

**MVUKULULO YA MVELELE NA VHUNḤE: TSEDZULUSO YA
MAḤWALWA A SIALALA A TSHIVENḤA TSHIṬIRIKINI TSHA
BEITBRIDGE, ZIMBABWE**

nga

SILIBAZISO MULEA

Yo ṇetshedzwa u fusha ṭhoḋea dza digirii ya

VHUDOKOTELA HA FILOSOFI KHA NYAMBO, LINGWISITIKI NA LITHERETSHA

kha

NYAMBO DZA VHAREMA

YUNIVESITHINI YA AFRIKA TSHIPEMBE

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LINGWISITIKI NA LITHERETSHA**

Thoho: **MVUKULULO YA MVELELE NA VHUNNE: TSEDZULUSO
YA MAÑWALWA A SIALALA A TSHIVENÐA
TSHITIRIKINI TSHA BEITBRIDGE, ZIMBABWE**

Ndi ana uri thuyisi yo bulwaho afho ntha ndi mushumo wanga na uri mañwalwa othe e nda shumisa kana u topola o sumbedzwa na u țanganedzwa nga u shumisa tsumbabugutshumiswa.

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_____  _____

TSAINO

___10 FULWI 2022___

ÐUVHA

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Kha lushaka lwa Vhavanḁa vha Beitbridge kha ḁa Zimbabwe ndi ri kha ri dzhiele nḁha luambo lwashu, nahone izwi ri nga zwi kona nga u ḁwala nga luambo lwashu. U ḁwalwa ha mushumo uyu nga Tshivendanḁa zwo vha nḁila ya u ḁḁuwedzana uri riḁe vhaḁe ndi ri ne ra nga kona u alusa luambo lwashu. Nga mutingati zwi a konadzea.

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Mañwalwa a sialala ndi mañwalwa a songo tou ñwaliwaho o shumiswaho nga tshaka nanzhi dza Vharema u bva izwo kale u bvukulula mvelele na vhunṅe zwavho. Thoḍisiso iyi yo toḍisisa nga ha ndeme ya mañwe mañwalwa a sialala a Vhaventḍa vha Beitbridge, Zimbabwe ane a bvukulula mvelele na vhunṅe zwavho. Thoḍisiso iyi ndi ya ndeme ngauri tshifhinga tsha vhukoloni na tshifhinga tsha murahu ha vhukoloni zwo shela mulenzhe kha u ngalangala ha mvelele na vhunṅe zwa Vharema kha ḵa Afrika hu tshi katelwa na ḵa Zimbabwe.

Mañwalwa a sialala e thoḍisiso ya ḍisendeka ngao ndi nyimbo na mitshino zwa sialala, mirero na maambe. Ngoni ye ya shumiswa ndi ya khwalithethivi. Iyi ngoni yo vha ya ndeme sa izwo i tshi ita uri muḍoḍisisi a wane mafhungo ane a kwama kutshilele kwa vhatu. Ho shumiswa mbudzisavhatu, khweshenere na u ḵalela kha u kuvhanganya mafhungo. Tsengulso yone yo ḍisendeka nga thiyori dza vhuḵalula mvelele “cultural relativism” na ḵuḵhuwedzo ya mvelele ‘cultural determinism’. Thiyori idzi mbili dzi bvukulula uri vhatu vha tshila nga ḵila dzo fhambanaho nahone zwine vha tenda khazwo zwi a fhambana, fhedzi tsha ndeme ndi uri vha tea u ḵanganedza u fhambana havho. Ndeme ya thiyori idzi yo vhone sa izwo Vhaventḍa vha Beitbridge vha tshi dzula vho ḵangana na vhatu vha dziñwe tshaka. Thoḍisiso yo wana uri vhezhi ha Vhaventḍa vha tshithirikini tsha Beitbridge, Zimbabwe a vha shumisi mañwalwa a sialala a fanaho na mirero na maambe nga u angaredza. Vhana vavho vhone a vha ḍivhi zwinzhi nga mañwalwa a sialala ngauri a vha vha anetsheli zwi fanaho na ngano na thai, kana u tamba mitambo ya zwidade na zwiñwe. Zwikoloni na hone mañwalwa a sialala ha funzwi. U sa vha hone ha mañwalwa a sialala vhutshiloni ha vhatu avha zwi ita uri vha sa ḍivhe mvelele na vhunṅe zwavho. Nyimbo na mitshino ya sialala zwone zwo wanala zwi sa dzhenelwi nga vhatu vhanzhi. Ḷiñwe hafhu ndi ḵa uri Vhaventḍa tshithirikini itshi a vha ḍihudzi nga u shumisa luambo lwavho, vha anzela u shumisa nyambo dza tshaka dzi re nanzhi; vhana zwikoloni na musi vha tshi tamba a vha shumisi nyambo dzavho. Vha aluwa vha sa ḍivhi mvelele na vhunṅe zwavho. Tshiñwe hafhu muvhuso na wone a u eḍanyisi vhuimo ha tshaka dzi re na vhatu vhanzhi na dzi si na vhatu vhatu vhanzhi; izwi zwa ḵuḵuwedza uri Vhaventḍa vha ḍinyadze. Thoḍisiso yo fhedza nga u themendela uri Vhaventḍa vha tshithirikini tsha Beitbridge kha ḵa Zimbabwe vha ḍirwe khana nga luambo lwavho,

nahone vha funze vhana zwa sialala, hu tshi katelwa na mañwalwa a sialala. Ho dovhiwa ha themendelwa uri vha muvhuso vha fanela u tuñuwedza uri nyambo dzoñhe dzi dzhiwe dzi tshi eñana, nahone dzi dovhe dzi funzwe nga ndila ya u eñana zwickoloni; mañwalwa a sialala na one a katelwe kha kharikhulamu. Izwi zwi ðo ita uri mirafho yo fhambanaho kha ða Zimbabwe i ðivhe mvelele na vhunñe zwayo.

Maipfi a ndeme: Tshivenda, mvukululo, mvelele, vhunñe, mañwalwa a sialala, nyimbo dza sialala, mitshino ya sialala, mirero, maambeke na Beitbridge.

SUMMARY

Orature is unwritten literature which most African ethnic groups have used for time immemorial to express their culture and identity. This study explored the use of Vhavenda's genres of orature to express their culture and identity in Zimbabwe. It is important because the effects of the colonial and post-colonial periods left most African ethnic groups without their culture and identity.

The Vhavenda genres of orature, i.e indigenous songs and dance, proverbs and idioms were examined in expressing culture and identity. The study employed the qualitative research methodology. Research questionnaires and interviews as well as observation for data-gathering and analysis were the major sources of information. The two main theoretical frames guiding the study are Cultural Relativism and Cultural Determinism. These theories were very much relevant in approaching the Vhavenda social life which embraces their culture and identity.

The research findings were that most Vhavenda in Beitbridge district, Zimbabwe do not use orature such as proverbs and idioms in their day-to-day language. The youth have little knowledge on such genres of orature such as traditional songs and dance, and proverbs and idioms. In most schools, orature is not given much attention as compared to other subjects in the school curriculum. Most people seemed not to be interested in the indigenous songs and dances. Moreover, some of the Vhavenda in Beitbridge, mostly the youth, look down upon their language and prefer the languages of the majority ethnic groups. In addition, the Government contributed towards the minority languages receiving lower status, especially in the media as compared to other languages. Most of these minority languages spoken in the Southern border of Zimbabwe still have a lower status when compared to Ndebele and Tshishona.

The study recommended that the Vhavenda in Beitbridge, Zimbabwe, should be proud of their culture. The Government should view all Zimbabwean languages as equal. Orature should be taught effectively by teachers who are speakers of the language. The efficacy of teaching orature will facilitate the passing on of the knowledge from one generation to another and different generations in Zimbabwe will appreciate their culture and identity.

Keywords: Tshivenda, expressive, culture, identity, orature, indigenous songs, indigenous dances, proverbs, idioms and Beitbridge.

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NDIMA YA U THOMA

MVULATSWINGA

1.1 Marangaphanda

Vharema vha Afrika ndi vhatu vhe vha shumisa mañwalwa a sialala u bva izwo kale u bvukulula kutshilele na kuitele kwavho kwa zwithu kwa ðuvha liñwe na liñwe. Izwi zwo vha ndila yavho ya u sumbedza vhuthu, mvelele na vhunxe zwavho. Kuitele ukwu kwo shandukiswa nga Vhatshena vhe vha dzhenisa mihumbuloni yavho (Vharema) uri vha vhatu vha si na mañwalwa. Muhumbulo uyu u tikedzwa nga Zid (2015:63) musi a tshi ri: “*African Literature, indeed has often been perceived by Eurocentric critics as the literature of those who do not have literature*” (Mañwalwa a Vharema o vhonele sa mañwalwa a avho vha si na mañwalwa nga Vhatshena). Vhatshena vho sumbedza uri Vharema a vha na mañwalwa nahone ndi vhatu vane mvelele na vhunxe zwavho zwi si vhe zwa ndeme. Zimbabwe sa shango la Afrika lo tangana na izwi u swika li tshi wana mbofholowo u bva kha muvhuso wa Britain nga 1980. Nga murahu ha musi Zimbabwe lo no wana mbofholowo tshaka mbili dzine dza vha Vhakalanga na Mandevhele ndi dzone dze dza dzhielwa ntha. Nyambo dza idzi tshaka mbili dzine dza vha Tshishona na Tshindevhele ndi dzone dze dza dzhielwa sa nyambo dzo themedelwaho, dza shuma na zwikoloni. Tshiisimani tsho vha luambo lwa lushaka, tsha vho shumiswa na Tshishona na Tshindevhele. Nwandula (1987:74) a tshi tikedza izwi u ri:

Since African culture was regarded as inferior, and that of European as superior, the strong emphasis on the introduction of the vernacular, and the lighter stress on English teaching, signified education for culture domination and subservience by imposing outmoded tribal customs and culture on Africans who were to find their place in a white-dominated society.

Sa izwo mvelele ya Vharema yo vha i tshi dzhielwa fhasi, ya Vhatshena i yone ine ya dzhielwa ntha, u ombedzela u thomiwa ha nyambodzapo, na u ombedzela hutuku kha u gudiswa ha Tshiisimani, zwo sumba pfunzo yo anzesaho mvelele na u vha tshishumiswa

nga u kombetshedza milayo na mvelele zwa kale kha Vharema vhe vha vha vha tshi fanela u wana vhudzulo kha tshitshavha tsho dalaho Vhatshena.

Madlome (2018:48) o sedza uri mulayo wa zwa pfunzo kha la Zimbabwe u tikedza muhumbulo uyu a tshi ri: “*This act did not promote all indigenous languages of Zimbabwe, but it only favoured English, Ndebele and Shona*” (Mulayo uyu a wo ngo kona u tikedza nyambodzapo dzothe dza Zimbabwe fhedzi wo dzhiela ntha Tshiisimani, Tshindevehele na Tshishona).

Izwi zwi sumba uri Vharema vho dzhiwa sa lushaka lu si na mvelele. Kha la Zimbabwe nga murahu ha tshifhinga tsha mbofholowo dziwe nyambo, hu tshi katelwa na Tshivenda, a dzo ngo wana vhuimo ha ntha. Nga itsho tshifhinga nyambo idzi dzo vhidzwa u pfi ndi nyambo dza vhatu vha tshivhalo tshi si gathi. Tshishona tsho vha luambo lwa damuni vunduni la Mashonaland. Tshindevehele tsha vha tshone luambo lwa damuni vunduni la Matabeleland. Mashudu mavhi lushaka lwa Vhenda lwo do shumisa luambo lwa Tshindevehele sa lwone luambo lwa damuni, zwihulu zwikoloni. Izwi zwo sumba uri vhavhusi vha Vharema vho sokou dzhia vhukandedzi ha Vhatshena vha vhu shumisa u kandedza dziwe tshaka kha la Zimbabwe. U sa edana ha dzitshaka ho vhonala ngauri dziwe nyambo dza vhidzwa u pfi ‘*minority languages*’ (nyambo dza vha si gathi). Fanon (1967) u zwi vhea nga ndila hei, ‘*black skin white masks*’ (lukanda lutsu masiki mitshena); zwine zwi amba uri Vharema vha sokou vha Vharema nga lukanda, fhedzi vha tshe na vhukandedzi sa Vhatshena. Vha dovha hafhu vha vha na mihumbulo ye vha dzheniswa nga Vhatshena nga tshifhinga tsha vhukoloni ya uri a vha na mvelele. Mihumbulo iyi yo ita uri dziwe tshaka u katela na Vhenda dzi xeelwe nga mvelele na vhone zwavho kha la Zimbabwe. Tshaka idzi dzo kandedzwa nga tshaka dzine dza vha na tshivhalo tsha vhatu vhanzhi. Naho ndayotewa ya 2013 ya Zimbabwe yo do dzhenisa nyambo dzothe uri dzi vhe nyambo dzo themendelwaho, Tshivenda na dziwe dze dza vhidzwa u pfi ndi nyambo dza vhatu vha si gathi a dzi athu u wana vhuimo vhu edanaho na ha Tshindevehele na Tshishona. Mulayo wo sokou vheva fhedzi idzi nyambo a dzi athu u tou edanyiswa lwa tshothe na Tshindevehele na Tshishona. Kha radio na televishini, nyambo idzi a dzi rangeli kha zwifhinga hune ha vha hu tshi vhawa mafhungo, sa madekwana nga awara ya malo hune vhatu vhothe vha vha vhe mahayani vho thetshesha mafhungo. Mushumo uyu ndi wa ndeme sa izwo u tshi do eletshedza tshitshavha tsha Zimbabwe uri tshi divhe uri hu na lushaka lwa Vhenda kha la Zimbabwe.

Musi ri tshi amba nga mañwalwa a sialala zwiñwe zwine ra amba ngazwo ndi zwi tevhelaho: ngano, mirero, maambe, thai, nyimbo dza sialala, mitshino ya sialala, zwidade na vhurendi. Izwi zwi tou vha tsumbo ya uri Vharema vha na mañwalwa naho a si na muñe. Ri nga kona u amba uri nga aya mañwalwa Vharema vha nga kona u vha na mvelaphanda siani la zwa politiki, ikonomi na zwa vhutshiliani kha tshifhinga tsha zwino. Mawere na Mubaya (2014) vha tshi tikedza muhumbulo uyu vha ri ndivho ya vhongwaniwapo ndi ya kale fhedzi tshumisano ya iyi ndivho, na mvelele na ndivho ya zwino ya Vhatshena zwi nga thusa kha u bvedza mvelaphanda i tshilaho kha Vharema vha Afrika. Mañwalwa a sialala u bva izwo kale o vhone a na mishumo yo fhambanaho. Miñwe ya mishumo ya mañwalwa a sialala ndi i tevhelaho: u mvumvusa, u bvukulula vhuḍipfi ha muthu, u shumisa luambo na u davihizana, na u shuma sa tshihali tsha u sumbedza vhusila ha vhatu. Ndi vhanzhi vhoramañwalo vhe vha lingedza u tshutshedza uri mañwalwa a sialala ndi mini. Vhañwe vha a vhidza uri ndi litheritsha ya u amba, vhañwe vha ri ndi litheritsha ya kale, hone vhañwe vha tshi ri ndi litheritsha ya ngano. Zirimu (1998) ane a vha ramañwalo ndi ene we a tumbula ipfi ‘*orature*’; nga murahu ha musi Vhatshena vha tshifhinga tsha vukoloni vha tshi ri Vharema a vha na mañwalwa.

Mushumo uyu u do bvukulula vuvha, mvelele na vhone zwa Vhavana vha Beitbridge, Zimbabwe nga u shumisa mañwalwa a sialala. Izwi zwi do thusa uri vhatu vha Zimbabwe vha divhe uri hu na Vhavana Zimbabwe vane vha vha na mvelele yavho. U do dovha hafhu wa thusa na Vhavana uri vha divhe uri na vhone vha na mvelele yavho. Vhone ha Vhavana na mvelele zwavho zwi do divhonadza nga u shumisa zwi tevhelaho: nyimbo dza Vhavana dza sialala, mitshino ya sialala, mirero ya Tshivana na maambe a Tshivana. Vhañwe vhoramañwalo vho no di sumbedza uri mañwalwa a sialala o hwala mvelele, hune Tylor (1958:46) a zwi vhea nga ndila i tevhelaho: “*Culture is that complex whole including knowledge, belief, art, law, morals and other habits acquired by men as a member of society*” (Mvelele i katela ndivho, lutendo, vhusila, mulayo, vhuḍifari na kuitele kuñwe kune vhatu vha ku guda sa mirado ya tshitshavha).

Izwi zwi sumba uri mañwalwa a sialala o hwala mvelele ya vhatu sa izwo a na ndivho ya vhongwaniwapo. Vhavana na vhone sa dzinwe tshaka dza Zimbabwe vha na mvelele na vhone zwine zwa do bvukululwa kha uyu mushumo. Ndila ya khwalithethivi i do shumiswa kha uyu mushumo u sedzulusa mañwalwa a sialala sa ndila ya u sumbedza mvelele na vhone zwa Vhavana vha Beitbridge, Zimbabwe. Vhuḍi ha u shumisa ndila iyi ndi uri yo pfuma kha u nea

mafhungo ane a talutshedza kuvhonele, vhuimo, vhutendi, mbuno, vhuḍipfi ha vhathu na tshenzhemo yavho.

1.2 Mutheo wa ḥhodisiso

Mañwalwa a sialala ndi mañwalwa a u amba ane a vha luambo lu shumiswaho nga vhathu vha lushaka lukene khathihi na zwine vhathu vha lushaka lwonolwo vha tenda khazwo. Muhumbulo uyu u tikedzwa nga Adejumo (2009:1), afho a tshi ri:

Oral literature is a creative text delivered by the word of mouth. It refers to the heritage of imaginative verbal creations, stories, folk-beliefs and songs of preliterate societies which have evolved and passed on through the spoken hend from one generation to another.

Mañwalwa a sialala ndi mañwalwa a vhutsila ane a pfukiswa nga u amba. Zwi amba mvelele ya khumbulelwa ine ya bvukululwa nga u amba, nganetshelo, ngano na nyimbo zwa tshaka dzi sa athu bvelela kha u ñwala ho bveledzwaho ha pfukiswa u bva kha muñwe murafho u ya kha muñwe nga u tou amba.

Ndi mañwalwa ane a ñea lushaka mvelele na vhunṅe halwo. Kha vhathu vhanzhi vha Vharema vha Afrika mañwalwa a u amba a tou shuma sa tshishumiswa tsha u bvukulula vhuḍipfi ha lushaka kha mvelele yalwo. Vhaventḁa vha Beitbridge vho vha luñwe lushaka lwa tshaka dze dza sedzelwa fhasi tshifhinga tshilapfu kha ḽa Zimbabwe. Izwi zwa ita uri luambo lwa ulwu lushaka lu sa dzhielwe nṅha. Vho kona u bvisela khagala vhuvha havho nga u shumisa mañwalwa a u amba, fhedzi a vha tou a dzhiela nṅha nga mulandu wa uri nyimele ine vha vha khayoyi khou sumba uri Tshiventḁa a tshi athu u wana vhuimo. Tsumbavhuyo dzi kha ḍi ñwaliwa hu tshi shumiswa Tshiisimani, Tshishona na Tshindevhele. Lushaka ulwu lwa Vhaventḁa lwo dzulela kule na tshivhindini tsha luambo hune ha vha Afrika Tshipembe. Kha vhupo ha Beitbridge, Vhaventḁa vho dzula na vhathu vha nyambo dzo fhambanaho. Izwi zwi ita uri hu vhe na khaedu sa izwo Vhaventḁa avha vha vha si gathi. Zwi dovha hafhu zwa ḍisa tshanduko kha mvelele na vhunṅe zwavho. Mañwalwa a sialala a Vhaventḁa vha Beitbridge a ḍo thusa kha u tsireledza na u vhulunga mvelele na vhunṅe zwavho, a dovha hafhu a pfukiselwa kha miñwe mirafho.

Vhavanḁa vho dovha hafhu vha xeledwa nga kutshilele kwavho, mvelaphanḁa kha zwa pfunzo na ikonomi; tshiitisi ho vha u sedzelwa ha luambo lwavho fhasi. Mushumo uyu u ḁo bvukulula maḁwalwa a sialala sa nḁila ya uri Vhavanḁa vha Beitbridge vha ḁivhonadze vhuvha havho. Izwi zwi ḁo bvukululwa nga u shumisa nyimbo na mitshino zwa sialala, na u sedzulusa mirero yavho na maambe. Maḁwalwa a sialala a tou vha luambo lune lwa nga farisa u bvukulula vhuvha ha ulwu lushaka. U ya nga nḁivho ya vhongwaniwapo mashangoni manzhi a Afrika, maḁwalwa a sialala o ḁoka midzi kha ḁivhazwakale ya mvelele ya zwigwada zwa vhatu vhanzhi. Tshaka nnzhi dza Vharema dzi dzhia maḁwalwa a sialala sa tshihali tsha ndeme tsha vhudavhidzani na nḁila ya vhotsila hune u imba ha shumiswa sa nḁila ya u pfesesa mvelele dzo fhambanaho. Ndi nga u shumisa maḁwalwa a sialala hune Vharema vha sumbedza mvelele na vhunḁe zwavho. Vhudavhidzani ndi luambo ngeno luambo lu lwone lwo hwalaho mvelele. Mvelele ndi ya ndeme kha lushaka sa izwo i yone nḁivho ya vhongwaniwapo. Wa Thiong’o (1987:16) a tshi tikedza muhumbulo uyu u ri:

Language carries culture, and culture carries, particularly through orature and literature, the entire body of value by which we come to perceive ourselves and our place in the world.

Luambo lu hwala mvelele, hone mvelele yo hwala ndeme yoḁhe ine ya thusa uri ri ḁiḁivhe na u ḁivha hune ra vha hone kha ḁifhasi, zwiuhuluhulu nga u shumisa maḁwalwa a sialala na ḁitheretsha.

Izwi zwi tou sumbedza uri luambo lwo hwala mvelele nga u shumisa maḁwalwa a sialala; ndeme yazwo ndi uri vhatu vha kone u ḁiḁivha uri vha vhonny i fhan shangoni. ḁivhazwakale i khou sumbedza uri Vharema vha Afrika izwo kale vho ḁibvukulula vhuvha havho nga u shumisa maḁwalwa a sialala. Izwi zwi tikedzwa nga Sone (2018:6) musi a tshi ri:

Through oral literature, therefore, one can say that Africans take advantage of their ability to dance, sing, chant, narrate and use language in order to show the world how they lived, who they are and what they can do.

Nga u shumisa maḁwalwa a sialala, zwinoha, muthu a nga amba uri Vharema vha a shumisa vhukoni havho ha u tshina, u imba, u anetshela na u shumisa luambo hu u itela u sumbedza ḁifhasi uri vho vha vha tshi tshilisa hani, vha vhonny na zwine vha nga zwi ita.

Izwi zwo vha ndila ya u sumbedza vhuthu havho, mvelele na vhunne zwavho. Kuitele ukwu kwo do shandukiswa nga Vhatshena nga tshifhinga tsha vhukoloni. Kha minwaha ya vhukoloni maipfi ane a nga litheritsha ya siala i si na mushumo o shumiswa nga Vhatshena vha tshi amba uri Vharema vha Afrika a vha na manwalwa. Zimbabwe sa manwe mashango a dzingu la Sub-Sahara, lo vhonadza mvelele na vhunne zwa lo nga u shumisa manwalwa a sialala. Shango la Kenya lo lingedza u lwela mbofholowo ya vhatu vha lo u bva kha manwalwa asili uri vha vhuise tshirunzi tshavho nga u dzhenisa manwalwa a sialala sa inwe ya dzithero kha kharikhulamu zwikoloni (Lusweti, 1990). Izwi zwi sumba uri mashango manzhi a Afrika a khou dzhiela ntha manwalwa a sialala u sumba vuvha hao. Manwalwa a sialala o hwala mvelele nahone mvelele i katela ndivho, zwine vhatu vha tenda khazwo, vhuitsila, vhuifari na kuitele kwa zwithu kwa lushaka lwonolwo.

Dorobo ya Beitbridge i mukanoni wa shango la Afrika Tshipembe na la Zimbabwe. Vhupo uhu ho shela mulenzhe kha kutshilele kwa Vhavenda muso ro sedza mvelele na vhunne zwavho. Sa dorobo ine ya vha mukanoni wa mashango aya mavhili, i na vhadzulapo vha tshaka dzo tanganelanaho. Izwi zwi khawhisedzwa nga Hachipola (1998:31) a tshi ri: *“There are four distinct ethnic communities in Beitbridge, namely Venda, Tsonga, Sotho and Ndebele. The other category of ethnic group ...is represented by Pfumbi.”* (Hu na tshaka nna dza vhatu vhuponi ha Beitbridge dzine dza vha Vhavenda, Vhatsonga, Vhasuthu na Mandevhele. Tshinwe tshigwada tsha lushaka tsho imelwa nga Vhapfumbi).

Thalutshedzo i re afho ntha i amba uri hu na vhatu vha tshaka dzo fhambanaho vhuponi ha Beitbridge kha la Zimbabwe, zwine izwi zwi a shela mulenzhe kha u shandukisa kutshilele kwa Vhavenda. Muinwe wa vhoramanwalo we vha nwala nga manwalwa a sialala, Vambe (2001), kha mushumo wawe o nwala o livhisa manwala awe kha Tshishona na Tshindevhele. O sedza kunwalele kwa manwalwa a saialala sa ndila ya u bvukulula vhutshilo ha vhatu a dovha a a vhambedza na manwalwa a nganea dza zwino.

Zwipikwa zwa uyu mushumo ndi uri Vhavenda vha Beitbridge vha shumise manwalwa a sialala u sumba vhunne na mvelele zwavho, zwine nga tshifhinga tshino zwa vha zwo no vha xeleda. Muso ro sedza vhana vha murole mutuku ri a vhona uri a hu na zwine vha divha nga ha mvelele ya Vhavenda. Thodisiso iyi i do thusa vhana vha Vhavenda uri vha kone u divha mvelele yavho.

Mushumo uyu a si wa u vha thivhela kha kutshilele kwa zwino, fhedzi zwipikwa ndi uri na mvelele yavho vha i divhe vha i kuvhatedze i shumisane na kutshilele kwa musalauno. Musi zwo ralo, mvelele ya lushaka luñwe na luñwe a i nga xeli tshoṭhe. Kabira na Mutahi (1993) ndi vhañwe vhe vha sedza mañwalwa a sialala, vho sedzesa kha mañwalwa a vhatu Vhagikuyu kha ḷa Kenya. Kha mushumo wavho vho sumbedza uri kha ḷa Kenya mañwalwa aya o vha one a u thoma sa izwo Kenya ho vha hu si na zwe zwa vha zwo tou nñwaliwa nga ha mvelele yavho.

1.2.1 Vhupo ha Vhaventḷa vha Beitbridge, Zimbabwe

Ndi zwa ndeme u ṅea mafhungothangeli nga vhupo ha Vhaventḷa kha ḷa Zimbabwe. Vhaventḷa vha Zimbabwe ndi lushaka lune lwa wanala shangoni ḷa Zimbabwe. Ulwu lushaka lu dovha lwa wanala Afrika Tshipembe. Kha ḷa Zimbabwe tshivhalo tsha ulwu lushaka tshi tou vha tshiṭuku ri tshi tshi vhambedza na dziñwe tshaka. Vhaventḷa avha vha dzula kha mukano wa Afrika Tshipembe na Zimbabwe. Dorobo ya Beitbridge i vundḷuni ḷa Matabeleland South afho Zimbabwe. Kha vundḷuni ḷi ndi he ha dzudzwa Mandevhele, izwi zwa vho ita uri Vhaventḷa vha wele fhasi ha muvhuso wa Mandevhele. Tshikoloni vhana vho ḍo guda Tshindevhele vundḷuni ḷi nga murahu ha musa Zimbabwe ḷo wana mbofholowo u bva kha muvhuso wa Vhatshena. Vhatu vho isa phantḷa nga u kandedzana nga tshavho. Julien (1996: viii) a tshi tikedza muhumbulo uyu u ri: *“Alternatively although the colonial economic structures have remained intact somewhat, some of the African oppressed under colonialism have actually taken the mantle of oppressing their own people”* (Nga u ralo, naho tshiimo tsha ikonomi ya vhukoloni tsho dzula tsho tou ralo, vhañwe vha Vharema vhe vha tambudzwa nga tshifhinga tsha vhukoloni vho swika he vha vha vhomakone kha u tsikeledza vhañwe ngavho).

Izwi zwi sumba uri hu na miñwe mivhuso ine i kha ḍi kandedza dziñwe tshaka nga murahu ha musa mashango manzhi a Afrika o no wana mbofholowo. Nga mulandu wa uri Beitbridge ya vha tsinisa na Afrika Tshipembe, vhatu vhanzhi u bva kha mañwe madzingu vha mvelele dzo fhambanaho vha ḍa u ita zwa mabindu heneḷha, vhañwe vha fhedza vho dzula lwa tshoṭhe vhuṅoni ha Beitbridge. Izwi zwa ita uri hu vhe na u ṅanganelana ha mvelele. Mafhungo a politiki o ita uri Vhaventḷa sa izwo vha vundḷuni ḷa Matabeleland vha vhalwe sa Mandevhele. Vhaventḷa sa lushaka lune lwa vha na tshivhalo tshiṭuku vho lavhelelwa u ḍivhona sa Mandevhele. U kanulwa ha shango

nga mavunḁu mavhili mahulwane a Matabeleland na Mashonaland zwo ita uri hu vhone na Mandevhele na Vhakalanga ndi vhone Vharema vhe vhoḁe shangoni ḁa Zimbabwe. Zwo ḁuḁuwedza u sedzelwa fhasi ha dziḁwe nyambo, zwo zwa ita uri dzi si tsha ḁhogomelwa. U sa vha na vhuimo ha nḁha ha idzo nyambo dze dza vhidzwa u pfi ndi nyambo ḁhukhu hu tshi vhambedzwa na vhuimo he ha ḁewa Tshindevhele na Tshishona zwo ita uri hu vhe na vhuḁudzeḁudze kha u lingedza u alusa tshiimo tsha nyambo idzi.

Vhavanḁa vha Beitbridge, Zimbabwe, sa dziḁwe tshaka vha na mvelele yavho, vhuḁifari havho, na milayo yavho zwine zwa vha vhunḁe havho. Fhedzi nga ḁwambo wa hune vha dzula hone vhaḁwe vha vho tevhela mvelele ya Mandevhele. Mbekanyamaitele ya zwa pfunzo u bva afho murahu kha tshifhinga tsha mbofholowo yo sumbedza uri luambo lwa Tshivḁḁa lu gudiswa na u gudiwa u bva kha giredi ya u thoma u swika kha ya vhuraru, izwi zwa ḁuḁuwedza u fa ha mvelele ya Vhavanḁa na vhunḁe zwavho. Tshikoloni ndi hone hune vhana u bva kha murole muḁuku vha kona u ḁivha nga ha mvelele yavho. Nḁivho ya vhongwaniwapo ya dzheniswa kha kharikhulamu ya tshikolo tsha zwino tsha fomala zwi ḁo ita uri vhana vha ḁivhe nga mvelele yavho, zwa thusa na mirafho i ḁaho. U sa vha na vhuimo ha Tshivḁḁa, zwo ita uri vhaḁwe Vhavanḁa vha songo ḁongisa luambo lwavho hone vha lu nyadze. Izwi zwo vha ḁwe ḁuḁuwedzo ya u vhulaha mvelele na vhunḁe zwavho. Vhavanḁa vho ḁo vhone sa vhatu vhane vha shona u amba nga luambo lwavho vha sa bviseli khagala na vhunḁe havho. Vhavanḁa vha vho vhone sa vhatu vhane vha ḁanganedza dziḁwe nyambo, vha vha na u ḁumana huḁuku na luambo lwavho, vha si ḁongise na u funa luambo lwavho, vha sumbedza u sa fulufhedzea kha luambo lwavho. Musi Muvḁḁa a kha nyambedzano na muthu ane a si vhe Muvḁḁa u vha ene ane a shandukisa luambo a amba lwa uyo muḁwe naho e tshiḁirikini tshawe tsha Beitbridge. Vhavanḁa vha na u ḁinyadza vhone vhaḁe. William na vhaḁwe (2011:43) vha tshi ḁahisa muhumbulo uyu vha ri: “... *Local indigenous cultures are made to appear inferior, ridiculous, or otherwise not worth preserving, and they are often forced to adopt the ways of the dominant society pressing in on them.*” (... Mvelele dzapo dzi itwa uri dzi vhone dzi tshi nyadzisea nahone dzi sa pfali, kana dza vhone dzi si dzine dzi nga vhulungwa, nahone tshifhinga tshinzhi dzi kombetshedzea u ḁanganedza kuitele kwa tshitshavha tshine tsha vha na vhatu vhanzhi).

Mitamboni musi hu tshi khou pembelwa na kerekeni hu imbiwa nyimbo dza Tshindevhele. Zwine zwa vha tsumbo ya uri Vhavana vho didzhenisa kha ulwu lushaka lune lwa vha lwone lune lwa vhusa. Izwi zwi thivhela uri vha imbe nyimbo dzavho dza sialala na mitshino yavho sa lushaka. Vhavana a vha khou vhone vha na vhone. Luambo lwa Tshivana a lu khou dzhiwa sa lwa ndeme kha lushaka. U dzhenela nga zwiulu kha dzinwe nyambo na mvelele yadzo zwo disa vhudzudzudzwe kha luambo na mvelele ya Vhavana. Lushaka ulwu a lu tsha tou tangedza luambo na mvelele zwalwo. Vhavana vha khou ya vha tshi dzhenela tshothe kha tshaka dzine dza vhusa, a vho ngo wana mbofholowo naho shango lo wana mbofholowo.

1.2.2 Divhazwakale ya kutshilele kwa Vhavana vha Beitbridge, Zimbabwe

Kutshilele kwa Vhavana vha Zimbabwe kwo khakhiswa nga muhumbulo wa uri vhone vha vhatu vha tshivhalo tshutuku; izwi zwa ita uri vha vhe vhatu vane vha disedzela fhasi musi vha tshi divhambedza na dzinwe tshaka kha la Zimbabwe. U vhuswa nga Mandevhele zwo ita uri ulwu lushaka na luambo lwalwo lu si vhe lwa ndeme. Mafhungo aya o do dzhenelela na kha pholisi ya zwa pfunzo na zwa politiki dza luambo kha u fhatu tshitshavha. Mashudumavhi muvhuso wa kale wo ita uri Vhavana vha hangwe luambo lwalwo na u sa divha vhone, zwa ita uri ulwu lushaka lu songo vha tshigwada tsho faranaho.

Pfanelo dza mvelele ndi tshipida tsha ndeme kha vhatu. Nga u ralo, ndi pfanelo ya lushaka luwe na luwe u divha mvelele yalwo, sa zwo tlatshedzwaho kha Athikili ya 27 kha Mulevo wa Dzitshakha wa Pfanelo dza Vhatu '*Universal Declaration of Human Rights*'. (1948) Hu tikedzwa muhumbulo uyu kha un.org/en/udhrbook/pdf/udhr_booklet_en_web.pdf hu tshi pfi: "*Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits*". (Muwe na muwe u na pfanelo ya u dzhenela kha kutshilele kwa mvelele yapo, u diphina nga vhutsila na u avhelana kha nyaluwo ya zwa saintsi na vudi hazwo). Zwo ralo, vhatu vhothe vha na pfanelo dza u bvisela khagala vudipfi havho.

Pholisi ya luambo kha la Zimbabwe i nga vha yo shela mulenzhe kha uri vane vhatu vha pfe vha tshi shona u tmanywa na nyambo dzavho, vha dziele ntha nyambo dza tshaka dzine dza vhusa. Divhazwakale ya vhuimo ha kutshilele kwa Vhavana yo ita uri vha tshete tshothe na u

ofha u t̄anganedza vhuimo ha luambo lwavho kha zwa kuvhusele kwa shango. Izwi zwo ita uri hu vhe na u ongolowa kha u takusela n̄tha u fhaṭa vhunṅe havho ho xelaho. Nga u takusela n̄tha mañwalwa a sialala a katelaho nyimbo, mitshino, mirero, na maambeke zwa Vhavent̄a, lushaka ulwu lu nga kona u fhaṭa mvelele na vhunṅe zwałwo zwe zwa vha xelela.

1.3 Thaidzo ya t̄hodisiso

Mvelele na vhunṅe ndi zwa ndeme kha vhatu vha tshaka nnzhi Afrika. Mvelele i bvukulula uri vhatu ndi vhoneyi ya dovha ya sumba na vhubvo havho. Kha ḷa Zimbabwe ri wana uri Vhatshena vho swika vha shandukisa kuitele kwa zwithu kwa Vharema musiri ro sedza mvelele yavho. Nga murahu ha musiri Zimbabwe ḷo wana mbofholowo dziñwe tshaka shangoni ḷi dzo ḷiwana dzi tshēe dzo kandedzwa nga mulandu wa uri dza vha tshaka dza vhatu vha tshivhalo tshit̄uku. Lushaka lwa Vhavent̄a lwo ḷiwana lu kha vhuimo ha u kandedzwa nga tshaka dzine dza vha dza Mandevhele na Vhakalanga kha ḷa Zimbabwe. Zwino izwi zwo ḷo ita uri Vhavent̄a avha vha ḷiwane vha tshi khou dzula vhuṭoni hune ha vha na vhatu vha nyambo nnzhi na mvelele dzo fhambanaho. Zwo ralo, Vhavent̄a vho vha vha sa ḷivhi mvelele na vhunṅe zwavho. Izwi zwo ḷo bvedzwa masiandoitwa vhunga vhañwe vha Vhavent̄a, zwiḷulu kha vha thangana t̄hukhu, vha wanala vha sa ḷivhi mvelele na vhunṅe zwavho. Vha ḷivha mvelele dza tshaka dziñwe, hu tshi katelwa na Mandevhele. Kha nyimele yo raliho mvelele na vhunṅe zwa Vhavent̄a zwo xela. T̄hodisiso iyi ndi ya u t̄ḷou sumbedza mvelele na vhunṅe zwa Vhavent̄a nga u takusela n̄tha mañwalwa a sialala a katelaho nyimbo na mitshino ya sialala, mirero na maambeke sa n̄ḷila ya u bvukulula mvelele na vhunṅe zwavho.

1.4 Ndivho na zwipikwa

1.4.1 Ndivho

Ndivho ya iyi t̄hodiso ndi u bvukulula mvelele na vhunṅe zwa Vhavent̄a vha Beitbridge shangoni ḷa Zimbabwe. Mafhungo a uyu mushumo o ḷitika kha u sedzulusa ndeme ya mañwalwa a sialala

ane a vha nyimbo na mitshino zwa sialala, mirero na maambeke kha u bvukulula mvelele na vhunṅe zwa Vhaventṅa.

1.4.2 Zwipikwa

Zwipikwa zwa mushumo uyu wa ṅhoḏisiso ndi:

- U sengulusa ndeme ya maṅwalwa a sialala kha tshitshavha na Vhaventṅa sa lushaka.
- U sedzulusa ndeme ya maṅwalwa a sialala kha u bvukulula mvelele na vhunṅe zwa Vhaventṅa vha Beitbridge, Zimbabwe.
- U bvukulula vhushaka vhukati ha maṅwalwa a sialala, mvelele na vhunṅe.

1.5 Mbudziso dza ṅhoḏisiso

- Ndeme ya maṅwalwa a sialala kha tshitshavha na Vhaventṅa sa lushaka ndi ifhio?
- Ndi ngani Vhaventṅa vha Beitbridge vha si na vhuṅumani na mvelele yavho?
- Vhaventṅa vha Beitbridge, Zimbabwe, vha nga shumisa hani maṅwalwa a sialala u bvukulula mvelele na vhunṅe zwavho?

1.6 Thikhedzo ya u ita ṅhoḏisiso

Ho no itwa ṅhoḏisiso nanzhi nga ha maṅwalwa a sialala. Vhoramaṅwalo vhanzhi vho sedzesa nga vuvha na mishumo ya maṅwalwa a sialala. Vhanwe vho sedza vhuṅumani ha maṅwalwa a sialala na nganea vha dovha vha a sedza sa ṅḏila ya u bvukulula vhutsila ha vhatu vhe vha sedza maṅwalwa a sialala nga iṅo ḏa u bvukulula mvelele na vhunṅe zwa vhatu a si vhanzhi. Akinyemi (2011) o sumbedza uri maṅwalwa a sialala ndi a u ḏimvumvusa a dovha hafhu a bvukulula vhutsila ha vhatu. Akinyemi, sa vhanwe vhoramaṅwalo vhane vha nga Finnegan (1970) ha ngo tsha ambesa nga ha maṅwalwa a sialala sa ṅḏila ya u sumba mvelele na vhunṅe zwa vhatu. ṅhoḏisiso dzo no itwaho kha Tshiventṅa na dzone a dzo ngo kwamesa mafhungo a mvukululo ya mvelele na vhunṅe zwa Vhaventṅa nga u shumisa maṅwalwa a sialala. Ngauralo, ṅhoḏisiso iyi i ḏo vala

tshikhala tsha u sa vha hone ha u sedzesa mushumo wa mañwalwa a sialala kha u bvukulula mvelele na vhunṅe zwa Vhaventṅa. Ṱhoḁisiso iyi i ḁo vha ya ndeme kha u Ṱoḁisisa u pfukiswa ha mvelele na u Ṱalula Vhaventṅa vha Beitbridge, Zimbabwe kha dziñwe tshaka. Hu ḁo sumbedzwa uri mañwalwa a sialala a tou vha ndaka ine ya dzhenelela kha uri Vhaventṅa vha vhuyelegele kha mvelele na vhunṅe zwavho.

1.7 Ndeme ya Ṱhoḁisiso

Mañwalwa a sialala a na mishumo minzhi kha vhatu, zwiḁulu kha Vharema vha Afrika. Miñwe ya mishumo iyi ndi ya ndayo, u mvumvusa, na u vhulunga mvelele ya lushaka. U tikedza fhungo iḁi Gill (2017:528) u ri: “*Oral literature, not only contains the folk tales, ballads, dance, myths etc., but it also serves the purpose of imparting moral and ethical lessons to individuals.*” (Mañwala a sialala ha kateli ngano, zwiendo kana nyimbo dza u anetshela nganea pfufhi, mitshino, nganea dza miṅhi na zwiñwe fhedzi, a dovha a shuma kha u gudisa muthu vhuḁifari havhuḁi).

Ṱhoḁisiso iyi i ḁo thusa Vhaventṅa sa lushaka kha ḁa Zimbabwe uri vha kone u vhona ndeme ya mvelele yavho; zwine zwa ḁo ita uri vha kone u i tsireledza na u i vhulunga. I ḁo dovha ya sumbedza Vhaventṅa tshumiso ya mañwalwa a sialala kha u bvukulula mvelele na vhunṅe zwavho. Ndivho yayo ndi u ita uri vhatu vha kone u ḁiṰumanya na mvelele na vhubvo havho.

