoho ndi ngazwo vha tshi amba nga nyamutsangadavhi wa Lombe, vha tshi amba pfhepe kana yone thoho zwine zwa tambela matavhini kana zwigutheni zwa miri.

4.3.4. Mukwevho

7. Muvhudziswa wa Vhusumbe

Lushaka lwa Vhakwevho ndi lushaka luhulu nga maanda ngauri naho vhe vha mutupo wa Vhakwevho vho ralo vha dovha vha vha na minwe mitupo nga ngomu ha hoyu mutupo. Hu na Vhakwevho vha ha Neluvhola, vhane vha vhidzwa zwibyanata kana zwiguluvhe zwituku ngauri ndi vharathu vha maguluvhe mahulu a Luonde. Ha vha na Vhafama, Mashau, na Vhalovhelu, vhane vha vha Vhalovhedzi. Vha divhidza maguluvhe mahulu a Luonde ngauri ndi wone muta muhulwane kha hei minwe yotha. Ndi Vhakwevho vha

nguluvhe dza ntswu milomo. Mutupo wavho ndi nguluvhe, nahone vha ila nguluvhe. Mirado ya lushaka ulu ndi ine ya divhelwa u sa londa na u andisa lushaka.

4.3.5. Mulaudzi

8. Muvhudziswa wa Vhumalo

Havha, vha dikhoda nga uri a vha na thavha, thavha dzavho ndi madamu a vhasadzi. Zwi amba uri a vha na vhubvo kha la Venda ngeno vha tshi bva Lake Tanganyika.

4.4. VHUṆE HA ṆWANA

1. Muvhudziswa wa u thoma

Mutupo ndi tshiga tshine muthu a diṭalisa ngatsho, ngeno vhuṇe hu zwine muthu a vha zwone, ṁwana a sa divha mutupo wawe u na vhuleme ha u shaya u diḍivha. Vhana vhane vha ri u bebya vha sa vhe na vhuṭumani na vhokhotsi vha malofhani vha kha khombo ya u sa vha na vhuṭumani na mitupo yavho. Mutupo u ṭanganya ṁwana lwa tshimuya, u bveledza vhuṭumani ho angalalaho na u pfhesesa lushaka lwa hawe. Nga Tshivenda arali mme a ri u beba ṁwana, a mu ṁea vhuṇe vhu si hawe, u ramba mashudumavhi kha ṁwana wawe. Musalauno vhafumakadzi vha beba vhana nga nṁda ha mbingano vha fhedza vha vha ṁea zwifani zwavho. Nga nyito iyi vha vhea vhuṭshilo ha vhana vhavho kha khombo ya u ṭhuphiwa na u salwa murahu nga mashudumavhi. U divha mutupo ndi zwa ndeme zwi tshi kwama lufuno, vathu vhane vha kovhekana mutupo vha dzhiwa vhe vharathu na vhakomana, zwenezwo mbingano yo iledzwa khavho. Mvelele ya Tshivenda i tsinya iṭo zwi tshi ḍa kha nṁdu ya vuhosini. Mirado ya lushaka i a tendelwa u dzeana i ṁdila ya u vhulunga lutsinga lwa vuhosi. Ṇwana u ṁewa mutupo musi a tshi bebya, a funzwa ndeme ya mutupo nga ṁdila ya dzithai na dzingano. Hogg na Abrams (1988:2) vha amba u ri: *“Identity is people’s concepts of who they are, what sort of people they are and how they relate to others”*.

Izwi zwi amba uri vhuṇe ndi vuvha ha vathu, zwine vha vha zwone na uri vha ṭumana hani na vhaṁwe. Jenkins (1996:4) a tshi amba u ri: *“Identity refers to a way in which*

individuals and collectivises are distinguished in their social relations with others individual and collectivises”.

Zwi amba uri vhuṅe ndi ndila ine vhathu vha dīfhambanya ngayo na vhaṅwe vhathu. Mutupo vhunga u tshiga tshine muthu a dīṭalusa ngatsho, ndi zwa ndeme uri ṅwana a dīvhe mutupo wawe uri a ḑo kona u dīḑivha.

1. Muvhudziswa wa u thoma

Ndo tumbula khaladzi anga o no vha munna nga murahu ha musī o farwa nga ṭhupho, mushumo wo fhela na golei dzo ṭangana na khombo dza pyashekana a sala a si na tshithu. A tshimbila kha vhorianḑivha vha mu vhudza uri kha yo ṭoḑa khotsi awe, yo vha thaidzo vhunga o aluwa khotsi e navho a tshi dīvha vhe khotsi awe. Mashudumavhi o dīvha khotsi awe vha malofha vho no vha mavhidani.

Tsumbo iyi i ṭana ndeme ya mutupo wa muthu nga u bvukulula muhumbulo wa uri mutupo u londota vhana vhawo. Morris (2000:42) u ri: *“Both humanity and personhood can only be understood in terms of a dialectical relationship with animals”.*

Izwi zwi amba uri vhuṅe ha muthu vhu pfheseswa nga vhushaka vhu re hone vhukati ha vhathu na zwipuka.

4.5. MUSHUMO WA MUTUPO

Mutupo ndi wa ndeme vhutshiloni ha muthu vhunga u tshigaṭhalu tshine muthu kana mirado ya muṭa ya tshi shumisa u dīṭalusa ngatsho. Mutupo ndi mutheo wa vhuṅe, a u ṭalusi vhuṅe ha muthu fhedzi, u dovha hafhu wa vha dīvhazwakale na mvelele ya lushaka lwa Vhaventḑa. Mutupo ndi wa ndeme kha Vhaventḑa vhunga u tshi fhaṭa vhuthihi na nyanḑano vhukati havho. Mirado ine ya kovhekana mutupo muthihi vha na lufuno vhunga vha tshi vhidzana vharathu na vhakomana naho vhe si vhana vha muthu. Mutupo u shuma sa vhurereli, lutendo lwa vhurereli ha mutupo vhu khwaṭhisedzwa nga nyito dzine Vhaventḑa vha bveledza dzone musī vha tshi hulisa na u livhuwa mitupo yavho. Mutupo ndi mutheo wa matshilisano vhukati ha vhanna na vhafumakadzi, u laula vhushaka ha

mbeu. Mutupo u laula mbingano, nga Tshivenda vhathu vhane vha vha na mutupo muthihi a vho ngo tendelwa u dzeana vhunga vhe dzofha lithihi, ndi khaladzi na khaladzi. Mutupo u a dzhenelela kha mafhungo a u tandulula khudano vhukati ha vhathu vhavhili, Vha a lwa vha sa divhani musi vho no wana uri vha vhuthihi vha a farelana. Mushumo muhulwane wa mutupo ndi u londota, u tsireledza na u fhatutshedza vhana vhawo. Hezwi zwi vhonala nga murahu ha musi nwana o bebya nga mme a mu alusa a si na vhumani na khotsi wa malofhani kana a sa divhi mutupo wawe. Nwana uyu ndi ane a ri zwezwi a tshi vho aluwa a farwa na thupho kana vhumani zwi sa mu tshimbileli sa vhanwe, vha tshi mona mona vha wana phindulo i tshi ri nwana kha iswe kha vha hawe kana khotsi wa malofhani.

Mutupo u pfhumbudza lushaka u divha vhubvo halwo. Mutupo u laula ndinganyelo ya matshilisano vhukati ha lushaka, zwifuwo na mupo. Mutupo u a pfhumbudza vhathu kha sia la vhulimi, vhubindudzi na divhavhupo. Mutupo u na mbonalo ya saintsi kha Vhenda. Mutupo u laula mbingano, Mutupo u langa vhumani ha mirado ya lushaka na u konanya mirado ya lushaka, u fhatu vhushaka vhukati ha vhathu na zwipuka, u vhulunga na u tsireledza u tshikhafhala ha mupo. Vhuponi hune ha vha zwifhoni ndi hune ha vha zwiko zwa ikonomi sa tieni ya ha Tshivhasa kha la Phiphidi.

2. Muvhudziswa wa vhuvhili

Ndo vha na nwana ndi sa athu vhingwa, Nda vhingwa nga muhwe munna. Musi nwana we nda vhingwa nae o no vha Yunivesithi a farwa nga thupho li sa divhei u swika muhwe a tshi ntsivhudza uri ndi ise nwana ha khotsi awe. Nangoho zwa ralo a swika a phaselwa thupho la balangana nazwino ndi munna a na mudhi.

3. Muvhudziswa wa vhuraru

Ndi na nwana nga nda ha mbingano, nwana uyu o nkombetshedza u mu isa kha vha hawe e na nhaha na mihwedzi ya malo. O sokou thoma u sa la zwiliwa, u dzula a tshi ri u toda u ya ha hawe. Ndo kona u limuwa uri hu na mitupo i sa ha dzihi.

4.5. Vhumani ha muthu na mutupo

Hu na vhushaka vhuhulu vhukuma vhukati ha zwimela, zwipuka na vathu vhunga zwothe zwi zwibveledzwa zwa mupo. Zwibveledzwa izwi zwi fema muya mufhe zwothe. Vhunzhi ha mīta ngomu kha lushaka lwa Vhavenda, vho sika zwifani zwavho na vhone u bva kha zwimela kana zwipuka. Mitupo yeneyi i shuma sa tshigaṭhalu kana tshiga tshine tsha ṭalusa lushaka. Lushaka lu ṭhonifha na u hulisa tshipuka kana tshimela tshenetsho. Wone mutupo wa tsireledza lushaka lwonolwo. Lushaka lwo iledzwa u vhulaya kana u ṭa mutupo, zwa sia mutupo u tshishumiswa tsha u tsireledza mupo. Kha tshikhodo tsha mutupo ndi hune ha bvukuluwa mvumbo ya mirado ya lushaka. Zwipuka a zwo ngo vhuya zwa vuwa zwo ḡibvisa kha nyito dza muthu.

Tsumbo: Ndou, ndi phukha ine ya vha na tshaka dza ṇama dzothe dzi wanalaho shangoni, Vhangona ndi vhone dzindou vhaṇe vha shango zwine zwa amba uri ndi vhone mme a mīta yothe i re ngomu kha lushaka lwa Vhavenda. Ndi phuka ine i fula muri muṇwe na muṇwe, vhunzhi ha mirado ya tshinnani vhaṇe vha vha mutupo uyu nyito dzavho dzi vha faedzaho na phukha iyi nga u funesa vathu vha mbeu ya tshisadzini.

4.6. U DITUMANYA HA VHAVENDA NA MITUPO

1. Muvhudziswa wa u thoma

Tshifhingani tsha vhomakhulukukukuku musi ho liṇwa masimuni, tshifhinga tsha tshifhefho tshi tshi swika, a vha sokou dzhena tsimuni vha ka. Mutupo ndi wone une wa vha ḡivhadza uri zwiliṇwa zwo vhibva vha nga ka zwavho. Tshipuka itsho tshi dzhena tsimuni tsha ka tshikoli tsha vhea muṭani. Musi hu na tshiwo muḡini mutupo u tshimbila u tshi dala hune vhana vhawo vha vha hone, i ndila ya u vha tsivhudza uri hu na zwo iteaho muḡini muhulwane. Maitele aya a anzela u bveledzwa nga Ṇemungaḡi ane a vha mutupo wa Vhuṭanda. Pfheṇe ili ṭa vhuya ṭa vhone muthu u a ḡilugisa a ṭanga lwendo lwa u livha Lwamondo. Ngauri vha a zwiḡivha uri u vhone haṭo hu na zwine ṭa amba.

Hu na zwifhinga zwine Vhavenda vha ḡitumanya na mitupo yavho hu nga vha nga zwifhinga zwa madakalo kana zwa zwililo.

4.6.1. U shela fola fhasi

Musi hu na zwi no khou dina mutani kana musu ho bebya muthu muswa afho mutani, makhadzi u dzhia fola la tshinefu a gwadama gudani a tota fola nga zwiṭukuzwiṭuku a tshi ambelela zwine a khou hambela kana u divhadza.