Ṱhoḁisiso iyi i ḁo thusa na kha zwa pfunzo kha ḁa Zimbabwe, sa izwo Zimbabwe hu na Ṱhahelero ya dzibugu dza Tshivenṅa dzo ñwaliwaho nga Vhaventṅa vha Zimbabwe. Vhahulwane vha zwa pfunzo vha ḁo ṰuṰuwedza Vhaventṅa uri vha ñwale bugu dza mañwalwa a sialala kana u ṰuṰuḁa mañwala a sialala o no ñwalwaho kha ḁa Afrika Tshipembe. I ḁo dovha hafhu ya thusa na vha re yunivesithini na tshikoloni, zwiḁulu Beitbridge, sa tshiko tsha u shumisa siani ḁa zwa pfunzo. Tshiñwe hafhu nga u shumisa Ṱhoḁisiso iyi vhadededzi zwikiloni vha ḁo ṰuṰuwedza vhana uri vha davhidzane nga Tshivenṅa, vha songo vha na Ṱhoni.

Tshiñwe hafhu Ṱhoḁisiso iyi i ḁo ṰuṰuwedza uri vhatu vha tshaka dzo fhambanaho vha Ṱanganedzane, hu si u sedzelana fhasi. Izwi zwi nga bvelela arali vhahulwane vha shango vha nga shumisa Ṱhoḁisiso iyi kha u ṰuṰuwedza vhatu uri vha vhona nyambo na mvelele dza dzitshaka dzo fhambanaho sa dzi eḁanaho. NṰha ha zwoṰhe zwo buliwaho, Ṱhoḁisiso iyi i ḁo vha ṰuṰuwedzo

kha Vhavanḁa vha Beitbridge, Zimbabwe, uri vha ḁole maḁwalwa a sialala malugana na kutshilele kwavho sa ḁḁila ya u ḁḁalula kha dziḁwe tshaka.

1.8 ḁhalutshedzo ya maipfi

Maipfi a tevhelaho ndi a ndeme kha uyu mushumo. Ndi zwa ndeme u ḁea ḁhalutshedzo dzao vhunga sa izwo a tshi ḁo shumiseswa kha u bvedza mushumo uyu.

1. 8.1 Tshivenda

Tshivenda ndi luambo lune lwa ambiwa nga Vhavanḁa vhanzhi kha ḁa Afrika Tshipembe, vhane vha wanala vunduni ḁa Limpopo na dziḁoroboni khulwane. Kha ḁa Zimbabwe Tshivenda tshi ambiwa Beitbridge, vunduni ḁa Matabeleland South. U bva kha nalrc.indiana.edu/doc/brochures/venda.pdf ho ḁalutshedzwa Tshivenda nga ḁḁila i tevhelaho: “*Venda also known as Tshivenda or Luvenda by its native speakers, is a Bantu language. It is one of the 11 official languages of South Africa and a regional language in Zimbabwe*”. (Venda – sa zwine Vhatshena vha zwi ambisa zwone - luambo lune lwa ḁivhiwa sa Tshivenda kana Luvenda nga vhaambi vhalwo, ndi luambo lwa nyambo dza Bantu. Ndi luḁwe lwa nyambo dza tshiofisi dza fumithihi dza Afrika Tshipembe, lwa dovha lwa ambiwa kha ḁiḁwe dzingu kha ḁa Zimbabwe).

Izwi zwi amba uri Tshivenda ndi luambo lwa Vharema lune lwa ambesiwa Afrika Tshipembe na Zimbabwe.

1. 8.2 Mvelele

Mvelele ndi ḁḁila ine ya langa kutshilele kwa vhathu kwa ḁuvha ḁiḁwe na ḁiḁwe ho sedzwa zwine vhathu vha tenda khazwo na milayo ine vha tea u i tevhela. I tou vha ḁḁila na mivhono na nyito ya vhathu kha kutshilele kwavho kwa ḁuvha ḁiḁwe na ḁiḁwe. Tylor (Ibid) o ḁea ḁhalutshedzo yo ḁandavhuwaho nga ha mvelele musi a tshi ri: “... *Culture is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man*

as a member of society". (... Mvelele ndi kuitele kune kwa angaredza ndivho, vhutendatenda, vhutsila, vhuḍifari, mulayo, zwine vha zwi tevhela na zwiḿwe zwine vha kona u ita na ndowelo ine ya gudwa nga muthu sa muraḍo wa tshitshavha).

Hofstede (1980:21) ndi muḿwe ramaḿwalo we a nea ḥalutshedzo ya mvelele. Ene a tshi ḥalutshedza mvelele u ri: "... *The collective programming of the mind which distinguishes the members of one group from one another..., and which is passed from generation to generation.* (... Kushumele kwa muhumbulo kune kwa ḥalula miraḍo ya tshigwada kha vhaḿwe.... nahone i pfukiswa u bva kha muḿwe murafho u ya kha muḿwe).

Ḥalutshedzo iyi i ḥumana na uyu mushumo sa izwo i tshi sumbedza uri vhathu vho fhambana u ya nga mvelele dzavho, izwi zwa gudisa vhathu uri vha kone u ḥanganedzana sa izwo vha na mvelele dzo fhambanaho. Vhuvhili ha avha vhaḍivhi, vha khou sumbedza uri mvelele ndi ndila ine vhathu vha lushaka lukene vha i tevhela kha kutshilele kwavho, nahone i a pfukiselwa kha miraḍo i ḍaho. Ḥalutshedzo idzi dzi khou tshimbilelana na uyu mushumo sa izwo dzi tshi sumba uri vhathu vho fhambana u ya nga dzitshaka, ngeno ri tshi amba ḵa uri vhathu vha tshaka dzo fhambanaho vha tea u ḥthonifhana na u ḥanganedzana. Muhumbulo uyu u tikedzwa nga Peter (2011:68) a tshi ri: *Tolerance is an attitude of giving space to willingly understand others in order to establish a harmonious relationship in the pattern of community life.* (Kuitele kwa u konḍelela vhaḿwe nga u tou ḍifunela hu si nga u kombetshedzwa uri hu vhe na vhushaka havhuḍi ka kutshilile kwa tshitshavha).

1. 8.3 Vhunḅe

Ipfi 'vhunḅe' ḵi amba zwine lushaka kana vhathu vha ḍisumba kana u ḍiḥalula ngazwo. Sa izwo vhathu vho fhambana, vhunḅe hu a ita uri vhathu vha ḍiḍivhe na u kuvhatedzana sa lushaka. Izwi zwi nga ḍivhonadza nga zwithu zwinzhi zwo fhambanaho sa luambo lune lwa vha lwa ndeme kha iyi ḥoḍisiso, ho sedza maḿwalwa a sialala sa ane a kona u bvukulula mvelele na vhunḅe zwa vhathu. Vambe (2001: viii) u amba izwi nga ha vhunḅe: "...*Identities are produced by people who have entered into certain social relations so that over time they are constantly being transformed and renewed.*" (Vhunḅe vhu bveledzwa nga vhathu vhane vha ḍidzhenisa kha vhutshilisani

vhunwe u itela uri nga murahu ha tshifhinga tshilapfu vha dzulele u vusuludzwa na u shandukiswa).

Mashige (2004) kha Vambe (2001: viii) ene u amba zwi tevhelaho:

The issue at hand is the relationship between identity and culture within the social reality... what constitute identity is shared characteristics and symbolic representations such as languages and cultural values in relation to other groups with different symbolic representations.

Tsha ndeme ndi vhushaka vhukati ha vhunxe na mvelele kha vhutshilisani... zwine zwa fhatwa vhunxe ndi zwiṭaluli na zwiḡa zwa luambo na mvelele ho sedzwa zwiḡwada zwiṅwe zwine zwa vha na zwiḡa zwiṅwe-vho.

Ngeno Deng (1995: 1) a tshi ri:

A person's identity is made up of their character combined with their family roots. Identity is what tells or shows who someone is. It can be revealed through one's beliefs and practices. Identity is used to describe the way individuals and groups define themselves and are defined by others on the basis of race, ethnicity, religion, language, and culture.

Vhunxe ha muthu vhu fhatwa nga vhuthu hawe zwo ṭangana na vhubvo ha muṭa wawe. Vhunxe ndi zwine zwa amba kana u sumba uri muthu ndi nnyi. Hu nga sumbedzwa kha zwine muthu a tenda khazwo na zwine a ita. Vhunxe vhu shumiswa u ṭalutshedza ndila ine muthu nga ene mune na zwiḡwada vha diṭalutshedza na u ṭalutshedzwa nga vhaṅwe ho sedzwa uri ndi vha lushaka lufhio, vhurerele vhufhio, luambo lufhio, na mvelele ifhio.

Vhoramaṅwalo vha khou sumbedza uri vhunxe vhu tou vha ndila ya u diṭalula sa izwo vhathu vha sa fani. Vhathu vha tenda kha zwithu zwo fhambanaho. Vhunxe vhu nga bvukululwa kana u diṭhonadza kha kutshilele kwa vhathu, luambo, milayo yavho, zwine vha tenda khazwo na vhuḡifari havho. Izwi ndi zwine zwa khou ṭahiswa nga avho vhoramaṅwalo.

Julien (Ibid) ene u ri:

"Orality and cultural identities in Zimbabwe emphasizes those forms of orality which have been used by African people in Zimbabwe in order to articulate resistance to different forms of oppression".

Vhunṅe ha zwa mvelele na maṅwalwa a sialala kha ḷa Zimbabwe vhu ombedzela ṅḷila dza maṅwalwa a sialala dzo shumiswaho nga Vharema kha ḷa Zimbabwe sa ṅḷila ya u lwa na vhukandedzi ha zwivhumbeo zwo fhambanaho.

Izwi zwi kha ḡi ṭahelesa kha ḷa Zimbabwe, zwihulu ro sedza lushaka lwa Vhavenda na luambo lwa Tshivenḡa lu sa athu vha na vhuimo ha ṅḡa sa Tshishona na Tshindevhele sa izwo luambo lwo hwala mvelele. Lushaka ulwu lwo kandedzwa u bva izwo kale nga muvhuso wa vhukoloni na muvhuso wa murahu ha musu shango ḷo wana mbofholowo. Kha uyu mushumo vhathu vha Zimbabwe, zwihulu Vhavenda, vha ḡo thusalea uri vha kone u ḡivha mvelele na vhunṅe zwavho. Ṭhalutshedzo dza vhoramaṅwalo dzi khou dovha dza sumba uri tshifhinga tsha vhukoloni tsho shela tshoṭṭhe mulenzhe kha uri Vharema vha si dzhieḷe ṅḡa mvelele na vhunṅe zwavho.

1.8.4 Maṅwalwa a sialala

Maṅwalwa a sialala hu ambiwa kuitele kwa mvelele ine vhaṅwe vha i vhidza uri ndi maṅwalwa a u tou amba. Vhubvo hao a ho ngo tou ṅwaliwa, nahone ha na muṅe. Emenyonu (2002) kha Gikandi (2003:416) a tshi ṭalutshedza nga ha maṅwalwa a sialala u ri: “*Orature means something passed on through the spoken word, and because it is based on the spoken language it comes to life only in a living community.*” (Maṅwalwa a sialala ndi ṅḷila ya u fhirisa mulaedza kana mafhungo nga u tou anetshela nga uri o ḡisendeka nga luambo lwa u amba, a vha na vhutshilo kha tshitshavha tshine tsha tshila).

Izwi zwi sumbedza uri maṅwalwa a sialala a tou vha ṅḷila ya u fhirisa mulaedza kana mafhungo nga u tou anetshela. Hune lushaka lwa sa tshile a a xeḷelwa nga vhuimo hao, a ngalangala. A ṭoḡa lushaka lu tshilaho uri a kone u lalama. Maṅwalwa aya a ita uri mvelele i vhe i tshilaho.

Wa Thiong’o (1987) ene uri ndi maṅwalwa ane a nga nyimbo, zwirendo, matambwa, na mirero ane a pfukiswa u bva kha muṅwe murafho u ya kha muṅwe nga u tou amba. Vhoramaṅwalo avho vho bula zwi fanaho nga aya maṅwalwa. Ri nga dovha ra kona u amba uri maṅwalwa a sialala ndi thero ine ya ḡivhonadza kha zwa u tshilisana. Dundes na Bronner (2007:55) vha ri: “*For folklore is autobiographical ethnography—that is, it is a people’s own description of themselves.*”

(Mañwalwa a sialala a tou vha ṭhalusamurafho ya nganeavhutshilo zwine zwa amba uri, ndi u ḍiṭalutshedza ha vhathu vhone vhane).

Vhunzhi ha ngano, thai, mirero, maambeke na nyimbo zwi a wanala kha nyambo dzoṭhe kana nnzhi dza Vharema. Zwoṭhe izwi zwi kwama zwa vhuthu vhune ha ḍivhonadza kha Vharema. Zimbabwe hu ombedzelwa zwa vhuthu zwine zwa vha tshipiḍa tsha mvelele. Fhungo iḷi ḷi tikedzwa nga Sebedi a tshi redzwa nga Venter (2004:152) musi a tshi ri: “*Hunhu has the potential to “rescue (African) people from their loss of identity: to let them regain their cultural and social values and to let them experience themselves as human beings with dignity.*” (Vhuthu vhu a thusa u vhoḥholola (Vharema) kha u xeelwa nga mvelele yavho: uri vha kone u dovha u wana zwa mvelele na vhutshilisani zwavho zwine zwa vha zwa ndeme, nahone uri vha kone u ḍibvukulula sa vhathu vhane vha ḍiṭhonifha). Izwi zwi a vhone uri zwi kwama shango ḷa Afrika nga vphuphara. Zwoṭhe ri a kona u zwi wana nga u shumisa mañwalwa a sialala.

1.8.5 Nyimbo dza sialala

Nyimbo dza sialala ndi nyimbo dza vhathu vha lushaka lukene dzine a dzi tou vha na muṅe. Ndi nyimbo dza lushaka nahone dzi na zwine dza amba kha ulwo lushaka. Ndi nyimbo dzine dza bula kana dza amba nga ha lushaka lwonolwo. Agu (1990:80) a tshi ṭalutshedza nyimbo dza sialala u ri: “... *the folk music of a people which evolves as a corporate communal experience.*” (... nyimbo dza lushaka dza vhathu dzine dza bveledzwa nga tshenzhemo ya tshitshavha ya u ṭanganelana).

Izwi zwi a kona u thusa uri vhathu vha ḍivhane vha kone u ṭanganedzana nga u fhambana havho. Blacking (1967:15) ene u zwi vhea nga ṅḍila i tevhelaho: “*Music thus played an important part in the social and political lives of every Muvenda.*” (Muzika woneha ndi wa ndeme siani ḷa zwa vhutshilisani na poḷitiki vhutshiloni ha Muvenda muṅwe na muṅwe).

Nyimbo ndi mañwalwa a sialala ane a kona u sumbedza vhuvha na vhuḍipfi ha muthu sa ṅḍila ya u tou amba. Dima na vhañwe (2005) vha tshi amba nga nyimbo dza sialala vha amba uri nyimbo dza mvelele ya Vhavana ndi dze dza bva tsikoni yavho. Musi ro sedza zwine vhoramañwalo avha vha amba nga nyimbo dza sialala ri a kona u amba uri dzi a bvukulula vhuvha na vhuḍipfi ha

muthu ha ḍuvha l̄inwe na l̄inwe. Izwi zwi katela mvelele ya vhathu na vhun̄e zwavho. Tshin̄we hafhu vhoramañwalo avho vha khou t̄ahisa uri nyimbo idzi dzi a pfukiswa u bva kha muñwe murafho u ya kha muñwe.

1.8.6 Mitshino ya sialala

Mitshino ya sialala i na vhuimo ha n̄tha kha tshaka dza Vharema hu tshi katelwa na lushaka lwa Vhavent̄a. Mitshino iyi i kwama zwa vhurereli, u tshilisana na zwa mvelele ya lushaka. Polhemus (1993: 8) u ri: “*Societies create dances and that dance is actually a ‘metaphysics of culture’, because a culture of specific society is embodied in the forms of material and physical culture*”. (Zwitshavha zwi a bveledza mitshino, nahone mutshino u tou vha ‘tshihumbulelwa tsha mvelele’, ngauri mvelele ya lushaka lukene yo katelwa kha zwivhumbeo zwa mvelele ya zwithu).

Biobaku (1977:10) a tshi amba nga ha mitshino ya sialala u ri: “*Traditional African dances are transformations from mythic raw materials that are elements of the world-view of Africans. It is in this sense that African dances are a reflection of culture.*” (Mitshino ya Vharema ya sialala ndi tshanduko u bva kha zwithu zwa tsiko zwine zwa vha zwipiḁa zwa kuvhonele kwa Vharema. Ndi nga n̄thani ha zwenezwi uri mitshino ya Vharema i t̄ane mvelele).

Kha Vhavent̄a sa kha dziñwe tshaka hu na mitshino yo fhambanaho. Tshikona ndi muñwe wa iyo mitshino une wa ḁo sedzwa kha uyu mushumo sa izwo u tshi dzhiiwa sa mutshino wa lushaka. Izwi zwi sumba uri mutshino uyu u tou vha tshipiḁa tsha vhutshilo ha lushaka lwa Vhavent̄a.

1.8.7 Maambebe

Maambebe a tou vha n̄dila ya u amba yo dzumbamaho. Vhañwe vha a vhidza uri maidioma, l̄ine ndi ipfi l̄o tou t̄unḁiwa u bva kha l̄a Tshiisimani l̄ine l̄a vha *idioms*. Seidl na McMordie (1988:12) vha ri: “*An idiom is a number of words which, when taken together, have a different meaning from the individual meanings of each word.*” (L̄iambele ndi maipfi a re na tshivhalo ane musi o t̄anganyiswa, a amba zwo fhambanaho na musi ipfi l̄o ima nga l̄oṱhe).

Milubi na Maḁadzhe (2004:242) vha tshi ṭalutshedza maambeke vha ri: “Maidioma ndi maipfi kana kuambeke kwo dzumbamaho. Zwine maidioma a amba zwone zwi vha zwi si khagala. Muthu a tshi ṭoda u pfesesa zwine a amba zwone, u fanela u tou tala phindulo ya hone muhumbuloni. Muthu u fanela u ita tshinwe tshine a ḁo ri o tsa fhasi, a kona u wana ṭhalutshedzo ya liidioma ḁeneḁo ḁe a livhana naḁo”. Zwine avho vhoramaḁwalo vha amba ndi uri maambeke ndi luambo lwo dzumbamaho lu shumiswaho nga vhathu u ṭahisa mihumbulo yavho.

1.8.8 Mirero

Mirero ndi luambo lwa kalekale. Ri a kona u vhona minwe i tshi tutuwa zwi tshi tshimbilelana na tshifhinga tshenetsho. Ri nga kona u amba uri mirero ndi luambo lwa ḁuvha ḁinwe na ḁinwe. I vha luambo lu songo ḁowealeho musi vhathu vha tshi i dzhia sa ndila ya vhutsila na vhuṭali kha luambo. Ri nga dovha ra amba uri mirero i tou vha ndila ya u langa vhathu vha lushaka lukene. Hu na ṭhalutshedzo nanzhi dze dza ḁewa nga ha mirero. Nyembezi (1990: xii) u ri:

The proverbs are a collection of the experiences of a people, experiences some of which have been learned the hard way. Those experiences are stored in this special manner, and from generation to generation they are passed on, ever fresh and ever new.

Mirero ndi khuvhanganyo ya tshenzhemo ya vhathu, tshenzhemo ine inwe yayo ya vha yo tou gudwa nga ndila i kondaho. Tshenzhemo iyi i vhulungwa nga ndila yo livhanaho, ya pfukiswa u bva kha muḁwe murafho u ya kha muḁwe, nahone i dzula i ntswa tshifhinga tshoṭhe.

Izwi zwi sumba uri mirero i tou vha vhuṭali vhune ha ṭaniwa kha fhungo. Mirero i a vhulungwa u bva kha muḁwe murafho u ya kha muḁwe. U ita ngaurali, vhathu vha vha vha tshi khou tsireledza mvelele yavho. Finnegan (1970:393) a tshi amba nga mirero uri “... *it is a saying in more or less fixed form, marked by the popular acceptance of the truth tersely expressed in it.*” (... ndi kuambeke kune tshivhumbeo tsha hone tsha si shanduke, ku sumbedzaho u ṭanganedzwa nga vhunzhi ha ngoho ine ya ḁivhadzwa khakwo).

Raḁanga (2001:17) ene u ri: “Mirero ndi ndila ya u amba ngoho kana mafhungo nga ndila ya tshikhau. Ndi kuambeke ku layaho muthu, kwa ṭuṭuwedza, kwa kaidza, kwa eletshedza na u

khuthadza”. Izwi ndi zwine zwa sumba uri Vhavenḁa ndi vhathuḁe. Vhone ndi vhathu vhane vha ombedzela zwa vhuthu kha kutshilele kwavho. Zwo ralo mirero ya Vhavenḁa i sumba vhuthu havho na mvelele yavho.

1.9 Nzudzanyo ya ḁhoḁisiso na ngona

Hu na tshaka nanzhi dza nzudzanyo ya ḁhoḁisiso dzo fhambanaho dzine dza nga shumiswa kha u ita ḁhoḁisiso fhedzi dzi shumiswa ho sedzwa ḁhoḁisiso ine ya khou itwa. Dzi vha dza ndeme sa izwo dzi tshi shuma sa muḁoḁo wa u ita ḁhoḁisiso sa izwo dzi tshi fhindula mbudziso dza ḁhoḁisiso. Leedy (1997:195) a tshi ḁalutshedza nzudzanyo ya ḁhoḁisiso u ri: “...*research design is a plan for a study, providing the overall framework for collecting data.*” (... nzudzanyo ya ḁhoḁisiso ndi pulane ya ngudo, ine ya ḁea tshivhumbeo tsho ḁalaho tsha khuvhanganyo ya mafhungo). MacMillan and Schumacher (2001:166) vhone vha ri: “...*a plan for selecting subjects, research sites, and data collection procedures to answer the research question(s).*” (... pulane ya u nanga ḁhoho, fhethuvhupo ha ḁhoḁisiso, na ḁḁila dza u kuvhanganya mafhungo u i tela u fhindula mbudziso ya ḁhoḁisiso kana mbudziso dza ḁhoḁisiso). Ngeno Gray (2014:128) a tshi ḁalutshedza nzudzanyo ya ḁhoḁisiso a tshi tou

ri: “A research design is the overarching plan for the collection, measurement and analysis of data.” (Nzudzanyo ya t̥hoḍisiso ndi pulane yo t̥andavhuwaho ya u kuvhanganya, u kala na u sengulusa zwo kuvhanganywaho). Izwi zwi sumba uri ndi zwa ndeme uri muḥoḍisisi a thome nga u bveledza pulane ya t̥hoḍisiso a sa athu u thoma t̥hoḍisiso yawe.

Zwi dovha zwa vha zwa ndeme u tevhela nzudzanyo ya t̥hoḍisiso uri hu konwe u nanga ngona dzo teaho dza t̥hoḍisiso.

Bless na vhañwe (2013:130) vha tshi ombedzela fhungo ili vha ri:

A research design relates directly to the answering of a research question. Because research is a project that takes place over an extended period of time, it is unthinkable to embark on such an exercise without a clear plan or design, a sort of blue print.

Nzudzanyo ya t̥hoḍisiso i na vhushaka na u fhindula mbudziso ya t̥hoḍisiso. Ngauri t̥hoḍisiso ndi thandela ine ya bveledzwa nga murahu ha tshifhinga tshilapfu, a zwi konadzei u dzhenela kha mushumo wo raliho hu si na pulane kana nzudzanyo, pulane yo dzudzanyiwaho yo ñwaliwaho.

Izwi zwe zwa sumbedzwa afho n̥ṭha zwi amba uri nzudzanyo ya t̥hoḍisiso ndi mushumo une wa sumba uri t̥hoḍisiso i ḍo itwa nga n̥dilade. I dovha hafhu ya sumbedza ngona dzine dza ḍo shumiswa kha khuvhanganyo ya mafhungo. Hu sa athu haseledzwa nga ngona ine ya ḍo shumiswa kha iyi t̥hoḍisiso hu ḍo sumbedzwa tshaka dza ngona dzo fhambanaho. Ndi zwa ndeme u ñea t̥halutshedzo ya ngona.

Ngona ndi zwine muḥoḍisisi a ḍo ita kha t̥hoḍisiso zwine a vhona zwo tea, ngeno zwi tshi tendisea uri zwi ḍo bveledza mvelelo dza vhukuma dza ndivho na zwipikwa zwa t̥hoḍisiso yawe. Schwardt (2007:195) a t̥alutshedza ngona u ri: *A theory of how an inquiry should proceed. It involves analysis of the assumptions, principles and procedures in a particular approach to inquiry.*” (Thyiori ine ya sumbedza uri t̥hoḍisiso i tea u tshimbudzwa nga n̥dilade. I katela zwine zwa khou hambulelwa, zwine zwa tendwa khazwo na zwiwo kha n̥dila yo teaho ya t̥hoḍisiso.)

Hu na tshaka dzo fhambanaho dza ngona, dziñwe dzadzo ndi dzi tevhelaho: ngona ya khwalithethivi ine ya t̥alutshedzwa nga Chiromo (2006:8), afho a tshi ri:

A systematic, interactive and subjective approach used to describe life experiences and giving them a meaning. In essence, qualitative research pre-occupies itself with investigating social phenomena which ordinarily is not quantifiable such as the ideas, ideologies and feelings of people whether as a group or as individuals.

Ndi ndila ine ya vha na ndunzhendunzhe, tshumisano na vhunne ine ya shumiswa kha u talutshedza tshenzhemo ya vhutshilo. Ngoho nga thodisiso ya khexithethivi i katela ndivho na vhudipfi ha vhatu sa tshigwada kana muthu nga ethe.

Inwe ya ngona dza thodisiso ndi ngona ya khwantithethivi. Kha iyi ngona hu shumiswa ndila ya tshivhalo kha u kuvhanganya na u sengulusa mafhungo sa ndila ya u fhindula mbudziso dza thodisiso. Fhungo ili li tikedzwa nga Apuke (2017:40) ane a tshi talutshedza ngona ya khwantithethivi a ri:

It involves the utilization and analysis of numerical data using specific statistical techniques to answer questions like who, how much, what, where, when, how many, and how. It also describes the methods of explaining an issue or phenomenon through gathering data in numerical form.

I katela u shumiswa na u senguluswa ha mafhungo a kwamaho zwa tshivhalo hu tshi shumiswa ndila dza mbalo dzo teaho u fhindula mbudziso dzine dza nga ndi nnyi, vhugayi, mini, gayi, lini, ngana na hani. I dovha ya katela u talutshedza ndila dza u talutshedza thaidzo kana tshiwo nga u kuvhanganya mafhungo nga u shumisa tshivhalo.

Ndila ya vhuraru ndi ndila ya ngona ya thanganelo. Bless na vhanwe (2013:58) vha tshi talutshedza ngona ya thanganelo vha ri: *“Mixed method research attempts to combine the advantages of quantitative and qualitative methods and to avoid their disadvantages.”* (Ngona ya thanganelo i lingedza u tou tanganya vhuqi ha khwanthithethive na khwalithethivi na u lingedza u sa kwamana na vuvhi hadzo).

Kha mushumo uyu hu do shumiswa ndila ya u thodisisa ya khwalithethivi. Denzin na Lincoln (2011:3) vha tshi talutshedza ndila ya khwalithethivi vha ri:

Qualitative research consists of a set of interpretive material practices that make the world visible. These practices transform the world. They turn the world into a series of representations, including field notes, interviews, conversations, photographs, recordings, and memos to self.

Thodisiso ya khwalithethivi ndi kuitele kune kwa vha na zwishumiswa zwine zwa shumiswa kha u talutshedza lifhasi uri li kone u vhonele. Kuitele ukwu ku a shandula lifhasi. Ku shandula lifhasi la vhonele nga inwe ndila, u katela notsi dze dza nwalwa u bva kha khuvhanganyo ya mafhungo, mbudzisavhathu, nyambedzano, zwinepe, u rekhoda na milaedza kha muthu ene mupe.

Ndila ya khwalithethivi ndi ya ndeme kha uyu mushumo sa izwo i tshi do thusa vhashelamulenzhe vhane ha do wanala mafhungo khavho. Vhavenda vha do shela mulenzhe kha zwine zwa kwama kutshilele kwavho na kuvhonele kwavho kwa zwithu sa Vhavenda. Vha do shuma na mutodisisi vha tshi nea mafhungo nga manwalwa a sialala. Ndivho khulwane ya u shumisa ngona iyi kha uyu mushumo ndi u itela u pfesesa vhutshilo ha Vhavenda ha duvha linwe na linwe.

Ndila iyi i do dovha hafhu ya ita uri mutodisisi a kone u pfesesa u bveledzwa ha manwalwa a sialala sa ndila ya u bvukulula mvelele na vhonele zwa Vhavenda sa izwo i tshi kwama zwa kutshilele kwa vhatu na ndila ya kuvhonele kwavho kwa zwithu. Izwi zwi tou amba uri khwalithethivi ndi ndila ya u lingedza u wana zwine ra amba, zwine ra ita, u bveledza, na u tandavhudza ndeme ya zwo waniwaho kha thaidzo. Hu na vhuqi nga u shumisa ngona ya khwalithethivi kha uyu mushumo. Creswell (2013:48) a tshi tikedza muhumbulo uyu u ri:

We conduct qualitative research when we want to empower individuals to share their stories, hear their voices, and minimize the power relationships that often exist between a researcher and the participants in a study.

Ri ita thodisiso ya khwalithethivi musi ri tshi toda u maandafhadza vhatu uri vha kone u anetshela nganetshelo dzavho, uri ri pfe zwine vha amba, na u fhungudza vhushaka vhune ha vha hone vhukati ha mutodisisi na vhashelamulenzhe kha thodisiso.

Silverman (2006:43) ene u amba izwi nga vhuqi ha ngona ya khwalithethivi:

The main strength of qualitative research is its ability to study phenomena which are simply unavailable elsewhere, for example, a questionnaire is unlikely to provide data about questions that were not asked, but a person conducting a field observation or interviews might discover facets of a subject that were not considered before the study began.

Vhuqi ha thodisiso ya khwalithethivi ndi vhukoni hayo ha u guda zwine zwa si wanale huwe fhethu, sa tsumbo, khweshenere a i koni u nea mafhungo nga mbudziso dzi songo vhudziswaho, fhedzi muthu we a kuvhanganya mafhungo nga u talela kana nga mbudzisavhathu a nga wana thoho dze dza si katelwe musi thodisiso i tshi thoma.

Vhoramañwalo avho vho buliwaho afho n̄ha vha khou sumbedza uri ngona ya khwaḽithethivi i a ita uri musengulusi a pfelese zwine a khou sengulusa zwihulu arali zwine a sengulusa zwi sa athu u senguluswa. Ngona iyi i dovha ya ita uri muḽoḽisisi a vhe tsinisa na avho vhane a ita tsenguluso nga havho. Izwi zwi tou amba uri ḽhoḽisiso ya khwaḽithethivi ndi n̄dila ya u lingedza u wana zwine ra amba, zwine ra ita, u bveledza, na u ḽandavhudza ndeme ya zwo waniwaho kha thaidzo. Ulwu lushaka lwa ngona lu ita uri hu vhe na vhuḽedzani vhukati ha muḽoḽisisi na vhashelamulenzhe.

1. 9.1 Tshigwadatshumiswa

Ipfi ‘tshigwadatshumiswa’ ḽi khou shumiswa ḽo imela tshigwada tsha zwithu kana vhathu vhane vha shela mulenzhe kha zwi no khou itwa. Landreneau (2012:1) u amba zwi tevhelaho nga tshigwadatshumiswa:

A population in a research context “... is any target group of individuals that has one or more characteristics in common that is of interest to the researcher for purposes of drawing conclusions.”

Tshigwadatshumiswa kha ḽhoḽisiso ‘... ndi tshigwada tshiñwe na tshiñwe tsho livhiswaho tsha zwithu/vhathu vhane vha vha na tshiḽaluli kana zwiḽaluli zwi fanaho zwine muḽoḽisisi a vha na dzangalelo khazwo malugana na u swikela mawanwa.

Kha uyu mushumo muḽoḽisisi o nanga vhathu vha lushaka lwa Vhavenḽa vha tshiḽiriki tsha Beitbridge, Zimbabwe. Muḽoḽisisi u tenda uri mafhungo oḽhe nga mañwalwa a sialala sa n̄dila ya u bvukulula mvelele na vhunḽe zwa Vhavenḽa vha Beitbridge, Zimbabwe, u ḽo a wana u bva kha tshigwadatshumiswa tshenetshi. Vhane vha ḽo shumiswa ndi vhakegulu na vhakalaha, vhatukana na vhasidzana vhaswa na vhadededzi.

1.9.2 Munanguludzo

Kha uyu mushumo muḽoḽisisi o vhona zwi zwa ndeme u shumisa munanguludzo. Kha uyu mushumo hu ḽo nangwa tshigwada tshiḽuku kha itsho tshihulwane tshine tsha ḽo kona u ḽea mafhungo ane a tendisea a mañwalwa a sialala sa n̄dila ya u bvukulula vhuvha na mvelele zwa Vhavenḽa. Shastri (2008:116) a tshi ḽalutshedza munanguludzo u ri; “*Sampling is a small group*

of persons or elements (observation) selected from the total population.” (Munanguludzo ndi tshigwada tshikutu tsha vhatu kana zwithu (zwo sedzwaho) u bva kha tshigwadatshumiswa tshothe).

Izwi zwi amba uri kha munanguludzo hu dzhiwa tshigwada tshikutu tshe tsha nangiwa u bva kha tshigwada tshihulwane tsha vha tshone tshine tsha do imela itsho tshihulwane. Vhatu vha furaru vha do shumiwa navho kha la Beitbridge. Vhadededzi vha fumi, vhaaluwa vhane vha katela na tshigwada tsha vhatshini vha fumi na vhaswa vha fumi. Tshigwada itshi tshi sumba uri tshi na zwiataluli zwine zwa fana na zwa tshigwada tshihulwane. Mvelelo dzi do imela tshigwada tshothe tshihulwane. Tshigwada tsha munanguludzo tshavhuti tshi tea u vha na zwiataluli zwa tshigwada tshihulwane.

1.9.3 Ngona dza u kuvhanganya mafhungo

Ngona dza u kuvhanganya mafhungo ndi ndila dzine mutodisisi a shumisa u wana mafhungo musi a tshi ita thodisiso. Creswell (2013:145) u zwi vhea nga ndila i tevhelaho:

Data collection is gaining permission, conducting a good qualitative sampling strategy, developing means for recording information both digital and on paper, storing the data, and anticipating ethical issues that may rise. These are the methods the research will use. These are interviews, focus groups and observations.

Khuvhanganyo ya mafhungo ndi u wana thendelo, u ita ndila ya munanguludzo ya khwalithethivi yavhuti, hu tshi bveledzwa ndila dza u rekhoda mafhungo nga mitshini ya musalauno na nga u nwala kha bammbiri, hu tshi vhulungwa mafhungo, na u lavhelela zwa mirando ya vhudifari ine i nga bvelela. Idzi ndi dzone ndila dzine thodisiso ya do shumisa. Dzone ndi mbudzisavhathu, zwigwada zwo livhiswaho na u talela.

Ngona dza mbudzisavhathu, zwigwada zwo livhiswaho na u talela zwi do shumiswa kha uyu mushumo sa izwo dzi tshi do thusa u wana mafhungo ane a vha phindulo kha mbudziso dza thodisiso. Nahone hu do shumiswa vhatu vha na ndivho nga zwa manwalwa a sialala.

1.9.3.1 Mbudzisavhathu

Mbudzisavhathu dzi ḁo shumiswa sa ḁḁila ya u wana mafhungo. Gray (2014:382) a tshi ḁalutshedza mbudzisavhathu u ri: “*An interview is a verbal exchange in which one person, the interviewer, attempts to acquire information from and gain understanding of another person, the interviewee.*” (Mbudzisavhathu ndi ḁḁila ya u fhindulana nga u tou amba, hune muthu muthihi, ane a vha muvhudzisi, a lingedza u wana mafhungo kana u pfesesa zwine muḁwe a amba, ane a vha muvhudziswa).

Magwa na Magwa (2015:71) vha tshi ḁalutshedza mbudzisavhathu vha ri: “... *a technique by which research participants get involved in the study and talk about their views.*” (... ḁḁila ine vhashelamulenzhe kha ḁḁḁisiso vha dzhenela kha ngudo vha ḁḁea mbuno dzavho).

U tikedza muhumbulo uyu Arksey na Knight (1999:32) vha ri: “*Interviewing is a powerful way of helping people to make explicit things that have hitherto been implicit – to articulate their tacit perceptions, feeling and understandings.*” (Mbudzisavhathu ndi ḁḁila ya ḁḁhesa ya u thusa vhathu uri vha ite zwithu zwe zwa vha zwi sa pfesesei u swika zwino - u amba kuvhonele kwavho, vhuḁipfi uri zwi pfesesee)

Mbudzisavhathu dzi ḁo shumiswa u itela u wana mafhungo nga maḁwalwa a sialala sa ḁḁila ya u bvukulula vhuvha na mvelele ya Vhavenda. ḁḁila iyi i ḁo thusa muḁḁisisi sa izwo a tshi ḁo tou vhudzisana na vhathu vho tou sedzana, hune u ḁo kona u vhona vhuḁipfi havho musi vha tshi fhindula mbudziso. Hu ḁo shumiswa mbudzisavhathu dzine dza ḁo langwa nga muḁḁisisi. Muḁḁisisi u ḁo dzhena kha nyambedzano na vhane a vha vhudzisa. U ḁo vha ḁalutshedza mbudziso dzine vha si dzi pfesese. ḁḁila iyi ndi yavhuḁi nahone ndi ya ndeme kha uyu mushumo sa izwo hu tshi ḁo vhudziswa na vhaaluwa vhane vhaḁwe a vha koni u ḁwala na u vhalala. A tshi vhudzisesa u a kona u wana mafhungo nga vhuḁalo kha vhathu.

Nga murahu ha u kuvhanganya mafhungo, muḁḁisisi u ḁo shandulela notsi dze a wana kha mbudzisavhathu kha mushumo une wa ḁo vhalea wo dzudzanywa na u senguluswa. Zwo rekhodwaho u bva kha mbudzisavhathu zwi ḁo vha kha tshiimo tsha bugu uri zwi kone u dzudzanywa.

1.9.3.2 Khweshenere

Khweshenere dzi ḁo shumiswa u wana mafhungo. Chiromo (2009) a tshi amba nga khweshenere u ri ndi ndila ya u vhudzisesa hune ha wanala mbudziso dzo dzudzanywaho dzine dza ḁewa vhatu uri vha fhindle nga u tou ḁwala. Leedy (1993:162) u zwi vhea nga hei ndila: “*A questionnaire is a document containing questions designed to elicit information appropriate for analysis*”. (Khweshenere ndi dokhumente ine ya vha na mbudziso dzo dzudzanyelwaho u wana mafhungo o teaho tsenguluso).

Khweshenere ndi dza ndeme kha uyu mushumo ngauri vhatu vha fhindula vhe vhoḁhe vha tshi tou ḁwala mihumbulo yavho. Fhungo ili li tikedzwa nga Magwa na Magwa (2015:76-7) vane vha amba nga vhuḁi ha mbudzisavhatu vha tshi ri: “*No likelihood of interviewer bias as the interviewee would be interpreting the questions on his/her own.*” (A hu na hune muvhudzisi a nga dzhia sia sa izwo muvhudziswa a tshi ḁo fhindula mbudziso nga kupfesesele kwawe). Khweshenere a dzi dzhieli muḁodisisi tshifhinga sa izwo a tshi wana mafhungo kha vhatu vhanzhi u bva kha mbudziso dzi fanaho nga tshifhinga tshifhinga).

1.9.3.3 Ngoni ya u ḁalela

Marshall na Rossman (1989:79) vha tshi ḁalutshedza ngoni ya u ḁalela vha ri: “*Observation is the systematic description of the events, behaviors, and artifacts of a social setting*” (U ḁalela ndi u ḁalutshedza nga u tevhekana ha zwiwo, vhuḁifari, na vhupo ha tshibveledzwa tsha zwa vhotsila tsha vhupo ha vhotshilisani).

Denzin na Lincoln (2005:168) vhone vha ri, nga ngoni ya u ḁalela “*... researchers who define themselves as members of those social settings interact with other members of those settings.*” (... vhuḁodisisi vane vha ḁivhona vhe mirado ya vhupo ha vhotshilisani honoho vha davihdzana na vhanwe vha mirado vha vhupo honoho).

Izwi zwi amba uri muḁodisisi na ene u vha tshipiḁa tsha vhashelamulenzhe. U dzhenelela a tshi itela u sedza vhuḁifari ha vhashelamulenzhe, sa kha uyu mushumo hu tshi ḁo sedzwa vhatshini vha tshi imba na u tshina. Kha uyu mushumo hu ḁo sedzwa Vhavenda vha Beitbridge, Zimbabwe.

Vhathu vha do sedzwa hu tshi katelwa na kutshilele kwavho, na u rekhodwa musi hu tshi itwa thodisiso.

1.10 Thyiori dza vhusengulusi

Thyiori dzine dza amba nga zwa mvelele dzi do vha dza ndeme kha thodisiso iyi. Ndi nnzhi thyiori dza zwa mvelele dze dza sedziwa murahuni. Mushumo uyu u do disendeka nga thyiori mbili, thyiori ya vhuṭaluli ha mvelele (*cultural relativism*) na thyiori ya thuthuwedzo ya mvelele (*cultural determinism*).

1.10.1 Thyiori ya vhuṭalulamvelele ‘*cultural relativism*’

Vhathu vha dzula kha shango line la shanduka tshifhinga tshiṅwe na tshiṅwe, zwine zwa ita uri vhathu vha mvelele dzo fhambanaho vha tshilisane. Vhuṭamani uhu hu nga vha havhuḍi kana ha si vhe havhuḍi zwi tshi bva nga thonifho ine vhathu vha vha nayo kha dziṅwe tshaka. Vhuḍifari uhu ndi hune ha vha na vhushaka na zwine zwa vha zwa ndeme kha uyu mushumo hune ha vha thyiori ya vhuṭalulamvelele (‘*cultural relativism*’). Iyi thyiori ndi ya ndeme kha uyu mushumo sa izwo i tshi lwa na tshaka dzine dza sedzela dziṅwe fhasi zwihulu dzine dza vha na vhathu vha tshivhalo tshi si gathi khadzo, zwine vhaṅwe vhoramaṅwalo vha zwi vhidza uri ‘*ethnocentrism*’ - ndi vhudzhielantha lushaka lwau, mvelele yau, na zwinwe. Herskovits (1973) ene u vhona ‘*ethnocentrism*’ i tshi dzhia sia la uri kutshilele kwa lushaka luthihi ndi kwone kune kwa dzhiiwa sa kwa ndeme kha dziṅwe. Mushumo uyu a u nga ambesi nga ‘*ethnocentrism*’, fhedzi ndi zwa ndeme u sumbedza uri ndi ngani hu tshi do shumiswa thyiori ya ‘*cultural relativism*’. Thyiori ya vhuṭalulamvelele ‘*Cultural relativism*’ kha uyu mushumo i khou sumba uri lushaka luṅwe na luṅwe ndi lwa ndeme na mvelele yalwo ndi ya ndeme. Vhathu a vha tei u haṭula maitele a dziṅwe tshaka vhunga tshine tsha vha tshavhuḍi kha luṅwe lushaka tshi nga vha tsho vhihaho kha luṅwe, fhedzi vhathu vha tea u tangedzana vhunga vha vhathu vha mvelele dzo fhambanaho. Kha Tshiisimane hu na liambale line la ri “*One man’s meat is another man’s poison.*” zwine zwa sumba uri tshine tsha vha tshavhuḍi kha muṅwe muthu kha muṅwe tshi vha tshi si tshavhuḍi.

Mvelele inwe na inwe ya muthu munwe na munwe ndi ya ndeme. Thyiori ya vhuṭalulamvelele ‘*cultural relativism*’ i ombedzela uri tshaka dzo fhambanaho dza vhathu dzi tea u kuvhatedza na u ṭanganedza vhuimo ha mvelele ya vhaṅwe ngauri vhathu vho fhambana nahone ndi vha ndeme nga u fhambana havho na mvelele dzavho. Herskovits (1973:15) a tshi amba nga Thyiori ya vhuṭalulamvelele ‘*cultural relativism*’ u ri:

Cultural relativism is’ ... the idea that each culture or ethnic group is to be evaluated on the basis of its own values and norms of behavior and not on the basis of those of another culture or ethnic group.’

Vhuṭalulamvelele ... ndi muhumbulo une wa sumbedza uri mvelele inwe na inwe kana murafho munwe na munwe i fanela u sedzwa ho ḍisendekwa nga zwine wa vha zwone na ndila ine wa ḍifara ngayo, hu si u ḍisendeka nga zwa inwe mvelele kana munwe murafho.

Izwi zwi amba uri thyiori iyi i lwela uri lushaka luṅwe na luṅwe lu vhofoholowe kha u sumba zwine lwa tenda khazwo sa mvelele yalwo. Mawere na Mubaya (2014:219) vhone vha ri:

It is clear that cultural relativism stresses the idea that culture moulds individuals’ personality, and that what is regarded as normal by ones’ culture may be regarded as abnormal by another.

Zwi tou vha khagala uri thyiori ya vhuṭalulamvelele i ombedzela muhumbulo wa uri mvelele ndi yone ine ya vhumba vhuḍifari ha muthu, na uri zwine zwa dzhiiwa sa zwone zwavhuḍi nga mvelele ya munwe zwi nga dzhiiwa zwi si zwavhuḍi kha mvelele ya munwe.

Musi ro sedza mushumo uyu ri nga amba uri tshaka dzo fhambanaho a dzi tei u nyadza dziṅwe tshaka, fhedzi dzi tea u ṭanganedzana nga u fhambana hadzo. Sa tsumbo, kha ḷa Zimbabwe musi mufumakadzi wa Muvenda a tshi losha, vhathu vhane vha si vhe Vhavana vha a akhamala nga nyito iyi. Vhaṅwe vha swika hune vha amba uri u ṭhonifha uhu ho kalulesa nahone vha amba uri ndi u kandedza vhafumakadzi. Zwi a fana na kha dziṅwe tshaka, Vhakalanga kha ḷa Zimbabwe vha a ḷa mbevha, zwine zwa nga vhone zwo khakhea kha Vhavana.

Rosado (1998) kha www.rosado.net/articles-relativism.html u tikedza muhumbulo uyu musi a tshi ri:

Cultural relativism means, on the contrary, that the appropriateness of any positive or negative custom must be evaluated with regard to how this habit fits with other group habits. Having several wives makes economic sense among herders, not among hunters.

Vhuṭalulamvelele nga inwe ndila zwi amba uri zwo fanelaho mvelele yavhuḍi kana i si yavhuḍi zwi fanela u sedzwa malugana na uri kuitele ukwu ku linganela hani kha kuitele kwa tshinwe tshigwada. Vhumalavhafumakadzi vhanzhi zwi a thusa u takula ikonomi musi ho sedzwa nga iṭo ḷa vhalisa, hu si kha vhazwimi.

Ramañwalo Lenkeit (2009:17) a tshi ṭalutshedza Thyiori ya vhuṭalulamvelele ‘*Cultural relativism*’ u ri:

The idea that any aspect of culture must be viewed and evaluated within the context of that culture’. Ethnocentrism the opposite of cultural relativism makes value judgements when describing aspects of another culture. The value judgement is based on comparing elements of one’s own culture with those of another culture; the other culture is “wrong,” “weird,” “strange,” “unethical,” or “backward.” Any value-laden statement that uses one’s own culture as the basis for comparison reflects cultural ethnocentrism.

Muhumbulo wa uri tshinwe na tshinwe tshine tsha kwama mvelele tshi tea u sedzwa na u senguluswa ho sedzwa mvelele yeneyo. ‘Vhuṭalulamurafho’ ine ya hanedzana na vhuṭalul mvelele, i a haṭula yo ḍisedza musi i tshi ṭalutshedza ṭhoḍea dza inwe mvelele. U haṭula wo ḍisedza ndi u vhambedza zwa mvelele yau na zwa mvelele inwe; mvelele inwe yo “khakhea”, “a i pfesesei”, “ndi i sili”, “I sa tevhedzi mirando ya vhuḍifari”, kana “ndi ya kale”. Fhungo ḷinwe na ḷinwe ḷa u ḍisedza ḷine muthu a shumisa mvelele yawe sa mutheo wa u vhambedza ḷi ṭana thyiori ya vhuṭalulamurafho.

Hu na mishumo ya mvelele kana kuitele u bva kha tshaka dzo fhambanaho kune vha dzinwe tshaka vha sa koni u ku pfesesa, fhedzi arali vhatu vha nga vha na ndivho ṭhukhu nga dzinwe tshaka vha ḍo kona u pfesesana na u ṭanganedzana. Vhoramañwalo avho vhe vha ṭalutshedza ‘Thyiori ya vhuṭalulamvelele’ vha khou sumbedza uri i khou lwa na Thyiori ya vhuṭalulamurafho ‘*ethnocentrism*’ ine ndi ya vhatu vhane vha vhona mvelele yavho i yone yavhuḍi. Thyiori iyi i ḍo thusa kha u bveledza mvelele na vhunṅe zwa Vhavenda vha Beitbridge, Zimbabwe, nga u shumisa mañwalwa a sialala. Ṭhuṭhuwedzo ndi uri vhatu vha tea u ṭanganedzana nga u fhambana havho hu si u nyadza na u sedzela fhasi dzinwe tshaka. Arali mvelele na vhunṅe zwa Vhavenda zwa nga ḍivhiwa, Vhavenda vha ḍo vha na vhuimo sa dzinwe tshaka kha ḷa Zimbabwe. Zwi ḍo dovha zwa

thusa uri na mirafho i tevhelaho i si xeelwe nga mvelele yayo. Thyiori iyi ndi ya ndeme kha uyu mushumo vhunga yo ditika nga zwa mvelele.

1.10.2 Thyiori ya tshuvedzo ya mvelele ‘cultural determinism’

Thyiori ya tshuvedzo ya mvelele i sumbedza uri zwine muthu a ita zwi vha zwo tshuvedzwa nga he a alutshela hone na ndila ye a aluswa ngayo. Izwi zwi tshuvedza kuhumbulele kwa muthu na kuvhonele kwa zwithu. U bva kha dictionary.apa.org/cultural-determinism hu tshi talutshedzwa thyiori ya tshuvedzo ya mvelele hu pfi: *“The theory or premise that individual and group characteristics and behavior patterns are produced largely by a given society’s economic, social, political and religious organization.”* (Muhumbulo wa uri kuitele na vhudifari ha muthu nga ethe kana tshigwada) zwi bveledzwa nga vhuhulu nga tshivhumbeo tsha zwa ikonomi, vhutshilisani, politiki na vhurereli ha tshitshavha). Thyiori iyi ndi ya ndeme kha uyu mushumo sa izwo i tshi sumba uri arali Vhavenda vha nga divha na u vhuvelele kha mvelele yavho, mvelele i do pfukiselwa kha mirado i daho nga u shumisa manwalwa a sialala. Izwi zwi tikedzwa nga thyiori ya mushumo wa zwa divhazwakale ya mvelele (*cultural-historical activity*) ya Vygotsky (1962) ane a sumbedza uri ndi kha sialala la u tshilisana hune muthu a bvelele kha kutshilele na kuvhonele kwa zwithu. Mawere na Mubaya (2014) vha amba uri thyiori iyi i a kwama vhatu vha Zimbabwe na vha manwe mashango, vha isa phanda vha tshi sumbedza uri thyiori iyi i yelana na kutshilele na kuitele kwa vhatu vha Zimbabwe sa izwo arali muthu o aluswa mutani une wa tenda kha zwa vhurereli ha Vharema, a u nga mu bvisi kha vhutendi hawe. Muthu uyu u tenda uri vhadzimu ndi vhone vhane vha langula vha tshilaho. Thyiori iyi ndi ya ndeme kha uyu mushumo sa izwo i tshi do shumiswa u sumba mvelele na vhunne zwa Vhavenda. I do dovha ya ita uri mirafho i daho i vhe yavhudi sa izwo i tshi ombedzela nga ha vhuthu.

Thyiori idzi mbili dzo ditika nga mvelele; izwi zwi do vha zwa ndeme kha uyu mushumo. U shumisa thyiori idzi zwi do thusa kha u wana phindulo dzine dza vhudziswa kha uyu mushumo nga ha manwalwa a sialala sa ndila ya u vhuvedzedza na u bvukulula mvelele na vhunne zwa Vhavenda vha Beitbridge kha la Zimbabwe.

1.11 Mirando ya vhudifari

Tsha u thoma muṭoḍisisi u ḍo ṭalutshedza vhashelamulenzhe uri ndi ngani a tshi khou ita ṭhoḍisiso iyi. U ḍo ombedzela uri ndi mushumo une wa kwama zwa sia ḷa zwa pfunzo. U ḍo dovha hafhu a amba uri magumoni, mushumo uyu u ḍo thusa hani lushaka lwoṭhe musi mafhungo a u sedzelwa fhasi na u ṭalulwa halwo kha u tsireledza na u vhulunga mvelele yalwo o no bvukululwa. Tshiṅwe hafhu u ḍo ombedzela uri u dzhenela sa vhashelamulenzhe a si zwa khombekhombe vha tou ḍifunela, a tshi isa phanḍa u ḍo dovha a ṭalutshedza uri arali vha dzhenela madzina avho a ḍo vha a tshi dzumbe sa izwo hu tshi ḍo shumiswa maleḍeredanzi vhuimoni ha madzina avho a vhukuma. Vhashelamulenzhe vha ḍo dovha hafhu vha vhudzwa uri arali vha tshi dzhenela, vha ḍo humbelwa u saina fomo ya u diṅetshedza. Muṭoḍisisi u ḍo ṭalutshedza uri vha a tendelwa u ḍibvisa tshifhinga tshiṅwe na tshiṅwe musi vha sa tsha ṭoḍa u vha muraḍo wa vhashelamulenzhe. Sa izwo mushumo uyu wo bveledzwa nga tshifhinga tsha *COVID-19*, muṭoḍisisi u ḍo humbela u ṭangana na vhashelamulenzhe tshikoloni tsha Dumba hune ha wanala zwishumiswa zwoṭhe zwa u thivhela u phadaladzwa ha *COVID-19*. Muṭoḍisisi na vhashelamulenzhe vha ḍo tevhedza milayo yoṭhe ya u thivhela vhulwadze ha *COVID-19*. Muṭoḍisisi na vhashelamulenzhe vha ḍo bveledza khadi dzine dza sumba uri vho haelwa u tsireledza vhulwadze. Vho ḍo dovha hafhu vha tevhela milayo i katelaho u ambara masiki, u ṭamba zwanda na u sielana tshikhala tsha mitha kha zwoṭhe zwe vha vha vha tshi ita.

1.12 Nzudzanyo ya dzindima

Ndima ya u thoma ndi mutheo wa ṭhoḍisiso. Kha iyi ndima ri khou sumbedzwa marangaphanḍa a ṭhoḍisiso nga ha maṅwalwa a sialala sa nḍila ya u bvukulula mvelele na vhunṅe zwa vhathu. Ndima iyi i dovha ya ṭana thaidzo ya ṭhoḍisiso, mbudziso dza ṭhoḍisiso, ndivho na zwipikwa zwa ṭhoḍisiso, ngona dzine dza ḍo shumiswa u ita ṭhoḍisiso, na u sumba vhuḍifhinduleli ha ṭhoḍisiso.

Kha ndima ya vhuvhili hu sedzuluswa maṅwalwa a kwamaho mushumo uyu ho sedzwa nyimbo dza sialala na mitshino ya Tshivenda, mirero na maambeke malugana na u bvukulula mvelele na vhunṅe zwa Vhavana. Maṅwalwa aya a ḍo katela na a dzitshakatshaka ane a kwama u bvukululwa

ha mvelele na vhone hu tshi shumiswa kuitele kwa sialala. Tshinwe hafhu, hu do sumbedziswa uri manwalwa a khou thusedza hani nyaluwo ya mushumo uyu nahone nga ndilade.

Ndima ya vhuraru yone i dodombedza kukuvhanganyele kwa mafhungo ane a do senguluswa. Hu do sedzwa ndila dzine dza do shumiswa u kuvhanganya mafhungo, dzine dza fana na khweshenere, mbudzisavhathu, tshigwada tsho livhiswaho na ndila ya u talela, dzine dza vha tshaka dza ngona ya khwalithethivi. Kha uyu mushumo musengulusi u do shandukisa notsi dze dza waniwa kha mbudzisavhathu uri dzi kone u vhalea.

Kha ndima ya vhone hu do senguluswa mafhungo e a netshedzwa kha Ndima ya vhuraru.

Ndima ya vhone i do haseledza mawanwa a thodiso yothe. Hu do sedzwa na uri ndivho, zwipikwa na mbudzo zwa thodiso zwo swikelelwa naa?

Kha Ndima ya vhurathi hu do netshedzwa manweledzo a thodiso yothe, hu tshi katelwa na themendelo nga u angaredza.

NDIMA YA VHUVHILI

TSEDZULUSO YA MAÑWALWA

2.1 Marangaphanda

Ndima yo fhiraho yo sumbedza muṭoḍo wa iyi ṭhoḍisiso nga u bveledza zwi tevhelaho: marangaphanda, ndivho na tshitatamende tsha thaidzo. Kha iyo ndima ho dovha ha sumbedzwa zwipikwa na mbudziso dza ṭhoḍisiso, ngona na ndila dza u kuvhanganya mafhungo, thyiori dza u sengulusa mafhungo, khathihi na kuvhekanyele kwa ndima dza mushumo woṭhe. Izwi zwoṭhe zwo vha mutheo wa ndima ya vhuvhili na dziṅwe dzi tevhelaho.

Ndima iyi ya vhuvhili yone i ḍo sedzulusa mañwalwa a re na vhushaka na ṭhoḍisiso iyi u bva kha vhoramañwalo vha dzitshakatshaka hu tshi katelwa na vha tshiṭangani. Ndima iyi, sa izwo yo ḍitika nga u sedzulusa aya mañwalwa a vhañwe vhoramañwalo, tshipikwa tshayo ndi u fhenda zwe vha ṭahisa zwi tshimbilelanaho na ṭhoho ya ṭhoḍisiso iyi. Musi hu tshi itwa tzedzuluso ya mañwalwa hu vha hu tshi tibulwa na u fhenda zwe vhañwe vhoramañwalo vha amba, kana kuvhonele kwavho kwa zwithu nga ṭhoho iyi. Izwi ndi zwa ndeme sa izwo zwi tshi ḍo ita uri mushumo uyu u kone u bvelela. Tzedzuluso ya mañwalwa i ḍo bveledzwa ho sedzwa ṭhoho dzi tevhelaho: mvukululo ya mvelele na vhunṅe nga u shumisa nyimbo na mitshino ya sialala, na vhuṭumani ha mirero kha mvelele na vhunṅe na maambe sa luambo lune lwa bvukulula mvelele na vhunṅe. Ndi zwa ndeme uri hu sa athu dzhenwa tshoṭhe kha iyi ndima hu ṅewe ṭhalutshedzo ya tzedzuluso ya mañwalwa.

2.2 ṭhalutshedzo ya tzedzuluso ya mañwalwa

ṭhalutshedzo dzi ḍo ṅewa u bva kha vhoramañwalo vho fhambanaho. Ri sa athu pfa ṭhalutshedzo dza vhoramañwalo ri nga kona u amba uri tzedzuluso ya mañwalwa ndi u ita ṭhoḍisiso nga u tou

vhala na u wanulula zwe vhañwe vha ñwala nga ðhoho ine ya khou ðoðisiswa. Izwi zwi vha zwi tshi kona u thusa muðoðisisi kha mushumo wawe uri a wane zwine a khou tendelana nazwo kana zwine mushumo wawe wa ðo engedza kha izwo zwe a wana, zwe vhañwe vhoramañwalo vha vha vha songo zwi sumbedza. Sa muðoðisisi ane a khou ita ðoðisiso u tea u ðivha uri ndi zwifhio zwo ñwaliwaho nga ðhoho iyo uri hu songo vha na u dovhoolola mafhungo ha ñwalwa zwine zwa fana na zwe zwa ðoðisiswa nga vhañwe vhoramañwalo.

Hart (1998:13) a tshi ðalutshedza tsedzuluso ya mañwalwa u ri:

Literature review is the selection of available documents (both published and unpublished) on the topic which contain information, ideas, data and evidence written from a particular standpoint to fulfil certain aims or express certain views on the nature of the topic and how it is to be investigated, and the effective evaluation of these documents in relation to the research being proposed

Tsedzuluso ya mañwalwa ndi u nanguludza mañwalwa ane a vha hone (o anðadziwaho na a songo anðadziwaho) kha ðhoho dzine dza vha na mafhungo, mihumbulo, na vhuñanzi zwo ñwalwaho zwi tshi bva kha inwe nyimele malugana na u swikela ndivho dziñwevho kana u bvisela khagala kuhumbulele kuñwe nga ha vhuvha ha ðhoho na uri i nga ðoðisiswa hani, na u ðolwa hu tshilaho ha dzidokhumente idzi malugana na ðoðisiso ine ya khou dzinginywa.

Merriam (1998:6) a tshi ðalutshedza tsedzuluso ya mañwalwa u ri: “*Literature review is an interpretation and synthesis of published work.*” (Tsedzuluso ya mañwalwa ndi kuðalutshedzele na kusaukanyeke kwa mushumo wo anðadziwaho).

Hofstee (2006:96) ene u amba zwi tevhelaho nga tsedzuluso ya mañwalwa: “*The secondary literature is the body of works previously published by other scholars. You need to identify and review those relevant to your work.*” (Mañwalwa a u ðadzisa ndi mishumo yo no anðadziwaho nga vhañwe vhoramañwalo. Muthu u fanela u a wana a sedzuluse ane a vha na vhushaka na mushumo wawe).

Mihumbulo ya avho vhoramañwalo i sumbedza uri kha tsedzuluso ya mañwalwa hu vha hu tshi sedzuluswa mañwalwa ane a tshimbilelana na ðhoho ya ðoðisiso, i ndila ya u sedza uri hu pfi mini nga iyi ðhoho nga vhoramañwalwo vho fhambanaho. Ndeme ya tsedzuluso ya mañwalwa ndi u itela u bveledza uri ðhoho iyi ndi ya ndeme hune i ðo kona u bvukulula zwiñwe zwiswa nga ðhoho iyi.

U bva kha <http://www.wisc.edu/writing/Handbook/ReviewofLiterature.html> hu pfi:

A Literature review is a “critical analysis of a segment of published body of knowledge through summary, classification, and comparison of prior research studies reviews of literature and theoretical articles.

Tsedzuluso ya mañwalwa ndi ‘tsengulusotsalsaladzo ya zwipiḁa zwa nḁivho yo anḁadzwaho nga u tou nweledza, u khethekanya, na u vhambedza tsedzuluso ya ngudo dza ḁhoḁisiso dzo no itwaho dza mañwalwa na dziatikili dza zwa thyiori.

U bva kha www.kent.ac.uk/learning hu pfi:

A literature review is simply a summary of what existing scholarship knows about a particular topic. It is always based on secondary source-that is, what other people have already written on the subject; it is not concerned about discovering new knowledge or information. As such, it is prelude to further research, a digest of scholarly opinion.

Tsedzuluso ya mañwalwa ndi manweledzo a zwine vhoramañwalo vha tshifhinga tshetsho vha ḁivha nga ha ḁoho ine ya khou sedziwa. Tshifhinga tshinzhi yo ḁitika nga mañwalwa a u ḁadzisa - izwi zwi amba uri, zwo no ñwalwaho nga vhañwe vhatu malugana na ḁoho yeneyo; a i ḁidini nga u wana nḁivho ntswa kana mafhungo maswa. Zwo ralo, i tou vha marangaphanḁa a u isa ḁhoḁisiso phanḁa, u dzeulwa ha mihumbulo ya vhaḁivhi.

ḁhalutshedzo ine ya ñewa nga Shunda (2007:3) malugana na tsedzuluso ya mañwalwa ndi ine ya ri: “*An overview of research on a given topic and answers to related research questions.*” (Kusedzele nga u tou angaredza kwa ḁhoḁisiso malugana na ḁoho yo ñetshedzwaho na phindulo dzi re na vhushaka na mbudziso dza ḁhoḁisiso).

Musi ro sedza ḁhalutshedzo dzo ñewaho ri nga kona u vhona uri vhoramañwalo vha bula uri tsedzuluso ya mañwalwa ndi u sedza mushumo wo ñwaliwaho nga vhañwe; u nga vha wo anḁadziwaho kana u songo anḁadziwaho nga ḁoho ine ya khou ḁoḁisiswa. Nga u ita zwenezwo muḁoḁisisi u kona u vhona zwine zwa vha na vhushaka na zwine ḁoho yawe ya ḁoḁa. Zwa dovha hafhu zwa ita uri hu konwe u bveledzwa miñwe mihumbulo miswa nga ḁoho iyo na u sumbedza uri ndi dzifhio dziñwe ḁoho dza ḁhoḁisiso dzine dza nga bveledzwa. ḁhalutshedzo dza avho vhoramañwalo dzi a fana naho huñwe maipfi a tshi fhambana. Kha uyu mushumo hu ḁo shumiswa muhumbulo wa Hofstee (2006) hune muḁoḁisisi a ḁo ita tsedzuluso ya mañwalwa o sedza mañwalwa ane a vha na vhushaka na ḁoho ya ḁhoḁisiso yawe.

2.3 Manwalwa o sedzuluswaho

Kha thohwana iyi hu do sedzwa vhoramanwalo vho fhambanaho vhe vha nwalwa nga zwine zwa vha na vhushaka na thoho ya thodisiso. Mafhungo a do sedzuluswa ho sedzwa thohwana dzo fhambanaho.

2.3.1 Mvukululo ya mvelele na vhunxe kha nyimbo na mitshino zwa sialala

Hu na vhoramanwalo vhanzhi vho nwalaho nga nyimbo na mitshino ya sialala. Kha uyu mushumo hu do thomiwa nga u sedzulusa zwe vhoramanwalo vha dzitshakatshaka vha nwalwa nga nyimbo na mitshino zwa sialala.

Haper (1969) o nwalwa nga mitshino ya sialala kha la Nigeria. A tshi nwalwa, uri mushumo wawe wo ditika kha u sedza mishumo ine mitshino ya ita kha vhutshilo ha vathu vha Nigeria. Izwi u zwi talutshedza nga ndila i tevhelaho:

Traditional dance is an essential element of all aspects of life in a homogenous society, and the first step in studying dance in traditional society is to identify the function it performs (Haper, 1969:280).

Mutshino wa sialala ndi wa ndeme masiani othe a vhutshilo kha lushaka luthihi, nahone liga la u thoma kha u guda mutshino kha tshitshavha tshi tshilaho tshikale ndi u wana mishumo ine wa ita.

Haper (1969) u isa phanda nga u sumbedza uri mitshino i sumbedza kuvhumbelwe kwa kutshilele kwa vathu. U amba uri izwi zwo ralo sa izwo mitshino i tshi kona u tana na u talutshedza muthu ene mune, mbeu yawe na zwigwada kha lushaka. Izwi zwothe zwi bvukulula vhunxe ha vathu vhune ha vhonala kha mishumo ine ya bvelela kha zwa vhutshilisani. U dovha hafhu a sumbedza kha mushumo wawe uri naho mitshino i tshi kona u bvukulula vhunxe na mvelele zwa vathu, tshifhingani tsha zwino mitshino i kha vhuimo ha u shanduka. Naho zwo ralo mitshino, sa tsumbo, ya mvelele i khou shanduka sa izwo i tshi dzhia zwiswa zwa musalauno.

Muhumbulo uyu u u talutshedza nga ndila hei:

There is a gradual but steady transference of dances which have evolved as an expression of a traditional culture to situation of performance for a cross section of foreign cultures (Haper, 1969:291).

Hu na u pfukiswa nga vhuya ha mitshino ye ya tutuwa sa i bvukululaho mvelele ya sialala vhuponi hune ya tshinwa kha mvelele dzisili.

Mushumo wawe ndi wa ndeme kha iyi thodisiso sa izwo a tshi sumbedza uri mitshino i a kona u bvukulula mvelele na vhunxe zwa vhatu. O sedza vhatu vha Nigeria; fhedzi kha iyi thodisiso hu do sedzwa Vhavana shangoni la Zimbabwe vhane vha tou vha lushaka lwa vhatu vha tshivhalo tshituku vha sa dzhielwiho ntha, na mvelele yavho a i dzhielwi ntha.

Onwuekwe (2006) ndi muwe we a nwala nga mitshino. Kha mushumo wawe o nwala a tshi sumbedza uri tshaka dza Afrika nga u fhambana hadzo dzi na mitshino yo fhambanaho, na uri ndi ngani hu tshi tshinwa. U bula uri mitshino i amba zwinzhi nga vhatu na kutshilele kwavho. U dovha hafu a sumbedza uri mushumo wawe u sedzulusa mitshino kha zwa vhutshilisani, hune a sedza mitshino na nyimbo dza Vharema na mvelele ya vhatu. Kha u tikedza uyo muhumbulo Onwuekwe (2006:177) u amba izwi: *“Dance is the expression of the beliefs, attitudes, norms and values, of a particular culture; It is embedded in the culture that can be reflected in the dance of a community.”* (Mutshino u tana zwine vhatu vha mvelele nkene vha tenda khazwo, kuvhonele kwavho, vhudifari havho na zwine vha vha zwone; u kha mvelele ine i nga vhonala kha mutshino ya tshitshavha).

Mushumo wawe u ombedzela ndeme ya mitshino ya Vharema kha mvelele yavho ya vhutshilisani. Naho a tshi nwala nga mitshino o sedzesa mitshino ya vhatu vha Afrika, hune kha uyu mushumo ha khou sedzwa lushaka luthihi lwa Vhavana, ho vhonala uri vhatu vha Afrika vha na kuitele kwo fhambanaho musa ho sedzwa mvelele yavho ya mitshino. Mushumo wawe u katela lushaka lwothe lwa Afrika, ngeno Afrika li dzhango lihulwane line la vha na vhatu vhane vha vha na mvelele dzo fhambanaho. Kha iyi thodisiso hu khou sedzwa mitshino ya lushaka luthihi, zwine zwa bvukulula vhunxe halwo sa lushaka lwo diimelaho. Hu tshi sedzululwa uri mitshino iyi i bvukulula mvelele na vhunxe zwa Vhavana ho sedzwa kutshinele na kuambarele, zwine zwa tana lushaka.

Sunday (2010) kha mushumo wawe o bveledza thohwana dzine dza katela mishumo ya nyimbo. Sunday u amba uri nyimbo dza sialala dzi a kona u shuma sa ndila ya u vhulunga ndaka na u sumba vhunne na u farana, uri mvelele i katele zwine vhatu vha tenda khazwo na zwine vha tshilisa zwone. U isa phanda nga u bula uri izwi ndi zwone zwine zwa talula tshaka u ya nga u fhambana hadzo. A tshi talutshedza muhumbulo wawe u ri:

The national music of any people is a rallying point a marshalling point of expression of solidarity. This takes place not only in the large countries which have national anthems but also in the smaller ones, schools and communities. These groups are known by these music and dances and which they express their personality and identity. (Sunday, 2010:5).

Muzika wa vhatu vhanwe na vhanwe ndi tshinganyi tsha vhatu, hune vha sumbedza vhuthihi. Izwi a zwi beveleli fhedzi kha mashango mahulwane ane a vha na nyimbo dza lushaka, zwi bevelelavo na kha mashango matuku, zwikoloni na kha zwitshavha. Zwigwada izwi zwi divhea nga muzika na mitshino yenyi, hune khayi zwa sumbedza vuvha na vhunne hazwo.

Kha u wana mafhungo, o shumisa nyimbo dza sialala thanu u bva kha lushaka lwa Vhaigbo. Ho sedzwa nyimbo dza lufu, dza u vhea khosi na dziwe. Tsha ndeme kha nyimbo idzi ndi u sedza vhuḍi kana ngudo yadzo ho sedzwa vhuḍifari vhune dza vhu bveledza kha vhatu vha lushaka lwonolwo. Ramanwalo uyu o wana uri muzika uyu u wanala kha mirero, thai, dirama na zwiwe. Nahone nga u shumisa vhaswa vha a kona u pfesesa vhutshilo nga ndila ine vha ledzana ngayo sa vhatu vha lushaka luthihi. Vhuḍifari havhuḍi ndi ha ndeme kha tshaka dzothe nga u fhambana. Phambano ya mushumo uyu na iyi thodisiso ndi uri nyimbo dzi do dzhiwa sa manwalwa a sialala ane a bvukulula mvelele na vhunne zwa vhatu. Dzi tea u talula tshaka nga u fhambana hadzo.

Muwe we a nwala nga nyimbo dza sialala ndi Lidskog (2017). Ramanwalo uyu o bula uri nyimbo dza sialala dzi a bvukulula vhunne ha vhatu. O sedzesa vhatu vha tshaka dzine dza dzula kha manwe mashango nga mulandu wa mipfuluwo na zwiwe zwine zwi nga vhangwa nga u pfuluswa ha vhatu, sa tsumbo, vhatu vha Afrika tshifhingi tsha kale vho pfuluswa vha ya Amerika uri vha yo vha dziphuli. Zwino Lidskog ene o sedza uri vhatu vho raloho ndi vhatu vhane vha vha vha tshi vho tevhele mvelele i si yavho. U amba uri vha vhidzwa u pfi ndi vhatu vhane vha vha “diaspora” vhubalangani. Lidskog a tshi tanzilela nyimbo idzi kha mushumo wawe o bveledza thohwana ine ya ri *Music and identity*. Lidskog (2017:25) u ri:

Music is a constitutive part of culture and hence is important for individual and social identity formation. It can serve as a space and practice that binds group members together, so that they understand themselves as belonging to each other and maybe even having a specific task or mission to accomplish.

(Muzika ndi tshipiḁa tsha mvelele, ngauralo u na ndeme kha u fhaḁa vḁunḁe ha muthu na kha zwa vḁutshilisani. U nga shuma sa vḁupo ha u vḁofha miraḁo ya tshigwada fhethu huthihi, uri vḁa ḁipfe vḁe tshithu tshithihi, hune vḁa nga vḁa na mushumo wo livhanaho une vḁa fanela u u vuledza).

Ramaḁwalo Lidskog (Ibid) u vḁilaela uri avho vḁathu vḁane vḁa vḁa “*diaspora*” vḁa nga a vḁa tḁhee na mvelele na vḁunḁe; zwino u vḁona u nga muzika ndi wone une u nga vḁa thusa kha u bvukulula mvelele na vḁunḁe zwavho. Izwi u zwi ḁana musi a tshi ri:

To sum up, music provides an opportunity for the expression of identity; it can facilitate the reproduction and transformation of established social identities. Music provides resources for a group to construct and renegotiate its identity, but it may also be a resource for controlling space and pushing groups into periphery.

Nga u angaredza, muzika u ḁea vḁathu tshikhala tsha u bvukulula vḁunḁe; u nga tshimbidza u bveledzwa nga huswa na tshanduko ya vḁunḁe vḁune ha vḁa hone. Muzika u ḁea tshigwada tsha vḁathu tshomedzo uri tshi fḁaḁe na u vḁumba nga huswa vḁunḁe hatsho; fhedzi u nga vḁa hafhu tshomedzo ya u langa vḁupo na u thudzela zwigwada kule.

Kha u wana mafhungo o sumbedza uri o shumisa ḁḁila ya u sedzulusa maḁwalwa a vḁaḁwe vḁoramaḁwalo. O amba uri o shumisa na zwigwada zwa vḁathu a tshi shumisa ḁḁila ya mbudzisavḁathu na u ḁalela. Ene Lidskog (2013: 28) u tou zwi vḁea nga hei ḁḁila: “*Diasporic groups are a common theme in literature reviewed...*” (Zwigwada zwa Vḁabvannḁa ndi zwone zwine zwa vḁa thero ya ndeme kha maḁwalwa o sedzuluswaho).

O dovha hafhu a amba uri ḁḁoho yawe o i bveledza o sedza maipfi a ndeme na u ḁumana hao. Tshiḁwe hafhu tshe a ita ndi u sedzulusa mafhungo e a wana u bva kha databeisi ya ḁḁhesa ya “*sociological abstracts*”. Afha o sedzulusa manweledzo uri a vḁhone uri a na vḁhushaka na ḁḁoho yawe. O dovha hafhu a vḁhalulula na u sedzulusa dziathikiḁi dze dza nangwa uri dzi bveledzwe na u aluswa kha mushumo une wa khou ḁolwa. Izwi ndi zwe zwa kona u mu thusa kha athikiḁi yawe ya, *The role of music in ethnic identity formation in diaspora: a research review.*

Musi ri tshi sedza mushumo uyo ri vhona u wavhuḁi kha vhathu vhane vha nga vhabvannḁa uri vha songo xeledwa nga mvelele na vhunḁe zwavho. U sumbedza uri mvelele na vhunḁe zwavho zwi nga kona u bvukululwa nga u shumisa muzika. Kha iyi ḁhoḁisiso hu khou vhilaelwa nga vhathu vhane vha vha shangoni ḁavho ngeno vha tshi xeledwa nga mvelele na vhunḁe zwavho, hune hu ḁoḁou shumiswa nyimbo dzavho dza sialala u bvukulula mvelele na vhunḁe zwavho. ḁhoḁisiso iyi i khou sumbedza uri vhathu kana dziḁwe tshaka dzi a kona u xeledwa nga mvelele na vhunḁe zwadzo mashangoni adzo.

Smith (2018) u ḁahisa muhumbulo u fanaho na wa Lidskog (2017) kha mushumo wawe nga vhathu vhane vha tea u wana mvelele yavho musi vha kha maḁwe mashango. Ene o ḁwala nga mitshino ya sialala. Athikiḁi yawe ndi *Traditional Dance as a vehicle for identity Construction and Social Engagement after Forced Migration*. O ḁwala o sedza lushaka lwa Vhakareni vhane vha dzula Burman nga murahu ha uri vha pfulutshela Amerika nga mulandu wa dzikhakhathi shangoni ḁavho. Smith a tshi amba nga ulwu lushaka u sumbedza uri vhaswa vha lushaka ulwu vha re henengei Amerika vha dzulela u dzhenela kha mitshino ya Vhakareni. Izwi ri zwi pfa musi Smith (2018:2) a tshi ri: “*Karen youth in urban areas of the United States have been participating in traditional Karen dance*” (Vhaswa vha lushaka lwa Vhakareni vhuḁoni ha dziḁoroboni kha ḁa Amerika vho ḁi dzulela u shela mulenzhe kha mitshino ya sialala ya Vhakareni).

Kha mushumo wawe u sumbedza uri ndi nga mini avha vhaswa vha Vhakareni vha tshi shela mulenzhe kha iyo mitshino. O wana mafhungo nga u shumisa mbudzisavhathu. Vhe vha shela mulenzhe kha mbudzisavhathu vho vha vhathu vha malo, hune vhaḁanu vho vha vha vhafumakadzi vhararu vha vhanna vha miḁwaha ya u bva kha fumisumbe u ya kha fumbili ḁhanu. Mbudzisavhathu dzo ḁo engedzedzwa kha vhaaluwa vhavhili vhane vha thusa vhaswa avho musi hu tshi itwa mitshino iyi. Mbudzisavhathu dzo vha dzo lapfa zwa minithi ya fumiḁhanu u ya kha furaru. Huḁwe vhathu vho vha vha tshi rekhodiwa.

Smith (2018:4) o dovha a wana uri vhaswa avha na vhaḁwe vhaaluwa ndi vhathu vho no tshilesaho kha ḁa Amerika hune vha ḁoḁa u ḁiḁumanya na kuitele kwavho kwa Tshikareni. Izwi u zwi vhea nga ḁḁila i tevhelaho:

These teenage and young adult dancers, who have spent over half their lives in the U.S., are highly invested in maintaining their social engagement with their Karen community,

find strength in Karen identity maintenance, educating the public, and the concept of passing this sense of identity along with cultural traditions to the next generation.

Avha vhatshini vhane vha vha vhukati ha vhaswa na vhaaluwa vhaswa vho tshilaho tshipiḁa tsha vhutshilo havho kha ḁa Amerika, vho ḁiimisela kha u dzhenela kha zwa vhutshilisani sa lushaka lwa Vhakareni, vha wana maanḁa kha u londota vhunḁe ha Vhakareni nga u funza tshitshavha, na u pfukisa vhunḁe havho kha mirafho i tevhelaho.

O dovha hafhu a wana uri vhahulwane vhane vha khou tikedza avha vhaswa vha khou sumba uri ndi zwa ndeme uri vhaḁuku vha vhulunge kuitele kwavho kwa Tshikareni. Kha u sedzulusa mbudzisavhathu o sumbedza uri o kona u bvededza thero ine ya ri: “*If You Don’t know Your Culture, You Don’t know Who You Are*” zwine zwa sumba uri ndi zwa ndeme uri vhatu vha ḁivhe mvelele na vhunḁe zwavho.

Mushumo wa Smith u na vhushaka na wa Lidskog (2013). Vhuvhili havho vha khou sumbedza mvukululo ya mvelele ya vhatu vhane vha vha kha maḁwe mashango. Hune vha a kona u shumisa nyimbo dzavho uri vha kone u bvukulula mvelele na vhunḁe zwavho. ḁhoḁisiso iyi i khou sumbedza uri vhatu vha a kona u xeledwa nga mvelele na vhunḁe zwavho vha shangoni ḁavho nga mulandu wa zwiitisi zwinzhi, sa tsumbo, u dzula ha vhatu vha tshaka dzo fhambanaho vho ḁanganelana, mafhungo a u dzhiela dziḁwe tshaka fhasi. U xeledwa nga mvelele na vhunḁe vhe shangoni ḁavho zwi sumbedza phambano vhukati ha ḁhoḁisiso iyi na mishumo ya avho vhoramaḁwalo.

Gregory (1997) o ḁwala nga ha nyimbo dza sialala. Kha mushumo wawe, *The roles of music in society: the ethnomusicological perspective* o ḁwala a tshi sumbedza mishumo ya muzika wa sialala. A tshi amba nga nyimbo idzi u sumbedza uri kha tshaka nnzhi dzo fhambanaho, nyimbo idzi a dzi sokou vha dza u bvededza vhutsila ha vhatu na uri vhatu vha sokou ḁiphina ngadzo. Uri nyimbo idzi dzi tou vha tshipiḁa tsha mvelele ya tshaka dza vhatu dzo fhambanaho. Kha uyu mushumo o bvededza ḁhohwana ine ya pfi “*Ethnic or group identity*”. Kha iyo ḁhohwana u sumbedza uri nga nyimbo dza sialala, mvelele na vhunḁe zwa vhatu zwi a vhone. Kha mushumo uyu o sumbedza uri nyimbo dzi ita uri vhatu vha ḁipfe vha na hune vha nga amba uri ndi hone hune vha fanela u vha hone, sa tsumbo, uri vha kone u ḁiḁivha uri ndi vhone, vha ngafhi. U dovha a sumbedza uri vhatu nga u shumisa nyimbo idzi vha a kona u ḁiḁivha na u ḁitalula, na u sumba vhubvo, fhethu hune vha bva hone. Izwi o zwi sumbedza nga u sumba uri mikano ya

Vhaairishi (Irish) na Vhabiritthishi (British) kha la Northen Ireland i vhonala nga vhaambi. Hune nga u shumisa nyimbo dza tshaka idzi mbili hu a konwa u sumbwa vhunxe hadzo. Mushumo wawe u sumbedza uri nyimbo dzi tou vha tshipida tsha mvelele ya vhatu, ngeno thodiso iyi i tshi toda u sumbedza uri nyimbo dza sialala dzi a kona u bvukulula mvelele na vhunxe zwa vhatu.

2.3.2 Vhutumani ha mirero na mvelele na vhunxe

Mirero sa manwe manwalwa a sialala yo di vha tshipida tsha vutshilo ha Vharema. Mirero i na vushaka na Vharema siani la zwa politiki, vutshiliani na ikonomi. Nga u shumisa izwo mirero i a divhonadza uri i a bvukulula mvelele na vhunxe zwa vhatu. Sa izwo ho bulwa uri i kwama zwipida zwothe zwa vutshilo ha vhatu, i a sumba uri ndi ya ndeme kha vutshilo ha vhatu vha Vharema ri tshi katela na lushaka lwa Vhavenda. I tou vha manwalwa a sialala ane a pfukiswa u bva kha muwe murafho u ya kha muwe nga ndila ya u tou amba. Ndi vhanzhi vhoramanwalo vhe vha nwala nga mirero. Vhoramanwalo avho vho nwala nga mirero vha tshi tahisa mihumbulo minzhi yo fhambanaho. Vhanwe vho nwala vha tshi talutshedza uri mirero ndi mini, vhanwe ndi vhe vha nwala vha tshi sumbedza mishumo yayo kha zwa vutshiliani. Izwi zwa sumba uri mushumo uyu a si wa u thoma u amba nga mirero. Naho zwo ralo, ndi zwa ndeme u ita tzedzuluso ya manwalwa nga vhanwe vhoramanwalo nga vhutumani ha mirero na mvelele na vhunxe.