4.6.2. U phasa

Ndi mushumo u farwaho nga lushaka lwo kuvhanganya, Kanzhi mushumo uyu u bveledzwa nga tshifhinga tsha “Good Friday” kana khushumusi. Makhadzi o tiwaho ndi ene ane a fara khavho yo dalaho maḍi a gwadama ho teaho, a khuba maḍi a tshi pfha, a tshi ambelela na u divhadza tshikuvhanganelwa. Kanzhi hu vha u hulisa na u isa khumbelo kha mutupo. Vhakhreste vha kuvhangana nga ‘Good Friday vha tshi elelwa u vhambiwa ha Murena Yeso ngeno nga vhurereli ha Tshivenda vha tshi kuvhangana u isa ndivhuwo kha mitupo yavho. Ngeno nga khushumusi Vhakhreste vha elelelwa u bebya ha Yeso ngeno nga mvelele ya Tshivenda vha tshi hambela fhatutshedzwa na u tondwa miṁwaha i tevhelaho.

4.6.3. U tevhula

Ndi ndila i shumiswaho mahosini. Mushumo uyo u bveledzwa nga tshifhinga tsha “Good Friday”, hu shumiswa mpambo wa mufhoho. Mufari wa thungula ndi we a tiwa nga maine o khethwaho na vhadzimu vha lushaka lwonolo. Ndi ene ane a rerela zwifhoni hune mutupo wa dzubya hone. U swika a bvula zwiienda, nṯha a sala nga maḍamu, a rerela, a shela mpambo fhasi, tsumbo Vha ha Ramunangi vha tevhulela maḍini Guvhukuvhu. Mutupo uyu wo vha na vhukoni ha u nisa mvula.

4.7. MUTUPO NA ZWIILA SA NDAULO YA MUPO

1. Muvhudziswa wa u thoma

Nga lutendo na mvelele ya Vhavana, vha tsireledza mupo nga u shumisa zwiila na mitupo. Mitupo i dzubya zwifhoni hune ha vha mapakoni, thavhani, mativhani, zwiṭakani. Hu na vhupo vhune ho iledzwa u swika vhathu sa bakoni le Dambanyika a ngalangalela

hone na bakoni la Tshavhanginda. Nga mvelele ya Tshivenda, zwiila zwi na mushumo wa u vhulunga vhutshilo ha muthu. Kha sia la mupo zwi vhulunga madi, zwipuka na zwimela. Miri i na mushumo wa u bveledza muya mufhe une vhathu vha fema wone. Miri yeneyi i tsireledza lushaka musi wa madumbu ngeno minwe yayo i dzilafho Vhavenda vha shumisa zwiila sa ndila ya u funza mirafho miswa ngomu kha lushaka. Zwi lulamisa vhudifari ha muthu kha mupo une a vha khawo.

Gelfand (1973:62) u ri: *“These conservation strategies are based on the principle of exogamy depending patrilineal identity is prohibited from eating certain nonhuman animals, birds, and fish species as a way of regulating the human usage of non-human animals”.*

Izwi zwi tshi amba uri ndila dza u langa mupo dzo disendeka kha u iledza vhathu vha mutupo muthihi u sa la zwipuka zwi ngaho zwinoni, khovhe sa ndila ya u langa kushumisele kwa zwipuka nga muthu. Nga mvelele ya Tshivenda mutupo a u liwi, vhunga muthu a tshi sina mano kana a fa mbebo.

4.7.1. Zwipuka zwine Vhavenda vha ila

1. Muvhudziswa wa u thoma

Nzie ya ngomu mudini: Nzie iyi a i liwi vhunga muthu a i la a tshi vha dzenganamudi. Dzenganamudi ndi muthu a sa bvi hayani u twa a tshi monamona hayani kana o dzula henefho hayani.

Thambelamadi: Ndi tshinoni tshine Vhavenda vha tenda uri tshi vhidza mvula.

Tharu: Vhavenda vha tenda uri muthu a tangana na nowa iyi i tea u luma fhasi a yo ngo tea u tshimbila. Ya tshimbila i a tula, arali muthu a na mme na khotsi muthihi wavho u a lovha, u tshimbila hayo i sevha muthu khombo ine a nga tangana nayo. Mapfura a tharu nga mvelele ya Tshivenda ndi mushonga wa u ilafha musi muthu o swa nga mulilo.

Khwaru: Vhavenda vha tenda uri malofha ayo ha ngo tea u wela fhasi ngauri a kwama fhasi a thivhela mvula u na. Tshinoni itshi a tshi sokou vhone misi yotho, tsha vhone

tsho tōdwa nga maine nahone ane a shumela misanda mihulwane sa wa ha Tshivhasa nahone tsho adzelwa mukumba wa nngu.

Gwitha: Vhavenda vha tenda uri ndi tshiṇoni tshi shumiswaho nga vha vhusiku, vha tshi badekanya na vhuloi.

Muswoo: Tshiṇoni itshi tshi badekanywa na vhuloi, tsha pfhala u lila tshi tula lufu.

4.7.2. Miri ine ya ila

2. Muvhudziswa wa vhuvhili

Muilaṇoni: Ndi muri une masiari u bvisa muya u songo lugelwaho u feṅwa nga muthu. Muthu a sendela tsini hayo u kokodza mufemo wawe a mbo sia vhathu.

Muṭavhatsindi: Ndi muri une wo iledzwa u sendelwa tsini nawo. A wo ngo tea u feṅwa nga muthu, arali muthu a ḡwana o fema muya wawo u a tangaṇa tṱoho. Tṱari ḡawo ḡa poswa muḡini, hu vuwa khakhathi ha si tsha vha na nyandano vhukati ha miraḡo ya muṭa. Muri uyu u wanala nga vhunzhi kha ḡa Thengwe hune ha vha hayani ha Vhaṭavhatsindi.

Musununu: Uyu ndi muri wo kuvhanganaho fhethu huthihi wa ita ḡaka ḡihulu. Muri uyu u wana nga maanda kha ḡa Tshaulu ḡa khosi ya mufumakadzi. U shuma u bveledza ṅanga dza u lidza tshikona. Muri uyu a u dzhenwi nga nnyi na nnyi, u kiwa nga vhana vha vhatukana vhane a vha athu ḡidzhenisa kha vhudzekani nahone vha songo ambara kana u luvhela. Muri uyu ndi tshiṭaka tsha Tshaulu tsha Ha – Bohwana tsha Khosi ya mufumakadzi. Muhumbulo muhulwane wo vha u wa u vhulunga tshiko tsha u bveledza ṅanga dza u lidza tshikona.