Lauhakangas (2007) ndi muwe wa vhoramanwalo we a nwala nga mirero. Kha athikili yawe ine ya pfi “*Use of proverbs and narrative thought*”, o sumbedza uri mushumo wawe wo sedza u todisisa mishumo ya mirero kha zwa vutshiliani. A tshi amba nga minwe ya mishumo ya mirero, o sumbedza uri mirero i bvedza vhunxe ha vhatu, zwiulu ro sedza vhatu vane vha vha vhatu vha lushaka lwa tshivhalo tshitu kha vhanwe. Izwi u zwi tahisa nga ndila i tevhelaho:

Using proverbs of your own language or dialect has a central function to be a kind of speech that strengthens the identity of the community. This is also true when we consider the ways how a subculture or minority uses proverbs. Their speciality is emphasized and compared to the generalizing truths, which are favoured by the dominant culture (Lauhakangas, 2007:83).

U shumisa mirero ya luambo lwa u kana luambotavhi hu na mushumo muhulwane sa ndila ya u amba ine ya khwathisa vhunxe ha tshitshavha. Izwi na zwone ndi zwa ngoho musi ri tshi sedza ndila dzine mvelele thukhu ya shumisa mirero ngayo. Vhukoni hayo hu

ombedelwa na u vhambedzwa na ngoho nga u angaredza, zwine zwa takalelwa kha mvelele khulwane.

Kha uyu mushumo Lauhakangas u bula muhumbulo wa uri u shumisa mirero zwi ita uri vhatu vha tshaka dzo fhambanaho vha vhe tsini na tsini zwa kona u fhelisa mikano nga mvelele. Arali vhatu vha nga kona u vhona uri u shumisa mirero zwi a thusa uri vha songo ðivhona vha vhatu vho fhambanaho zwi nga vha zwavhuḑi. O dovha a sumbedza uri naho vhatu vha sa koni u pfa nyambo dza vhañwe, u shumisa mirero zwi a ita uri vhatu vha ðivhe uri vho fhambana.

Kha u wana mafhungo o shumisa khophasi ye ya vhulunga mañwalwa a mvelele ya tshaka dzo fhambanaho. Mañwe mafhungo o waniwa kha vhatu ho sedzwa kutshilele kwavho kwa ðuvha ðiñwe na ðiñwe. Zwa u anḑadza mafhungo na zwone zwo shumiswa kha u wana mafhungo. Sa izwo mushumo wa Lauhakangas wo ḑitika kha ḑhoḑisiso ya mirero siani ða zwa vhutshilisani, o dovha hafhu a wana mafhungo nga u sedza nyimele ya kutshilele kwa vhatu kwa ðuvha ðiñwe na ðiñwe. Izwi zwi sumbedza vhuḑumani ha mvelele na vhuñḑe zwa vhatu nga mirero. Mushumo wawe a u sumbedzi uri mirero i bvukulula hani mvelele na vhuñḑe zwa vhatu. Mishumo ya mirero i ḑo thusa kha mvukululo ya mvelele na vhuñḑe kha ḑhoḑisiso iyi.

Adamo (2015), kha athikiḑi yawe o vhambedza mirero ya bugu ya Mirero ya Bivhili kha vhatu vha Isiraele na mirero ya vhatu vha lushaka lwa Vhayuroba kha ða Nigeria. O sumbedza uri mirero iyi ndi ya u laya, u ḑuḑuwedza vhatu, u kaidza vhatu vhoḑhe vhaḑuku na vhañwane na u nyefula. Kha mushumo wawe u sumbedza uri mbambedzo iyi i ḑo thusa uri vhoramañwalo vhane vha sedza zwa Bivhili vha kone u shumisa bugu ya Mirero ya Bivhilini u kona u pfesesa nga mvelele ya ða Afrika na uri vha mvelele ya Afrika vha kone u pfesesa bugu ya Mirero.

U isa phanḑa nga u amba uri mirero i sumba u vha ndaka ya vhatu, ine ya vha ya ndeme khavho. Musi a tshi ḑanzilela nga ndeme ya mirero kha Vhayuroba o shumisa muhumbulo wa Soneye (2009:80), une wa ri: *“Proverbs are markers of culture because they tell us, in brief and intense terms about so much the history and psychology of the peoples and communities from which they emanate.”* (Mirero ndi zwisumbenzi zwa mvelele nga uri i ri vhuḑa, nga maipfi mapfufhi nahone zwihulu nga ðivhazwakale na kuhumbulele kwa vhatu na zwitshavha he ya tumbuka hone).

U tikedza muhumbulo uyo nga ha mirero, Abrahams (1972:117) kha Adamo (2015:10) u ri: *“It is also evident that they are makers of people’s identity because they are “shortest forms of traditional expression that call attention to themselves as formal artistic entities”* (Zwi dovha hafhu zwa vha vhuṭanzi ha uri ndi zwisumbedzi zwa vhuṅṅe ha vhathu ngauri ndi ‘zwivhumbeo zwipfufhi zwa u bula zwa sialala zwine zwa ḍisumba sa zwa vhutsila zwo fanelaho’).

Adamo u dovha hafhu a sumbedza uri mirero i a sumbedza vhuthihi ha lushaka. Lushaka lu a kona u farana nga u ḍivha mishumo ya mirero. Izwi zwi bveledza u anḍana ha vhathu uri hu vhe na mulalo musi vhathu vha tshi pfana. Ndeme ya mvelele na maanḍa a vhaaluwa zwi a vhone kha mirero sa izwo vha vhone vhane vha vha na vhuṭali nga tshenzhemo yavho.

Mafhungo o waniwa nga nḍila ya u sedza zwine zwa bvelela vhuṭshiloni ha Vhayoruba na fhethuvhupo havho. Tshinwe hafhu ramaṅwalo uyu u amba uri mirero iyi i ḍivhonadza kha vhurerele ha Vhayoruba, nyimbo dzavho, vhirendi na tshenzhemo ine ya pfukiswa u bva kha muṅwe murafho u ya kha muṅwe nga u tou amba. Inwe nḍila ya u wana mafhungo yo vha nyambedzano na vhaaluwa vhane vha wanala ḍoroboni na mahayani henengei Nigeria vhane vha vha na vhuṭali kha lushaka nahone vha tou vha vhone vhaṅṅe vha mirero.

Rong (2013) ndi muṅwe we a nḍwala nga mirero. Kha mushumo wawe o sumbedza uri u khou sedzulusa u fhambana ha mvelele nga u shumisa mirero. Athikiḷi yawe i sumba uri mirero i a kona u thusa muthu uri a pfesese mvelele. Kha uyu mushumo a tshi sumbedza ndeme ya mirero kha mvelele u amba uri kha lushaka lwa Vhayoruba muthu ha sokou amba tshitshavhani musi a sa ḍivhi murero une wa ṭutshelana na zwine zwa khou ambiwa

Rong u isa phanḍa nga u sumbedza uri mirero i a thusa uri ri kone u pfesesa uri mvelele i kwama muthu a eṭhe kana ya kwama tshigwada. Ferraro (1990) kha Rong (2015:32) a tshi amba nga murero ene u zwi vhea nga nḍila hei: *“It may also help in understanding what is desired and undesired as well as what is considered correct or incorrect in the culture”*. (U nga thusa hafhu kha u pfesesa zwine zwa tamiwa na u sa tamiwa na zwine zwa dzhiiwa zwi zwonezwone na zwi si zwonezwone kha mvelele).

U ya nga Rong mirero i dovha hafhu ya shuma sa ndaela ine vhathu vha tea u tevhela. Maipfi aya a vhuṭali a tea u tshila uri na mirafho i ḍaho i ḍivhe nga mvelele. Steidensticker (1987) a tshi redziwa nga Rong (2015:32) a tshi ṭahisa muhumbulo wawe nga mirero uri: *“They say things that*

people think important in ways that people remember. They express common concerns". Hence, proverbs are compact treaty on the values of culture." (I bula zwithu zwine vhathu vha humbula uri ndi zwa ndeme nga ndila dzine vhathu vha humbula. I sumbedza zwine zwa kwama vhathu zwi fanaho. Ngauralo, mirero ndi ndangano ya ndeme ya mvelele).

Rong u ombedzela uri arali tshiga tsha mvelele tshi nga vha ipfi kana tshithu tshine tsha sumba tshinwe tshithu kha mvelele, ri a kona u vhona mirero sa zwiga zwa mvelele. Tshinwe hafhu u amba uri mirero i tou vha ndila yavhuḁi ya u sumba ndeme ya mvelele. Uri naho mushumo wawe wo ḁitika kha u sedzulusa u fhambana ha mvelele nga u shumisa mirero, uri mvelele i na u fana ho raloho.

Joshua, Jummai na Nonyerem (2013) vhone vho ḁwala vha tshi ḁahisa uri mvelele na vhunḁe zwi a kona u ḁivhonadza kha mirero. Izwi vho kona u zwi ita nga u vhambedza mirero ya Vhahausa, Vhayoruba na Vhaigbo. Kha mushumo wavho vho wana uri mirero i bvukulula u fhambana ha vhathu nahone i gudisa u ḁanganedzana, u fhulufhedzea, u shuma nga maandḁa na vhuḁipfi havhuḁi kha vhathu vha Nigeria. Zwo ralo avha vhararu vho themendela uri mirero i tea u dzheniswa kha kharikhuḁamu tshikoloni na dziyunivesithini kha ḁa Nigeria sa izwo i tshi kona u ita uri vhathu vha farane, zwa ita uri Nigeria ḁi vhe shango ḁa mulalo.

Tshe vha vha vho sedzesa avho vhoramaḁwalo kha mushumo wavho ndi mirero sa ndila ya vhudavhidzani sa izwo vhudavhidzani hu ha ndeme kha ḁa Nigeria. Vho sumba uri, uri vhudavhidzani vhu konadzee zwavhuḁi, hu nga shumiswa mirero. Zwo ralo kha uyu mushumo vho kona u ḁana mirero ya idzo tshaka tharu vha tshi i vhambedza.

Vhubvo ha iyo mirero ho bvukulula mvelele ya vhathu. Phambano kha dzihalusamaipfi kha u vhambedza na u ita uri maipfi a mirero iyo a shumiswaho kha nyambo idzo tharu a fane; i bvukulula zwine zwa takadza malugana na u fhambana kha vhunḁe na mvelele zwa idzo tshaka.

Tchimboto (2015) o bveledza mushumo nga ha mirero une wa pfi *The proverbs as a language of sages in African culture focus on didactic sentences among Luo people*. Tchimboto kha uyo mushumo o ḁahisa uri mirero i a bvukulula mvelele. Izwi ri zwi pfa u bva kha Tchimboto (2015:3) hune a ri: *"Proverbs, as a feature of African culture, are more than a literary genre, they are the expression of culture itself."* (Mirero sa tshipiḁa tsha mvelele ya Vharema, a i sokou vha tshaka ya ḁitheretsha, i tou vha mvukululo ya mvelele nga yone ine).

A tshi ita tshoddiso yawe o sumba uri tshipikwa ho vha hu u tshoddisa uri mirero ya lushaka lwa Vhaluo vha Nairobi yo shumiswa zwavhudi naa sa tshihali tsha u bveledza na u kwinsa pfunzo ya zwa vhudifari. Kha u wana mafhungo awe o shumisa ngona ya khwalithethivi he a kona u ita mbudzisavhathu kha vhathu vha vhaaluwa na vhaswa vha lushaka lwa Vhaluo. O dovha hafhu a kona u wana mafhungo nga u ita mbudzisavhathu kha vhathu vha vhuṭali vha ulwo lushaka. Zwiṅwe zwe a shumisa kha u wana mafhungo ndi u fhenda maṅwalwa a vhaṅwe vhoramaṅwalo. Tsha ndeme kha mushumo wawe tshine a tshi tshisa tshine tsha kwamana na uyu mushumo ndi mafhungo ane a a bveledzwa sa a ndeme kha u ita tshoddiso yawe. Tchimboto (2015:7) u ri: “*The interest of this research is to know the human being as a product of a culture, and as producer of his culture too.*” (Ndeme ya iyi tshoddiso ndi u itela u divha muthu sa tshibveledzwa tsha mvelele, nahone a tshi dovha hafhu a vha mubveledzi wa mvelele yawe).

Malmgren (2007) o sedza vhushaka vhukati ha mirero na mvelele. Kha uyo mushumo o amba uri mirero i a kona u sumbedza maitele a vhathu musi ho sedzwa mvelele yavho. Uri mirero i a amba uri muthu u tea u itisa hani kha nyimele dzo fhambanaho. Nga izwi u tshisa uri mirero i a bvukulula mvelele ya lushaka u bva kha muṅwe murafho u ya kha muṅwe. Tshiṅwe hafhu Malmgren u amba uri mirero i a gudisa vhathu vhudifari hune ha tshanganedza kha lushaka. Izwi zwi tou vha tshipiḁa tsha mvelele ya vhathu.

Mkuchu (1997) o ṅwala nga mirero o sedza lushaka lwa Vhakaguru. U sumba uri mirero kha lushaka ulwu sa kha dziṅwe tshaka i shuma u tshuwedza vhathu vha tshaka dzo fhambanaho uri vha kone u tshanganedza zwine vha vha zwone, zwine vha tenda khazwo na maitele avho sa lushaka. U ombedzela uri nga u tshanganedza zwine vhathu vha vha zwone zwi ita uri vha kone u tshana mvelele yavho. Tshiṅwe hafhu o sumbedza uri mirero i nga shumiswa uri vhathu vha diṭalule kha vhaṅwe. Kha u pendela mushumo wawe o sumba uri mirero yo kona u bvukulula mvelele ya lushaka lwa Vhakaguru nahone i kha di bvukulula mvelele yavho fhethu ho fhambanaho.

Malunga na Banda (2004) na vhone vho ṅwala nga mirero. Kha mushumo wavho vho amba uri mirero i tou vha tshipiḁa tsha ndeme kha mvelele ya vhathu vha Afrika. Vha tshisa uri Vharema vha dzhia mirero sa tshivhoni hune vhathu vha a kona u divhona vha kona na u diṭalula kha vhaṅwe. Tshiṅwe hafhu vho amba uri ṅḁila ine vhathu vha humbula ngayo, kuvhonele kwavho kwa zwithu, mvelele, zwine vha tenda khazwo, maitele a zwithu, vhudifari, zwine vha lavhelela na zwine vha dzhiela ṅḁha zwi nga kona u pfesesea nga u shumisa mirero.

Raphalalani (2017:98) o sumbedza uri u khou ita tshodiso nga ndeme ya mirero kha la Afrika Tshipembe la zwino, zwihulu kha Tshivenda. O sedza a wana uri Afrika Tshipembe la zwino li khou xeletwa nga vhudifari havhudi, zwe Afrika Tshipembe la kale la vha li tshi khou tevhela kuitele kwa mvelele ya vathu vha Afrika Tshipembe, u katela na Vhenda. Ndeme ya mushumo uyu ndi u tahisa uri izwo kale kuitele kwa vathu kwo vha ku tshi kwama ndila ya u pfukisa mvelele yavho nga u tou amba hune tshifhingi tsha zwino ha pfi ndi manwalwa a sialala. Raphalalani kha mushumo wawe u sumbedza uri ayo manwalwa a katela mirero ine ya kona u laya na u tsivhudza uri vathu vha vhe na vhudifari havhudi. Thaidzo ndi ya uri mirero iyi i khou ngalangala.

Kha iyi tshodiso hu khou sumbedzwa uri mirero i a kona u bvukulula mvelele ya Vhenda ine khayoyha ha sedzwa na vhudifari havhudi ha vathu. Phambano ndi uri kha iyi tshodiso hu khou sedzwa mirero sa ine ya laya ya dovha hafhu ya bvukulula mvelele na vhunxe zwa Vhenda. U fana na iyi tshodiso ho shumiswa ndila ya khwalithethivi kha u kuvhanganya mafhungo. Zwe Raphalalani a wana ndi uri mirero i khou ngalangala na vathu a vha tshe na vhudifari havhudi. Arali mirero ya nga shumiswa zwi a kona u tsireledza mvelele ya vathu. Mushumo wa Raphalalani u khou ombedzela zwine mirero ya bvukulula; tshine tshodiso iyi ya engedzedza kha uyo mushumo ndi u sedza mirero sa ine ya kona u bvukulula mvelele khathihi na vhunxe zwa vathu.

Kha mushumo wawe Olanrewaju (2020) o sedza ndeme ya mirero kha lushaka lwa Vhayoruba. O tahisa muhumbulo wa uri mirero i thusa lushaka kha u tana mvelele yalwo kha dziwe tshaka. O sumbedza uri mirero i bvukulula mvelele ya Vhayoruba ya duvha linwe na linwe. Kha uyo mushumo ho dovha hafhu ha nwa tsumbo dza mirero ine ya sumba vhubvo ha ulwo lushaka. Tshinwe tshe tsha sumbedzwa u fana na tshodiso iyi ndi uri iyo mirero i tou vha na afho hune ya shumiswa hone, nahone i a sumbedza uri vathu vha tea u tangedzana. Phambano na iyi tshodiso i vhonala kha uri kha iyi tshodiso ho bveledzwa mirero ine yo tou livhana na lushaka lwa Vhenda i tshi bvukulula na vhunxe havho ho sedzwa thero dzine dza sumbedzwa kha iyo mirero dzine dza bvukulula mvelele na vhunxe zwa Vhenda.

2.3.3 Maambeke sa luambo lune lwa bvukulula mvelele na vhunḡe

Kha mushumo wawe *Cultural Characteristics of Idiomatic Expressions and Their Approaches of Translation*, Ping (2018) o sumbedza uri maambeke a tou vha tshipiḡa tsha ndeme tsha luambo, hune a ḡana mvelele ya vhathu. Izwi u zwi vhea nga hei nḡila: “... *Idiomatic expressions are very important parts of language, contain rich connotation of national culture*” (Ping, 2018:295). (Maambeke ndi zwipiḡa zwa ndeme khulwane ya luambo, a katela zwine a amba zwo pfumaho zwa mvelele ya lushaka).

Alati (2015) o ita ḡoḡisiso nga maambeke kha mushumo wawe u no pfi *A pragmatic analysis of Olunyole idioms*. Mushumo uyu u ḡoḡisisa uri maambeke a sumbedza hani mvelele ya Vhaabanyole vhane vha vha vhaambi vha luambo lwa Tshiolunyole. U ri maambeke a bvukulula mvelele ya avha vhathu. Alati u amba uri maambeke a bvukulula mvelele ya vhathu musi ho sedzwa zwa vhutshilisani hune vhathu vha vha vha tshi ḡanganelana.

Kha u wana mafhungo Alati o shumisa nḡila ya khwaḡithethivi, nahone o ḡitika nga ngudo ya luambo. O kona u wana maambeke o fhambanaho a Tshiolunyole he a ita ndingo, a kona u a nanga kha vhane vha ulwo luambo. Maambeke aya o wanwa nga u vhudzisa, u sedza na u thetshesela vhaambi vha ulwo luambo. Ho dovha ha shumiswa na mbudzisavhathu he ha vhudziswa vhaaluwa vha ulwo lushaka vhane vha vha na tshenzhemo na nḡivho yo ḡalaho ya maambeke a ulwo lushaka. A tshi pendela mushumo wawe Alati o sumbedza uri maambeke a lugisela lutendo lwa vhana kha mvelele na u dzhiela nḡha zwine lushaka lwa vhona zwi zwa ndeme kha vhutshilo. O dovha a ḡahisa ḡa uri Tshiolunyole tsho hwala maambeke ane vhaambi vha vha kona u ḡana vhuḡipfi havho musi vha tshi a shumisa. Izwi zwi ita uri vha pfesesane musi vha tshi davhidzana.

Williams (2016) ene kha mushumo wawe *Community values and identity in the native language as expressed in sayings, proverbs and idioms*, u ri maambeke ndi maipfi ane a vha mapfufhi nahone ane a vha na vhurendi, hune a shumiswa kha nyambodzapo na u gudisa vhaswa nga mvelele yavho. O dovha hafhu a sumbedza uri a shuma tshifhinga tshoḡhe kha vhudavhidzani ha vhathu. Tshiḡwe hafhu o sumba uri maambeke a tou vha tsumbo ya u pfesesa luambolwapo na mvelele na vhunḡe zwa vhathu vhakene. Ene o bvedza muhumbulo une wa nga wa Alati (2015) musi a tshi amba uri nga u dzhenisa u funzwa ha maambeke kha ngudo dza vhana zwi ita uri vha kone u pfesesa mvelele na nyambo dza dziḡwe tshaka, nahone izwi zwa ita uri vhathu vha ḡanganedzane nga u fhambana havho. A tshi pendela mushumo wawe tsha ndeme tsho a ḡahisa tsho vha uri u ita ngudo

nga maambeke kha vhathu vha luambo lwonolwo zwi tũtũwedza u pfesesa ho dala ho na u vhona uri vhathu vho fhambana u ya nga mvelele.

Ramagoshi (2015) ene o sedza u gudiswa ha maambeke a Tshitswana kha murole wa vhuraru phuraimari. O nĩwala nga vhushaka ha maambeke na vhone zwa lushaka. O ombedzela uri ndi zwa ndeme uri vhana vha gudiswe maambeke aya kha murole uyu uri vha aluwe vha tshi a dũvha nahone u itela uri luambo lwa Tswitswana lu songo xela sa izwo lu luambo lwa Vharema kha la Afrika Tshipembe. Ramagoshi o vhona zwi zwa ndeme uri maambeke sa luambo a gudiswe sa izwo kharikhũlamu yo vha i sa khou sumbedza u gudiswa ha ulwu luambo. Musi hu tshi kuvhanganywa mafhungo ho shumiswa ndila ya u talele vhana vha tshi guda na u ita mbudzisavhathu kha vhana na vhadededzi nga ha maambeke. Kha mawanwa, o wana uri vhone ha doroboni u shumiswa ha maambeke na luambo lwa Tshitswana zwi vha zwo sedzelwa fhasi musĩ zwi tshi vhambedzwa na Tshiisimane. O dovha hafhu a wana uri vhadededzi a vha dũvhi uri maambeke ndi luambo lwo dzumbamaho. Mushumo wa Ramagoshi ndi wa ndeme kha iyi tũdũdiso sa izwo u tshi kwama vhathu vha Afrika nahone u tshi tendelana na iyi tũdũdiso kha uri maambeke a na vhushaka na mvelele na vhone zwa vhathu. Iyi tũdũdiso i khou sumbedza uri maambeke a bvukulula mvelele na vhone zwa lushaka nahone zwi dzhielwa ntha tshikoloni tshi si tsha fomala na tshikoloni tsha fomala.

2.4 Khunyeledzo

Mushumo wa vhoramañwalo we wa sedzuluswa malugana na nyimbo na mitshino zwa sialala wo sedza zwi tevhelaho: u talutshedza uri ndi mini nyimbo na mitshino ya sialala, uri zwi amba mini kana ndeme yazwo kha mvelele ya vhathu, zwi hulu ho sedzwa vhathu vane vha vho dzula kha mañwe mashango nga mulandu ya mipfuluwo, zwi sumba mini siani la zwa vhutshiliani na vhusila. Vho ombedzela uri zwi tea u dzheniswa kha kharikhũlamu tshikoloni tsha fomala. Zwiñwe zwa izwo zwo buliwaho zwi khou katelwa kha iyi tũdũdiso; tshine tsha ita uri hu vhe na phambano ndi uri kha iyi tũdũdiso hu khou sedzwa nyimbo na mitshino ya sialala sa mañwalwane a kona u bvukulula mvelele na vhone zwa tshaka nga u fhambana hadzo. Lihulwane line la ombedzelwa ndi uri nyimbo idzi na mitshino zwi a fhambana u ya nga tshaka. Naho zwo ralo,

tshaka nga u fhambana hadzo dzi fanela u t̄anganedzana ho sedzwa u fhambana ha mvelele hune ha t̄aniwa nga nyimbo na mitshino ya vhatu.

Musi hu tshi sedzuluswa mirero ho wanala uri v̄hunzhi ha v̄horamañwalo v̄ha sumbedza ndeme ya mirero sa luambo lune lwa shumiswa kha u nakisa luambo. V̄hanzhi v̄ho dovha hafhu v̄ha sumbedza uri mirero i tea u dzheniswa kha kharikhulamu ya tshikolo tsha fomala sa mañwalwa a sialala a ndeme uri v̄hana v̄ha a ðivhe v̄ha tshee v̄hatuku, sa izwo i tshi tea u pfukiswa u bva kha miñwe mirafho u ya kha miñwe. V̄horamañwalo avho v̄ha vhilaedzwa nga u ngalangala ha mirero, zwihuluhulu tshifhingani tsha zwino, sa izwo i ya ndeme kha u laya musi ho sedzwa kha kutshilele kwa lushaka lwa V̄harema. T̄hoðisiso iyi i sumbedza uri hu na mirero yo tou livhanaho na lushaka ine ya kona u bvukulala mvelele na v̄hunñe zwa ulwo lushaka na u lu t̄alula kha dziñwe tshaka.

Kha t̄sedzuluso ya maambeke v̄hunzhi ha v̄horamañwalo v̄ha khou sumbedza uri maambeke a tou v̄ha tshipiða tsha ndeme tsha luambo. V̄ho sumbedza uri a sumba mvelele ya vhatu, na uri sa izwo a a ndeme a fanela u gudiswa v̄hana v̄ha tshe kha murole wa fhasi tshikoloni tsha fomala uri v̄ha kone u a ðivha na u a shumisa kha v̄hudavhidzani havho. Kha iyi t̄hoðisiso maambeke a v̄honala a tshi tou v̄ha one ane a bvukulula mvelele na v̄hunñe zwa lushaka. Izwi zwo ralo ngauri hu tou v̄ha na maambeke ane a tou livhana na lushaka lukene ane a sa wanale kha dziñwe tshaka. Izwi zwi a bvukulula mvelele na v̄hunñe zwa lushaka. Nga u angaredza, musi ho sedzwa t̄sedzuluso dza mañwalwa a sialala ane a v̄ha nyimbo na mitshino zwa sialala, mirero na maambeke, v̄horamañwalo v̄hanzhi v̄ho sumbedza uri mañwalwa aya a tou v̄ha tshipiða tsha mvelele ngeno t̄hoðisiso iyi i tshi t̄oðou sumbedza uri aya mañwalwa a nga bvukulula mvelele na v̄hunñe zwa lushaka.

NDIMA YA VHURARU

KHUVHANGANYO YA MAFHUNGO NA THALUTSHEDZO

3.1 Marangaphanda

Ndima yo fhiraho yo sedzulusa mañwalwa a vha na vhushaka na thoddisiso ya mvukululo ya mvelele na vhunxe. Nga u angaredza ho sedzwa zwe vhañwe vhoramañwalo vha amba nga thoho iyi. Vhoramañwalo avho vho sumbedza uri vhatu nga u fhambana havho vha nga kona u bvukulula mvelele na vhunxe zwavho nga ndila dzo fhambanaho, hu tshi katelwa na u shumisa mañwalwa a sialala. Iyi ndima ya vharuru ndi ya u sumbedza uri kha thoddisiso iyi mafhungo o kuvhanganywa nga ndilade. I dovha hafhu ya sumbedza ngona dze dza shumiswa kha u wana ayo mafhungo. Mafhungo malugana na nyimbo na mitshino ya sialala, mirero na maambe o kuvhanganywa nga u shumisa vhashelamulenzhe vho fhambanaho hu tshi shumiswa ndila dzo fhambanaho. Hu sa athu dzheniwa kha idzo ndila dze dza shumiswa kha u kuvhanganya mafhungo ndi zwa ndeme u ñea thalutshedzo ya uri kuvhanganyo ya mafhungo zwi ambani.

3.2 Khuvhanganyo ya mafhungo

Khuvhanganyo ya mafhungo ndi nyito ine mutoddisisi a i shumisa u wana mafhungo u bva kha vhashelamulenzhe kana u bva kha mañwalwa mañwevho. Hu na thalutshedzo nnzhi u bva kha vhoramañwalo vhanzhi nga ha kuvhanganyo ya mafhungo. Ramañwalo Kabir (2018: 202) kha <https://www.researchgate.net/publication/325846997> a tshi thalutshedza kuvhanganyo ya mafhungo u ri:

Data collection is the process of gathering and measuring information on variables of interest, in an established systematic fashion that enables one to answer stated questions, test hypotheses, and evaluate outcomes.

Khuvhanganyo ya mafhungo ndi kuitele kwa u kuvhanganya na u sedzulusa mafhungo ho sedzwa zwi tamiwaho, nga ndila yo dzudzanywaho ine ya ita uri muthu a kone u fhindula mbudziso dzo buliwaho, u linga zwine zwa humbulelwa, na u sengulusa mvelelo.

Parveen na Showkat (2017) kha <https://www.researchgate.net/publication/319128325> vha tshi talutshedza khuvhanganyo ya mafhungo vha ri: “*The collection of data is the heart of any research design, irrespective of the field of study. Any research begins with certain questions, which need to be answered.*” (Khuvhanganyo ya mafhungo ndi mbilu ya pulane ya thodisiso inwe na inwe, hu sa khou sedziwa sia la ngudo. Thodisiso inwe na inwe i thoma nga mbudziso, dzine dza toda u fhindulwa).

Musi ro sedza talutshedzo dzo newaho afho ntha ri a kona u amba uri vhoramanwalo avha vha khou sumbedza uri khuvhanganyo ya mafhungo ndi u wana mafhungo nga thoho ya mushumo wawe, zwi hulu o sedza u wana phindulo dza mbudziso dza thodisiso. Zwine zwa ombedelwa kha idzo talutshedzo ndi uri hu na ndila dzine dza tevhelwa kha khuvhanganyo ya mafhungo; mafhungo ha sokou kuvhanganywa nga ndila inwe na inwe. Muhumbulo uyu u bulwa nga Holloway (1997:45) musi a tshi ri: “*Data collection in qualitative research involves the gathering of information for a research project through a variety of approaches such as interviews and observations.*” (Kuvhanganyo ya mafhungo kha ngona ya khwalithethivi i katela u kuvhanganywa ha mafhungo malugana na thandela ya thodisiso nga u shumisa ndila dzo fhambanaho dzi fanaho na mbudzisavhathu na u talela).

Mu inwe ramanwalo u talutshedza khuvhanganyo ya mafhungo nga ndila yo fhambanaho zwi tuku na dza avho vha re afho ntha. White (2002:82) a tshi talutshedza khuvhanganyo ya mafhungo u ri:

Qualitative researchers are often described as being the research instruments because the bulk of their data collection depends on their personal involvement by means of interviews and observation in the selected setting.

Vhatodisisi vha ngona ya khwalithethivi tshifhinga tshinzi vha talutshedzwa sa zwishumiswa zwa thodisiso ngauri vhunzhi ha khuvhanganyo ya mafhungo avho ho disendeka nga u dzhenela havho nga u shumisa ndila dza mbudzisavhathu na u talela fhethu ho tewaho.

Thalutshedzo ya White (2002) i a tshimbilelana na idzo dzinwe, fhedzi ene u bula uri muṭodisisi na ene u vha e tshishumiswa. Thalutshedzo iyo i vha ya ndeme kha uyu mushumo ngauri muṭodisisi ndi ene we a bva a ya vhuṭoni ha vhashelamulenzhe vha Vhavenda u yo wana mafhungo. Muṭodisisi o shumisa idzo ndila dzo buliwaho nga avho vhoramanwalo kha u kuvhanganya mafhungo. Ndila dze muṭodisisi a dzi shumisa ndi khweshenere, mbudzisavhathu na u talela. Muṭodisisi o vhona ndila idzi dzi dzavhuḍi kha uyu mushumo o sedza ṭhoho yawe. ṭhoho ya uyu mushumo i kwama vhutshilo ha vhathu. Hune kha vhutshilo havho hu katelwa mvelele na vhunṅe zwavho sa vhathu. Ndila idzi tharu dzo thusa muṭodisisi uri a kone u wana mafhungo a vhukuma musi a tshi davhidzana na vhathu a tshi amba navho nga u ita mbudzisavhathu. Nga u shumisa ndila idzi zwo dovha zwa thusa uri hu waniwe mafhungo nga ha tshenzhemo ya vhathu avho vha kwameaho. Tshinwe hafhu dzo dovha dza thusa vhathu uri vha kone u ṭana vhuḍipfi havho. U ṭana vhuḍipfi zwi bva kha ndila ine muṭodisisi a vhudzisa ngayo vhashelamulenzhe, hune musi ho sedzwa ndila ya mbudzisavhathu, ya vha yone ine ya ita uri vhashelamulenzhe vha pfe vho vhofoholowa. Denzin na Lincoln (2005: 3) vha tikedza muhumbulo uyu musi vha tshi ri:

Qualitative research method involves an interpretive, naturalistic approach to the world. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or to interpret, phenomena in terms of the meanings people bring to them. Therefore, in qualitative research method the researcher's position as an outsider shifts to an inter-subjective position of insider. Participant involvement implies that the researchers are either insiders or have been initiated into a particular culture. Qualitative method allows for more flexibility, and an interviewer is typically permitted to ask questions in a different way, to make sure that the participant has understood it well.

Ngoni ya ṭhodisiso ya khwalithethivi i katela ndila ya nzulele ya ṭhalutshedzo malugana na lifhasi. Izwi zwi amba uri vhaṭodisisi vhane vha shumisa ngoni ya khwalithethivi vha guda zwithu vho sedza tsiko yazwo, vha tshi lingedza u pfesesa, kana u ṭalutshedza kuvhonele nga u shumisa ṭhalutshedzo dzine vhathu vha vha nadzo. Ngauralo, kha ngoni ya ṭhodisiso ya khwalithethivi, vhuimo ha muṭodisisi sa muthu a re nga nṅa vhu ḍa ha vha ha muthu a re ngomu. U dzhenela ha mushelamulenzhe zwi amba uri vhaṭodisisi vha nga vha vhathu vha re ngomu kana vho pfumbudzwaho kha kuitele kwonokwo. Ngoni ya khwalithethivi i tendela tshanduko, nahone muvhudzisi o tendelwa u vhudzisa mbudziso nga ndila inwevho, uri a vhe na vhuṭanzi ha uri muvhudziswa o i pfesesa zwavhuḍi.

Kha uyu mushumo, u shumiswa ha idzo ndila dze dza bulwa zwo vha zwa ndeme ngauri ṭhoho ya uyu mushumo i kwama vhutshilo ha vhathu. Muṭodisisi ho ngo shumisa manwalwa o no vhahone kha u kuvhanganya mafhungo ngauri manwalwa ayo kha ḷa Zimbabwe haho. Hune a wanala

nga vhunzhi ndi kha la Afrika Tshipembe; fhedzi o kundwa u a swikela nga nthani ha tshiimo tsha COVID-19. Musi khuvhanganyo ya mafhungo i tshi itwa vhatu vho vha vha tshi iledzwa u ya vhuponi vhuwe nga u ofha u kavhiwa nga dwadze ili.

3.3 Ngoni dza u kuvhanganya mafhungo

Kha iyi thodisiso mutodisisi o nanga u shumisa khweshenere, mbudzisavhatu na u talela sa ndila dza u kuvhanganya mafhungo. Nga u shumisa ndila idzi o vhone zwi tshi do kona u mu thusa uri a wane mafhungo a vhukuma u bva kha vhashelamulenzhe. Hu na ndila nnzhi dza u wana mafhungo, fhedzi mushumo uyu wo ditika nga idzo dzo buliwaho. Vhudi ha idzo ndila vhu vhone muso mutodisisi a tshi talutshedza vhashelamulenzhe zwine vha lavhelelwa muso vha tshi do dzhenela. Vhashelamulenzhe vha a talutshedzwa uri a vha tou kombetshedzwa u dzhenela. Izwi zwi ita uri vha dzhenela vho vhotholowa.

3.3.1 Khuvhanganyo ya mafhungo nga Khweshenere

Tshipida itshi tshi sumbedza kushumiselwe kwa khweshenere kha vhatu vha lushaka lwa Vhavana tshirikini tsha Beitbridge, Zimbabwe vane vha katela vhadededzi, vhaswa vha minwaha i padaho fumi na mitanu na miraru, vhaaluwa na vhatshini vha mitshino ya Vhavana. Khweshenere ndi mbudziso dzine dza bveledzwa nga mutodisisi nga ndila ya u tou iwala. Mutodisisi u lavhelela uri vhatu vane vha shela mulenzhe vha nee phindulo dzavho nga u tou iwala. Mbudziso idzo dzi kwama thodisiso, nahone dzi thusa mutodisisi u wana phindulo dza mbudziso dza thodisiso. Chiromo (2006:24) a tshi talutshedza khweshenere u ri: “*Questionnaire is that form of inquiry, which contains a systematically compiled and organized series of questions that are set to population samples.*” (Khweshenere ndi ndila ya u vhudzisa yo katelaho mbudziso dzi re na tshivhalo dzo kuvhanganywaho na u dzudzanywa dzo livhiswaho kha munanguludzo).

Talutshedzo iyo i re afho ntha i sumbedza uri khweshenere dzi na mbudziso dzo tou dzudzanywaho nga ndila yo teaho hune dzi vha dzo livhiswa kha vhananguludzwa. Izwi zwi sumba uri mbudziso dzi tea uri dzi pfale kha muvhali uri a kone u pfesesa. Vhashelamulenzhe vha khweshenere vha fhindula kana u dzi dadza vhe vhothe nga tshifhinga tshavho hu si na ane a vha

ṭalutshedza zwine mbudziso dza ṭoda. Muṭoḍisisi u tea uri a vhe ene ane a nṭwala zwine a lavhelela uri vhashelamulenzhe vha zwi nṭwale nga u vhudzisa mbudziso dzi pṭalaho u itela uri a wane mafhungo oneone.

Kha iyi ṭhoḍisiso ho phaḍaladzwa khweshenere dza 30 dze dza vhuya murahu ndi 24. Izwi zwa sumba uri hu na vṭathu vha 80% vho fhindulaho mbudziso. Fhungo ṭa u ṭalutshedza vṭathu vṭhane vṭha shela mulenzhe nga u dzhenela ṭi ṭalutshedzwa nga Fincham (2008) sa muelo wa vṭathu vṭhane vṭha dzhenela kha khumbelo ye ya itwa hune kha uyu mushumo ndi u ḍadza khweshenere. Khweshenere dza 10 dzo nṭewa vṭhaswa vṭha vṭhuponi ha Dumba sa izwo muṭoḍisisi o vṭha a na fhulufhelo ṭa uri ndi vṭhone vṭhane vṭha tea u pfukisa mafhungo aya a mvelele na vṭhunṭe kha mirafho iḍaho. Kha dzenedzo ho vhuya dza 7 dzo ḍadziwa ngeno dza 3 dzi songo ḍadziwa. Izwo zwo ita uri idzo dzi songo ḍadziwaho dzi dzṭiwe sa khweshenere dzi sa thusi kana dzi sa shumi. Izwi zwa ita uri hu vṭhe na 70% ya vṭhaswa vṭho dzhenelaho. Ho nṭewa hafhu na vṭhadededzi vṭha vṭhuponi ha Dumba khweshenere dza 10 sa izwo muṭoḍisisi o vṭha a na fhulufhelo ṭa u wana mafhungo a pṭalaho khavho. Dza 9 dzo vhuya dzo ḍadziwa nga mafhungo a pṭalaho. Izwi zwa sumba uri 90% ya vṭhadededzi vṭho kona u shela mulenzhe. Dziṭwe dza 10 dzo nṭewa vṭhaambi vṭha Tshivendṭa uri vṭha dzi ḍadze; muṭoḍisisi o vṭha vṭhona sa vṭathu vṭha ndeme kha u vṭhulungwa ha mvelele na vṭhunṭe zwa Vṭharendṭa. Mashudu mavhuya dza 8 dzo huma dzo ḍadziwa. Izwi zwa ri nṭea 80% ya vṭhaambi vṭha Tshivendṭa vṭho dzhenelaho.

Nga nṭhani ha dwadze ṭa *COVID-19*, musi vhashelamulenzhe vṭha tṭhi nṭewa khweshenere, ho shumiswa dzisanithaiza na dzimasiki. Zwenezwi vṭha tṭhi nṭewa dzikhweshenere muṭoḍisisi o dovṭha a ombedzela uri hu vṭhe na tṭshikhala tṭsho teaho vṭhukati hawe na vṭhashelamulenzhe.

3.3.1.1 U phaḍaladzwa ha khweshenere ho sedzwa zwidodombedzwa zwa vhashelamulenzhe

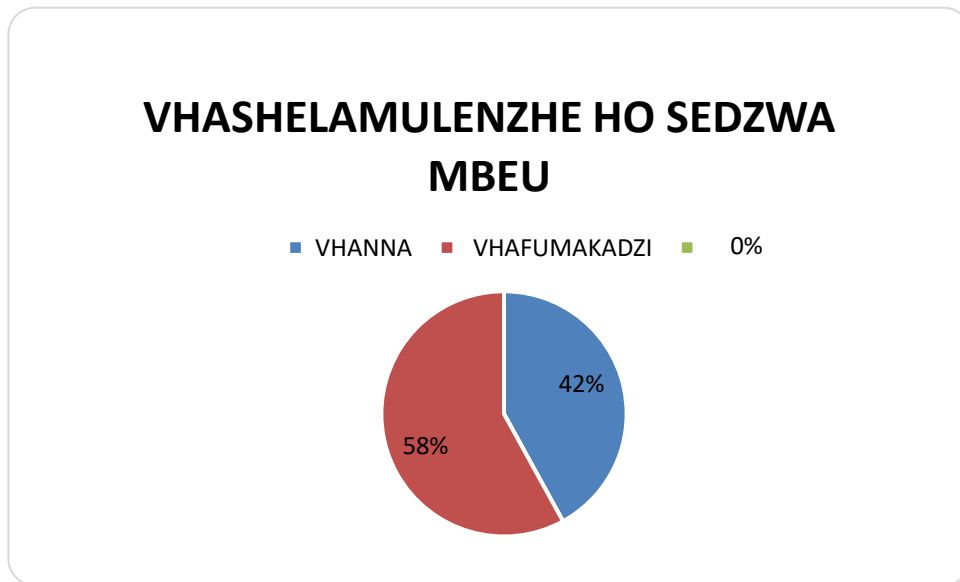
Muṭoḍisisi o zwi vṭhona uri zwidodombedzwa zwa vhashelamulenzhe zwine zwa nga miṭwaha, mbeu na pṭfunzo zwi a kona u shela mulenzhe kha u bveledza mafhungo o fhambanaho musi ho sedzwa ṭhoho hei ine ya kwama zwa mvelele na vṭhunṭe zwa vṭathu. Mafhungo ane a kwama miṭwaha ya vhashelamulenzhe ndi a ndeme. Muṭoḍisisi izwi o zwi vṭhona nga u wana uri musi vṭhaaluwa vṭha tṭhi fhindula phindulo dzavho vṭho ḍitika nga tṭshenzhemo yavho na vṭhuṭali vṭhune vṭha vṭha naho kha zwa mvelele na vṭhunṭe zwa Vṭharendṭa. Phindulo dza vṭhaswa dzo sumbedza uri mafhungo ane a khou bveledzwa o ḍitika kha u vṭhala dzibugu na u tou pṭfa mafhungo kha vṭhanṭwe.

Izwi zwo vhonala kha dzinwe mbudziso dzi songo fhindulwaho ho sedzwa miñwaha ya vhashelamulenzhe.

(a) U phadaladzwa ha khweshenere u ya nga mbeu

Muṭoḍisisi o vhona zwi zwa ndeme uri khweshenere dzi phadaladzwe ho sedzwa mbeu ya vhashelamulenzhe. Izwi zwi ita uri mbeu dzoṭhe dzi dzhenele nahone dzi kone u pfala nga u fhambana hadzo. Izwi zwi dovha zwa thusa muṭoḍisisi uri a songo dzhia sia. Kha vhathu vha 24 vhe vha ḍadza khweshenere, vha vhafumakadzi vho vha vha 14, nga phesente ndi 58%; ngeno vha vhanna vhe vha ḍadza khweshenere vho vha 10, hune kha phesente vha vha 42%. Muṭoḍisisi o wana uri vhunzhi ha vhathu vhe vha vha vho vhofoholowa u amba nga mafhungo a mvelele na vhunṅe zwa Vhavenḍa ndi vhafumakadzi.

Tshathi i re afha fhasi i khou ṭalutshedza vhashelamulenzhe u ya nga mbeu



Figara ya 1

(b) U phadaladzwa ha khweshenere u ya nga miñwaha.

Thebulu i re afho fhasi i khou sumbedza zwigwada zwa miñwaha ya vhathu vhe vha kona u ḡadza khweshenere.

MIÑWAHA	KHWESHENERE DZE DZA PHAḂALADZWA	KHWESHENERE DZE DZA ḂADZWA	PHESENTE (%)
20-35	10	7	70
35-50	10	10	100
50 na nḡha	10	7	70
MBALOGUḂE	30	24	80

Figara ya 2

Thebulu i re afho nḡha i sumba uri khweshenere dza 10 dzo phaḂaladzwa kha vhashelamulenzhe vha murole wa 20-35, dza 7 dzo vhuya dzo ḡadzwa. Tshigwada itshi ndi tsha vhaswa vhane vhañwe vhavho ndi matshudeni ngeno vhañwe vhavho vha vhadededzi. Mafhungo e a bveledzwa kha itshi tshigwada a sumbedza uri vhaswa a vha na nḡivho yo ḡalaho nga zwa mvelele na vhunḡe zwa Vhavenḡa, vhunzhi ha phindulo dzavho dzi sumba uri ndi zwiḡuku zwine vha ḡivha nga nyimbo na mitshino ya sialala.

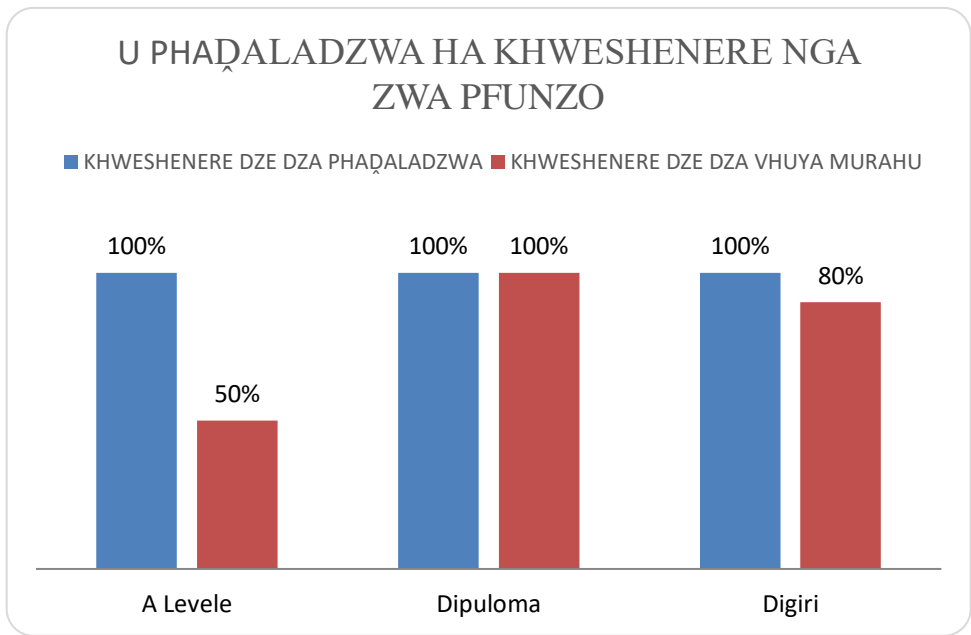
Ri dovha ra wana uri kha khweshenere dza 10 dze dza dzhenelwa nga vhathu vha miñwaha ya 35-50, dzoḡhe dzo vhuya. Khweshenere dza 10 dze dza ḡewa vhathu vha miñwaha ya 50 na u ya nḡha, ho ḡadziwa dza 7. Izwi zwo itiswa ngauri vhañwe vhe vha vha vho lavhelelwa u shela mulenzhe kha uyu mushumo nga nḡila ya u ḡadza khweshenere vho wanala vhe vhathu vha sa koni u nḡwala. Mafhungo e a bveledzwa nga avho vhe vha kona u dzhenela o vha avhuḡi sa izwo vho vha vhe vhathu vha na tshenzhemo kha mafhungo a mvelele na vhunḡe

(c) U phaḂaladzwa ha khweshenere u ya nga zwa pfunzo

Uri hu waniwe mafhungo avhuḡi, nahone one-one, a sa dzhii sia, muḡoḡisisi o vhona zwi zwa ndeme uri khweshenere dzi phaḂaladzwe kha vhathu vha na vhuimo ho fhambanaho kha zwa

pfunzo. Girafu i re afha fhasi i khou talutshedza u phadaladzwa ha khweshenere u ya nga zwa pfunzo. Tsha u thoma hu do sumbedzwa nga phesente uri girafu i kone u pfala

Kha khweshenere dza 10 dze dza phadaladzwa kha vhashelamulenzhe vha Levele ya A, vha 5 vho kona u dzhenela nga phesente ya 50%. Kha khweshenere dza 10 dze dza phadaladzwa kha vha Dipuloma dzothe dza 10 dzo fhindulwa, izwi zwa ita uri ri vhe na 100%. Dza 10 hafhu dze dza phadaladzwa kha vhashelamulenzhe vha Digirii ho vhuya dza 8, izwi zwa ita uri hu vhe na 80% ya vhashelamulenzhe vha Pfunzo ya zwa Digirii.



Figara ya 3

Girafu iyi i sumbedza uri kha khweshenere dza 10 dze dza phadaladzwa kha vhatu vha Levele ya A, vha 5 vho kona u dadza idzo khweshenere. Dziwe ndi dza 10 dze vhatu vha Dipuloma vha 10 vha dzi fhindula dzothe. Kha vha pfunzo dza digirii, vhashelamulenzhevha 8 vho dadza idzo khweshenere kha dza 10 dze dza phadaladzwa. Mutodisisi o vhona uri mafhungo a u kwama vhatu nga vhuimo havho kha zwa pfunzo ndi a ndeme sa izwo a tshi do thusa uri hu itwe mushumo u pfalaho ho sedzwa zwipikwa na mbudziso zwa thodisiso.

3.3.1.2 Phindulo dza vhashelamulenzhe u bva kha mbudziso dza khweshenere

Kha itshi tshipiḁa muḁoḁisisi u sumbedza phindulo dze dza waniwa u bva kha mbudziso dza khweshenere. Mbudziso dza khweshenere dzo khethekanywa dza bva zwipiḁa zwiraru. Mbudziso dza tshipiḁa tsha u thoma dzi kwama zwa mvelele na vhunḁe zwa Vhaventḁa. Tshipiḁa tsha vuvhili tsho hwala mbudziso dzi kwamaho zwa mitshino na nyimbo dza sialala kha mvelele na vhunḁe zwa Vhaventḁa. Kha tshipiḁa tsha vhuraru ho sedzwa mbudziso dzine dza amba nga vushaka ha mirero na maambe kha mvelele na vhunḁe zwa Vhaventḁa.

Thebulu ine ya sumbedza u dzhenela ha vhashelamulenzhe kha mbudziso dza khweshenere

MUHUMBULO MUHULWANE	VHASHELAMULENZHE KHA MBUDZISO
<p>A. Mvelele na Vhunḁe zwa Vhaventḁa</p>	<p>1. <i>Kha vha ḁalutshedze vhuleme vhune vha ḁangana naho musi vha tshi funza maḁwalwa a Tshiventḁa zwikoloni.</i></p> <p>Vhathu vhe vha shela mulenzhe nga u ḁea phindulo kha mbudziso iyi vho vha (20) hune nga phesente ndi 83%. Vha songo fhindulaho vho vha 4, nga phesente ndi 17%.</p> <p>2. <i>Vhana vha Vhaventḁa vha a funzwa maḁwalwa a sialala?</i> Mbudziso iyi yo fhindulwa nga vhashelamulenzhe vhoḁhe. Ee! (100%). Ndi vhashelamulenzhe vha 24 vhe vha fhindula, hune nga phesente ndi 100% Hai! (0%)</p> <p>3. <i>Vhana vha Vhaventḁa vha a swikela maḁwala a sialala mahayani?</i> Vhe vha ḁea</p>

	<p>phindulo ya Ee! vho vha 10 (42%), ngeno vhe vha nea phindulo ya Hai! vho swika 14 (58%)</p> <p>4. <i>Muhumbulo wa uri Vhaventḁa vha a kona u bvukulula mvelele na vhunḁe zwavho nga u shumisa maḁwalwa a sialala u a tendisea naa?</i> Ndi vhathu vha 24 vhe vha fhindula nga Ee! (100%) Hai! 0 (0%)</p> <p>5. <i>Arali phindulo yavho i Ee!, vha vhona zwi tshi konadzea musalauno?</i> Ee! 23 (96%), Hai 1 (4%).</p> <p><i>Kha vha ḁalutshedze. Vhashelamulenzhe vhoḁhe vho fhindula. Hune ndi 100% ya vhathu vha 24</i></p> <p>6. <i>Kha vha bule tshaka dza maḁwalwa a sialala tharu dzine dza nga shumiswa kha u bvukulula mvelele na vhunḁe zwa Vhaventḁa.</i> Vhashelamulenzhe vha 23 (96%) vho fhindula mbudziso iyi. Izwi zwi amba uri hu na muthu muthihi (4%) a songo fhindulaho mbudziso iyi.</p> <p>7. <i>Hu na vhadzulapo vhane vha si vhe Vhaventḁa vhuponi havho? Arali phindulo yavho i Ee! vha vhona avho vhathu vha tshi shela mulenzhe kha u ngalangala ha mvelele na vhunḁe zwa Vhaventḁa? Vha tikedze phindulo yavho.</i> Ndi vhashelamulenzhe vha 9 (38%) vhe vha fhindula uri Ee! Vha phindulo ya Hai! vho vha 2 (8%) ngeno vha 13 (54%) vha songo nea phindulo.</p>
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<p>1. Mitshino na nyimbo dza sialala kha mvelele na vhunḽe zwa Vhavenda</p>	<p>1. <i>Vhuponi havho hu na vhane vha dzhiela nḽha mitshino na nyimbo dza sialala?</i> Vhathu vhoḽhe vha 24 vhe vha shela mulenzhe vho fhindula mbudziso iyi nga Ee! (100%)</p> <p>2. <i>Kha vha bule nyimbo dza Vhavenda dza sialala dzine dza bvukulula mvelele na vhunḽe zwa Vhavenda.</i> Vhathu vha 22 kha vha 24 (92%) vhe vha dzhenelela vho fhindula iyi mbudziso, ngeno vha 2 vha songo fhindula, zwa sumba uri ndi 8% ya vhatu vha songo fhindula.</p> <p>3. <i>Kha vha ḽalutshedze ndeme ya mitshino na nyimbo dza sialala musalauno.</i> Mbudziso iyi yo fhindulwa nga vhashelamulenzhe vhoḽhe vha 24, izwi zwa sumba uri ndi 100% ya vhatu vhe vha fhindula.</p> <p>4. <i>Mitshino Na nyimbo dza sialala zwi a sokou tshiniwa Na u imbiwa tshifhinga tshiḽwe Na tshiḽwe, huḽwe na huḽwe naa?</i> Vhathu vhe vha fhindula nga Ee! ndi vhararu (13%), vhe vha fhindula nga Hai!</p>

	<p>vho vha 20 (83%) ngeno hu na muthu muthihi (4%) a songo fhindulaho mbudziso.</p>
<p>2. Vhushaka ha mirero na maambe,na mvelele na vhunṅe zwa Vhavanḁa</p>	<ol style="list-style-type: none"> 1. <i>Ndi ifhio ndeme ya mirero kha u bvukulula vhuvha ha Vhavanḁa? Vhashelamulenzhe vhane vha swika 22 (92%) kha vha 24 vho shela mulenzhe nga u fhindula iyi mbudziso ngeno vhavhili (8%) vha songo fhindula iyi mbudziso.</i> 2. <i>Ndi ngani vhaswa vha zwino vha sa ḁivhi mirero na maambe? Vhathu vha 23 (96%) kha vha 24 vho fhindula mbudziso iyi, ngeno muthu muthihi (4%) a songo fhindula iyi mbudziso.</i> 3. <i>Ndi lini hune ha shumiswa mirero na maambe? Phindulo dzo ṅewa nga vhathu vha 23 (96%) kha vha 24 vho dzhenelaho. Muthu muthihi (4%) ho ngo fhindula.</i> 4. <i>Ndi zwa ndeme naa uri mirero na maambe zwi gudiwe tshikoloni? Phindulo ya Ee! yo bva kha vhathu vha 23 (96%), ngeno hu na muthu muthihi (4%)a songo fhindulaho mbudziso iyi.</i> 5. <i>Vhagudiswa vha a funzwa maṅwalwa a sialala a Tshivendanḁa zwikoloni zwa Zimbabwe? Vhathu vha 22 (92%) kha vha 24 vho fhindulauri Ee! Ha vha na</i>

	vhathu vhavhili (8%) vha songo fhindulaho.
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3.3.1.3 Phindulo na thalutshedzo kha khweshenere

Zwe zwa taniwa nga vhashelamulenzhe kha mbudziso dza itshi tshipiḁa zwo sumbedza uri vhathu avho vhe vha dzhenela thodxisiso vho vha vho dḁnetshedza. Vhunzhi ha vhathu vho sumbedza uri mvelele ya Vhaventḁa a i tsha tou tevhelwa nga mulandu wa zwiitisi zwo vhalaho. Tsha u thoma ho sumbedzwa uri hu na vhuleme vhuhulu kha zwa pfunzo. Thaidzo i vhoneala kha uri a hu funzwi Tshiventḁa tsho kunaho nga mulandu wa uri vhunzhi ha vhadededzi a si Vhaventḁa. Izwi zwa ita uri arali luambo lu sa dḁvhalee, nahone mvelele i sa bevele khagala. Vhaḁwe vho tḁhisa uri luambo lu a kona u hwala mvelele. Tshiḁwe tshe tsha buliwa siani ḁa zwa pfunzo ndi uri thaidzo i vha kha u paḁekanya na u khethekanya maipfi. Vhaḁwe vho bula uri tshiḁwe tshiitisi ndi u shaya dzangalelo ḁa u guda na u gudisa Tshiventḁa kha vhagudisi na vhagudiswa.

Kha vhashelamulenzhe vhoḁhe vha 24 vhane vha swika 20 (83%) vho sumbedza uri Vhaventḁa vha nga kona u bvukulula mvelele na vhone zwavho musalauno. Thaidzo i nga vha ya uri musi ho sedzwa vhaswa vha musalauno a vha na dzangalelo ḁa u dḁvha nga zwa sialala, vha dḁtongisa nga zwa Tshiisimane. Vhaḁwe vho sumbedza uri zwi nga konadzea arali ha vha na vhadededzi vho gudelaho u gudisa Tshiventḁa, zwiḁulu ho sedzwa kha ngudo dza nḁha.

Vhashelamulenzhe vha 20 kha avho vha 24 (83%) vho dovha hafhu vha bula fhungo ḁa u tḁnganelana ha Vhaventḁa na dziḁwe tshaka. Vhunzhi ha vhashelamulenzhe vho bula uri mvelele i a ngalangala nga uri vha dziḁwe tshaka vha vha vha tshi nyadza maitete a Vhaventḁa. Ho sumbedzwa uri u tḁnganelana hu ita uri avho vhane vha vha vha si vhanzhi vha swike hune vha dzhia kuitele kana kutshilele kwa avho vhane vha vhanzhi; izwi zwa ita uri vha xeḁelwe nga mvelele yavho.

Kha mbudziso *Vhana vha Vhaventḁa vha a swikela maḁwala a sialala mahayani?*; vhashelamulenzhe vhane vha swika 10 (42%) vho ḁea phindulo ya **Ee!** Vho sumbedza uri vhana

vha Vhavana vha a swikela mañwalwa a sialala mahayani, hone vho sumbedza uri a vha tou vha vhanzhi vhana vhane vha swikela ayo mañwalwa. Vho kona u bula uri thaidzo i itwa nga vhabebi vhane vhezhi havho na vhone vha sa ðivhe zwinzhi malugana na mañwalwa a sialala. Vho sumbedza uri maambeke a si vhanzhi vhane vha a ðivha. Tshinwe hafhu ho ñewa ðhalutshedzo ya uri vhezhi ha vathu mahayani a vha tsha tevhela kuitele kwa kale kune kwa katela na mañwalwa a sialala.

Vhashelamulenzhe vho fhindulaho u ri **Hai!** ndi vha 14 (58%), vha amba uri mahayani vathu a vha tsha tevhela zwa musalaua. Vho bula uri mañwalwa a sialala, zwiwulu, mirero na maambeke, vathu a vha tsha tou zwi shumisa. Izwi zwi ita uri na vhana mahayani vha songo ðangana nazwo, vha ðangana nazwo tshikoloni fhedzi. Vho dovha hafhu vha ðalutshedza uri vha kalaha na vha kegulu vha zwino a vha tsha na ñdivho yo ðalaho nga kuitele kwa Vhavana nga mulandu wa u ðangelana ha tshaka dzo fhambanaho, hune izwi zwa ita uri vhana vha songo vha na hune vha ðangana na pfunzo ya mañwalwa a sialala musi vha mahayani.

Vhashelamulenzhe vho bula tshaka dzo fhambanaho dza mañwala a sialala. Vhashelamulenzhe vha 8 (33%) vho bula ngano sa lushaka lwa mañwalwa a sialala.

Vhashelamulenzhe vha 10 (42%) vho bula mitshino na nyimbo dzi tevhelaho:

Tshigombela
Malende
Tshikona
Tshifasi

Nyimbo dzo rekhodiwa uri dzi ðo senguluswa.

Matakadza mbilu ndi ñwana
Lufuno
Mufarekano
Sinða u mphe mutuli
U a lila Benethi
Nga tshunu khe ni sa pfe

Vhashelamulenzhe vha 3 (12%) vho bula mirero i tevhelaho:

I rema nga luñwe mbevhana mulindi wa vhuya wa ðala,
Wa sa ði pfa u vhudzwani u ðo ði pfela vhulaloni,
U sa pfa hu ðunya mavhudzi,

Naho wa i viela bakoni mahunguvhu a do i vhona,
Ri do ri ndi mbiḁi ro vhona mavhala,
Munna ndi ndou ha li muri muthihi.

Vhashelamulenzhe vhararu (12%) vhone vho bula maambeke a tevhelaho:

U na gunwe
U kombodza mbevha
U a vuwa
U bvisa muya
U sa vha na nḁevhe
U haka midzi

Kha mitshino na nyimbo zve zwa bulwa, nyimbo dzo rekhodwa uri dzi senguluswe.

(a) Mitshino na nyimbo dza siala

Zve zwa ṭaniwa kha mbudziso dza itshi tshipiḁa ndi uri nyimbo na mitshino ya sialala zwo hwala mvelele ya Vhavaḁa. Ho buliwa uri nyimbo idzo na mitshino zwi na mishumo minzhi ine ya ṭana uri vhathu ndi vhathu vha lushakaḁe. Vhashelamulenzhe vhoṭhe vha 24 (100%) vhe vha dzhenela ṭhoḁisiso vho bula uri nyimbo na mitshino ya sialala zwi a laya, hone dziḁwe dzi dza u nyefula, dziḁwe dza vha dza u mvumvusa. Vhashelamulenzhe vhenevho vho isa phanḁa vha sumbedza uri Vhavaḁa ndi vhathu vhane vha dzula vho takala vha tshi imba nyimbo na u tshina. Tshiḁwe tshe tsha sumbedzwa ndi uri nyimbo idzo na mitshino zwi na tshifhinga na fhethu hune dza tea u imbiwa na u tshiniwa. Vhashelamulenzhe vhararu 3 (13%) vho amba uri dzi nga imbiwa musi vhathu vha tshi pembelela mvula kana vho lima vha kaḁa. Ndi vhashelamulenzhe vha 20 (83%) vhe vha bula uri nyimbo idzo na mitshino zwi nga itwa musi hu tshi vhewa khosi. Ho sumbedzwa uri tshikona tshi lila musi hu tshi vhewa khosi. Muthu muthihi (4%) ho ngo fhindula mbudziso iyi.

Vhashelamulenzhe vho amba uri u dzhiela nṭha mitshino na nyimbo zwa sialala ndi u sumbedza na mvelele na vhunṅe zwavho. Vho dovha hafhu vha ṭalutshedza uri ndi ndila ya u ḁiṭongisa nga mvelele na vhunṅe zwavho. Tshiḁwe tshe tsha buliwa ndi zve zwa sumbedzwa afho nṭha musi vha kegulu vha tshi fhindula mbudziso vha tshi amba uri u dzhiela nṭha nyimbo na mitshino ya sialala zwi a ita uri na vhana vha Vhavaḁa vha ḁivhe mvelele na vhubvo havho.

Vhashelamulenzhe vhane vha swika 14 (58%) vho bula uri nyimbo na mitshino zwa sialala zwa Vhavana zwi tevhelaho: tshikona, malende, tshigombela na tshifasi, zwi a bvukulula mvelele na vhone. Vho bula uri mitshino iyi na nyimbo zwi a bvukulula mvelele na vhone ngauri zwi vha zwo fhambana na zwa dziwe tshaka. Tshiwe tshe tsha buliwa ndi uri nyimbo na mitshino izwi zwi a talutshedza mvelele na vhone zwa Vhavana. Vhashelamulenzhe vho dovha hafhu vha talutshedza uri mitshino iyi na nyimbo zwi talutshedza zwine Vhavana sa lushaka vha tenda khazwo, sa tsumbo ho buliwa uri tshikona a tshi sokou tshiniwa huwe na huwe, tshi tshiniwa musi hu tshi khou vheva khosi. Mitshino iyi ye ya bulwa ho ambiwa uri i do thusa Vhavana vha Zimbabwe uri vhadzulapo vha Zimbabwe vha vha tanganedze. Tsha u fhedza tshe tsha bulwa ndi uri nyimbo na mitshino zwi tou vha zwa ndeme nahone zwi a thusa u bvukulula mvelele na vhone zwa vhatu.

(b) Vhushaka ha mirero na maambeke na mvelele na vhone

Kha itshi tshipida vhashelamulenzhe vho sumbedza uri mirero ndi luambo lwo dzumbamaho. Vhashelamulenzhe vhane vha swika 13 (54%) vho bula uri mirero na maambeke ndi luambo lwe vhakale vha vhone lu na mishumo minzhi kha u tana mvelele ya vhatu sa izwo lwo hwala mvelele. Vhonzhi havho vho amba uri vha we a vha koni u fhandekanya maambeke na mirero. Ho dovha ha buliwa uri maambeke na mirero zwi shuma u diphisa luambo. Tshiwe hafhu ho bulwa uri maambeke na mirero zwi a londota luambo. Kha mbudziso ya uri ndi lini hune ha shumiswa mirero na maambeke, vhashelamulenzhe vho sumbedza uri tshiwe tshifinga zwi a shumiswa kha nyambedzano, vha dovha hafhu vha amba uri zwi nga dovha hafhu zwa shumiswa khoroni hu tshi sengiswa milandu. Vha we vho bula uri zwi a shumiswa musi vhaaluwa vho dzula na vhana, vha sa khou toda uri vha pfe mafhungo avho. Vhashelamulenzhe vhane vha swika 23 (96%) kha avho vha 24 vho dovha vha amba uri vhaswa a vha divhi maambeke na mirero ngauri a hu tshee na vhomakhulu vhane vha gudisa vhatuku. Vhashelamulenzhe vha 22 (92%) kha avho vha 24 vho amba uri zwikoloni zwa Zimbabwe hu pfi vha we vhadededzi vha dziwe nyambo a vha divhi mirero ya Tshivanda; izwi zwa ita uri na vhana vha sa i divhe. Vhonzhi ha vhaswa vho sumbedza u sa divha mirero. Vho dovha hafhu vha sumbedza uri ndi zwa ndeme uri manwalwa a sialala a funzwe zwikoloni zwa Zimbabwe ngauri a gudisa vhana vhuthu nahone vhana ndi vhone vhane vha do hwala heyo pfunzo u ya kha miwe mirafho. Izwi zwi tikedzwa nga Viriri na Viriri (2018:102) musi vha tshi ri: “*Unhu has been central in the African traditional education where it was passed*

from generation to generation mainly through orature".(Vhuthu ho ɔi vha tshipikwa tsha pfunzo ya sialala ya Vharema ye ya vha i tshi pfukiswa u bva kha muñwe murafho u ya kha muñwe nga u shumisa mañwalwa a sialala).

Vhashelamulenzhe vho dovha hafhu vha amba uri thaidzo ine ya nga vha hone ndi iyo yo buliwaho afho n̄tha ya uri zwikoloni zwinzhi zwa Beitbridge hu funza vhadededzi vha dziñwe tshaka vhane vha sa ɔivhe Tshivenda. Vho bula uri ndi zwa ndeme uri mirero na maambeke zwi funzwe zwikoloni ngauri zwi tou vha zwipiɔa zwa luambo lwa Tshivenda hune luambo lwa vha lwone lune lwa hwala mvelele.

3. 3.2 Khuvhanganyo ya mafhungo nga u shumisa mbudzisavhathu.

Tshipiɔa itshi ndi tsha u sumbedza uri u kuvhanganywa ha mafhungo a uyu mushumo nga ndila ya u shumisa mbudzisavhathu, muvhudzisi na vhavhudziswa vho sedzana tshifhaɔwo, zwo tshimbizwa hani.

Vhañwe vhoramañwalo vhane vha ñea ɔhalutshedzo ya mbudzisavhathu ndi Rubin na Rubin (1995:195) vhane vha ɔhalutshedza uri: "*It is learning how people see, understand and interpret the world*".(Ndi u guda ndila ine vhathu vha vhona, u pfesesa na u ɔhalutshedza lifhasi ngayo.)

ɔhalutshedzo iyo i re afho n̄tha ndi ya ndeme kha uyu mushumo, sa izwo yo ɔitika nga mafhungo a mvelele, hune muɔɔisisi a ɔɔa uri vhathu vha vhona kana u pfesesa zwa lifhasi. Izwi zwi sumba uri ndila iyi ya u wana mafhungo i ita uri vhathu vha vhofoholowe vha kone u wana tshikhala tsha u bula vhuɔipi havho kha muɔɔisisi.

Ramañwalo Leedy (1993:184) ene u ɔhalutshedza mbudzisavhathu a tshi ri: "*Face to face interviews have the distinct advantage of enabling the researcher to establish rapport with potential participants and therefore gain their cooperation.*" (Vhuɔi ha mbudzisavhathu ho sedzana tshifhaɔwo ndi u ita uri muɔɔisisi a vhe na vhuɔedzani havhuɔi na vhashelamulenzhe, izwi zwi ita uri a a wane tshumisano yavho).

Sa izwo zwo sumbedzwa afho n̄tha uri mbudzisavhathu i ḍo vha in̄we ya n̄dila dzine muḍoḍisisi a ḍo dzi shumisa kha kuvhanganyo ya mafhungo a uyu mushumo, muḍoḍisisi u ḍo sumbedza uri mafhungo o kuvhanganywa hani.

Tsha u thoma tsha ndeme tshe tsha dzhielwa n̄tha ndi u tevhela milayo ya vha Muhasho wa Zwa Mutakalo na u ḥhogomelwa ha Vhana kha ḷa Zimbabwe MoHCC na dzangano ḷa vha WHO malugana na u thivhela COVID-19. Izwi zwo vha zwa ndeme sa izwo mbudzisavhathu dzo itwa nga tshifhinga tsha COVID-19 musi muvhuso wa Zimbabwe wo no lelusa mulayo wa uri vhathu vha nga kona u kuvhangana, fhedzi vha tshi tevhela milayo ya MoHCC na WHO. Tshe muḍoḍisisi a ita ndi u humbela khumbelo ya u farela mushumo uyu tshikoloni tsha Dumba. Tshikolo tsha Dumba tshi vhubvaḍuvha ha ḍorobo ya Beitbrigde. Afho tshikoloni sa izwo hu hone hune ha farelwa miḥangano minzhi vhuḍoni honoho, zwoḥe malugana na COVID-19 zwo vha zwo dzudzanywa. Getheni ya dzharata ya tshikolo ho vha ho vhewa maḍi a na mishonga ya u vhlulaha tshitzhili tsha COVID-19 a u ḥamba zwanda. Vhathu vhe vha vha vha tshi dzhena vho vha vha tshi dzhiwa thempharitsa nahone vhathu vhoḥe vho vha vho ambara dzimasiki. Tshin̄we tshe tsha itwa tsho vha tsha u ḥuḥwedza vhashelamulenzhe u dzula vho sia tshikhala tshi swikaho mitha vhukati havho.

Kha iyi ḥoḍisiso ho itwa mbudzisavhathu ya tshigwada na vhathu vha tshivhalo tsha 15. Kha avha vhavhudziswa, vhaḥanu na muthihi (40%) vho vha vhan̄we vha vhakegulu vha tshigwada tsha mitshino ya sialala vhane vha vha vhadzulapo. Avha vhakegulu ndi vhone vhane vha tshimbidza mushumo kha itsho tshigwada. Muḍoḍisisi o dovha hafhu a ita mbudzisavhathu na tshigwada tsha vhaaluwa vhaḥanu na muthihi (40%); vhone o vhona vhe vhathu vha ndeme musi o sedza uri vha ḍo kona u shumisa tshenzhemo yavho na n̄divho yavho kha u amba nga mafhungo a mvelele na vhuḥḥe zwavho, nahone vhaaluwa vho sedzwa sa vhathu vhane vha ḍo kona u bula na u ḍadzisa maḥwe mafhungo e a bveledzwa kha khweshenere. Vha u fhedzisela vhe vha itwa mbudzisavhathu navho ndi vhatukana vhavhili na musidzana muthihi (20%) vha min̄waha i paḍaho fumi na miḥanu na miraru. Muḍoḍisisi o vhona itshi tshigwada tshi tsha ndeme kha uyu mushumo vhunga tshi tshone tshine tsha ḍo pfukisela mvelele na vhuḥḥe zwa Vhavan̄ḍa kha min̄we mirafho.

Tshathi i re afha fhasi i ḥalutshedza mafhungo are afho n̄tha

VHASHELAMULENZHE	TSHIVHALO	PHESENTE %
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VHAKEGULU VHA TSHIGWADA TSHA MITSHINO YA SIALALA	6	40
VHAALUWA	6	40
VHASWA	3	20
MBALOGUṬE	15	100

Figara ya 5

3.3.2.1 A Mbudzisavhathu na vhakegulu vha tshigwada tsha mitshino ya sialala

Mutevhe wa mbudziso dzo vhudziswa

- i. Musalauno vhathu a vha tsha dzhiela nṱha maitete a zwa sialala. Ndi ngani zwo tou ralo?
- ii. Ndi zwifhio zwine Vhavanḁa vha nga wana nga u dzhiela nṱha maitete a sialala?
- iii. Ndi ifhio mitshino ya sialala ya Vhavanḁa ine ya nga kona u bvukulula mvelele na vhunṅe zwavho? Kha vha bule ine vha i ḁivha.
- iv. Vha vhona mitshino ya sialala i tshi thusa uri vhathu vha dziṅwe tshaka shangoni ḁa Zimbabwe vha ḁivhe Vhavanḁa sa luṅwe lushaka?
- v. Kha vha bule zwivhuya zwa u dzhiela nṱha mitshino na nyimbo dza sialala.
- vi. Kha vha bule na u ṱalutshedza mitshino ya Vhavanḁa ya sialala.

(a) Muvhudziswa A1

Muvhudziswa wa u thoma vho vha mukegulu wa tshigwada tsha vhatshini vha mitshino ya sialala. Mukegulu avho vho amba uri vho no vha na miṅwaha i paḁaho 20 vha muraḁo wa tshigwada itsho. Vho amba uri u vha muraḁo wa itsho tshigwada zwo ita uri vha kone u kwamana na mvelele na vhunṅe zwavho. Mukegulu avha vho vhudziswa mbudziso i tevhelaho: *Ndi ngani musalauno vhathu vha sa tsha dzhiela nṱha maitete a zwa sialala?* Phindulo yavho ndi i tevhelaho:

Riṅe ri ri maitele a sialala a khou dzhielwa nṅha ngauri riṅe sa tshigwada ri khou zwi ita nga u tshina na u imba nyimbo dza sialala. Ri a ḍivhea na kha maṅwe mashango hune ra ya ra swika ra sumbedza uri mitshino ya sialala ndi mini. Na vhana vhashu vha fhano shangoni ḷa Dumba vha ḍivha zwa sialala nga nṅhani ha mitshino. Tshinwe tshifhinga vha a ya vhuṅamboni ho fhambanaho nga tshikolo, sa tsumbo, musi hu tshi pembelelwa ḍuvha ḷa mbofholowo ya shango ḷa Zimbabwe vha a ya vha yo tshina mitshino ya sialala na u losha, vho ambara mikhasi.

Mukegulu avho vho sumbedza uri hezwo ndi maitele a sialala nahone vhuṅoni havho vhakegulu vhane vha nga vhone vha a zwi dzhiela nṅha. Muvhudziswa vho dovha hafhu vha bula uri vha khou tama uri zwikolo zwoṅhe zwa Beitbridge, zwihulu zwine zwa vha vhukovhela ha tshiṅiriki tsha Beitbridge na zwone zwi kone u dzhenela kha hei mitshino ya sialala, u itela uri vhana vhoṅhe vha Vhavenda vha aluwe vha tshi ḍivha maitele a sialala.

Vho dovha hafhu vha humbelwa uri vha bule zwivhuya zwa u dzhiela nṅha mitshino na nyimbo dza sialala. Mukegulu A1 vho amba uri nyimbo na mitshino ya sialala ndi mvelele ya vhathu. Vho isa phanda vha tshi amba uri u dzhiela nṅha maitele a zwa sialala zwi amba u tevhela sialala ḍuvha ḷinwe na ḷinwe nahone hezwo zwi ḍo ita uri vhathu vha ḍivhe tshikale. Vho pendela nga u amba uri u dzhielwa nṅha ha nyimbo na mitshino zwa sialala zwi a thusa uri na vhaswa vhane vha sa ḍivhe mvelele yavho nga mulandu wa u dzhiela nṅha ngudo ya fomala, vha i ḍivhe na u i pfukisela kha miṅwe mirafho.

Phindulo dze dza ṅewa dzi a sumba uri ndi zwinzhi zwavhuḍi zwine vhakegulu vha zwi vhona nga u tevhedza mvelele yavho ya Tshivenda. Vha sumbedza uri ndi zwa ndeme uri ukwo kuitele kwa sialala, zwihulu ho sedzwa nyimbo na mitshino, zwi dzhielwe nṅha uri mvelele ya Vhavenda i songo ngalangala.

(b) Muvhudziswa A2

Muvhudziswa wa vhuvhili vhane na vhone vha vha muraḍo wa tshigwada tsha vhakegulu vha mitshino ya sialala vho vhudziswa mbudziso i tevhelaho: *Ndi ifhio mitshino ya sialala ya Vhavenda ine ya nga bvukulula mvelele na vhuṅe zwavho? Kha vha bule ine vha i ḍivha. Kha phindulo yavho vho bula zwi tevhelaho:*

Lushaka lwa Vhavanḁa lu ḁivhiwa nga malende, tshigombela, tshifasi na tshikona hune tshikona tshi tshinwa nga vhanna na vhafumakadzi. Riḁe sa tshigwada ri ḁivhea zwihulu nga tshigombela, tsho ita uri ri swike ḁoroboni khulwane ya Harare. Vhathu vha a kona u ḁivha uri ri vha lushaka lwa Vhavanḁa nga tshaka idzi dza mitshino, Beitbridge na kha vhuḁwe vhupo. Ri a ḁitongisa hune ra ya hone nga mutshino wa tshigombela.

Vho dovha vha amba uri sa vhakegulu vha tama u vhona na vhana vhaḁuku vha tshi dzhenela kha zwa nyimbo na mitshino ya sialala; ndi ngazwo vha na tshigwada tsha vhana vhaḁuku tshine vha tshi funza nyimbo na mitshino ya sialala. Vho amba uri zwa ita uri hu thomiwe u funza vhana vhaḁuku ndi uri vhakegulu vho zwi vhona uri vhana vha tea u ḁivha mitshino iyi u itela u vhulunga mvelele yavho na uri vha kone u ḁalulwa kha dziḁwe tshaka. Vha tshi fhedza vho amba uri nyimbo na mitshino ya sialala zwo hwala mvelele ya vhatu.

(c) Muvhudziswa A3

Avha vha vhuraru na vhone vho vha vha muḁwe wa itsho tshigwada tsha vhakegulu tsha mitshino ya sialala. Mbudziso ye vha vhudziswa ndi i tevhelaho: *Vha vhona mitshino ya sialala i tshi thusa uri vhatu vha dziḁwe tshaka shangoni ḁa Zimbabwe vha ḁivhe Vhavanḁa sa lushaka lwa Vhavanḁa?* Phindulo yavho yo vha i tevhelaho:

Ee! Mitshino ya Vhavanḁa i nga kona u thusa uri dziḁwe tshaka shangoni ḁa Zimbabwe dzi ḁivhe uri hu na Vhavanḁa ngauri ndi mitshino yo fhambanaho na ya dziḁwe tshaka. U fhambana uhu hu a ita uri vhaḁwe vhatu vha vhe na dzangalelo ḁa u ḁivha uri avho vhatu vhane vha khou tshina zwo fhambanaho ndi vhone. Zwihulu izwi zwi vhone arali ri tshi khou tshina mitamboni yo fhambanaho henefha shangoni ḁashu ḁa Zimbabwe. Vhatu vha a vhudzisa musi vha tshi vhona ro ambara na miḁwenda ya Vhavanḁa.

Tshiḁwe tshine mitshino iyi ya thusa ngatsho uri ri ḁivhe shangoni ḁashu ḁa Zimbabwe ndi uri rine vhane ri ḁivhonadze, zwihulu mitamboni yo fhambanaho nga u tshina mitshino yashu yo fhambanaho ine ya nga malende na tshigombela; ra sa ralo vhatu a vha nga ri ḁivhi.

Phindulo iyi i a sumbedza uri vhakegulu vha mitshino ya sialala vha khou dzhiela nḁha mvelele yavho. Nahone vho no vha kha tshipiḁa tshihulu tsha u takusa lushaka lwa Vhavanḁa nga

mushumo wavho wa u tshina. Zwinoha izwi zwi sumbedza uri ndi mushumo wa muñwe na muñwe kha Vhavanḁa vha Zimbabwe u tikedza tshigwada itshi uri mushumo watsho u ye phanḁa.

(d) Muvhudziswa A4

Muvhudziswa wa vhuḁa na vhone sa muñwe wa vhakegulu vha tshigwada tsha u tshina mitshino ya sialala vho vhudziswa mbudziso i tevhelaho: *Kha vha bule zwivhuya zwa u dzhiela nḁha mitshino na nyimbo dza sialala.* Vha tshi fhindula mbudziso ya u bula zwivhuya zwa u dzhiela nḁha mitshino na nyimbo dza sialala, vho amba uri zwi a vha thusa vhone na vhañwe sa lushaka lwa Vhavanḁa u ḁivha nga ha mvelele yavho. Vho dovha hafhu vha amba uri u dzhiela nḁha nyimbo na mitshino ya sialala zwi a thusa vhana vhaḁuku uri vha kone u tevhela mvelele yavho. Vho amba uri vhana vha a kona u ḁivha vhutshilo ha vhomakhulukuku vhavho nga u ḁivha nyimbo na mitshino ya sialala.

Vho isa phanḁa vha bula uri nyimbo na mitshino ya sialala zwi tou vha ḁivhazwakale ya Vhavanḁa, nahone ndi zwa ndeme uri zwi dzhielwe nḁha ngauri zwi ḁana ḁivhazwakale ya vhatu na vhubvo havho. Vho fhedza nga u amba uri arali nyimbo na mitshino ya sialala zwa dzhielwa nḁha zwi do ita uri lushaka lu songo xeledwa nga mvelele yalwo. Kha u amba havho vho bula uri mbilaelo yavho ndi uri vhatu vhoḁhe vha dzhie nḁha mafhungo a nyimbo na mitshino ya sialala, u songo vha mushumo wavho na vhañwe vhakegulu fhedzi, vha tea u wana thikedzo u bva kha lushaka lwoḁhe lwa Vhavanḁa.

(e) Muvhudziswa A5

Mukegulu avho vho vhudziswa mbudziso i tevhelaho: *Ndi zwa ndeme naa, uri vhana vha dzhenele kha mitshino na nyimbo zwa sialala?* Phindulo yavho yo vha i tevhelaho:

Mitshino na nyimbo dza sialala zwi a ḁuḁuwedza dzangalelo ḁa vhana kha u amba. Vhana vha a kona u aluwa vha tshi kona u ḁana vhuḁipfi havho nga u imba na u tshina. Ndi zwa ndeme ngauri zwi ita uri vhana vha aluwe vha na vhuḁifhinduleli. U dzhenela ha vhana kha nyimbo na mitshino ya sialala zwi vha ita uri vha pfe vha Vhavanḁa. Tshiñwe hafhu ndi uri nyimbo idzo na mitshino zwi a vha gudisa mvelele yavho na ya vhañwe uri vha i pfesese na u ḁanganedzana nga u fhambana havho na kuvhonele kwavho kwa zwithu. Musi

vhana vha tshi dzhenela kha mitshino na nyimbo zwa sialala vha a kona u pfesesa mvelele yavho na ya vhanwe, nahone vha i tshonifha na u tshonifha mvelele ya vhanwe. Mitshino na nyimbo zwa sialala zwa Vhavanḁa zwi ita uri vhana vha ḁimvumvuse; izwi zwa vha tsireledza kha u dzhenela kha maitete a si avhuḁi o bvaho.