4.7.2.1. Miri ine Vhavenda vha ila u i vhasa

Muonzhe: Ndi muri une wa ilafha mikota na tṱoho u rema, muri uyu a u vhaswi nga mulandu wa munukho wawo u si wavhuḡi wa dovha u vha khombo kha vhana vhaṭuku. Vhavenda vha tenda zwa uri u ḡisa luambo muḡini.

Mutepe: Ndi muri une mitshelo yawo i a liwa, matari awo ilafha tshimota kana tshitshimbili. A thusa uri tshi vhibva nga u tshavhanya. Vhavenda vha tenda uri u shumiswa nga vhomaine u vhea muḁi.

Muthetshete: Muri uyu wo vha u tshi shumiswa u tshotsha mavhidani kaleni hu sa athu vha na u fhaḁala matombo. Zwa zwino tshine wa kha ḁi tou shumesa tshone ndi musi hu tshi vhuyiswa muya wa mufu arali o lovhela badani kana he a eḁedzwa hone hu songo tea uri a vhulungwe hone.

Muḁhathavhanna: Uyu ndi mushonga une Vhavenda vha u shumisa kha u engedza nungo kha vhathu vha mbeu ya tshinnani vhane vha farwa nga tshineto musi vhe ḁuni.

Murungulu: Uyu u shumiswa u ilafha vhana vha tshetshe musi dangani havho hu tshi khou luma musi tshikombo tshi tshi kha ḁi bva u wa.

4.8. MUTUPO NA VHURERELI

Vhurereli ndi tshanganelo ya nyito dza mvelele dzi kwamanyaho vhathu na tshimuya na milayo i langaho vhuḁifari ha muthu. Vhurereli vhu na tshatshedzo ya tswayo kana zwigathalu, sialala na zwifho zwi neaho tshatshedzo ya vhutshilo. Ngeno mutupo u tswayo ya lushaka ine ya vha na mbonalo ya sialala na mvelele khathihi na zwifho na zwiila. Zwiila zwa mutupo zwi langa vhuḁifari ha muthu. Nga mvelele ya Tshivenda munna na mufumakadzi vha na mutupo muthihi a vho ngo tea u malana vhunga vhe malofha mathihi. Nga mvelele ya Tshivenda, mutupo a u liwi vhunga muthu a tshi sina maḁo kana a kundwa mbebo. Mutupo na zwiila zwayo u langa vhuḁifari ha mirado ine ya vha mutupo wonoyo. Durkheim (1895:236) u ri: *“The symbolism of Totemism embodied religious meanings, each clan was symbolised by a particular totemic plant or animal, clan members were believed to have personal souls of the same type as clan totem”*.

Izwi zwi amba uri tshiga tsha mutupo tsho katela tshatshedzo ya vhurereli vhune lushaka lwa tshatshedzo ngayo, muḁa muḁwe na muḁwe u vhone nga mutupo wa tshimela kana tshipuka, mirado ya muḁa i tendelwa u vha na vuvha ha tshimuya ha mutupo wa lushaka

Iwonolo. Mutupo ndi mutsireledzi, mulondoti na mudededzi wa muthu. Mutupo u londota muthu ngeno muthu a tshi ṭhonifha na u hulisa mutupo wawe.

Vhuṭambo vhu bveledzelwaho mutupo vhu ṭanganya mirado ya lushaka, ndivho i ya u livhuwa mutupo. Vhuṭambo uvhu vhu bveledzwa i ndila ya u livhuwa, u hulisa na u humbela phaṭhutshedzo kha mutupo wavho sa lushaka. Vhuṭambo vhune ha vha hone ngomu kha mvelele ya Tshivenda ndi thevhula na muphaso musi vhathu vho kuvhangana nga muṭa wavho. Rosa (2003:17) u ri: *“Totemism is one of several forms of animal cults, where the animal is venerated as a family member and ancestor”*.

Izwi zwi amba uri vhurereli ha mitupo ndi tshivhumbeo tsha tshipuka hune tsha huliswa na u ṭhonixwa sa murado wa muṭa na vhadzimu vhawo. Abolairim (2019:104) u ri:

Totemism is one of the primitive religions. Christian religion overlooks the importance of understanding primitive religious because they are considered demonic. Totemism has many practices that are carried over into Christianity. The basic needs that Totemism cared for people's lives include getting connected with ancestors, seeking power and protection which is also the basic needs of Christianity.

Izwi zwi amba uri mutupo ndi vhurereli ha sialala. Vhurereli ha Tshikhriste vhu dzhiela fhasi ndeme ya u pfhesesa vhurereli ha mutupo vhunga vhu tshi vhu vhona sa madimoni. Vhurereli ha mutupo vhu na nyito dzo hwalwaho dzi tshi ya kha vhurereli ha Tshikhriste. Dziṅwe dza hone ndi dza u dzhiela vhutshilo ha vhathu nṯha hu tshi katelwa u vha ṭanganya na vhadzimu hvavho, u vha ṅea maanda khathihi na u vha tsireledza kha zwine zwa vha ṭhodea dza vhurereli ha Tshikhriste. Durkheim (1965: 109) u ri:

Totem symbols as each clan made and adopted symbols for their totem, still there are symbols in every religion of the present age including Christian religion. Christianity has many symbols like cross, image of saints, baptism as initiation rite. People still go for consultation whether with priest, Devine, pastor or anyone who represents the people before unseen power. Both Eastern and Western religion still have traces of primitive relationship to soul and imagined power.

Izwi zwi amba uri mutupo ndi tshiga tsha lushaka, hu na zwiga kha vhurereli ha zwino hu tshi katelwa na ha Tshikhriste. Vhurereli ha Tshikhriste vhu na zwiga zwi ngaho tshifhambano, tshifanyiso na ndovhedzo. Vhathu vha kha ḍi ya u vhonisa hu nga vha kha vhafunzi, vhaaporofita, vhotshifhe na nnyi na nnyi o imelaho muthu phanda ha maanda a

sa athu vhonwa. Vhurereli ha Tshirema na ha Tshikhriste zwi na mutupo wa vhurereli ha mutupo une wa vha na vhushaka na muya na maandakhumbulelwa. Bailey na Peoples (2009: 313) vha ri: *“Religion increases our anxieties, fear and stress level. Religion encourages people to respect the rights of others and to perform their proper duties”*.