Zwe muvhudziswa vha tshisa nga u dzhenela ha vhana kha nyimbo na mitshino ya sialala zwi sumba uri mutshino ndi nḁila ya u ita uri vhana vha ḁiḁivhe na uri vha kone u vhona u tmana havho na lifhasi lothe. Mihumbulo iyo yo bulwaho i sumbedza uri ndi zwa ndeme uri vhana vha dzhenela kha nyimbo na mitshino ya sialala ngauri zwi bvukulula mvelele na vhone zwavho. Musi vhana vha tshi ḁivha vhubvo havho zwi vha ita uri vha ḁipfe vha vha ndeme. Zwi dovha hafhu zwa ita uri vhana vha aluwe vha tshi ḁivha uri ndi zwifhio zwine lushaka lwa lavhelela khavho, sa vhone vhane vha ḁo pfukisela nḁivho iyo kha miḁwe mirafho.

(f) Muvhudziswa A6

Muvhudziswa vho vhudziswa mbudziso i tevhelaho: *Kha vha bule na u tshutshedza mitshino ya Vhavanḁa ya sialala*. Phindulo yo vha i tevhelaho:

Lushaka lwa Vhavanḁa ndi lushaka lune lwa vha na mitshino yo fhambanaho. Miḁwe ndi ya vhanna, miḁwe ndi ya vhafumakadzi, ngeno miḁwe i ya vhanna vho tshangana na vhafumakadzi. Miḁwe yayo ndi i tevhelaho: tshikona, tshigombela, malende, domba na tshifasi.

Muvhudziswa avha vho tshutshedza mitshino iyi nga nḁila i tevhelaho:

Tshikona ndi mutshino une nga mvelele ya Vhavanḁa wa tshinwa nga vhanna. Mutshino uyu ndi wa vuhosini. Inwe na inwe khosi shangoni layo i vha i na tshikona tshayo. Tshikona tshi a lidzwa mitamboni yo fhambanaho sa musi mativha o xa. Mutshino uyu u tshinwa u bva kha miḁwe mirafho u ya kha miḁwe.

Muḁwe mutshino wa Vhavanḁa wa sialala ndi tshigombela. Wone ndi mutshino wa vhafumakadzi vho maliwaho. Tshi tshiniwa mitamboni.

Malende ndi mutshino wa Vhavanḁa une wa tshinwa nga vhafumakadzi u bva kha vhaswa u ya kha vha kegulu.

Tshifasi ndi muñwe wa mitshino ya Vhaventḁa, une wa vha wa vhatukana na vhasidzana. Mutshino uyu u shumiswa u funza vhatukana na vhasidzana zwa vhuḁifari havhuḁi, zwihuluhulu mafhungo a zwa vhudzekani. Mutshino uyu u a dovha hafhu wa tshinwa nga vhatukana na vhasidzana vha tshi tshinela khosi.

Muvhudziswa vho sumbedza u kona u amba na u ḁalutshedza nga mitshino ya sialala. Kha muñwe na muñwe mutshino vho kona u ḁalutshedza uri u tshinwa nga vhonnyi, nahone u tshinwa lini kana ho bvelela mini. Izwi zwo vha ḁalutshedzo yo ḁandavhuwaho nga mitshino ya Vhaventḁa ya sialala.

3.3.2.2 B Mbudzisavhathu na vhaaluwa

Mutevhe wa mbudziso dze dza vhudziswa vhaaluwa

1. Vha tshi vhambedza Tshiventḁa, Tshishona na Tshindevhele vhuponi ha Beitbridge kha ḁa Zimbabwe vha vhona Tshiventḁa tshi tshi sedzelwa nḁha kana fhasi?
2. Ndi zwifhio zwine vhaaluwa vha Vhaventḁa kha ḁa Beitbridge vha nga zwi ita uri mvelele na vhunḁe zwi pfukiswe u bva kha muñwe murafho u ya kha muñwe?
3. Vhuponi havho vha dzula na tshaka dzifhio?
4. Ndi lufhio luambo lune vhana vhavho vha lu shumisa tshikoloni?
5. Ndi lufhio luambo lune lwa shumiswa nga vhana vhavho musi vha tshi tamba na vhañwe?
6. Ndi ifhio mitshino ya sialala ine ya ḁana mvelele?

Kha avha vhaaluwa ho vha hone mukalaha wa mufunzi, ha dovha ha vha na mukalaha ane a vha ḁegota, ha vha na vhañwe mukegulu vhane mukalaha wavho vha vha ḁegota, vhakegulu vhavhili vhane vha vha vhadzulapo na mukalaha muthihi vhane vha vha mudzulapo.

(a) Muvhudziswa B1

Kha itshi tshigwada muvhudziswa wa u thoma ndi mufunzi wa iñwe kereke vhuponi honoho. Mbudziso ye vha vhudziswa ndi: *Vha tshi vhambedza Tshiventḁa, Tshishona na Tshindevhele vhuponi ha Beitbridge kha ḁa Zimbabwe, vha vhona Tshiventḁa tshi tshi sedzelwa nḁha kana fhasi?* Mufunzi vho ḁea phindulo i tevhelaho:

Tshivenḁa musi tshi tshi vhambedzwa na idzo dziḁwe nyambo tshi vhonala tshi tshi dzhielwa fhasi. Musi ro sedza zwiḁwe zwifani zwine zwa nga Nguluvhe ri wana zwo ḁwaliwa nga mupeleḁo wa Tshindevhele, tsha vho vha Ngulube. Mipeleḁo minzhi ya madzina a Tshivenḁa yo khakhea, u fana nadzina Tshaswingo, ḁo peleḁwa sa Chaswingo nga Tshishona. Vhe vha vha vha tshi ḁwala a si Vhaventḁa; zwine zwa sumba uri Vhaventḁa a vho ngo kwamiwa malugana na uri madzina a fhethu na zwifani zwa vhathu kha ḁa Beitbridge zwi ḁwaliwa hani. Zwi sumbedza u nyadziwa ha lushaka lwa Vhaventḁa na luambo lwavho shangoni ḁavho.

Zwo dzhia tshifhinga tshilapfu uri Tshivenḁa na dziḁwe nyambo dzine dza sa vhe Tshishona kana Tshindevhele dzi dzhiwe sa nyambo dzo themendelwaho u shumiswa tshikoloni, zwiuhuluhulu kha pfunzo dza ḁḁa. Izwi zwi sumba uri vhuimo ha Tshivenḁa a vhu athu eḁana na ha idzo nyambo mbili kha ḁa Zimbabwe.

Phindulo dzo ḁewaho dzo sumbedza uri vhuimo ha Tshivenḁa musi ro sedza uri ndi lwone lune lwa bvukulula mvelele, vhu kha ḁi vha fhasi musi tshi tshi eḁanyiswa na Tshishona na Tshindevhele kha ḁa Zimbabwe.

(b) Muvhudziswa B2

Muvhudziswa wa vhuvhili vho vhudziswa mbudziso i tevhelaho: *Ndi zwiḁhio zwine vhaaluwa vha Vhaventḁa kha ḁa Beitbridge vha nga zwi ita uri mvelele na vhunḁe zwi pfukiswe u bva kha muḁwe murafho u ya kha muḁwe?* Vhone vha tshi fhindula vho ri:

Izwi zwi nga konadzea nga u gudisa vhana mvelele ya Tshivenḁa ine ya kwama nyimbo na mitshino ya sialala. Mirero na ngano zwi nga shumiswa mahayani uri vhana vha zwi ḁivhe. Muvhuso na wone u khou dzhenelela sa izwo nyambo dza vhadzulapo dzi tshi vho gudiwa u swika kha ngudo dza ḁḁa ka ḁa Zimbabwe. Ndayotewa ya Zimbabwe ya (No. 20) Act 2013 i sumbedza uri idzo dziḁwe nyambo dze dza vha dzo sedzelwa fhasi kha ḁa Zimbabwe dzo no themendelwa. Izwi zwi ḁo ita uri mvelele ya Vhaventḁa i songo ngalangala.

Phindulo ya muvhudziswa i khou sumbedza uri ndi muthu ane a divha na u tevhela zwine zwa khou bvelela kha mveledziso ya luambo lwa Tshivenda. Ee! Ndi zwa vhukuma uri Ndayotewa ya Zimbabwe yo dzhia nyambo dzothe sa nyambo dzo themendelwaho kha la Zimbabwe, fhedzi hu na zwinzhi zwine zwa sumba uri luambo ulwu na dziñwe dzi kha di sedzelwa fhasi. Sa tsumbo, Tshivenda a tshi newi tshifhinga tshilapfu kha radio.

(c) Muvhudziswa B3

Mbudziso ye ya vhudziswa mukegulu vhane mukalaha wavho vha vha negota ndi I tevhelaho: *Vhuponi havho vha dzula na tshaka dzifhio?*

Mukegulu vho fhindula vha ri:

Ri dzula kana uri ro fhatelana na Vhasuthu, Vhatshangana, Vhakalanga na Mandevhele. Izwi zwi na masiandoitwa ngauri nga u fhambana hashu ri na mvelele dzo fhambanaho. Izwi zwi shela mulenzhe kha u tanganyisa mvelele, zwi hulu ro sedza vhana vhashu vhane vha tamba na vhana vha dziñwe tshaka.

Zimbabwe ndi shango line la vha na tshaka dzo fhambanaho dza mvelele dzo fhambanaho. Tshaka nnzhi nga nzwambo wa mushumo dzi da dza vha vhadzulapo vha Beitbridge vhuponi ha Vhavana. Izwi zwi vha khaedu musi vhatu vho tanganelana. Lushaka lune lwa vhona mvelele yalwo i ya ndeme lu a kona u dzhiela dziñwe tshaka fhasi. Vhavana vha Beitbridge ndi zwine vha tangana nazwo. Vhana na vhona vha dzhena tshikolo na vhana vha dziñwe tshaka. Mulayo wa zwa pfunzo wo ta uri zwikoloni zwa Beitbridge, zwihuluhulu vhuponi ha doroboni hu gudwe na Tshishona uri avho vhana vha Vhashona vha gude luambo lwavho. Khaedu ndi uri mulayo uyu a u wanali kha dziñwe dorobo. Vhana vhane vha dzula vhuponi ha Vhakalanga kana ha Mandevhele nga nzwambo wa uri vhabebi vhavho vha vha vha tshi khou shuma vhuponi uhu vha guda Tshishona kana Tshindevhele naho vha si Vhakalanga kana Mandevhele.

(d) Muvhudziswa B4

Mukegulu vhane vha vha mudzulapo nga u bebwa vho amba uri vho bebelwa vhuponi honoho vha dovha hafhu vha alutshela khaho. Mbudziso ye vha vhudziswa ndi: *Ndi lufhio luambo lune vhana vhavho vha lu shumisa tshikoloni?* Vho fhindula vha ri:

Nga mulandu wa u țanganelana na dziñwe tshaka na uri vñunzhi ha vñadededzi ndi Vñakalanga vñane vñañwe a vña koni u amba Tshivenda, zwi ita uri vñana vña ambe Tshindevehele na Tshishona musi vña tshikoloni. Ngeno musi vñana vña mahayani vña tshi amba Tshivenda. Izwi zwi thithisa mvelele. Muvhuso u tea u thola vñadededzi vñane vña vña vña lushaka lwa vñuponi honoho uri vñana vña songo xeelwa nga mvelele yavho.

Phindulo iyi i bvukulula fhungo ła ndeme ła ła kwama muhasho wa zwa pfunzo kha ła Zimbabwe. Vñunzhi ha vñadededzi vño fhedza gudedzini vña shuma vñuponi vñune ha sa ambiwe luambo lwavho zwi vña khaedu kha u gudisa vñana vña vñupo honoho luambo lwavho. Fhungo ılı ılı bviselwa khagala nga Madlome (2018:58) musi a tshi ri:

In education, some incidences portray how indigenous languages are used which includes the situation in district offices and schools as there is a suppression of Xitsonga or Tshivenda since they do not monitor the teaching of these languages in schools. In this research, we have found that there are teachers who are Xitsonga speakers who were deployed in areas where their language is not spoken at all, and when they want to come back home, it is a mammoth task. ... Some schools do not have qualified personnel to teach these languages, but the officers seem to be reluctant to recruit qualified teachers to teach Tshivenda or Xitsonga in their respective localities.

Kha zwa pfunzo, zwiñwe zwiwo zwi a sumbedza nđila ine nyambodzapo dza shumiswa ngayo, izwi zwi katela zwine zwa bvelela ofisini dza pfunzo kha zwițiriki zwine ha si vña na u tevhelela u funzwa ha Xitsonga na Tshivenda. Kha iyi țhođisiso, ro wana uri hu na vñadededzi vñane vña amba Xitsonga vñane vña gudisa hune hu sa imbiwe luambo lwavho, musi vña tshi țođa u vñuya hayani, zwi vña mushumo muhulwane... Zwiñwe zwikolo a zwi na vñadededzi vño gudelaho u gudisa nyamo idzi, fhedzi vñarangaphanda vña vñonala vña sa dzhieli nța u thola vñadededzi vño gudelaho u gudisa Tshivenda kana Xitsonga vñuponi havho.

(e) Muvhudziswa B5

Muvhudziswa wa vñuțanu ndi mukegulu vñane na vñone vña vña mudzulapo. Mbudziso ye vña i vñudziswa ndi i tevhelaho: *Ndi lufhio luambo lune lwa shumiswa nga vñana vñavho musi vña tshi tamba na vñañwe?* Vñone phindulo yavho ndi i tevhelaho:

Nga mulandu wa u țanganelana na dziñwe tshaka, vñaduñulu vñashu musi vña tshi tamba na vñañwe vña vña vña tshi țanganya nyambo, zwi tshi bva kha uri vña vña vña tshi tamba na vña luambo lufhio. Ri khou lingedza u amba uri vñana avña a vña tambi vña tshi amba Tshivenda tshi tshoțhe. Izwi zwi ita uri vñana naho vña hayani tshiñwe tshifhinga vña đipfe vña tshi amba vña tshi țanganya nyambo.

Muvhudziswa o bveledza fhungo la ndeme ngauri vhana vha guda luambo lune vha dzulela u amba. Luambo ulwo lu fhaṭa mvelele yavho. Vhuponi ha Beitbridge vhunga ho sumbedzwa murahu ho anda vhatu vha luambo lwa Tshishona na Tshindevhele zwine zwa ita uri na vhana vha Vhavenda vha tambe na vha Vhakalanga vha fhedza vha tshi guda mvelele yavho, ha vha u xela ha mvelele yavho.

(f) Muvhudziswa B6

Muvhudziswa wa vhurathi vhe vha dzhenela kha mbudzisavhathu ndi mukalaha vha mudzulapo wa Dumba. Vho amba uri vho bebelwa vhuponi honoho. Mbudziso ye vha vhudziswa ndi: *Ndi ifhio mitshino ya sialala ine ya ṭana mvelele?* Vho fhindula vha ri:

Nṅe ndi vhona tshikona u wone mutshino une wa bvukulula mvelele ya Vhavenda. Musi vhatu vha dziṅwe tshaka vho ṭalela vhuṭamboni ho fhambanaho, vha vhona tshikona tshi tshi takuwa vha a ḍivha uri ndi lushaka lwa Vhavenda. Tshikona a tshi sokou tshiniwa hoṭhe-hoṭhe. Izwi zwi ita uri tshi vhe mutshino wa nṅhesa kha lushaka lwa Vhavenda.

Tshikona tshi dzhiwa sa mutshino wa lushaka lwa Vhavenda. Zwo ralo phindulo ya muvhudziswa ya uri tshikona ndi mutshino une wa bvukulula mvelele ya Vhavenda i a tendisea. Tshiṅwe hafhu tshine tsha ita uri phindulo yavho i dzhielwe nṅha ndi uri muvhudziswa ndi mukalaha vhe vha amba uri vho bebelwa vhuponi ha Vhavenda. Hune vha vha na tshenzhemo nga mvelele ya Vhavenda ine ya katela na mitshino ya sialala.

3.3.2.3 C Mbudzisavhathu kha vhatukana na vhasidzana vha miṅwaha i phaḍaho fumi na miṭanu na miraru

Kha itshi tshigwada ho itwa mbudzisavhathu na vhatukana vhavhili na musidzana muthihi vhane ndi vhadzulapo vha Dumba.

Mutevhe wa mbudziso dze vha vhudziswa vhaswa.

1. Ndi zwifhio zwine zwa ita uri ni ḍiṅgise nga u vha Muvenda?
2. Mirero i kha ḍi shumiswa naa vhuponi hanu?
3. Zwi nga vha hone zwine zwa nga ita uri ni ḍidzumbi vhunṅe hanu sa Muvenda?

(a) Muvhudziswa C1

Mbudziso yo vhudziswa mutukana wa u thoma ndi: *Ndi zwifhio zwine zwa ita uri ni ḍitongise nga u vha Muvenda?* Ene a tshi fhindula o ri:

Maitete a Tshivenda ndi a ḍitongisa ngao ngauri ndi gudiswa milayo nga vhaaluwa. Milayo ya Vhavenda i bvela khagala nga u amba, hune ha vhone nga u shumisa mirero. Ndi dovha hafhu nda ḍitongisa musi ndi tshi vhone vha kegele vha tshi tshina tshigombela. Tshigombela ndo tshi ḍivhiswa nga makhulu wanga.

Mutukana uyu o dovha a vhudziswa inwe mbudziso ine ya vha: *Talutshedzani masiandoitwa a u dzula vhatu vho tangana na dzinwe tshaka musi ho sedzwa fhungo la mvelele na vhone zwa vhatu.* Mutukana uyu o fhindula a ri:

Kha linwe sia ndi zwavhuḍi u dzula na vhatu vha tshaka dzo fhambanaho vane vha vha na mvelele dzo fhambanaho ngauri vhatu nga u fhambana vha a kona u guda kutshilele kwa vane. Vhuvhi hazwo ndi uri mvelele ya luḥwe lushaka na luambo zwi nga miliwa nga luḥwe lushaka.

Inwe mbudziso ye a i vhudziswa yo vha i tevhelaho: *Talutshedzani zwine na amba.* Ene o fhindula a ri:

Vhuponi ha Beitbridge ho ḍalesa dzinwe tshaka, zwine zwi ita uri mvelele ya Vhavenda na vhone zwavho zwi sa ḍivhiwe zwavhuḍi nga vhaswa vha Vhavenda.

Phindulo dza muvhudziswa dzi a sumbedza uri u dzula vhatu vho tanganelana zwi na masiandoitwa na zwithu zwavhuḍi. Zwiḥulu ro sedza vhuimo ha Vhavenda vhuponi havho hune dzinwe tshaka dza vha dzi tshi vho anda, zwi ita uri vhaswa vha songo tsha ḍivha mvelele yavho.

(b) Muvhudziswa C2

Mutukana wa vuvhili o vhudziswa mbudziso i tevhelaho: *Mirero i kha ḍi shumiswa naa vhuponi havho?*

Phindulo ya mutukana uyu ndi i tevhelaho:

Murero muthihi une nda u ḍivha ndi *Ntsa ya ḷa muḇawa a i humi*. Mirero a i tsha shumiswa nga maanda. Zwi a konda u ḍivha mirero sa izwo vhaḇwe vhaaluwa vha sa tsha i ḍivha. Ndi zwa ndeme uri vhaaluwa vha gudise vhana mirero ngauri ndi yavhuḍi kha u kaidza na u laya. Heyi ndi yone mvelele ya Vhavaḇḍa.

Mutukana uyu o vhudziswa hafhu mbudziso ine ya tevhela: *Ndi nyimbo na mitshino ifhio ine ya bvukulula vhuvha ha Vhavaḇḍa ine na i ḍivha?* Ene a tshi fhindula o ri:

Ndi ḍivha tshikona, tshigombela na malende. Mitshino iyi ndi ya ndeme kha Vhavaḇḍa, nahone i a bvukulula vhuvha havho saizwo yo fhambana na ya dziḇwe tshaka kha ḷa Zimbabwe.

Muvhudziswa o kona u bula murero muthihi a sumbedza uri a si minzhi mirero ine a i ḍivha, Zwavhuḍi ndi uri u khou bula uri mirero ndi ya ndeme zwiḇulu kha ene na vhaḇwe vhaswa sa izwo i tshi kaidza na u laya. Izwi ndi zwa ndeme sa izwo i tshi thusa kha u bveledza vhuḍifari havhuḍi kha vhaswa.

(c) Muvhudziswa C3

Musidzana uyu ndi mugudi kha iḇwe ya dziyuvnivesithi dza Zimbabwe. Mbudziso ye a i vhudziswa ndi: *Zwi nga vha hone zwine zwa nga ita uri ni ḍidzombe vhunḇe haḇu sa Muvavaḇḍa?* Ene o fhindula a ri:

Nga tshifhinga tsha musi ndi tshi thoma u ya yunivesithi ndo vha ndi tshi shona u ḍibula uri ndi Muvavaḇḍa ngauri ndo vha ndi tshi ḷangana na vhaḇwe vhana vhane arali vha tshi mpfa ndi tshi amba Tshivavaḇḍa vha ntsea. Izwo zwo vha zwi tshi nnyita uri ndi ḍipfe ndi tshi ḍisedzela fhasi.

Mbudziso yo tevhelaho yo vha iyi: *Zwino nga murahu no ḍo ḍipfa hani?* Ene o fhindula a ri:

Nga u ya ha tshifhinga vhaḇwe musi vha tshi pfa Tshivavaḇḍa kha ḍirama ya Muvhango vho vha vha tshi mbidza uri “*nde we kumuvhango*” nga luambo lwa Tshishona (zwine kha Tshivavaḇḍa zwa amba uri ndi “*uḷa waMuvhango*”. Nga murahu ha musi ndo bula uri hu na lushaka lwa Vhavaḇḍa Zimbabwe, ndi hone he nda ḍo ḍipfa ndo vhoḇholowa nga u vha Muvavaḇḍa. Dzikhonani dzanga dzo ḍo thoma u ḷoda u guda Tshivavaḇḍa. Vhaḇwe vhagudi

vho do takalela luambo lwa Tshivenda sa izwo vha tshi lu pfa kha thelevizhini na kuambarele kwavho. Izwi zwo do ita uri ndi pfe ndi tshi ditongisa nga u vha Muvenda.

Phindulo i re afho ntha i a sumbedza uri ndi vhanzhi vhathu kha ja Zimbabwe vhane vha sa divhe uri Tshivenda ndi luambo lwa Zimbabwe. Vhonzhi ha vhathu na vhone vha Vhenda vha khou sedzela luambo ulu fhasi. Izwi zwi ita uri vhaswa vha si tsha vha na ndivho nga mvelele yavho. Zwe zwa bevelela kha muvhudzwiswa musi a tshi thoma u ya yunivesithi zwi vhonala zwo bevelelavho kha vhañwe vhaswa kha dziñwe dziyunivesithi. Madlome (2018:50) o bula fhungo li fanaho kha u sedzelwa fhasi na u nyadzwa ha nyambo dzine dza nga Tshivenda musi a tshi amba zwi tevhelaho:

Another area where attitudes on languages are evident is at universities or colleges. Focusing on Xitsonga and Tshivenda we can see that these languages have not been taught until they were introduced at the Great Zimbabwe University in 2008. This gesture came with mixed feelings. Some welcomed the move, whilst some scorned at it. This takes us to the issue of attitudes professed by both speakers of other languages and the speakers of Tshivenda and Xitsonga themselves. The university has employees and students from all walks of life. Some students are heard asking what kind of jobs will be done by Tshivenda and Xitsonga graduates. Some would say it is just a waste of time for someone to come to university to pursue studies in these languages. This kind of talk shows that these languages are of no value or of less importance as compared to those referred to as national languages. This also led some Xitsonga and Tshivenda students to wonder on what could be their future by investing in these languages.

Huñwe hune nyambo dza sedzelswa fhasi ndi dziyunivesithi na magudedzini. Ro sedza Xitsonga na Tshivenda ri nga amba uri nyambo idzi dzo vha dzi sa gudisiwi u swika dzi tshi thomiwa Yunivesithi ya Great Zimbabwe nga ñwaha wa 2008. Izwi zwo beledza vhuḍipfi ha vhathu ho fhambanaho. Vhañwe vho zwi tangananedza, vhañwe vha zwi sasaladza. Izwi zwo sumbedza vhuḍipfi ha vhaambi vha dziñwe nyambo na vhaambi vha tshone Tshivenda na Xitsonga. Yunivesithi i na vhashumi na matshudeni vho fhambanaho. Mañwe matshudeni vha pfala vha tshi vhudzisa uri ndi ifhio mishumo ine vha nga i ita musi vho fhedza ngudo dza Tshivenda na Xitsonga. Vhañwe vha amba uri ndi u fhedza tshifhinga u dzhenela kha ngudo dza idzi nyambo. Izwi zwi sumbedza uri nyambo idzi a si dza ndeme musi dzi tshi vhambedzwa na idzo dzine dza vhidzwa u pfi ndi nyambo dza lushaka. Izwi zwo ita uri mañwe matshudeni vha divhudzise nga vhumatshelo havho musi vha tshi guda nga nyambo dzavho.

Mbudziso inwe yo vha: *Ni a shumisa maambeke na mirero musi ni tshi davhidzana na vhathu vha murole wanu? Muvhudziswa o fhindula a ri:*

Riṅe sa vhaswa a ri shumisi maambebe na mirero ngauri a ri zwi ḍivhi. Tshinwe tshine tsha itisa izwi ndi uri ri vho shumisesa Tshiisimane, nahone tshikoloni ro guda Tshindevehe. Riṅe sa vhaswa a ri na maipfi manzhi a Tshivenḍa ane ra a ḍivha, zwi huluhulu ro sedza maambebe na mirero. Mahayani mirero na maambebe a zwi tsha tou shumiseswa; izwi zwi ita uri ri songo zwi ḍivha na u zwi shumisa musi ri tshi dāvhidzana.

Ndi zwinzhi zwe zwa swikelwa kha mbudzisavhathu dze dza dzhenelwa nga vhathu vho fhambanaho. Ri nga amba uri u bva kha tshigwada tsha vhakegulu vha nyimbo na mitshino zwa sialala, ri a kona u vhona uri mvelele na vhunṅe zwa vhathu ndi zwa ndeme khavho. Musi vhakegulu vha tshi fhindula kana u ṭalutshedza zwe vha vha vha tshi khou vhudziswa vho sumbedza uri nyimbo na mitshino zwa sialala zwa Vhaverḍa ndi zwa ndeme kha lushaka lwa Vhaverḍa. Vhashelamulenzhe vho sumbedza uri kha Vhaverḍa hu na nyimbo na mitshino ya sialala zwo fhambanaho. Tsha ndeme tshe tsha bvukululwa ndi uri mitshino iyo i a ṭalula Vhaverḍa kha dzinwe tshaka. Tshinwe hafhu tshe tsha vhone ndi uri mitshino iyo naho i ya Vhaverḍa yoṭhe, i a fhambana nahone a si vhathu vha mbeu dzoṭhe vhane vha nga i tshina.

Tshinwe tshe muṭodisisi a tshi tumbula kha mbudzisavhathu na avho vhakegulu ndi uri mvelele na vhunṅe zwa Vhaverḍa zwi songo xela, nahone zwi vhulungwe, na uri vhana vha tea uri vha zwi gudiswe vha kha ḍi vha vhaṭuku. Vhana vha nga kona u gudiswa nyimbo na mitshino tshikoloni kana mahayani. Tshinwe tshe tsha vhone kha avha vhakegulu ndi uri ndi vhathu vho ḍinetshedzaho kha mushumo uyu wa u tshina mitshino ya sialala sa tshigwada. U ḍinetshedza havho zwi sumbedza uri nga ngoho nyimbo na mitshino zwa sialala zwi ita uri lushaka lu ḍivhee sa izwo tshigwada itshi tsha avha vhakegulu vha Dumba tshi tshone tsho thembiwaho tshiririkini tshoṭhe tsha Beitbridge nga u tshina mitshino ya sialala.

Phindulo dza mbudziso dza vhaaluwa dzi sumbedza uri ndi vhathu vhane vha vha na ndivho nga mvelele yavho. Tshihulwane tshe tsha wanala ndi uri naho luambo lwa Tshivenda lwo vha lu tshi wela kha nyambo dze dza vha dzo sedzelwa fhasi, lu tshi themendelwa hu ḍo vha na zwinzhi zwo khakheaho zwine zwa ḍo ṭoda u lugiswa uri lu swikele kana lu eḍane na dzinwe nyambo. Vhaaluwa vha khou dovha hafhu vha sumbedza na u vha na fhulufhelo kha maṅwalwa a sialala uri a a bvukulula mvelele na vhunṅe zwa vhathu. Tshinwe tshe muṭodisisi a vhona musi a tshi ita mbudzisavhathu na vhaaluwa ndi uri ndi vhathu vhane vha vha na tshenzhemo kha mvelele yavho.

Phindulo dzavho dzo sumbedza uri ndi vhaaluwa nahone vhane vha lavhelelwa u vha na phindulo musu hu tshi vhudziswa nga mañwalwa a sialala.

Tshigwada tsha u fhedzisela tshe tsha itwa mbudzisavhathu natsho ndi Vhaswa. Zwe muṭoḍisisi a vhona kha itshi tshigwada ndi zwi tevhelaho:

- Ho dzhenela vhaswa vha tshivhalo tshituku kha mbudzisavhathu.
- Kha avho vhe vha dzhenela, muṭoḍisisi o vhona uri vhaswa a si zwinzhi zwine vha ñivha nga luambo lwa Tshivenda na nga mvelele ya Vhavana.
- Kha u fhindula havho vho vha vha sa sumbedzi u ñifuluhela kha zwine vha amba.

Muṭoḍisisi o vhona uri ndi zwa ndeme uri shangoni la Zimbabwe mañwalwa a sialala a dzhielwe ntha, zwiuhuluhulu siani la zwa pfunzo, u itela uri vhana vha aluwe vha tshi a ñivha sa izwo a one ane a bvukulula vhone havho. Tshinwe tshe muṭoḍisisi a vhona kha itshi tshigwada ndi uri vhanwe vha vhaswa vha khou vhona ndeme na mushumo wa mañwalwa a sialala. Izwi zwo vhonala musu hu tshi bulwa uri mañwalwa a sialala a ita uri vhathu vha ñivhe uri nga u fhambana havho vha na mvelele dzo fhambanaho. Muṭoḍisisi o vhona uri izwo zwi ita uri vhaswa vha thonifhe u fhambana na u fana ha mvelele zwa vhatu.

Tshinwe hafhu muṭoḍisisi o vhona uri ndi zwa ndeme uri vhaswa vha vhe vhone vhane vha dzhiela ntha mañwalwa a sialala u itela uri a vhulungee, a do pfukiselwa kha mirafho idaho. Tsha u fhedzisela tshe muṭoḍisisi a vhona ndi uri mañwalwa a sialala a ita uri vhaswa vha ñivhe vhuḍipfi havho na kuvhonele kwavho kwa zwithu musu vho sedza dzinwe tshaka.

3.3.3 Khuvhanganyo ya mafhungo nga u talela

Ndila ya vhuraru ye ya shumiswa kha u kuvhanganya mafhungo a uyu mushumo ndi ya u talela. Kha u talela muṭoḍisisi u lavhelelwa u vha muraḍo wa avho vhane vha khou shela mulenzhe. Musu a tshi talela u vha muñwe wavho. Izwi zwi ita uri a kone u shumisana na avho vhatu uri a wane mafhungo khavho. Musu muṭoḍisisi a tshi talela nga u dzhenela, vhashelamulenzhe vha pfa vha tshi vha na dzangalelo la u shumisana nae. Muṭoḍisisi o vhona zwi zwa ndeme u shumisa ndila iyi ya u talela. O dzhenela na u sedza kha zwigwada zwa u imba na u tshina zwa sialala. Tshihulwane tshe a vha o lavhelela ndi u sedza kuitele kwa avho vha kegulu musu vho tangana vha tshi imba na u tshina. Tshe a vha o livha khatsho ho vha u toḍa u vhona uri kuitele kwavho ku a bvukulula

mvelele na vhunḡe zwa Vhavenda naa. Muḡoḡisisi o vha na ḡuvha loḡhe na avho vhakegulu musi vha tshi ḡangana vha tshi imba na u tshina. Zwe muḡoḡisisi a vha a tshi lavhelela u vhona ndi kutshinele kwa mitshino yo fhambanaho na kuimbele na uri a ḡivhe uri mitshino iyo na idzo nyimbo zwi imbiwa na u tshiniwa nga vhonnyi, nahone ho bvelela mini. Mafhungo ayo o vhulungwa nga u tou ḡwala; ho itwa na u rekhodwa na u dzhia vidiyo. Schensul na vhaḡwe (1999:11) vha tshi ḡalutshedza u ḡalela hune muḡoḡisisi a dzhenela vha ri: “*Participant observation is the process of learning through exposure to or involvement in the day-to-day or routine activities of participants in the researcher setting.*” (U shela mulenzhe nga u ḡalela ndi kuitele kwa u guda nga u ḡivhonadza kana u dzhenela kha ḡuvha liḡwe na liḡwe kana zwine vhashelamulenzhe vha ita kha vhupo ha ḡhoḡisiso).

Sa izwo ho sumbedzwa afho ḡḡha vhuḡi ha u kuvhanganya mafhungo nga u ḡalela, zwi a fhaḡa vhushaka havhuḡi kha muḡoḡisisi na vhashelamulenzhe. Izwi zwi ita uri vhashelamulenzhe vha vhe na fulufhelo kha muḡoḡisisi. Iyi ḡḡila i dovha ya ita uri muḡoḡisisi a pfesese uri ndi zwifhio zwa mvelele ya vhashelamulenzhe zwine zwa vha zwa ndeme khavho. Tshiḡwe hafhu ḡḡila iyi ya u kuvhanganya mafhungo i ita uri muḡoḡisisi a kone u bveledza mbudziso dzavhuḡi dzine dza kwama mvelele ya avho vhathu. Dewalt na Dewalt (2002:8) vha tshi amba nga vhuḡi ha u shumisa ḡḡila ya u ḡalela vha ri: “*Observation improves the quality of data collection and interpretation and facilitates the development of new research questions or hypotheses.*” (U ḡalela hu khwinisa vhunzani ha ḡḡila ya u kuvhanganya na u ḡalutshedza mafhungo na u tshimbidza nyaluwo ya mbudziso dza ḡhoḡisiso ntswa kana liḡkumedzwa la muhumbulo).

Tsha u thoma tshe tsha itwa ho vha u tevhedza ndaela dza vha Muhasho wa zwa Mutakalo na u ḡhogomelwa ha Vhana MoHCC na vha dzangano la WHO nga ha Covid-19. Musi zwoḡhe zwo itwa, zwine zwa katela u ḡamba zwanda, u ambara dzimasiki, vhakegulu avho vho ḡo ḡilugisela u thoma u tshina. Ho imbiwa na u tshiniwa nyimbo dzi re afha fhasi.

Matakadza mbilu ndi ḡwana

Luimbo ulwu lu amba na mufumakadzi a sa athu vha na vhana ngeno o maliwa. Vhaḡwe vha ḡivhadza uri vhanna vha a takala musi vha tshi bebelwa vhana. Izwi zwi sumba uri nga mvelele ya Vhavenda, kha mbingano hu tea uri hu vhe na vhana. Muḡoḡisisi o vhona na u pfa uri luimbo ulwu lu shuma sa ḡḡila ya u eletshedza mufumakadzi uyo uri u tea u bebelwa munna wawe vhana.

Tshiñwe hafhu tshe muṭoḍisisi a vhona musi hu tshi imbwa ulwu luimbo ndi uri avho vhakegulu vha tshina vha tshi ṭongelesa na u mwemwela u sumba uri arali hu na vhana mbilu i vha yo takala, nahone Vhaventḁa ndi vhathu vha na vhulenda. Zwo ralo ane a khou vhudziwa u ḁo pfa nga luimbo.

Nga tshaṅu khe ni sa pfani

Luimbo ulwu lwo hwala maipfi a u eletshedzana uri vhathu vha lushaka luthihi vha tea u pfana, hune khalwo vhane vha vha vha tshi ḁivha uri a vha pfani vha a pfa uri hu khou imbelwa vhone. Vha tshi bva afho vha a dzudzanya thaidzo dzavho. Kha ulwu luimbo mvelele i vhonala kha uri maipfi alwo ndi a u kaidza, zwine zwa sumba uri Vhaventḁa ndi vhathu vha mulalo.

Ndi sinḁa vho dzula

Musi hu tshi khou imbiwa luimbo ulwu vhafumakadzi vha sumbedza zwifhaṭuwo zwo ṭungufhalaho, zwo netaho. Maipfi a luimbo a pfala e a u gungula. Luimbo ulwu lu sumbedza u gwalaba ha mazwale a tshi khou gungulela vhomazwale uri ndi yone ine ya khou ita mishumo yoṭhe afho muḁini. Ndi luimbo lwa tshigombela lune maipfi alwo a sumbedza u lwela mbofholowo ya vhafumakadzi vhane vha tambudzwa nga ṅdila dzo fhambanaho nga vha vuhadzi.

Nyimbo ndi zwishumiswa zwine Vharema vha zwi shumisa u sumbedza vhuḁipfi havho. Zwinoha, zwo fanela uri vha imbi vha vhafumakadzi vha Vhaventḁa vha shumise nyimbo kha u sumbedza vhuḁipfi havho musi vha tshi tambudzwa nga vhanna vhavho na vhomazwale vhavho. Ḽiñwe hafhu ndi ḽa uri nyimbo dza sialala dza vhafumakadzi dza tshigombela dzi na mushumo muhulu, nahone dzi a bvukulula mvelele na vhunṅe zwa lushaka. Nyimbo idzo dzi sumba uri Vhaventḁa ndi vhathu vha mulalo ngauri musi muthu a tshi tsivhudzwa nga luimbo u a thetshelesa, a zwi fani na musi vhathu vha tshi fhindulana nga u tou amba ngauri tshiñwe tshifhinga hu a vuwa phambano.

Tsha u thoma tshe muṭoḍisisi a vhona musi hu tshi tshinwa tshigombela ndi uri vhakegulu avho vha tshi dzhena luvhandeni vha thoma nga u losha. Kha u tshina havho hu vha na u imba na u lidza mirumba. Muṭoḍisisi o pfa na u vhona uri hu a vha na muthihi ane a sima luimbo vhañwe vha konou bvumela; uyo u vha ene ane a imba maipfi a pfallaho a ndeme ane a ṭana mulaedza wa luimbo, vhañwe vha tshi bvumela. Muṭoḍisisi o vhona uri vha tshina nga u ṭavhanya vha posa milenzhe vha dovha vha i vhea fhasi khathihi. Muṭoḍisisi o dovha hafhu a ṭhogomela uri hune vha

vha vho swika maṭhakheni ndi afho hune vha farana. Vha dovha hafhu vha losha vha sa athu bva luvhandeni musi vho fhedza.

Mutshino wa vhuvhili we muṭoḍisisi a ṭalela ndi wa malende. Mutshino uyu u tshinwa nga vhanna na vhafumakadzi, vhatukana na vhasidzana. Izwi zwi tikedzwa nga Nembilwi (1997:44) a tshi ri nyimbo dza malende dzi katela vhanna na vhafumakadzi, fhedzi hu vha ho ḍalesa vhafumakadzi. Mutshino uyu u tshiniwa nga muthu muthihi kana vhavhili vhañwe vha tshi khou tou imba. Mutshino wa malende na wone u tshinwa ho takaliwa, u tou vha mutshino wa musi vhathu vha tshi ḍimvumvusa; fhedzi kutshinele, nyimbo na mirumba zwi a fhambana na zwa tshigombela. Mutshino uyu u tshinwa huñwe na huñwe. Malende a nga tshinwa musanda. Nga tshiñwe tshifhinga malende ndi a u goḍa, na u nyefula. Izwi zwi tikedzwa nga Mafenya (1988:13) musi a tshi ri: “*Malende songs cement on current affairs. If something unusual happens or if somebody has committed a scandal, a song is formed.*” (Nyimbo dza malende dzi khwaṭhisa zwine zwa khou bvelela nga tshifhinga tshenetsho. Arali hu nga bvelela zwiñwe zwi songo ḍoweleaho, kana hu na muñwe muthu o itaho zwo bvaho zwine zwa shonisa, hu a sikiwa na luimbo).

Tshe muṭoḍisisi a vhona musi vhashelamulenzhe vha tshi dzhena luvhandeni ndi uri vho vha vha tshi tshimbila vho kwatama, ha vha na muthihi ane a ranga phanḍa. Na musi vha tshi tshina vhañwe vha a gwadama vha imba, ha vha na vhavhili vhane vha dzhena vhukati vha tshina. Kha uyo mutshino ho imbiwa nyimbo dzi tevhelaho: *mufarekano*, *Lufuno*, na *U a lila Benethi*.

Sa izwo ho vha hu si na vhanna, vhakegulu vhane vha vhonala vhe vhaṭuku nga vhukale ndi vhone vhe vha vha vha tshi dzhena nga vhavhili kana nga muthihi vha tshina, vhañwe vha tshi imba. Izwi zwo sumbedza u ḍinetshedza ha tshigwada itshi kha nyimbo na mitshino ya sialala.

Tshiñwe tshe muṭoḍisisi a vhona ndi tsha uri musi avho vhakegulu vho no fhedza mitshino yavho yoṭhe vha a losha, fhedzi vha sa vuwe u swikela ho ṅewa muñwe wavho tshelede. Izwi zwo ita uri muṭoḍisisi a vhe na dzangalelo ḵa u ḍivha uri ndi ngani vho ita ngauralo. Iyi ndi ṅḵila ya u livhuwa, a zwi kombetshedzwi muthu uri a bvise tshelede; fhedzi vhone sa tshigwada tshelede iyo i a vha thusa uri mushumo uyu we vha u thoma u ye phanḍa. Tshiñwe tshifhinga tshelede ine vha wana vha a kona u renga miñwenda yavho ya Tshivenda ngayo. Vho dovha hafhu vha amba uri sa vhathu vhane vha vha vha tshi rambiwa fhethu hunzhi, tshelede iyo i vha thusa kha vhuendi.

3.4 Khunyeledzo

Ndima iyi yo t̄andavhudza nga khuvhanganyo ya mafhungo ane a kwama mvukululo ya mvelele na v̄hun̄e zwa Vhavent̄a nga u shumisa mañwalwa a sialala ane a katela nyimbo na mitshino, na mirero na maambe. Muṭod̄is̄isi o wana uri vhañwe vha Vhavent̄a vha shumisa mañwalwa a sialala kha kutshilele kwavho hone vhañwe vha sa a shumisi. O dovha a vhona uri nga u shumisa ayo mañwalwa Vhavent̄a sa lushaka vha bvukulula mvelele na v̄hun̄e zwavho. Vhashelamulenzhe vho sumbedza uri vha dzhiela n̄tha mvelele yavho. Vho dovha vha ombedzela uri izwi zwi fanela u funzwa vhaswa vha Vhavent̄a uri mvelele yavho i songo xela. Mafhungo aya e a kuvhanganywa nga n̄dila idzi, khweshenere, mbudzisavhathu, u t̄alelana, a sumba uri mvelele ya Vhavent̄a i kwama zwithu zwinzhi hune mañwalwa ayo a sialala a vha tshiñwe tshazwo. Ho sumbedzwa uri maambe na mirero ndi zwa ndeme sa izwo zwi luambo lwo katelaho mvelele. N̄dila idzi dze dza shumiswa dzo ita uri zwi vhone uri Vhavent̄a vha khou vhilaela uri mvelele na v̄hun̄e zwavho zwi khou ngalangala. U vhulungea ha mvelele na v̄hun̄e zwavho ho vhone uri hu nga itwa nga vhone vhañe nga u shumisa na u dzhiela n̄tha mañwalwa a sialala.

NDIMA YA VHUNĀ

MAÑWALWA A SIALALA NA MVUKULULO YA MVELELE NA VHUNĀ

4.1 Marangaphanda

Ndima iyi i rera na u sengulusa mafhungo e a kuvhanganywa a nyimbo na mitshino zwa sialala, mirero na maambeke nga tshifhinga tsha musu hu tshi khou itwa thodisiso sa zwe zwa sumbedzwa kha ndima ya vhararu. Kha iyi ndima hu khou senguluswa zwe mutodisisi a wana u bva kha phindulo dza vhashelamulenzhena kha manwe manwalwa. Creswell (2009:18) a tshi talutshedza tsenguluso ya mafhungo u ri: “*Data analysis involves making sense out of collected data.*” (Tsenguluso ya mafhungo i ita uri mafhungo o kuvhanganywaho a pfale).

Mafhungo kha iyi thodisiso o kuvhanganywa nga ndila ya khwalithethivi nga u shumisa mbudzisavhathu, khweshenere na u talela. Izwi zwi amba uri sa izwo manwe mafhungo o vha a tshi khou rekhodiwa nga mutodisisi na u nwalululwa, zwi huluhulu siani la mbudzisavhathu, a tea uri a pfale kha muvhali. Mafhungo o waniwaho kha vhashelamulenzhe nga ndila dzo fhambanaho dza u wana mafhungo a tea u senguluswa nga mutodisisi nga ndila ine ya do ita uri na tshitshavha tshine mafhungo a vha o waniwa khatsho tshi kone u vhuelwa.

Ndivho khulwane ya thodisiso iyi ndi u todisisa uri manwalwa a sialala a nga kona u bvukulula mvelele na vhunne zwa Vhavenda vha Beitbridge, shangoni la Zimbabwe naa? Ndima ya u thoma yo sumbedza zwipikwa zwine zwa kwama uri manwalwa a Vhavenda sa a dziwe tshaka, ane a vha nyimbo na mitshino zwa sialala, mirero na maambeke, a a bvukulula mvelele na vhunne zwavho. Izwi zwipikwa zwo beledzwa ho sedzwa uri Vhavenda shangoni la Zimbabwe vha dzhiwa sa vhathu vha tshivhalo tshitu. Izwi zwa ita uri vha vhe vhathu vhane vha sa edanyiswe na dziwe tshaka dzi fanaho na Mandevhele na Vhakalanga. Zwo ralo, lushaka ulwu lu vha lwo

no xeelwa nga mvelele na vhunḡe zwaḡwo. Phara dzi tevhelaho dzi sumbedza thero dzo fhambanaho dze dza bveledzwa kha zwe zwa waniwa kha khuvhanganyo ya mafhungo ho sedzwa ndivho khulwane ya ḡhoḡisiso.

4.2 Mvukululo ya mvelele na vhunḡe kha maḡwalwa a sialala

Mafhungo ane ha khou rerwa ngao, o ḡitika nga mvelelo na thero dze dza bveledzwa tshifhinga tsha musi hu tshi kuvhanganywa mafhungo nga ḡḡila idzo dzo buliwaho afho ḡḡha dzine dza vha mbudzisavhathu, khweshenere na u ḡalela. Tsenguluso ya mafhungo ndi ḡḡila ya u pfesesa zwe vhashelamulenzhe vha bveledza ho sedzwa phindulo dzavho kha mbudziso dze vha ḡewa musi hu tshi kuvhanganywa mafhungo. Izwi zwi ita uri muḡoḡisisi a kone u ḡaḡavhudza kuvhonele kwa zwithu o sedza tshenzhemo ya vhashelamulenzhe. Halliday (1994:37) a tshi ḡalutshedza thero u ri: “*Theme is the point of departure; it is that with which the clause is concerned.*” (Thero ndi tshone tshiteḡwa tshine ha thomiwa khatsho; ndi yone ine ya ita uri hu vhe na tzedzuluso).

ḡḡila iyi ya u shumisa thero kha u sengulusa mafhungo o waniwaho i ḡalutshedzwa sa ḡḡila yavhuḡi nga Ayres na vhaiwe (2003:6) musi vha tshi ri:

Theme is used as attribute, descriptor, element, and concept. As an implicit topic that organizes a group of repeating ideas, it enables researchers to answer the study question.

Thero i shumiswa sa tshiteḡwa, tshiḡalutshedzi, tshipiḡa na muhumbulo. Sa ḡhoho i sa buletshedzi ine ya dzudzanya tshigwada tsha mihumbulo ine ya dovhololwa, i thusa vhaḡoḡisisi uri vha kone u fhindula mbudziso ya ḡhoḡisiso.

Bricks na Francis (2009:14) vha tikedza mihumbulo i re afho ḡḡha vha tshi ri:

Researchers recognize the story line developed based on themes as a Strategy of “meaning”, “not truth” making so much that a thematic interpretation of data enhances a better understanding to the reader.

Vhaḡoḡisisi vha vhone mudzedze wa nganetshelo wo bveledzwa ho sedzwa thero sa ḡḡila ya “zwine zwa ambiwa”, “hu si ngoho” ine ya ita uri ḡhalutshedzo ya mafhungo a thero i khwaḡhise kupfesesele kha muvhali.

Ṭhalutshedzo dzi re afho nṭha dzi sumba uri thero ndi zwine zwa ṭalutshedza mihumbulo yo wanwaho musu vhatu vha tshi bvisela khagala mafhungo. Kha uyu mushumo ho wanala mihumbulo ho sedzwa zve vhashelamulenzhe vha bveledza kha phindulo dzavho, khathihi na tshenzhemo na nḍivho zwavho malugana na maṅwalwa a sialala sa zwishumiswa zwa u bvukulula mvelele na vḥunṅe zwa lushaka lwa Vhaventḍa.

Musi mafhungo a tshi kuvhanganywa sa zve zwa sumbedzwa kha ndima ya vḥuraru, ho bveledzwa ṭhoho dzo fhambanaho kha nḍila idzo dzo fhambanaho dza u kuvhanganya mafhungo. Zve vhashelamulenzhe vha nṭshedza ndi zwa ndeme sa izwo muṭoḍisisi a tshi ḍo wana mafhungo a vḥukuma u bva kha vḥuḍipfi havho. U sengulusa ho sedzwa thero zwo vḥonala zwi zwavḥuḍi sa izwo zwi tshi ḍo vḥonala kha zwipiḍa zwi tevhelaho. Ndimu yo fhiraho yo sumbedza uri ṭhoḍisiso yo bveledzwa hani nga u shumisa nḍila dza u kuvhanganya dze dza vḥonala dzi dza ndeme. Ho dovha hafu ha sumbedzwa zve vhashelamulenzhe vha ṭahisa malugana na mvelele na vḥunṅe zwa Vhaventḍa. Sa izwo ṭhoḍisiso yo ḍitika kha u sengulusa maṅwalwa a sialala sa nḍila ya u bvukulula mvelele na vḥunṅe zwa Vhaventḍa, zwo vha zwa ndeme u thoma nga u pfa kuvhonele kwavho na mbuno dzavho. Thero dze dza wanala ho sedzwa phindulo dza vhashelamulenzhe nga ha maṅwala a sialala sa nḍila ya u bvukulula mvelele na vḥunṅe zwa Vhaventḍa dzi katela dzi tevhelaho: vḥuṭali, pfunzo, nḍivho, vḥutshilisani, ndayo, vḥunṅe ha lushaka, na tshumiso ya luambo.

4.2.1 Mitshino ya sialala

Hu na thero dzo vhalaho dze dza bulwa u bva kha phindulo dza vhashelamulenzhe malugana na nyimbo na mitshino zwa sialala. Vhashelamulenzhe vho bula uri mitshino ya sialala i bvukulula mvelele na vḥunṅe zwavho. Tshikona tsho sumbedzwa sa mutshino une wa nga vhidzwa u pfi ndi mutshino wa tshitshavha kana lushaka lwa Vhaventḍa. Kha uyu mushumo mutshino uyu u ḍo rerwa ngawo ho sedzwa thero dzine dza bvukulula mvelele na vḥunṅe zwa Vhaventḍa. Tsha u thoma tsha ndeme ndi u ṭalutshedza uri tshikona ndi mini.

Mugovhani (2014:4) a tshi ṭalutshedza tshikona u ri:

'Tshikona' is one of the oldest indigenous Vēḍa traditional pipe-blowing, drumming, and dance musical practices, a Vhaventḍa communal entity which comprises 'nyito ya u lidza

nanga' (nanga- playing, traditionally by males only), 'nyito ya u shela milenzhe' (dancing by vhalidzi vha Tshikona), some occasionl heterophonic improvisatory choreography by an individual) and acting (drama).

Tshikona ndi muñwe wa mitshino ya vhongwaniwapo ya Vhavenda wa u lidza nanga, mirumba na nyito ya muzika ya u tshina, mutshino wa Vhavenda wa u tanganelana une wa katela nyito ya u lidza nanga (nga mvelele nga vhanna fhedzi), nyito ya u shela milenzhe (mutshino wa vhalidzi vha Tshikona), une muthu nga ene muñe a ñisikela wone na u tamba (matambwa).

Kirby (1933:345) ene u ri:

Tshikona dance is national, being associated with ancestors; it is performed on ceremonial occasions, such as when rain is required. It is ameans of united self-expression, and it is danced with solemnity and concentration.

Mutshino wa tshikona ndi wa lushaka, u na vhushaka na vhomakhulukuku; u tshinwa mitamboni ya mvelele ya lushaka, sa u luvha mvula. Ndi ndila ya u bvukulula vhuvha nga huswa, nahone u tshinwa vhathu vho dzika.

Blacking (1967:66) a tshi amba nga tshikona u ri:

It brings peace to the countryside, rulers and subjects, nobles and commoners, old men and boys, and cripples and village idiots all dance together and share an experience of transcendental unity.

Tshi ñisa mulalo shangoni. Vharangaphanda na vhalanda vhavho, vha vuhosini na vhathu zwavho, vhakalaha na vhatukana, vholefali na matsilu a tshitshavha, vhothe vha tshina vho tangana, nahone vha kovhekana tshenzhemo ya muya wa vhuthihi.

Thalutshedzo idzo dzi re afho ntha dzi a sumba uri tshikona ndi mutshino wa lushaka lwa Vhavenda. Ndi mutshino une ulwu lushaka lwa u dzhia sa mutshino wa lushaka. Tshiñwe tshine tsha khou tshiswa nga vhoramañwalo ndi uri tshikona ndi mutshino une wa bvukulula mvelele ya Vhavenda ya u sa talulana nga tshavho sa izwo tshi tshi tshinwa nga nnyi na nnyi hu sa khou sedzwa vhuimo ha muthu. Tsha ndeme tshe tsha bulwa ndi uri mutshino uyu a u sokou tshinwa huñwe na huñwe, fhedzi u tshinwa musi hu tshi khou itwa zwa vuhosini na musi hu tshi itwa mishumo ya ndeme sa u luvha mvula.

4.2.1.1 Vhudziki

Tshikona ndi mutshino wa Vhavenda une wa nga vhidzwa u pfi ndi wa lushaka. Musi tshikona tshi tshi lila vhathu vha a divha uri avho vhathu ndi Vhavenda. Na vhone vhaṅe Vhavenda musi ho lila tshikona vha a divha uri zwi amba mini zwine zwa sa kone u divhiwa nga vhathu vha dziṅwe tshaka. Vhashelamulenzhe vho sumbedza uri tshikona a tshi sokou lila huṅwe na huṅwe tshifhinga tshiṅwe na tshiṅwe, tshi lila musi hu tshi khou itwa mishumo ya zwa vuhosini musanda; sa tsumbo, musi hu tshi rwelwa khosi tari na musi mativha o xa hu tshi switwa thovhela. Izwi zwa sumba uri mutshino uyu u tshinwa musi ho takalwa na musi hu tshi khou liliwa. Vhashelamulenzhe vho dovha vha sumbedza uri mutshino wa tshikona u a tana maanda a vhothovhela na u thonifhiwa havho musanda wavho. Izwi zwi amba uri mutshino uyu u tshinwa nga tshifhinga tsho teaho.

Mutshino wa tshikona u sumbedza vhudziki na vhulenda ha lushaka lwa Vhavenda; zwine zwa ita uri vhathu vha dziṅwe tshaka vha kone u vha talula. Vhathu vho dzikaho ndi vhathu vhane vha sumbedza u thonifha na u vha na vhuthu. Musi hu tshi khou tshinwa tshikona vhathu vha tshina nga ndila yo dzudzanywaho nahone vho ita tshitendeledzi. U ita ngauralo zwi sumbedza vhudziki ha vhathu. Mutshino wa tshikona u a sumba uri Vhavenda ndi lushaka lune lwa dzhiela mvelele yalwo ntha. Vhudziki uhu vhu a vhonala kha u tshina havho hune ha vha ho dzudzanyea. Vhatshini vha a vhonala uri vha khou tumana na u ledzana zwavhuḍi kha u tshina na u lidza nanga. Tshiṅwe tshine tsha vhonala kha uyu mutshino ndi muya wa u farana na u shumisana. Muya wa u farana u vhonala nga uri vhathu vha vhuimo ho fhambanaho vha vha fhethu huthihi musi tshikona tshi tshi lidzwa. Vhathu nga u fhambana havho hu katelwa na zwisiwana.

Vhashelamulenzhe vho talutshedza uri mutshino wa tshikona ndi mutshino wa lushaka. Vho dovha vha bula uri u ita uri na vhana vha aluwe vhe vhathu vha na vhudziki. Musi vhana vha tshi tshina tshikona vha tshi tevhezela na ndila ine milenzhe ya shelwa ngayo nga ndila yo dzudzanywaho, zwi vha ita uri vha vhe vhathu vho dzikaho. Vha vha vhana vhane vha divha uri lushaka lwa Vhavenda ndi lushaka lune lwa dzhiela ntha mvelele yalwo sa izwo vha tshi vha na tshenzhemo nga u dzhenela kha uyu mutshino wa lushaka. Vhavenda ndi vhathu vhane vha sa talulani nga tshavho, vha dovha hafhu vha vha vhathu vhane vha sa dzhie vhaṅwe vhathu fhasi. Izwi zwi vhonala kha mutshino wa tshikona une wa tanganya vhathu vhothe nga u fhambana kha vhuimo havho. Musi hu na vhudziki hu vha hu na mulalo kha lushaka. Naho Vhavenda vha Beitbridge,

Zimbabwe vha lushaka lwo țanganaho na dziñwe tshaka; mitshino iyi ya sialala ine ya nga tshikona i ita uri vhone sa lushaka vha țangane vha farane sa Vhaventã. Izwi zwa sumba uri tshikona ndi mutshino une wa țutuwedza u fhața na u farana ha lushaka

Musi vhathu vha vhuimo ho fhambanaho vho țangana vha tshi tshina mitshino ya sialala vha vha vhathu vhathihi. Tshikona ndi mutshino une wa sumbedza u țhonifhiwa ha lushaka lwa vuhosini sa izwo zwo no ði sumbedzwa uri a tshi sokou lila huñwe na huñwe. Lushaka lwa Vhaventã ndi lushaka lune lwa țhonifha mahosi na u țhonifhana nga tshavho vhone vhaņe. Vhana vha funzwa uyu mutshino vha tshee vhațuku, vha kona u farana na u țhonifha. Kuitele ukwu ku pfukiswa u bva kha muñwe murafho u ya kha muñwe. Musi vhathu vha tshi țhonifha vha vha na vhuthu havhuđi vhune ha țanganedzea kha tshitshavha. Tutu (2004:25) a tshi amba nga vhuthu u ri:

A person is a person through other persons. None of us comes into the world fully formed. We would not know how to think, or walk, or speak, or behave as human beings unless we learned it from other human beings. We need other human beings in order to be human.

Muthu ndi muthu nga vhañwe vhathu. A hu na ane a ða shangoni o fhelela. Ro vha ri sa ðo vha ri tshi kona u humbula, kana u tshimbila, kana u amba, kana u tshila sa vhathu nga nnã ha uri ri zwi gude kha vhañwe vhathu. Ri țođa vhañwe vhathu uri na riņe ri vhe vhathu.

Vhunzhi ha vhashelamulenzhe vho sumbedza uri mutshino wa tshikona ndi mutshino une wa tshinwa vhathu vho dzika. Vhudziki vhu bvukulala vhuvha ha lushaka lwa Vhaventã.

4.2.1.2 Zwa połitiki

Musanda muñwe na muñwe u na tshikona tshawo. Izwi zwi sumba uri ndi mutshino une wa shumiswa kha zwa połitiki shangoni. Tshikona tshi tshinwa musu hu tshi itwa mishumo ine ya kwama zwa musanda. Zwo ralo, mahosi vho vha vha tshi shumisa tshikona kha mafhungo a u vhusa. Izwi zwi vhone kha murangaphandã wa tshikona ane a vha wa vuhosini. Mutevhe wa vhatshini u rangelwa nga vha muța wa vharangaphandã vhane vha tevhelwa nga avho vha mița i si ya vharangaphandã. Musi khosi yo kunda inwe hu tshinwa tshikona.

Muhumbulo u re afho nțha u sumbedza uri tshikona ndi mutshino une wa shumiswa kha zwa vharangaphandã. Tshiñwe tshine tsha sumbedzwa kha muhumbulo uyu ndi uri lushaka lwa

Vhaverenda ndi lushaka lune lwa tanganedzana, zwine zwa vhonala kha u tanganelana ha vhakololo na zwisiwana kha uyu mutshino wa tshikona. Izwi zwi sumba u tshilisana havhudi hu sa khou sedzwa vhuimo ha vhanwe vhathu. Izwi zwi sumbedza uri politiki ya Vhaverenda a i taluli.

Thero iyi i sumbedza uri Vhaverenda na vhone ndi lushaka lune lwa vha na ndila ya u langa mafhungo a zwa politiki nga u shumisa tshikona. Blacking (1957:20) a tshi amba nga tshikona na vhalanda u ri: "...*The most important single item of Venda music*" and a symbol of the power of chiefs and a sonorous emblem of national pride." (...Tshikona ndi tshone tsha ndeme kha nyimbo dza Tshivenda, tsha dovha tsha vha tshiga tsha maanda a mahosi khathihi na tshifanyiso tshavhudi tsha u ditongisa ha tshitshavha).

Thalutshedzo i re afho ntha i a kwathisedza uri mutshino wa tshikona u shumiswa kha mafhungo a zwa politiki kha Vhaverenda, wa dovha hafhu wa kona u talula vhathu u ya nga u fhambana havho; zwine zwa bvukulula mvelele na vhunne zwavho.

Mitshino ya tshigombela na malende na yone i a bvukulula mvelele na vhunne zwa Vhaverenda siani la zwa politiki. Mitshino iyi na nyimbo dzayo ndi zwa u gwalaba. U gwalaba uhu hu vha hu ndila ya u gungula kana ya u amba musi vhathu vha tshi tana vhudipfi havho siani la zwa vhutshilisani. Mafhungo a politiki a a bvelela mutani vhukati ha mufumakadzi na mukalaha wawe, vho mazwale na vhana. Zwino Vhaverenda sa vhathu vha vhutsila na vhutali vho bveledza mitshino ine ya nga tshigombela na nyimbo zwine zwa shumiswa u gwalaba.

Politiki i ya dovha hafhu ya kwama kuvhusele kwa vharangaphanda kha tshitshavha, hune na henefho hu a bveledza mitshino na nyimbo zwa u gwalaba hu tshi gwalabelwa vhavhusi. Musi vhavhusi vha sa khou dzhiela ntha kana u pfa zwine zwa khou ambiwa nga vhathu ndi hone hune ra wana hu tshi sikwa nyimbo dza tshigombela na malende dzine dzi nga vha dza u nyefula maitele a vhavhusi. Tsumbo ya luimbo lwa u gwalabela khosi ndi: *Vhamusanda vha ri vusa nga matsheleloni*. Izwi zwi bvukulula mvelele ya Vhaverenda ya uri na vhone ndi lushaka lune lwa vha na politiki yalwo. Muhumbulo uyu u tikedzwa nga Kruger (1999:128) a tshi ri:

Therefore, the performance of 'tshigombela' also displays political support for royal leadership of the time, who in turn ought to see to the needs of his subjects, failing which, new protest lyrics will be formulated to register the performers grievance against royal leadership. The protest lyrics will be to effect that the royal leadership is incapable of satisfying the needs of their subjects.

Zwino, mutshino wa tshigombela u sumbedza thikhedzo ya zwa polotiki malugana na vhurangaphanda ha vuhosi ha tshifhinga tshenetsho, vhune ha fanela u vhona uri vhalanda vha wana thodea dzavho; arali zwa sa ralo, nyimbo ntswa dza u gwalaba dzi a sikiwa u itela uri mbilaelo dza vhagwalabi dzi pfale kha vhurangaphanda ha vuhosi. Nyimbo dza u gwalaba ndi dza u sumbedza uri vhurangaphanda ha vuhosi a vhu khou kona u fusha thodea dza vhalanda.

Tshifhinga tshinzhi mitshino iyi na nyimbo dzayo ndi zwa u kaidza na u tsivhudza kuitele kwo bvaho kune kwa sa tangedzee tshitshavhani. Izwi zwi itwa nga ndila ya u nyefula uri ane mafhungo kana luimbo lwa vha lwo livhiswa khae a zwi pfe. Vhafumakadzi vha mitshino iyi vha tana mvelele ya Vhavana ya u sumbedza uri thaidzo dzi a kona u tandululwa nga u imba, hu si nga dzinndwa.

Dzinwe nyimbo dza tshigombela na malende dzi sumbedza uri mvelele ya Vhavana i lavhelela uri vhatu vha vhe na vhana. Tsumbo ndi luimbo *Matakadza mbilu ndi nwana* lune lwa sumba uri nga mvelele ya Vhavana mutani hu tea u vha na vhana.

Tshinwe hafhu musi hu tshi sikiwa mitshino na nyimbo zwa u gwalabela vhavhusi hu vha hu tshi khou taniwa mvelele ya Vhavana ya uri vha vhatu vhane vha sa tendelane na kuvhusele kwa u kandedza vhatu sa lushaka.

Tshinwe hafhu kha mitshino na nyimbo dza tshigombela na malende mafhungo a zwa politiki a vhonala musi avha vhafumakadzi vha tshi tou disikela nyimbo dzavho dzine dza tana vhudipfi havho. Vhunzhi ha nyimbo dze dza sumbedzwa ndi dza u gwalaba siani la zwa mafhungo a lufuno, a zwa politiki, hu tshi gwalabelwa vharangaphanda na vhanna na vhomazwale. Mvukululo ya mvelele na vhone zwa Vhavana zwi a vhonala kha mitshino na nyimbo idzi ngauri zwi vha zwo livhiswa kha Vhavana, ha sumbedzwa uri vhafumakadzi vha Vhavana na vhone vha na vhudifhinduleli.

4.2.1.3 Vhufhulufhedzei

Mutshino wa tshikona u tana vuvha ha Vhavana ha u fhulufhedzea na u tevhela mvelele ya Vhavana. Ndi zwa ndeme u vha muthu a fhulufhedzeaho kha ulwu lushaka. Zwino kha tshikona u fhulufhedzea hu vhonala kha uri mutshino uyu u a shumiswa nga dzikhosi kha u langa. Kha

tshikona vhalanda vha a vhonala uri ndi vhatu vha fhulufhedzeaho sa izwo vha tshi tshina mutshino wa lushaka une wa vha mutshino une wa talula lushaka lwa Vhavenda kha dziwe tshaka. U fulufhedzea ha vhatu kha u tshina tshikona hu vhonala kha uri tshi tshinwa nga tshifhinga tsha vhumambo musanda, zwine zwa sumba uri ndi mutshino wa ndeme kha lushaka lwa Vhavenda vhunga tshi sa sokou tshinwa huwe na huwe. Kuitele ukwu ku a bvukulula mvelele na vhone zwa Vhavenda. Mutshino uyu ndi wone une wa bvukulula divhazwakale na vhumatshelo ha lushaka. Izwi zwo sumbedzwa nga vhashelmulenzhe musi vha tshi sumbedza uri musalauno vhana na vhone vha vho dzhenela mitshino na nyimbo zwa sialala. U fhulufhedzea na vhumadzedzi ha vhatu vha Vhavenda zwi vhonala kha uri musi vhana vha tshi dzhenela kha uyu mutshino zwi ita uri divhazwakale, mvelele na vhone zwa Vhavenda zwi kone u pfukiswa u bva kha muwe murafho u ya kha muwe.

Tshiwe hafhu mutshino wa tshikona u a ita uri vhatu vhone vhone vha pfe vha tshi difhulufhela, vha tshi ditongisa nga vhukoni havho ha u tshina na u lidza tshikona. Vha a dovha vha pfa vha vhatu vha ndeme sa izwo vha tshi vha vha tshi tshina na lushaka lwa vakololo. Tshifhinga tshinzi tshikona tshi tshinwa nga vhatu vhanzi zwine zwa sumba uri ndi vhanzi vhatu vhane vha pfa vha tshi ditongisa nga u vha lushaka lwa Vhavenda. Blacking (Ibid) a tshi talutshedza nga vhanzi ha vhatu vhane vha dzhenela kha tshikona u ri:

Tshikona involves the largest number of people, and its music incorporates the largest number of times in any single piece of Venda music... tshikona is valuable and beautiful to the Venda, not only because of the quantity of people and tones involved but because of the quality of the relationships that must be established between people and (musical) tones wherever it is performed.

Tshikona tshi dzhenelwa nga tshivhalo tshihulu tsha vhatu, nahone muzika watsho u katela tshifhinga tshihulwane kha luimbo luthihi lwa Tshivenda ... tshikona ndi tsha ndeme nahone ndi tshavhudi kha Vhavenda, hu si nga u dala ha vhatu na u imba hune ha vha hone fhedzi, na nga vhanzi ha vhusaka vhune ha fanela u bveledzwa vhukati ha vhatu na u imba hune tsha tshinwa hone.

Thero ya u fhulufhedzea i dovha ya vhonala kha tshikona musi vhatu vha tshi dzhenela nga vhanzi kha uyo mutshino. Vhatu vha tshi dzhenela nga vhanzi vha sumbedza u thonifha havho vavhusi vavho. Ndi zwa ndeme kha lushaka lwa Vhavenda u sumbedza u thonifha na u ditshedza, zwine zwa sumba u fhulufhedzea. U thonifha zwi a sumba mvelele na vhone zwa Vhavenda sa lushaka.

Minwe mitshino ine ya bvukulula mvelele na vhunxe zwa Vhavenda ndi tshigombela na malende. Mitshino iyi ndi ya u dimvumvusa ya dovha hafhu ya shuma sa mitshino ya u sumba mvelele ya lushaka lwa Vhavenda na vhunxe zwavho. Mvelele yavho na vhunxe zwi a bvukululea sa izwo vhatshini musu vha tshi imba vha amba nga zwa vhutshilisani, zwihulu vhudifari na mafhungo a zwa politiki. Kruger (1999) u amba uri vhatshini avha vha tou vha vhaimелеli vha zwa vhutshilisani na politiki. Tshigombela ndi mutshino wa lushaka lwa Vhavenda wa sialala, u tshinwa vhathu vha tshigwada. Mutshino uyu u tshinwa vhathu vha tshi khou dimvumvusa, musu vha tshi khou sumbedza vhudipfi havho vha tshi amba na vharangaphanda vhane vha nga khosi ya lushaka lwonolwo. Vhufhulufhedzei vhu vhoneka kha uri musu hu tshi imbiwa nyimbo dza tshigombela vha imbi vha vha vha tshi sumba uri vha khou fhulufhedzea kha u imelela tshitshavha kha mafhungo a zwa vhutshilisani na politiki.

Tshinwe hafhu mutshino uyu ndi wa u gudisa vhasidzana mvelele ya Vhavenda. Ramaite-Mafadza (2015:59) a tshi tikedza muhumbulo uyu u ri:

The purpose of the game was also to ensure that the young girls learnt Tshivenda values and culture. It is important to observe that oral tradition played an important role in imparting knowledge in the Tshivenda culture”.

Ndivho ya uyu mutambo yo vha i ya u vhoneka uri vhasidzana vhaswa vha a guda kuitele na mvelele ya Tshivenda. Ndi zwa ndeme u vhoneka uri manwalwa a sialala o vha na mushumo muhulwane kha u nea ndivho kha mvelele ya Tshivenda.

Malende u fana na tshigombela sa zwe zwa sumbedzwa afho ntha ndi mutshino wa vhutshilisani, musu vhathu vho fhedza mishumo yavho ine ya nga davha na dzunde vha dimvumvusa ngao vha tshi nwa halwa. Spencer (1988:69) a tshi amba nga malende u ri: *“It is a communal dance, which is in the form of play and the participants play along as one of them breaks into song other singers coin relevant accompanying lyrics, drumming, ululating, and making appropriate sounds of approval.”* (Ndi mutshino une wa tshinwa vhathu vho tangelana vha tshigwada, une wa vha kha tshivhumbeo tsha mutambo, vhatshini vha a tevhela afho muwe wavho a tshi imba vhanwe vha bvedza maipfi, u lidza mirumba, u fhululedza, na u bvedza mibvumo ya u tangelana).

Tshigombela na malende zwi a bvukulula mvelele na vhunxe zwa Vhavenda sa izwo vhezhi ha nyimbo dzazwo dzi ndila ya u amba hu tshi kaidzwa vhane vha ita zwine zwa sa tangelanee kha tshitshavha. Vhavenda ndi vhathu vhane vha ita mishumo yavho ine ya nga u lima na u tahlula vha

tshi thusana hu tshi tshinwa na u imba uri mushumo u leluwe. U fhulufhedzea hu vhoneka kha u shumisana na u thusana tshifhinga tshoṭhe uri arali muṅwe o itelwa mushumo nga vhaṅwe na ene a kone u thusa vhaṅwe tshifhingani tshidaho. Mitshino iyi i khou tuṭuwedza kuitele ukwu.

Mvelele na vhoneka kha iyi mitshino i vhoneka kha uri Vhavana sa lushaka vha a kona u shumisa mitshino sa ndila ya u amba. Vhavana ndi vhatu vhane vha tenda kha uri muthu ndi muthu nga vhatu, zwine zwa sumba u farana na u shumisana sa izwo muthu a sa koni u tshila a eṭhe.

Tshipida tshi tevhelaho tshi do sumbedza nyimbo dza sialala dza Vhavana dze dza waniwa sa dzone dzine dza vha na thero dzine dza sumba mvelele na vhoneka zwa Vhavana.

4.2.2. Nyimbo dza sialala

U talela na u thetshesela he muṭodisi a ita musi a tshi kuvhanganya mafhungo zwo ita uri hu waniwe uri nyimbo dza sialala na dzone dzi a kona u bvukulula mvelele na vhoneka zwa vhatu. Kha uyu mushumo hu na nyimbo dze muṭodisisi a dzi pfa musi vhashelamulenzhe vha tshi imba na u tshina. Nyimbo idzo dzo vha na thero dzine dza bvukulula mvelele na vhoneka zwa Vhavana. Kha lushaka lwa Vhavana u imba na u tshina zwi tou vha ndila ya u amba kana ndila ya u tana vhudipfi. Afha nyimbo dzi do senguluswa uri hu vhoneka uri dzi a bvukulula mvelele na vhoneka zwa Vhavana. Thero khulwane ine ya katela nyimbo dzoṭhe ndi ya u sumbedza uri kha lushaka lwa Vhavana nyimbo dzi a shuma sa ndila ya u davhidzana kana ndila ya u amba musi hu tshi taniwa vhudipfi.

4.2.2.1 Ndeme ya vhana muṭani

Afha fhasi hu senguluswa nyimbo dzo nanguludzwaho nga vhashelamulenzhe sa dzone dzine dza bvukulula mvelele na vhoneka zwa Vhavana.

(a) Matakadza mbilu ndi ṅwana

Matakadza mbiluni ndi ṅwana,

Tshu tshu bebi ndi n̄wana x2

Vhatakadzwa nga mini?

Nga n̄wana,

Tshu tshu bebi nga n̄wana x2

Vhakegulu wee ae, ndi n̄wana,

Tshu tshu bebi ndi n̄wana x2

Vhakalaha vho dzula, ndi n̄wana,

Tshuu bebi ndi n̄wana x2

Tsha u thoma tshine ra nga amba nga ha ulwo luimbo musi ro sedza nyimbo na mitshino sa mañwalwa a sialala ane a bvukulula mvelele na vhun̄ne zwa Vhavent̄a, ndi uri ndi luimbo lwa Vhavent̄a. Ndi luimbo lwa Vhavent̄a ngauri a lu wanali kha dziñwe tshaka. Izwi zwi ri sumbedza uri lu bvukulula mvelele na vhun̄ne zwavho. Luimbo ulwu lu dovha lwa bvukulula mvelele na vhun̄ne zwa Vhavent̄a ngauri kha lushaka lwa Vhavent̄a musi muthu o maliwa u tea uri a bebele muṭa vhana. Vhana ndi vha ndeme kha lushaka lwa Vhavent̄a. Musi vhabebi vha tshi lovha lushaka lu sala lu tshi ya phand̄a arali hu na vhana. Vhana vha dovha vha kwaṭhisa mbingano kha avho vhavhili vho malanaho; musi mbingano yo kwhaṭha zwi ita uri vhatu vha dzule vho takala muṭani. Izwi zwi tikedzwa nga mutaladzi wa u thoma une wa ri *Matakadza mbilu ndi n̄wana*. Tshiñwe tshavhuḍi nga vhana muṭani ndi uri vha ita uri vhatu sa muṭa vha vhe na tshirunzi. Mutaladzi *Vhakalaha vho dzula ndi n̄wana* u sumbedza uri vhakalaha avho vha na tshirunzi afho muṭani.

Musi ri tshi sengulusa luimbo ulwo ri vhona uri ulwu ndi luimbo lune lwa sumbedza u gungula, hu nga vha ha munna a tshi lingedza u amba na mufumakadzi wawe uri tshine a ṭoḍa ndi n̄wana. Mutaladzi une wa ri *Matakadza mbilu ndi n̄wana* u khou bvukulula izwi. Lu sumbedza uri ho no vha na tshifhinga uyu mufumakadzi o maliwa fhedzi a sa athu vha na vhana afho muṭani. Lwone luimbo ulwu lu a dovha hafhu lwa imbiwa musi ho bebwa n̄wana muṭani. Hu vha hu tshi pembeliwa uri ho bebwa n̄wana, fhedzi kha uyu mushumo lwo shumiswa sa nḍila ya u amba hu tshi humbudzwa mazwale wa afho muṭani uri a bebe n̄wana. Thero ya ndeme ine ya ṭaniwa kha

ulwu luimbo ine ya sumbedza mvelele na vhunṅe zwa Vhaventḁa ndi uri hu khou humbudzwa na u eletshedza avho vhavhili vho malanaho uri vhana ndi vha ndeme kha mbingano.

Tshiṅwe hafhu tshine tsha vhone kha ulwo luimbo ndi uri lu nga vha lu tshi khou imbiwa nga vha vhuhadzi na mashaka a munna vha tshi gungula uri kha hu bebwe vhana muṅani uyo. Vhaventḁa ndi vhatu vha re na vhulenda vhane vha kona u fara nyimele dzo fhambanaho nga ṅḁila dzo fhambanaho. Hei ṅḁila ya u amba nga u tou imba i a shumiswa kha lushaka lwa Vhaventḁa. Musi vha kegulu vha tshi imba ulwu luimbo vha nga vha vha tshi amba na ṅwana wavho wa mutukana vha tshi vhone hu sa khou bvelela ṅwana uri a dzudzanye zwa muṅa wawe na mufumakadzi wawe. Tshiṅwe tshine tsha sumbedza uri luimbo ulwu lu bvukulula mvelele na vhunṅe zwa Vhaventḁa ndi uri hu pfi hu vhe na vhana ngauri vhana vha ita uri hu vhe na mulalo vhukati ha vhabebi. Kha mvelele ya Vhaventḁa vhabebi kana vhatu a vha lwi hu na vhana, zwo ralo muṅa une wa vha na vhana u dzula wo takala.

Vhashelamulenzhe vho amba uri vhana vho vha vha tshi dovha vha ita uri mbingano i khwaṅhe. Musi hu tshi pfi matakadza mbilu ndi ṅwana, hu tuṅuwedzwa mufumakadzi uri a konḁelele vhuhadzi. Musi hu na vhana, naho ha vha na zwiṅwe zwine zwa mu dina, mufumakadzi u fanela u konḁelela. Izwi zwi fhungudza ṅhalano kha ulwu lushaka. Izwi zwi sumba uri Vhaventḁa ndi vhatu vhane vha lwela uri hu vhe na u fhaṅa miṅani hu si u khwasha, zwine zwi nga itea arali hu si na vhana.

Sa muso zwo no ḁi buliwa afho murahu, vhana ndi vha ndeme, zwiḁulu kha ulwu lushaka sa izwo muso muṅani vhana vha tshi thusa vhabebi vhavho kha mishumo yoṅhe ya hayani. Musi hu na vhana, muṅa u a aluwa na mushumo wa leluwa. Makinwa-Adebusoye (2001:5) a tshi sumbedza ndeme ya vhana ho sedzwa fhungo ḁa u thusana kha mishumo u ri: *“The locus of most traditional African countries is centred on the perception of large families as an asset especially in rural subsistence agricultural societies.”* (Ndumbo ya mashango manzhi a Afrika ane a kha ḁi vha o farelela kha zwa tshikale yo sedzesa kuvhonele kwa miṅa mihulwane sa yone ndaka, zwiḁulu kha zwitshavha zwa mahayani zwine zwa ḁitika nga zwa vhulimi).

Vhaventḁa na vhone sa lushaka lwa Vharema vha Afrika vha tenda kha u vha na miṅa mihulwane. Uri hu vhe na miṅa mihulwane hu tea uri hu bebwe vhana, arali hu si na vhana miṅa a i aluwi na mishumo a i tshimbili. U shuma ndi zwa ndeme kha lushaka lwa Vhaventḁa sa izwo vhana vha tshi

gudiswa uri vha kone u diimela nga vhone vhaṅe musi vho no vha na miṭa yavho. Zwoṭhe izwi zwo katelwa kha ulwo luimbo; uri ndi ngani zwi tshi takadza mbilu ya munna kana vhavhuhadzi uri hu vhe na vhana. Muṅwe wa vhashelamulenzhe o ṭalutshedza uri Vhaventḁa vho vha vha vhathu vhane vha ṭanganedza nyimele inwe na inwe. Ha vhone uri mazwale ndi ene ane a vha na thaidzo ya u sa beba, wa munna u tendelwa uri a male murathu wa uyo mufumakadzi kana ṅwana wa khaladzi awe uri a ḁe a bebele munna wawe. Tshi takadzaho ndi uri o vha a sa phandelwi nga samba ḁa u sa vha na vhana, ho vha hu tshi itwa zwa vhumalavhafumakadzi vhanzhi.

4.2.2.2 Lufuno

(a) *Lufuno*

A si lwone holwo lwanga, lu a tsa lufuno lwo ṭuwa na bada wee

Lu a tsa x2

Ndo lu vhona na mulovha, lu a tsa lufuno lwo ṭuwa na bada wee

Lu a tsa x2

Lwa Vho Jimu na Fulora, lu a tsa lufuno lwo ṭuwa na bada wee

Lu a tsa x2

Luimbo ulwu lu dāvhidzana nga zwa lufuno. Fhedzi sa izwo ro sumbedza uri nyimbo kha lushaka lwa Vhaventḁa dzi vha na mushumo wa u amba na u ṭana vhuḁipfi, kha ulwu luimbo thero ine ya khou sumbedzwa ndi ya u gungula. Hu nga vha mufumakadzi kana munna a tshi gungula uri a hu tshe na lufuno afho muṭani. Izwi zwi pfala kana u vhone afho kha luimbo hu tshi pfi *lu a tsa lufuno lwo ṭuwa na bada wee, lwo ṭuwa na bada*. Ulwo lufuno hu pfi *lwo ṭuwa na bada*, u sumba uri lwo fhela. Izwi zwi sumbedza uri lufuno kha mbingano ya Vhaventḁa ndi tshithu tsha ndeme. Luimbo ulwu lu dovha hafhu lwa sumbedza uri sa izwo Vhaventḁa vha vhathu vha na lufuno nga mvelele yavho kha u gwalaba na u gungula vha shumisa nyimbo u ṭana vhuḁipfi havho. Izwi zwi fhungudza dzinndwa ngauri ane ulwo luimbo lwa vha lwo livhiswa khae u a zwi pfa uri lwo livhiswa khae a kona u shanduka, zwithu zwa vhuēlela ngonani.

(b) *U a lila Benethi*

U a lila u a lila Benethi

Aha helel' thamu thamu x2

U kovhelelwa ndi u țoda u fhelekedzwa.

Aha helel' thamu thamu x2

U fhelekedzwa nga munna wa muñwe.

Aha helel' thamu thamu x2

U fhelekedzwa ndi u țoda u fara thumbu

Aha helel' thamu thamu x2

U fara thumbu ndi u țoda u sema vhathu.

Thero ine ya khou sumbedzwa kha ulwu luimbo ndi ya u tsivhudza. Hu khou tsivhudzwa wa mufumakadzi ane a khou dzhia vhanna vha vhañwe. Mitaladzi ine ya sumbedza mufumakadzi ane a țoda vhanna vha vhañwe ndi *U kovhelelwa ndi u țoda u fhelekedzwa*, *U fhelekedzwa nga munna wa muñwe* na *U fhelekedzwa ndi u țoda u fara thumbu*. Mufumakadzi uyu u a dalela miđini ya vhañwe đuvha ła vhuya ła kovhela, musu ło kovhela u vho đo fhelekedzwa; kha u fhelekedzwa hu bvelela zwiñwe, zwi fanaho na zwa vhudzekani, mufumakadzi uyo a vho vha muimana nga munna wa muñwe.

Sa izwo zwo bulwa uri lushaka lwa Vhavenđa a si lushaka lwa u funa dzinndwa, vhathu vho vha vha sa lwi vha tshi lwela vhanna. Arali hu na vhañwe vhafumakadzi vhane vha sumbedza vha tshi țoda vhanna vha vhañwe, hu tou sikiwa luimbo lwa imbiwa musu hu tshi khou tshinwa malende, sa nđila ya u kaidzana na u tsivhudzana. U ita izwo hu vha hu u ombedzela uri vhathu vha dzule nga mulalo sa lushaka. Tshi takadzaho nga ukwu kuitele ndi uri ane luimbo lwa vha lwo livhiswa khae u a zwi pfa, a lața hezwo zwo vhihaho zwa u dzhia vhanna vha vhañwe. Mitaladzi i tevhelaho i a sumbedza uri hu na mufumakadzi ane a țoda vhanna vha vhañwe. *U kovhelelwa ndi u țoda u fhelekedzwa*. *U fhelekedzwa nga munna wa muñwe*. *U fhelekedzwa ndi u țoda u fara thumbu*.