Izwi zwi amba uri vhurereli vhu engedza mbiti, nyofho na mutsiko kha vhathu. Vhu tuxuwedza vhathu u thonifha pfhanelo dza vhañwe ngavho na uri vha ite zwithu zwavho nga ngona. Kha zwifho na mitupo, Vhavenda vha na nyofho zwi tshi bva kha mafhungo a ofhisaho ane a ambelwa zwifho. Izwi zwi sia vha tshi thonifha zwifho zwa vhañwe ngavho, zwa amba u vhulunga vhutshilo havho ngauri vha vha vha tshi shavha u fa. Malefijt (1968:12) u ri: *“Religion is a system of actions and interactions based upon culturally shared beliefs in sacred supernatural powers”*.

Izwi zwi amba uri vhurereli ndi ndila ya nyito na nyambedzano zwo disendekaho kha mvelele ya lutendo u ya kha maanda a mupo o khetheaho. Vhurereli ha sialala vhu kombetshedza ndayo kana zwiila u bveledza vhuḡifari ha muthu uri a swikelele ndivho dzine dza tikedza vhuvha ha lushaka. Vhurereli ha sialala vhu katela u shela fola, muphaso na thevhula, ndi ndila ine vhathu vha badekana na maanda a mupo ngayo. Ndi vhurereli ha nyito vhune ha leludza matshilisano na u kombetshedza vhathu u vha tshithu tshithihi. Mutupo wo aluswa u ya kha vhadzimu zwa u nea tshipiḡa tsha vhurereli. Malefijt (1962: 1968: 62) u ri: *“Religion is born out of the social, it follows that both have moral authority and the gods of society have the same power and the same authority”*.

Izwi zwi amba uri vhurereli ho simuwa kha lushaka, zwine zwa amba uri vhu na maanda ngeno vhadzimu vha lushaka vha na ndaulo i fanaho. Awolalu (1976: 1) u ri:

When we speak of African Traditional religion, we mean the indigenous religious beliefs and practices of the Africans. It is religion which resulted from sustaining faith held by the forebears of the present Africans, and which is being practised today in various forms and various shades and intensities by a very large number of Africans, including individuals who claim to be Christians.

Izwi zwi amba uri vhurereli ha sialala, ndi vhurereli ha mupo he ha simuwa kha lutendo lwa vhomakhulukukukuku vha lushaka lwa namusi. Morton (1987: 467) u ri: *“Totemism represents nature as an externalisation, even unto death of man’s inner being”*.

Zwi amba uri vhurereli ha mutupo ho imela mupo, vhuḍipfhi khathihi na lufu lwa muya kha muthu. Vhurereli na lutendo lwa Vhavenda zwo ḍisendeka kha u nisa mvula, u fhodza malwadze, u dzivhela shango, u fara muḍi, u ila, u thusa ṛwana, u luvhedza na zwiṛwe zwinzhi.

4.9. MUTUPO SA GUNDO

Mutupo sa tshigaṭhalu tshine lushaka lwa ḍitalusa ngatsho na ṭhuṭhuwedzo kha u funza lushaka. Muthu naho a songo pfhumbudzwa u vhala na u ṛwala nga u tou vhona tshigaṭhalu fhedzi u a kona u ḍivha zwine tsha amba. Mutupo sa wa tshipuka a u sokou vhone, wa vhuya wa tou vhone miraḍo ya lushaka ulwo vha mbo zwi limuwa uri hu na thaidzo kana hu na zwine wa khou vha tsivhudza. Mutupo u shuma sa tswayo ya lushaka. Muthu naho a tshi kona u vhala na a sa koni u vhala u a ḍivha mutupo wa muthu na u kona u ḍivha vhuva hawe. Mutupo u iledza vathu vha malofha mathihi uri vha dzeane, wa dovha wa shuma sa saintsi ya vha Vhavenda ya u thivhela u bebya ha vhana vha songo takalaho. Fhedzi muṭani wa vuhosini vha a dzeana naho vhe vha dzofha ḷithihi muhumbulo muhulwane u wa u tsiredza lutsinga lwa vuhosi havho. Afha ndi hune vha fhandekanywa musi ho shumiswa tshivhindi tsha kholomo tshivhisi, muṛwe a luma nga ngei muṛwevho a luma ngeni maine a tshi tshea nga vhukati nga lufhanga.

Mutupo u a shuma sa ndi ṇḍila ya u thivhela u bebya ha vhana vha na holefhali. Afha ndi musi mutupo u tshi iledza muthu uri a ḷe zwiṛwe na zwiṛwe na zwo iledzwaho. U thusa uri muthu uri a kone u ḍivha zwo lugelwaho muvhili wawe a songo iledzwa nga madokotela.

U vhone ha tshipuka tshine tsha vha mutupo kha miraḍo ya lushaka hu nga vha u tsivhudza kana ngeletshedzo khavho. Izwi zwa ita uri vha ḍivhe uri hu na zwine zwa amba

khavho sa vhaṅe vha mutupo. Zwi tshi kwama vhulwadze, mutupo u shuma u eletshedza na u kaidza mirado ya mufa wonoyo. Mutupo u funza vhathu u funana, u divhana na u londotana.

Mutupo u pfhumbudza lushaka uri lu divhe vhubvo halwo, divhazwakale yalwo na thavha yalwo. Nga mutupo muthu u a kona u divha na u divha vha lushaka lwa hawe. Naho nwana o xelana na vha hawe, u tou divha mutupo wa hawe fhedzi u a kona u vha toda a vha wana. Zwikwara, zwitaka, mativha, zwisima na thavha zwine zwa shuma sa zwifho hune mitupo ya dzumbya hone zwi shuma sa mbulungelo ya manwalwa a zwo bvelelaho zwine zwa tana mvelele ya lushaka. Mutupo ndi saintsisi ya Vhavenda ya u bva tsikoni yavho ine ya vha thusa u vhulunga mutakalo wa muthu. Mutupo ndi ndila yo leluwaho ya u funza na u tutuwedza lushaka u didzhenisa kha mveledziso ya vhutshilo.

Mutupo ndi saintsisi ya Vhavenda ine khayoy vha guda u vhulunga vhutshilo ha muthu zwa ita uri lushaka lu aluwe. Ano maduvha Vhavenda a vha tsha londota mitupo yavho khathihi na u i ila, zwa vho sia vha tshi xelexwa nga vhutshilo vha tshi kha di vha vhatuku. Christies na vhanwe (2000:141) vha ri: *“Education generally refers to a social institution, responsible for providing knowledge, skills, values and norms”*.

Zwine zwa amba uri nga u angaredza pfhunzo ndi tshiimiswa tsha matshilisano, tshi na vhudifhinduleli ha u bveledza ndivho, vhutsila na milayo ya vhudivhufari. Kha mvelele ya Tshivenda, mutupo u pfhumbudza lushaka vhutsila, vhudifari na u wana ndivho ya divhazwakale ya lushaka.

4.10. U KWAMEA HA MVELELE YA TSHIVENḌA NGA DIMOKRASI

Mvelele ndi ndaulo ya muthu, muthu u bebya, a aluswa ngomu kha mvelele yawe. Muthu a si tshipuka zwatsho, fhedzi ndi tshibveledzwa tsha mvelele ye a bebya khayoy. Mvelele i katela ndivho, lutendo, vhutsila, mikhwa na milayo ya lushaka. Christies na vhanwe (2000:8) vha ri: *“Culture consists of the objects of society, whereas a society consists of the people who share a common culture. Real culture refers to the values and norms that actually follow”*.

Zwi amba uri mvelele i katela zwiteŋwa zwa lushaka ngeno lushaka lu tshi katela vhathu vhane vha kovhekana mvelele. Mvelele zwi amba milayo na vhuḍifari vhune ha tevhedzwa. Christies (2005:41) u ri:

Culture is made up of all the ideas, beliefs, behaviours and products common to values and defining, a grouping of life. Culture encompasses everything humans create and have as they interact together. Culture shapes the way we see the world. It impacts on how we think, how we act, what we value, how we talk, the organizations we create, the rituals we hold, the laws we make, how and what we worship.

Izwi zwi amba uri mvelele yo bveledzwa nga mihumbulo, lutendo, vhuḍifari na zwibveledzwa zwi fanaho. I ṭalisa vhutshilo ha tshigwada. Mvelele i katela tshiŋwe na tshiŋwe tshine vhathu vha sika vhunga vha tshi tshila vhoṭhe. I bveledza ṅdila ine ra vhona shango ngayo, zwine ra elekanya, zwine ra ita na ṅdila ine ra amba ngayo, zwiimiswa zwine ra sika, mishumo ine ra fara, milayo ine ra sika na uri ndi zwifhio nahone hani zwine ra hulisa.

Kha mvelele ya Tshivenda mutupo u laula vhuḍifari ha mirado ya lushaka, vha sika milayo ine vha i tevhedzwa khathihi na zwiila zwi vhulungaho vhutshilo havho. Mvelele i ŋea thandululo ya tshiimo tshi sa pfhesesei. I funza muthu ṅdila ya vhuḍifari. Mvelele i funza muthu zwine a tea u ṭa na u nwa. Mvelele i ŋea ṭhalutshedzo ya sialala kha nyimele yo imaho nga u ri. I vhumba vhushaka ha matshilisano. Miller (1995: 61) u ri:

Culture comprises the ways of acting and material object creates and recognized by a human group as standards an acquired by individuals through learning. These objects are integrated and are results of the group's characteristics adaption to and of the environment in the widest sense. This group to which the culture is common is called people.

Izwi zwi amba uri mvelele i angaredza kuitele, kuhumbulelele kwa zwithu zwine zwa ṭanganyiswa zwa bveledza mvumbo ya tshigwada na zwe tsha ḍitika ngazwo. Vhavenda ndi lushaka lune lwa ḍitika nga vhurereli ha mitupo. Nga mvelele ya Tshivenda ṅwana uri u bebya a ḍivhadzwa kha mutupo wawe, ndivho i ya uri u mu fhaṭutshedze, u mu londote na u mu tsireledza kha vhuvhi ha ṭino shango. Nga mvelele ya Tshivenda, mutupo a u

vhudzwi mutsinda ndivho i ya u shavhisa uri vhaloi vha nga shumisa wone u vula ndila ya u kona u tshasela mutsa uyo vhunga u wone mutsireledzi.

1. Muvhudziswa wa u thoma

Nga mvelele ya Tshivenda vhabebi ndi vhone vhane vha vha na maanda a u vhona uri nwana wavho a male kana u malwa. U bva tshee ha vha na mbofholowo vhunzhi ha maitele e a vha a tshi bveledzwa nga vhabebi o ngalangala. Tshinwe ndi mulandu wa pfhanelo dze dza maandafhadza vhafumakadzi zwe zwa vho sia vha tshi vhona zwi si zwa ndeme khavho u malwa. Vha a kona u vha na vhana nga nda ha mbingano. Vhafumakadzi vha vhona nwana e tshibveledzwa tshine vha a kona u tshi unda, u tshi londota na u tshi alusa hu si na khotsi. A vha vhoni ndeme ya u tsumanya nwana na khotsi awe. Hezwi zwothe zwi ita uri nwana a sa divhe mutupo wawe wa thohoni a vho shumisa wa malume. Vha beba vhana, vha vha vhidza nga zwifani zwavho. Fhedzi musi vhana vho no thanya vha toda mitupo na zwifani zwa vhokhotsi avho vha malofhani, zwa vho andisaha khangamutupo zwine zwa tshuwedzwa nga zwi tevhelaho:

1. Vhunzhi ha vhabvana vha dzhia tsheo ya u sa vhingwa vha dzula mahayani kana vha fhatu midi yavho.
2. Vhabvana avha vha a kona u diunda, u dilondota na u dilanga.
3. U funzea ha vhana vha vhasidzana zwo vhangani uri vha si ditike nga muwe muthu.
4. U maandafhadzwa ha vhafumakadzi nga ndayotewa ya Afurika Tshipembe.
5. U tuswa ha pfhanelo dza vhabebi kha vhana vavho.
6. U kundelwa u kondelela ha vhafumakadzi vha musalauno.

4. 11. ZWIFHO

1. Muvhudziswa wa u thoma

Zwifhoni ndi fhethu ho khetheaho hune ha ilelwa na u thonifihiwa. Ndi hune Vhavenda vha tenda uri ho alama mimuya ya vhomakhulukukukuku vavho. Fhethu afho ndi hune zwipuka, zwifuwo kana zwimela zwine zwa vha mitupo zwa dzula hone. U mona na vhupo ha Venda ndi hune ho anda zwifho fhedzi vane vhazwo ndi mahosi. Divhazwakale ya

vhupo uvhu i pfhala sa ngano, hu pfhala ho lozwea vhunzhi ha vhatshena vhunga vho vha vhe Tomas matenda nga u vhona.

4.11.1. Zwifho zwine zwa vha zwimela

- ❖ **Muswununu:** Ndi tshiṭaka tsha Tshaulu tsha ha Bohwana tshi wanalaho tshitavhani tsha Tshamudzinga. Tshiṭaka itshi tshi a ilelelwa. Hu dzhena vhana vha vhatukana vha sa athu kwasha tshitemba nahone vha songo ambara zwiambaro vhe fhedzi.
- ❖ **Muilanoni:** Ndi muri une wa wanala vhuponi ha Ha Lambani masakha na Ha Makuya. Muri uyu ndi une wa vha na divhazwakale ya u fhedza vhatshena nga vhunzhi. Muri uyu wo iledzwa u serwa fhasi hawo vhunga u tshi kona u dzhia mufemo wa muthu a lovha.
- ❖ **Tshiṭaka tsha Vhuṭanda:** Tshiṭaka itshi tshi wanala kha ḽa Duthuni. Ndi tshiṭaka tsha Vhangona vha ha Nevhuṭanda na Netshidavhini. Luhuni lwa hone a lu farwi kana u redwa vhunga lu tshi shanduka lwa vha nowa.
- ❖ **Tshiṭaka tsha Vhangona vha Nekhwevha** tshine tsha wanala masakani a Shayandima na Tshisahulu musi u tshi dzhena Tshisaulu tsini na vhengele ḽa ha Lukoto ḽa piṭirolu.
- ❖ **Tshiṭaka tsha Mafambe:** Tshiṭaka itshi tshi wanala Tshiheni tsini na Fundundzi, ndi tsha Vhangona vha ha Netshiungani.
- ❖ **Tshiṭaka tsha Mungaḽi:** Ndi tsha lushaka lwa ha Nemungaḽi, tshi wanala kha ḽa Ngovhela tsini na tshikolo tsha “Beausta”. Mutupo wa lushaka ulu ndi pfheṇe ḽi vhidzwaho Nemungaḽi.
- ❖ **Tshiṭaka tsha Thathe:** Ndi tshiṭaka tsha Nethathe tshine tsha wanala kha ḽa Tshiṭangani. Hu wanala mutupo une wa vha ndau i vhidzwaho Nethathe.

4.12. MASIANDAITWA A U XELANA HA ṆWANA NA MUTUPO WAVE.

1. Muvhudziswa wa u thoma

Nwana ane a bebya a aluswa a sa divhi khotsi awe vha malofhani u vha na khaedu ya u sa tuma na mutupo wawe. Nga u sa tuma hawe (nwana) na mutupo wawe, u valelwa phathutshedzo dzawe, u kundelwa u wana tsha u mu tsireledza kha khombo dza lino shango. Hu na mitupo ine a i dzumbelwi vhana vhayo, i a vha tevhela nga ndila dzo fhambanaho u swika a tshi divhonadza kha lushaka lwa hawe. Maitele ayo a nga vha hone musi nwana a tshi kha di vha mutuku, hune a lwala malwadze a si na dzilafho. Uri a fhole u do tea u iswa kha vha hawe. Nyito idzi dzi a vha hone musi muthu o no di vha munna kana musadzi, musi hu si na tshine tsha mu tshimbilela vhutshiloni hawe u swika a tshi tuma na khotsi vha malofhani. Nwana wa mutukana u kha khombo khulu ya u xedza mutodo wa vhubvo hawe, zwa vho sia na vhana vhane a do vha beba vha tshi do kondelwa u ditalisa.

4.13. MVALATSWINGA

Nga mvelele ya Tshivenda, mutupo ndi vhurereli, saints, vhutsila na zwiila zwine Vhavana sa lushaka vha vhulunga, u fhaa vhutshilo khathihi na vhuḍifari ha muthu u bva vhuḍukuni hawe u swika a tshi fa. Mutupo u a fhaa, na u khwaḥisa vhushaka vhukati ha zwibveledzwa zwa mupo na muthu. Ndimi iyi yo bvisa khagala ndeme ya mutupo wa muthu kha mvelele ya Tshivenda.

NDIMA YA VHUṬANU

MANWELEDZO, MAWANWA NA THEMENDELO

5.0. MVULATSWINGA

Nga u tou angaredza ndima iyi i na manweledzo a tsenguluso ya ndima ya u thoma, ya vuvhili, ya vhararu na ya vhuḥa kha thoḍisiso ya ndeme ya mutupo wa muthu kha mvelele ya Tshivenda.

5.1. MANWELEDZO

Ndimba ya u thoma (1) i amba nga marangaphanda na siangane ya ndeme ya mutupo wa muthu kha mvelele ya Tshivenda. Kha marangaphanda hu na thaidzo i kwamaho u sa dikhavha ha nwana wa Muvenda, u sa dikhadzwa ha nwana kha mutupo wawe, zwipikwa na ndivho ya thodisiso.

Ndimba ya vuvhili (2) i amba nga tsenguluso ya manwalwa a mihumbulo ye vhanwe vhanwali vha nwalwa nga ndeme ya mutupo wa muthu.

Ndimba ya vharuru (3) i amba nga ngona dze mutodisisi a dzi shumisa u kuvhanganya na u saukanya mafhungo a thodisiso khathihi na thiyori ya mashumele a sialala na mvelele (Fangishinalizimu), ine ya khwathisedza zwa uri musi hu tshi pfhi lushaka lu khou tshila ndi musi nyito dzothe dzo simuwaho na lushaka dzi tshi khou bveledzwa.

Ndimba ya vhuva (4) i amba nga ndeme ya mutupo wa muthu u bva vhutukuni have u swika a tshi fa kha mvelele ya Tshivenda. I dovha ya rera nga ndeme ya mutupo kha nwana musi a sa athu bebya, o no bebya na musi a tshi khou aluwa na vhushaka vhukati ha mutupo wawe na ene muthu. Mutupo u wela kha tshivhumbeo tsha vhurerele ha muthu. Mutupo sa mutsireledzi wa mupo. U dikhumanya ha Vhavana na mitupo yavho. Mutupo sa ngundo.

Ndimba ya vhuva (5) i amba nga manweledzo a ngudo dza ndima dzothe dza thodisiso ya ndeme ya mutupo wa muthu u bva vhutukuni have u swika a tshi fa kha mvelele ya Tshivenda.

5.2. MAWANWA

Kha mawanwa a thodisiso ho tumbulwa uri vhadzulapo vha dzhangho la Afrika nga u angaredza ndi vathu vane vha vha na mitupo, hu si kha lushaka lwa Vhavana fhedzi na dziwe. U dikhadzwa na u swika ha vhurerele ha Tshikhreste kha lushaka lwa Vhavana zwo sia vha tshi vho vhone vhurerele ha mitupo vhu madimoni. Kha mvelele ya Tshivenda mutupo ndi mutheo wa vhubvo ha muthu. Mutupo wo vha vhurerele ho khwathaho he ha fatha lushaka lwa Vhavana musi hu sa athu swika vhafunzirwa.

5.2.1. Maanda a mutupo wa muthu kha mvelele ya Tshivenda

Mutupo ndi tshiphiri tsha muṭa tshine a tshi vhudzwi mutsinda vhunga u mulondoti, mufhaṭutshedzi na mutsireledzi wa muthu. Mutupo nga nṭhani ha zwiila zwawo u a vhulunga na u fhaṭa mutakalo wa muthu.

5.2.2. Mutupo na kutshilele kwa vhathu

Zwimela na zwipuka zwa mupo zwine zwa vha mitupo ya vhathu zwi sima mbofho na vhuthihi ho khwaṭhaho vhukati ha miraḁo ya lushaka. Mutupo ndi vhutsila, saintsi ya u vhulunga na u thivhela u tshikhafhadzwa ha mupo.

5.2.3. Mutupo u tshivhumbeo tsha vhurereli

Musi mutupo wo ṭodisiwa ho wanuluswa uri u na tshivhumbeo tsha vhurereli ha sialala hune nyito dzawo dza vha na vhushaka na nyito dzi bveledzwaho kha vhurereli ha Tshikhreste. Nga Tshikhreste musi muthu e na thaidzo u kwama vhafunzi kana vhaporofita ngeno kha vhurereli ha sialala muthu a tshi kwama maine kana makhadzi vha vha vhone vhane vha tshimbidza mafhungo a u ṭumana hawe na mutupo wawe.

Mutupo ndi tshiga tshine lushaka lwa ḁṭalusa ngatsho ngeno kha Tshikhreste tshigwada tshiṇwe na tshiṇwe tshi na tshiga tshine tsha ḁṭalusa ngatsho sa tshiivha, ṇaledzi, ndau, tshifhambano na zwiṇwe khathihi na maitele o yaho nga u fhambana a u ḁibaḁekanya na Mudzimu. Vhurereli ha mutupo vhu shumisa maḁi u phasa ngeno ha Tshikhreste vhu tshi shumisa maḁi u lovhedza.

Maḁi ndi tshibveledzwa tsha mupo tshine tsha shumiswa nga masia oṭhe a vhurereli, ha Mvelele na ha Tshikhreste, u ṭanganya ṇama na muya, zwa konaha u ṇea muthu vhutshilo ho dikaho, ho khwaṭhaho kana ho zingindela.

5.2.4. Mutupo na vhuṇe ha muthu

Mutupo wa muthu u na vhuṭumani ho khwaṭhaho ha tshimuya na mirado ya lushaka na zwibveledzwa zwa mupo. Mutupo ndi tshiṭalusi tsha muthu musi e vhukati ha vhaṅwe vhathu. U sa ḡivha vhubvo ha ṅwana zwi mu vhangela mutsiko musi a tshi khou tshila.

5.3. THEMENDELO

Vhana vha tea u pfhumbudzwa nga lutendo lwa mitupo na mvelele yavho musi vhe ngomu zwikoloni. Izwi zwi nga thusa vhana u ḡivha, u londota mupo na u vhulunga vhutshilo havho.

Vhafunzi vha zwivhidzo zwo fhambanaho na mahosi vha tea u pfhumbudza vhathu nga zwiteṅwa zwi badekanyaho muthu na mupo wawe.

Lushaka lwa Vhavana lu tea u hulisa na u ṭhonifha mitupo yalwo vhunga i na mvumbo na mbonalo dza vhurereli ha Tshikhreste.

Lushaka lwa Vhavana lu tea u fhungudza u anda ha khangamutupo miṭani yavho. Afha ndi hune vhabebi vha tea u humiselwa maanda a u laula vhana vhavho zwi tshi kwama mbingano.

Kha hu iswe phanda na u ṭhonifha zwifho vhunga zwo hwala ḡivhazwakale ya lushaka, ndeme na vhubvo ha muthu. Zwiila zwi vhulungaho mutakalo kha zwi shumiswe u thivhela u lovha ha vhaswa nga vhunzhi.

Zwikolo zwa sialala zwi ngaho vhusha, musevhetho, domba na tshiṭambo kha zwi vhe hone u itela u pfhumbudza vhana vha vhasidzana na vhaṭhannga u kondelela.

ṅwana kha ṭmanywe na mutupo wawe hu u itela u thivhela mashudumavhi vhutshiloni hawe.

5.4. MVALATSWINGA

Vhurereli ha mitupo ndi vhuṅwe ha zwiteṅwa zwi vhumbaho mvelele ya Tshivenda yo khwaṭhao nahone yo dzingindelaho. U sa tsha dzhielwa ṅṅha ha maitele a bveledzelwaho nga mitupo zwi sia lushaka lwo no vha muholefali, hu na zwo ṭahelaho khalwo. Ndim

iyi yo nweledza mafhungo a ndima dzothe nga ndeme ya mutupo wa muthu u bva vhuṭukuni hawe, mawanwa na themendelo.

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