(c) Mufarekano

Ahee vho vhuya vho t̄onga, Ahee vho vhuya vho t̄onga
Nga mufarekano, Ahee vho vhuya vho t̄onga
Munna a si wavho, Ahee vho vhuya vho t̄onga
Nga mufarekano, Ahee vho vhuya vho t̄onga x2

Thero ine ya bveledzwa kha ulwu luimbo, ya bvukulula mvelele na vhun̄e ndi ya u kaidza wa mufumakadzi ane a pfana na munna wa muñwe. U khou kaidzwa uri a songo t̄onga nga munna a si wawe sa izwo zwi tshi ḍo mu fhelela. Tshin̄we hafhu ndi u ḷat̄isa mikhwa yo bvaho ya u funana na vhanna vha vhañwe, zwine zwa bveledza dzinndwa kha vhathu. Vhashelamulenzhe vho amba uri ndi n̄dila ya u sumbedza uri mbingano ndi tshithu tsha ndeme nahone a i tei u kwashwa nga vhañwe vhathu. Luimbo lu dovha hafhu lwa sumbedza uri ndi n̄dila yavhuḍi ya u kaidza muthu muhulwane sa izwo a nga si tou kaidzwa nga ḥamu sa n̄wana muḥuku. Mvelele ya Vhavent̄a i vhone kha uri lushaka lwa Vhavent̄a a lu ḥuḥuwedzi mikhwa yo bvaho. Mitaladzi ine ya ri *Vho vhuya vho t̄onga nga mufarekano na Munna a si wavho, vho vhuya vho t̄onga*, i kaidza uyo ane a funana na munna wa muñwe. Ane fhungo ḷa vha ḷo livhiswa khae u a pfa uri luimbo lu khou imbelwa ene a ḍibvisa kha kuitele kwo bvaho kwa u ita zwa vhufarekano zwine a zwi ḥanganedzei kha tshitshavha.

(d) Sinḍa u mphe mutuli

Ḍembe thi tsha lala sinḍa umphe muthuli wee!
Sinḍa u mphe, ahe he sinḍa u mphe x2
Ndo tevhula ḥuvhule mazwale wanga
Sinḍa u mphe, ahe sinḍa u mphe x2

Sinḍa u mphe mutuli wee!

Thero ine ya bvukulula mvelele na vhun̄e zwa Vhavent̄a kha ulwu luimbo ndi ya u sumbedza muhadzinga a tshi gwalabela muhadzinga kha mafhungo a uri ha tsha vhona mukalaha vha tshi ḍavho n̄duni yawe. Ho no sumbedzwa uri ndi mvelele ya Vhavent̄a u mala vhafumakadzi vhanzhi. Muhadzinga afha u khou amba na muñwe muhadzinga ngae uri a mu ṅeevho tshikhala tsha u vha na mukalaha wavho kha mafhungo a zwa vhudzekani kana u daleliwa n̄duni yawe. Kha mvelele

ya Vhavanḁa musi wa munna a na vhafumakadzi vhanzhi vha a ita madiso a uri mukalaha wavho a vha vhone nḁuni dzavho. Mutaladzi *sindḁa u mphe mutuli* u sumbedza uri muḁwe muhadzinga ha tsha siela vhaḁwe uyo mutuli une wa tea u vha u tshi sielisanwa. Hei ndi nḁila ya u sumbedza u ḁhonifha vha vhuhadzi ngauri a nga si kone u yo lwa kana u semana na muhadzinga, fhedzi i tou vha nḁila ya u ḁana vhuḁipfi nga zwine zwa khou bvelela, uri zwi dzudzanywe hu si na dzinndwa.

Luimbo ulwo lu nga dovha hafhu lwa ḁalutshedzwa uri ndi mazwale ane a khou gungula nga u shuma a eḁhe vhaḁwe vho eḁela. Ndi nḁila ya u gwalaba uri o ḁeta. U khou lingedza u amba nga u imba. Mutaladzi wa vhuraru kha luimbo *Ndo tevhula ḁhuvhule mazwale wanga* u sumba uri u tevhula ḁhuvhule ndi u sumbedza uri muthu o ḁeta kana u na khofhe, zwino u tea u awela. Vhashelamulenzhe vho amba uri mazwale ane a vha na mikhwa u tou imba musi a tshi gwalaba. Nga u ita izwo u vha a tshi sumbedza uri ndi mazwale ane a vha na mikhwa, o laiwaho wa Muvanḁa.

4.2.2.3 Pfano

Nga tshaḁu khe ni sa pfani

Nga tshaḁu nga tshaḁu khe ni sa pfani

Na nanḁela mutsinda ḁi si shaka, Khe nisa pfani x2

Thero ine ya bveledzwa kha luimbo ulwu ine ya sumbedza mvelele na vhunḁe zwa Vhavanḁa ndi ya u kaidza vhatu vha lushaka luthihi vhane vha sa pfane. Lushaka lu khou humbudzwa uri vhatu vha lushaka luthihi vha tea u pfana. Luimbo lu khou sumbedza uri vhatu vha lushaka luthihi a vha pfani, fhedzi hu a wanala muḁwe wa shaka a tshi pfana na vhotsinda. Mutaladzi *Nga tshaḁu nga tshaḁu khe ni sa pfani*, u sumbedza uri vhatu vha lushaka luthihi a vha pfani. A zwo ngo tea u ralo kha lushaka lwa Vhavanḁa. Mutaladzi *Na nanḁela mutsinda ḁi si shaka, Khe ni sa pfani* u sumbedza uri u takalela mutsinda ḁi si shaka zwi sumbedza uri a zwo ngo fanela uri vhatu vha pfane na vhotsinda ngeno nga tshavho vha sa pfani; kha vha pfane nga tshavho u thoma vha kone u pfukisela u pfana uhu kha vhotsinda. Hu khou dovha hafhu ha gudiswa mvelele ya Vhavanḁa ya uri vhatu vha tea u funana sa lushaka vha sa athu funa vhotsinda. U pfana uhu hu katela zwithu zwinzhi zwine zwa itwa kha lushaka lwa Vhavanḁa sa tsumbo, lushaka lu a tshila nga mulalo arali

hu na u pfana. Vhashelamulenzhe vho amba uri ndi luimbo lwa u tūtuwedza u pfana ha vhathu sa lushaka

4.2.3 Mirero

Hu na mirero ye ya bulwa nga vhashelamulenzhe musi hu tshi fhindulwa khweshenere. Mirero iyo i do senguluswa hu tshi sumbedzwa uri i bvukulula hani mvelele na vhunṅe zwa Vhaventṅa. Tsenguluso i do ḍisendeke nga thero u fanana zwe ra ita afho nṅha.

4.2.3.1 Maandṅa

(a) Munna ndi ndou, ha ḷi muri muṅwe

Nga u angaredza murero uyu u amba uri munna ndi muthu ane a vha na maandṅa, nahone ha lemelwi nga mihwalo yawe. Vhaventṅa vha dovha hafhu vha ṅalutshedza murero uyu nga ndila ya u amba uri munna wa Muvendṅa u a kona u mala vhafumakadzi vhanzhi. Vhumalavhafumakadzi vhanzhi ndi mvelele ya Vhaventṅa. Vhuḍi ha u mala vhafumakadzi vhanzhi vhu do sumbedzwa kha thero dzine dza do haseledzwa. Thero ya u thoma ya uyu murero yo bveledzwa ho sedzwa uri *munna ndi ndou*. Thero iyi i sumba maandṅa.

Nḍou ndi phukha khulwane ine ya vha na maandṅa. Kha uyu murero vhahulwane vho vha vha tshi sumbedza uri nga mvelele ya Vhaventṅa munna ndi muthu ane a vha na maandṅa ane a fana na a ndou. Maandṅa a munna a nga vhonele nga u zwima a tshi ṅangana na dziṅwe phukha dza shango dzine dza vha dza khombo. Maandṅa a munna a dovha a vhonele kha uri u vha ene ane a hwala ṅhōḍea dzoṅhe dza muṅa wawe, ndi ene ṅhoho ya muṅa, sa tsumbo u tea u dzhia tsho kha mafhungo muṅani, u tea u vha murangaphandṅa wavhuḍi wa muṅa na u kona u londota muṅa. Zwine zwa lavhelelwa kha lushaka lwa Vhaventṅa. Munna wa Muvendṅa ha kundwi, u tandulula thaidzo dzawe.

Maandṅa a munna a dovha hafhu a sumbedzwa kha mishumo ine ya itwa nga vhathu vha vhanna miṅani yavho na tshitshavhani. Sa tsumbo mishumo ine ya ṅoda maandṅa a muthu wa munna. Tshiṅwe hafhu maandṅa a ndou a vhonele kha uri dzi a kona u tsireledzana kha dziṅwe phukha dzine dza nga ita khombo khadzo. Munna a nga tshireledza muṅa nga u vhonele uri muḍi wawe wo

tsireledzea kha mavemu na zwingevhenga kana uri wo tsireledzea na kha phukha dzine dza vha khombo kha vhutshilo ha vathu. Izwi zwi bvukulula mvelele ya Vhavenda ya uri munna u tea u tsireledza muṭa wawe.

Liṅwe hafhu ndi ḽa uri musi munna a tshi fanyiswa na ndou zwi sumba uri ndi muthu ane a vha na vhuṭali. Ndou ndi phukha ine ya vha na vhuṭali musi i tshi vhambedzwa na dziṅwe phukha. Vhuṭali ha ndou vhu vhone kha u tsireledza vhana. Vhuṭali ha munna nahone vhu vhone musi a tshi tsireledza muṭa wawe. Vhuṭali uvhu kha munna wa Muvenda vhu vhone kha uri u vha ene ane a londota muṭa wawe. Munna u a shumela muṭa wawe a gudisa na vha muṭa u shuma sa ndila ya u londota muṭa. Musi munna a na vhuṭali u a kona u langa muṭa wawe. Munna u langa muṭa nga u vha murangaphanda wavhuḽi. Izwi zwi dovha hafhu zwa vhone kha murero une wa ri *Ndou a i lemeli nga musingo wayo*

Thero ya vhuraru ine ya bvukululwa nahone i tshi sumbedza mvelele na vhone zwa Vhavenda ndi ya vhumalavhafumakadzi vhanzhi, yo vbedzwa ho sedzwa ḽifurase ḽa vuvhili ḽa *ha ḽi muri muṅwe*.

Lushaka lwa Vhavenda sa dziṅwe tshaka dza Afrika lu tenda kha vhumalavhafumakadzi vhanzhi. Murero uyu une wa ri *munna ndi ndou, ha ḽi muri muṅwe* u dovha wa khwaṭhisa zwa vhumalavhafumakadzi vhanzhi. Vhavenda sa lushaka, mvelele na vhone zwavho zwi vhone kha kuitele kwa vhumalavhafumakadzi vhanzhi. Vhumalavhafumakadzi vhanzhi zwi amba munna ane a vha na vhafumakadzi vhane vha vha vuvhili kana u fhira. Munna u sumbedza maanda ngauri u kona u ṭunda vhafumakadzi na vhana vhave. Muṭa woṭhe u sedza ene malugana na zwiambaro na zwiḽiwa. Gaskiyane (2000:97) a tshi ṭalutshedza vhumalavhafumakadzi vhanzhi u ri: “*The concept is defined as a culturally determined socially acceptable and legal recognized form of permanent marriage when a man has more than one wife at a time.*” (Ipfi ḽi ḽi ṭalutshedzwa sa u tshilisa ho tiwaho nga mvelele hune ha ṭangedzwa nahone ha vha mbingano yo ṭangedzwa mulayoni musi munna a tshi vha na vhafumakadzi vha paḽaho muthihi nga tshifhinga tshithihi).

Kahiga (2007:120) ene u amba zwi tevhelaho nga vhumalavhafumakadzi vhanzhi: “*Polygamy refers to marriage where more than one wife is involved.*” (Vhumalavhafumakadzi vhanzhi ndi afho hune mbingano ya vha i tshi kwama vhafumakadzi vhane vha paḽa muthihi).

Tsalutshedzo dza avho vhoramanwalo vhavhili dzi sumba uri ndi kuitele kune khakwo mbingano ya vha i tshi tendelwa uri munna muthihi a vhe na vhafumakadzi vhane vha paḁa muthihi, hune ramanwalo Gaskiyane (2000) a sumbedza uri izwo zwi vha zwo tendelwa nahone zwi mulayoni.

Zwine zwa sumba uri vhumalavhafumakadzi vhanzhi zwi ṽana mvelele ya Vhavenda musi ro ḁitika kha uyo murero wa uri *munna ndi ndou, ha li muri muṽwe*. Vhavenda ndi lushaka lune lwa sumbedza uri ikonomi yalwo kana uri lupfumo lwavho lu kha zwa vhulimi. Vhavenda ndi vha u lima na u fuwa. Munna a na vhafumakadzi vhanzhi zwi amba uri u na muṽa muhulu, a dovha a kona u lima na u vha na khaṽo khulwane. U vha na muṽa muhulwane zwi sumbedza uri hu ḁo bveledzwa mushumo u vhonealaho, nahone wa vha wo leluwaho sa izwo vhathu vha tshi ḁo farisana vha kona u bveledza khaṽo khulwane. Muhumbulo uyu u itekedzwa nga Townshend (2008:37) musi a tshi ri:

Polygamy was originally a means by which men acquired status and labour, as the more wives a man had, the more children he could have and the greater would be his labour force”.

U bva izwo kale vhumalavhafumakadzi yo vha i yone ndila ye vhanna vha vha vha tshi i shumisa u wana vhuimo na vhashumi, sa izwo u vha na vhafumakadzi vhanzhi zwo vha zwi tshi amba u kona u vha na vhana vhanzhi, nahone a ḁo vha na vhashumi vhanzhi.

Izwi zwi tsalutshedza uri mvelele ya lushaka lwa Vhavenda i tenda kha vhumalavhafumakadzi vhanzhi, zwine zwa ita uri munna a aluwe siani la zwa vhumfumi nga ndila ya u shuma vhathu vhe vhanzhi, zwibveledzwa na zwone zwa vha zwinzhi.

Tshiṽwe hafhu tshine ra vhona murero uyu u tshi kona u ṽana thero ya vhumalavhafumakadzi vhanzhi ndi kha sia la vhana. Kha lushaka ulwu ndi zwa ndeme uri hu vhe na vhana muṽani. Muṽa u re na vhana u ita uri munna a vhe na tshirunzi kha vhaṽwe vhanna na kha tshitshavha. Vhumalavhafumakadzi vhanzhi zwo vhoneala zwi kuitele kwavhuḁi kwa mvelele ya Vhavenda ngauri mufumakadzi a muthihi a sa kona u vha na vhana, vhaṽwe vha ḁo kona u bebela munna wavho vhana. Tshiṽwe hafhu arali mufumakadzi a tshi sokou beba vhana vha vhasidzana, muṽwe wavho u a kona u beba vhatukana. Vhana vha vhatukana ndi vha ndeme kha mvelele ya Vhavenda sa izwo vha tshi ḁo alusa lushaka na u hwala dzina la uyo muṽa. Muhumbulo uyu u tikedzwa nga

Mbiti (1969:14) a tshi ri: “*Others bear children for the family, so that the torch of life is not extinguished.*” (Vhañwe vha bebela muṭa vhana u itela uri u ya phanḁa ha muṭa hu songo ima).

Ibeabuchi (1990:81) na ene u amba nga ha ndeme ya vhana a tshi ri:

In most indigenous African societies, a man believes that having male children enhances his position and prominence in the community and his name in addition remains immortalized. Thus, if the first wife bears only female children, the tendency will be to contract another marriage for the expressed purpose of raising male children.

Kha zwitshavha zwinzhi zwa Vharema, munna u tenda uri u vha na vhana vha vhatukana zwi hudza vhuimo hawe na ndeme yawe tshitshavhani nahone na dzina ḁawe ḁa dzula ḁi tshi humbulwa. Arali mufumakadzi wa u thoma a tshi vha na vhana vha vhasidzana fhedzi, zwine zwa itwa ndi uri munna a dovhe a male u itela uri a konou bebelwa vhana vha vhatukana.

Lawrence-Hart (2013:1) u ri zwa vhumalavhafumakadzi vhanzhi ndi mvelele ya Vharema u ri:

Another contemporary reason in support of polygamy is to regard it as an institution which expresses the “African” way of life. Some who speak in favour of this do so because they advocate the return to African tradition and heritage as against Western ideas which lead to estrangement.

Tshiñwe tshiitisi tsha u tikedza vhumalavhafumakadzi vhanzhi musalauno ndi u zwi dzhia sa kuitele kune kwa sumbedza nḁila ya kutshilele kwa “Vharema”. Vhane vha tikedza vhumalavhafumakadzi vhanzhi vha ita izwo ngauri vha ri Vharema vha fanela u vhuzelela kha mvelele na vhufa ha Vharema, hu na uri vha tevhele mihumbulo ya vha Vhukovhela ine ya ita uri vha fhambane na mvelele yavho.

Musi ho sedzwa thero dze dza bveledzwa kha murero *Munna ndi nḁou ha ḁi muri muthihi*, muṭoḁisisi a nga bula uri ndi mvelele na vhunṅe zwa Vhavanḁa uri munna a vhe muthu ane a vha na maanḁa mahulu na vhuṭali. Kha iyi ṭhoḁisiso muṭoḁisisi o vhona thero idzo dzi dza ndeme kha u bvukulula mvelele na vhunṅe zwa Vhavanḁa ngauri dzo bvukululwa ho sedzwa lushaka lwa Vhavanḁa.

Murero uyu u a sumba uri Vhavanḁa ndi vhathuḁe, zwine zwa bvukulula mvelele na vhunṅe zwavho.

(b) Nḁou a i lemelwi nga musingo wayo

Thalutshedzo ya uyu murero ndi ya uri muthu muḽwe na muḽwe u tea u kona u tandulula thaidzo dzawe kana u kona u imela iḽwe na iḽwe nyimele ine a ḽangana nayo. Musi ro sedza murero uyu ri kona u bula thero ya u khuthadza, ine ya sumba uri murero uyu u bvukulula mvelele na vhunḽe zwa Vhaventḽa.

Lushaka lwa Vhaventḽa ndi lushaka lune lwa kona u ḽiimela nga lwone luḽe kha masia oḽhe a vhutshilo. Ndi lushaka lune siani ḽa zwa u tshilisana lwa kona u tshilisana zwavhuḽi nga mulalo. Vhaventḽa vha dovha hafhu vha vha vhathu vhane vha kona u bveledza ikonomi yavho nga ḽdila ya u lima, u fuwa na u vhaḽa. Ndi vhathu vhane vha vha na polḽitiki yavho; hafha ri vha ro sedza kuvhusele kwavho hune vha langwa nga mahosi na misanda yo fhambanaho vhuḽoni havho. Vhaventḽa sa dziḽwe tshaka vha a ḽangana na zwithithisi zwo fhambanaho fhedzi vha a vha na ḽdila dzavho dza u tandulula izwo zwithithisi. Mirero i a shumiswa nga Vhaventḽa sa ḽdila ya u tandulula thaidzo sa izwo i tshi kona u kaidza, u laya na u khuthadza zwine zwa vha kutshilele kwavho. Thero iyo yo bulwaho kha uyo murero u re afho ḽḽha i sumba uri muthu ha lemelwi nga mihwalo yawe. I nga vha mihwalo ya zwa vhutshilo ro sedza zwa u tshilisana, zwa ikonomi na zwa polḽitiki. Vhaventḽa ndi vhathu vha u khuthadzana; izwi zwi sumba uri naho muthu a nga vha na mihwalo minzhi u tea u kona u i hwala sa izwo i yawe. Izwi zwi sumba uri mirero i khuthadza vhathu uri vha kone u konḽelela uri vha wane zwine vha ḽoḽa u swikela naho hu na zwithithisi ngauri shango ḽoḽhe nga vhuphara ḽi na zwithithisi. Munna a nga sumbedza u kundelwa kha zwiḽwe zwa muḽani wawe, uri a songo swika hune a zwi thupha, vhaḽulwane vha ḽo mu ḽuḽuwedza nga u mu vhudza uri *Nḽou a lemelwi nga musingo wayo*. Murero uyu u ḽo mu khwaḽhisa a ḽiwana a tshi tandulula thaidzo ine a vha nayo. Kha lushaka lwa Vhaventḽa musingo wa ḽou wo imela maanḽa. Arali muthu a na maanḽa u a kona u hwala iḽwe na iḽwe thaidzo ine a vha nayo. Vhaventḽa vha shumisa murero wa uri *Nḽou a i lemelwi nga musingo wayo* u sumbedza uri Vhaventḽa ndi vhathu vha na maanḽa.

Zwo bulwaho zwi sumba uri Vhaventḽa sa lushaka ndi vhathu vhane vha kona u khuthadzana nahone vha tshi tenda uri vhutshiloni a si tshifhinga tshoḽhe hune zwithu zwa vha zwi zwavhuḽi. Murero uyo u khou bvukulula mvelele na vhunḽe zwa Vhaventḽa sa vhathu vhane vha kona u hwala nyimele iḽwe na iḽwe vhutshiloni havho.

4.2.3.2 Tshumisano

(a) Munwe muthihi a u t̄usi mathuthu

Thero ya uyu murero ine ya bvukulula mvelele na vhun̄e zwa Vhavent̄a ndi ine ya amba uri muthu ha koni u ima nga ēthe, u t̄oda thikhedzo ya vhānwe. Izwi zwi sumba uri Vhavent̄a vha d̄ivhonadza vhe vhat̄u vane vha thusana. Musi vhat̄u vha tshi thusana zwithu zwi a leluwa. Vhana vha Vhavent̄a u bva vhūtukuni havho vha gudiswa uri muthu ha tshili a ēthe, u tshila na vhānwe sa tshitshavha. Zwi a kon̄a uri munwe muthihi u t̄use mathuthu, fhedzi ya vha minzhi i a kona u a t̄usa. Kha uyu murero tshine ra guda nga mvelele ya Vhavent̄a ndi u sumbedza uri vhat̄u vha tea u thusana. Musi vhat̄u vha tshi thusana zwine vha ita zwi a kona u bveledzwa nga tshifhinga tshītuku, sa tsumbo, musi vhat̄u vha tshi lima na u kāna; vha tshi thusana mushumo uyo u a fhela nga tshifhinga tshītuku. Ogbujah (2007:20) a tshi tikedza muhumbulo uyu u ri: *“The community structure of African Societies, especially within the Sub-Sahara, engenders a high spirit of communalism...Their co-operative spirit goes a long way to portray their altruism.”* (Tshivhumbeo tsha zwitshavha zwa Vharema, zwihuluhulu kha l̄a Sub-Sahara, tshi sumbedza muya wa tshumisano ... Muya wavho wa tshumisano u bva kule nahone u sumba uri muthu ha d̄ihumbuleli ene e ēthe, hone u humbulela na vhānwe).

Thero iyo ine ya bva kha uyo murero i sumba uri muthu u dzulela u t̄oda vhānwe vhat̄u vhutshiloni hawe, a nga vha e dakaloni kana e dambudzoni. Murero uyo u a bvukulula uri Vhavent̄a ndi lushakade. U dovha hafhu wa sumba uri ndi lushaka lune lwa vha na vhat̄u sa izwo u vha na vhat̄u zwi tshi ita uri muthu a humbulele na vhānwe. Izwi zwi d̄adziswa nga muhumbulo wa Yusufu (2006:36) a tshi ri: *“People are not individuals, living in a state of independence, but part of a community, living inrelationships and interdependence.”* (Vhat̄u a vha koni u ima nga vhōthe, vhe kha vhuimo ha mbofholowo, fhedzi vha tshipīda tsha tshitshavha, vha na vhushaka na u ledzana na u d̄itika nga vhānwe).

Murero uyu u sumbedza uri Vhavent̄a vha a kona u thusana, hu nga vha u thusana kha mushumo musu vhat̄u vha tshi shuma. Vhavent̄a vha na maitele avho hune musu vha tshi lima na u kāna vha a ramba davha. Davha ndi hune ha ingwa halwa, vhat̄u vha rambiwa nga vha mūnwe mūta

uri vha ɔe vha vha thuse u lima kana u kaṅa. Muhumbulo uyu u tikedzwa nga Blacking (1964:166) a tshi ri:

If someone needed assistance in hoeing his field or with any other work, he called his friends and neighbours to come and help him. Afterwards he would serve them beer which they enjoyed while singing and dancing”.

Arali muthu a tshi ɔda thuso kha u ɔhula tsimu yawe kana u ita muṅwe mushumo, o vha a tshi vhidza dzikhonani dzawe na vhahura vhawe uri vha ɔe vha mu thuse. Nga murahu o vha a tshi vha ṅea halwa he vha vha vha tshi ɔdiphina ngaho ngeno vha tshi imba na u tshina.

Izwi zwi sumbedza vhuthu, u farana na uri vhathu vha a thusana. Lushaka lwa Vhavaṅda lu a zwi dzhiela ṅha hezwo sa ṅdila ya u bvukulula mvelele na vhunṅe zwavho. U shuma vhathu vha tshi thusana zwi ɔtuwedza zwithu zwinzhi zwine lushaka lwa zwi lavhelela.

4.2.3.3 ɔthuwedzo

(a) I rema nga luṅwe mbevhana mulindi wavhuya wa ɔala

Thero ine ya wanala kha uyu murero, ine ya vha ya u vha na mbilu ndapfu, i bvukulula mvelele na vhunṅe zwa Vhavaṅda. Muthu ane a vha na mbilu ndapfu ndi muthu ane a kona u kondelela u swika zwithu zwi tshi mu nakela. Izwi zwi sumba uri nga zwiṅuku nga zwiṅuku zwithu zwi a konadzea. Musi ro sedza maitete a mbevha i tshi hwala zwithu i tshi panga mulindini kana huṅwevho, ri a zwi vhona uri i hwala nga zwiṅuku nga zwiṅuku, nga murahu ha tshifhinga ri a vhona uri izwo zwe zwa vha zwi tshi pfuluswa kana u hwalwa zwo no anda. Izwi zwi tikedzwa nga Milubi (1996) musi a tshi ɔalutshedza murero uyu a tshi ri zwithu zwi thoma nga zwiṅuku nga ṅdila i nyadziseaho zwa vhuya zwa ɔa zwa vha zwihulwane.

Lushaka lwa Vhavaṅda lu vhonala nga u vha na mbilu ndapfu, vha a kondelela zwi tshi konṅa. Sa tsumbo u dzhenela kha zwa pfunzo naho muthu o aluwa; vhaṅwe vha a ya dziyunivesithini naho vho no vha vhaaluwa. Vhathu vha ɔtuwedzwa u kondelela kha lushaka lwa Vhavaṅda siani la zwa vhutshilisani.

(b) Tsiwana i laiwa ṅdilani

Tsiwana ndi n̄wana a si na vhabebi nga mulandu wa uri vhabebi vhawe vho lovha. Thero ine ya wanala kha murero uyu ndi ine ya sumbedza uri naho n̄wana wa Muvenda a si na vhabebi vhawe vhe vha mubeba, u a laiwa nga nnyi na nnyi. Vhavana vha tenda uri n̄wana a si wa muthu o mu bebaho fhedzi, muñwe na muñwe ane a vha mubebi u dzhiwa sa mubebi wawe kha vhupo honoho. Ndi ngazwo ndayo kha n̄wana i sa itwi nga mubebi o mu bebaho fhedzi; n̄wana ndayo u i n̄ewa nga muthu muñwe na muñwe. Izwi zwi bvukulula mvelele ya Vhavana ine ya t̄ut̄uwedza uri n̄wana kha lushaka lwavho ndi wa muñwe na muñwe, nahone ha laiwi nga shaka fhedzi. Tshin̄we tshine tsha bvukululwa ndi uri vhana vha tea u laiwa uri vha kone u tshila nga ndila i t̄anganedzeaho. Izwi zwi sumba uri ndi mushumo wa mubebi muñwe na muñwe u laya n̄wana muñwe na muñwe kha lushaka lwa Vhavana. Kha lushaka lwa Vhavana n̄wana u vha wa vhathu vhothe naho a si na vhabebi.

U vha hone ha vhathu vhane vha laya tsiwana zwi a sumbedza uri lushaka lwa Vhavana ndi lushaka lune lwa t̄hogomelana. Itshi tshi vha tshitaluli tshihulwane tsha Vhavana kha dziñwe tshaka. Zwi dovha hafhu zwa sumba mvelele ya Vhavana ya u gudisa vhana vhuthu ngauri musi hu tshi pfi tsiwana i laiwa ndilani zwi sumba uri arali uyo n̄wana a tshi ita zwo bvaho, mubebi ane a mu vhona a tshi ita izwo u a mu kaidza ha sa vhe na thaidzo. Kha sia la tsiwana ndi zwa ndeme uri i kone u thetshesela nnyi na nnyi ane a i laya. Izwi zwi thusa uri i tshile nga ndila i lavhelelwaho nga tshitshavha, i vha na vhuthu vhune ha do ita uri i t̄anganedzee kha itsho tshitshavha. Vhuf̄ifari havhuḍi kha vhana vhu ita uri hu bveledzwe mirafho i tevhelaho yavhuḍi, nahone vhana vha dovha vha divha vhuvha havho. Fhungo ili li tikedzwa nga Ladzani (2014:157) a tshi ri: “*Culture and traditional way of doing things help the youth to understand their roots.*” (Mvelele na kuitele kwa sialala kwa u ita zwithu zwi thusa uri vhaswa vha pfesese vhubvo havho).

Murero u tevhelaho ndi muñwe we vhashelamulenzhe vha u bula sa une wa bvukulula mvelele ya Vhavana na vhun̄e zwavho.

(c) Vhuhadzi ndi nama ya thole, ya fhufhuma ri a fhunzhela

Thero ine ya vha kha murero uyu yo livhiswa kha vhafumakadzi. Vha khou sumbedzwa uri ndi zwinzhi zwine vha do t̄angana nazwo vhuhadzi nahone zwiñwe zwi do vha zwi tshi konḍa. Naho vha tshi do t̄angana na vhukonḍi vha t̄ut̄uwedzwa u konḍelela. Thero ndi ya u konḍelela musi muthu e mbinganoni. Tshavhuḍi nga murero uyu ndi tsha uri lushaka lwa Vhavana lwo zwi

bvisela khagala uri vuhadzi vhu a konḁa. Na avho vha no dzhena mbinganoni vha dzhena vha tshi zwi ḁivha uri hu nga si sokou vha na dakalo tshifhinga tshoṭhe, hu a vha na tshifhinga tsha zwililo. Ḽama ya thole i a konḁa u vhibva nahone i tshi bikwa i a fhufhuma. Vuhadzi vhu fanyiswa na heyo ḁama u sumbedza uri zwi hone zwine zwa nga ṭanganiwa nazwo zwi konḁaho. Iyi ndi yone mvelele ya Vhaventḁa sa lushaka, sa izwo tshaka nga u fhambana dzi na mvelele dzo fhambanaho. Izwi vhafumakadzi vha a zwi gudiswa tshikoloni tshine tsha si vhe tsha fomala tsha vhusa hune vha gudiswa nga zwa u konḁelela musi vho dzhena mbinganoni. Vhaventḁa vho sumbedza vhuṭali na u tsireledza miṭa uri hu songo vha na u ṭalana kha mbingano dzavho. U konḁelela kha mbingano zwi fhungudza ṭhalano naho Vhatshena kha ṭhyiori dzavho dza ndwelatshikadzi vha tshi zwi dzhia sa u tambudzwa ha vhafumakadzi. Thyiori ya Huddson-Weems ya *Ndwelatshikadzi ya Vharema* i sumbedza uri izwi ndi maitele a Vharema vha Afrika zwine zwa bvukulula mvelele na vhunṅe zwavho u sumbedza uri mvelele dzi a fhambana. Hudson-Weems (2004:24) u ri: “*Africana Womanism is grounded in our culture as African people and that it is an African alternative to Feminist and Black Feminist theorizing on African womanhood.*” (Ndwelatshikadzi ya Vharema yo ḁitika kha mvelele yashu sa Vharema, nahone ndi nḁila inwe ya u lwela vhafumakadzi ya Tshirema yo imelaho Ndwelatshikadzi na Ndwelatshikadzi ya Vharema ine ya ita zwa thyiori kha vhuḁumakadzi ha Tshirema).

Izwi zwi sumba uri lushaka lwa Vhaventḁa sa vhaṅwe Vharema vha Afrika lu na mvelele yalwo. Izwi zwi bvukululwa nga thyiori ya Ndwelatshikadzi ya Vharema ine ya sumbedza uri mufumakadzi wa Murema wa Afrika o fhambana na uyo ane a ambiwa nga vha thyiori ya Ndwelatshikadzi. Thero iyo ine ya bva kha uyo murero i ṭuṭuwedza vhafumakadzi u konḁelela, zwine zwa vha mvelele ya Vhaventḁa. Ngauralo, murero uyu u bvukulula mvelele na vhunṅe zwa Vhaventḁa.

4.2.3.4 Politiki

(a) Vuhosi vhu tou bebelwa

Murero uyu wo bulwa nga vhashelamulenzhe sa murero une wa bvukulula mvelele na vhunṅe zwa Vhaventḁa. Kha murero uyu hu na thero ine ya sumba uri a si vhoṭhe vhathu vhane vha nga vha khosi kha lushaka lwa Vhaventḁa, hu na vho bebelwaho zwenezwo. U dovha wa shumiswa musi

hu tshi vhangwa vuhosi sa ndila ya u tandulula thaidzo na u humbudza avho vhane vha lwela vuhosi. Izwi zwi dovha hafhu zwa bvukulula mvelele ya Vhavenda ya uri ndi vhathu vhane vha kona u shumisa mirero kha u tandulula thaidzo dzavho, zwine zwa sumbedza vhuṭali. Sa musi murero u tshi amba, ṭhalutshedzo ndi ya uri ane a tea u vha khosi u tea u vha o bebwa nduni ya vuhosi. Uyo u vha a tshi divhiwa na nga vhadzimu uri ndi ene o teaho sa izwo Vhavenda vha vhathu vhane vha rerela kha vhadzimu. Zwo ralo kha ulwu lushaka, naho ane a vha khosi a tshi tea u bebwa nduni ya vuhosi, u fanela u vha o bebwa nga mufumakadzi wa dzekiso. Ukwu ndi kwone kuitele kune kwa sumba uri vuhosi vhu tou bebelwa. Mufumakadzi wa dzekiso ndi mufumakadzi ane a bebwa kha lushaka lwa mahosi nahone u malwa nga kholomo dze dza malelwa khaladzi ya khosi ine ya khou mu mala. Izwi zwi sumba mvelele ya Vhavenda, ngauri zwi tikedzwa nga uyo murero wo buliwaho afho nṭha. Muhumbulo uyu u ṭandavhudzwa nga Matshidze (2013:152) a tshi amba nga vuhosi ha Vhavenda a tshi ri:

*The royal usurpation brings to mind a Tshivenda proverb which says **Vuhosi vhu tou bebelwa**, (literally: The royal throne, you are born for it) This proverb is utilized especially in times of conflict when people are fighting to ascend the throne. In the Vhavenda culture, not anyone can be a king, only those born from within the royal line. While some may be approved to act as king during times of crisis, the one who is set apart from birth to be the next king is the one with the right to the throne, because such a person is known from birth. In the royal household, not any wife of the king can give birth to the next king, but only the **dzekiso** wife, that is, she whose lumalo/lobola (bride price) is paid by the cattle that came into the family when the chief's sister was married.*

Zwa u dzhavhula kana u vhangwa vuhosi zwi ḍisa kha mihumbulo yashu murero wa Tshivenda une wa ri *Vuhosi vhu tou bebelwa*, (Khuluṅoni ya vuhosi, muthu u tou i bebelwa). Murero uyo u shumiswa musi hu na khuḍano hu tshi khou vhangwa vuhosi. Kha mvelele ya Vhavenda vuhosi a si ha muṅwe na muṅwe, ndi ha avho vha na dzofha ḷa vuhosini. Naho vhaṅwe hu tshi nga pfi vha vhe khosipfareli musi hu na pfudzungule, uyo ane a vha o bebelwa u vha khosi i tevhelaho ndi ene ane a vha na pfanelo ya u thukha khuluṅoni, ngauri u divhiwa u bva musi a tshi bebwa. Musanda, a si mufumakadzi muṅwe na muṅwe wa khosi ane a beba khosi i tevhelaho, ndi mufumakadzi wa *dzekiso* fhedzi; izwi zwi amba uri, ndi ane lumalo lwawe lwa bva kha kholomo dze dza ḍa musi khaladzi ya khosi i tshi malwa.

Murero uyo u a bvukulula mvelele na vhunṅe zwa Vhavenda sa vhathu vhane vha tevhela mvelele yavho siani ḷa zwa poḷitiki yavho. Zwine zwa sumba uri izwi ndi zwone zwine vha tenda khazwo. Nahone u dovha wa bvukulula uri lushaka lwa Vhavenda ndi lushaka lune lwa vha na kuitele kwalwo kha mafhungo a zwa vhurangaphanda, o fhambanaho na a dziṅwe tshaka.

4.2.3.5 Vhutshilisani

(a) Kule ndi hu si na wau

Kule ndi hu si na wau ndi murero une wa tana thero ine ya sumba uri Vhavana ndi vhatu vhane vha khuthadzana kha mafhungo a u khawhisa vhushaka nga u dalelana. Murero wone u sumbedza uri huwe na huwe hune ha vha na shaka lau u tea uri u li dalele naho hu kule zwingafhani uri vhushaka vhu songo fa. Vhushaka na u endelana sa vhutshilisani ndi zwa ndeme kha mvelele ya Vhavana, zwine zwa sumbedzwa nga murero uyu. Inwe thero ine ya sumbedzwa ndi ya u tutuwedza lufuno. Kha lushaka lwa Vhavana u funana ndi zwa ndeme. U dalelana kha lushaka lwa Vhavana zwi bvukulula mvelele yavho ya u funana sa lushaka. Musi muthu o dala hu a thavhiwa mbudzi kana khuhu, izwi zwa sumba lufuno. Lufuno lu aluswa nga muso vhatu vha tshi tshila vha fhethu huthihi sa mashaka.

Vhashelamulenzhe vho thisa la uri muso hu tshi dalelwa muthu ane a vha kule zwi sumbedza lufuno luhulu. Izwo zwi vhone kha u dindshedza ha uyo ane a khou dala; muso ro sedza musalaula vhatu vho vha vha tshi tshimbila nyendo ndapfu hu si na zwiendedzi zwine zwa nga zwa musalauno zwa dzigoloi na zwiwe, fhedzi vho vha vha tshi dalelana. Izwi zwi sumbedza lufuno, zwa ita uri vhatu vha funane sa lushaka. U ombedzela izwo vha kale vho dovha vha sumbedza uri muhi une wa sa vhe na vhaeni a si muhi wavhuhi ngauri kha ulwu lushaka ndi zwa ndeme u dalelana. Vha kule vha imisa u dalela vha we zwi ita uri vhatu vha songo divhana na vhushaka vhu a fhela khavho. Murero uyu u a sumba uri ndi mvelele ya Vhavana u humbulana nga ndila ya u tou dalelana, ri sa khou sedza uri vhatu vho dzula kule na kule.

4.2.3.6 Ndayo

Mirero i tevhelaho ye ya buliwa nga vhashelamulenzhe i na vhushaka sa izwo i tshi sumba uri Vhavana ndi vhatu vhane vha dzhiela ntha kutshilele kwa vhatu vha vhudivari havhuhi. Mirero iyi ndi i tevhelaho: *U sa pfa hu tunya mavhudzi, Wa sa li pfa u vhudziwani u do li pfela vhulaloni na Funguvhu lo ri thi laiwi la fhira muhi lo kovhela.*

Mirero iyo i shumiswa zwihuluhulu kha u laya na u kaidza vhana naho i tshi nga shumiswa kha vhathu vhahulwane. Ndi mvelele ya Vhavenda u alusa vhana nga ndila ine ya lavhelelwa kha tshitshavha. Izwi zwi vha ndila ya u gudisa vhana vhuḏifari havhuḏi na u tthonifha u itela uri hu vhe na mirafho i tevhelaho yavhuḏi ine ya tshila nga mulalo na dakalo. Mirero iyo i dovha ya sumba uri vhana vha a bva ndilani nga zwiitisi zwinzhi.

(a) U sa pfa hu tunya mavhudzi

Murero uyu u shumiswa nga vhahulwane u tsivhudza nwana kana muḽwe na muḽwe ane a ita zwo bvaho. Zwino hu khou sumbedzwa uri u sa thetshesela musi muthu a tshi kaidzwa zwi na mbuelo dzi si dzavhuḏi u fana na musi mavhudzi a tshi tunyiwa ngauri hu sala hu na vhuḽungu vhuhulu. Vhavenda ndi vhathu vhane vha vha na vhuḽali ha u shumisa luambo lwa mirero kha u tshivhudza. Zwenezwi vhana vha tshi pfa mureo uyu u tshi shumiswa, vha a zwi limuwa uri muthu u fanela u pfa ndayo ya muḽwe uri a sa ḑo ḑiwana e khakhathini tshifhinga tshi ḑaho.

Zwi dovha hafhu zwa sumba uri Vhavenda vha ombedzela uri u rwa sa ndila ya u tsivhudza ho sedzwa vhana a si yone ndila ya u laya fhedzi; u shumisa mirero zwi a tsivhudza nahone zwi sumbedza uri vha lushaka lwa vhulenda.

(b) Wa sa ḽi pfa u vhudziwani u ḑo ḽi pfela vhulaloni

Sa zwe zwa sumbedzwa afho nḽha, vhashelamulenzhe vho amba uri Vhavenda vha shumisa murero uyu u tsivhudza na u laya. Fhungo ḽihulwane ndi ḽa uri muthu a tshi laiwa u tea u thetshesela. Tsha ndeme tshine tsha tea u dzhielwa nḽha ndi uri vhaaluwa sa izwo vha na tshenzhemo, tshiḽwe tshifhinga vha vha vha tshi khou tsivhudza vha tshi ḑivha masiandoitwa a u ita zwo bvaho ngauri vho vhuya vha tḽangana nazwo. Vhavenda vha tḽana mvelele yavho ya u sumbedza uri u sa thetshesela musi muthu a tshi laiwa zwi nga ita uri a ḑisole nga murahu. Izwi zwi amba uri murero uyu u bvisela khagala ane a sa thetsheselele musi a tshi kaidzwa uri khaidzo iyo u ḑo i humbula e eḽhe, zwihulu musi o eḑela nga murahu ha musi vhukhakhi he a kaidzelwa hone ho no vha na mbuelo. Vhashelamulenzhe vho dovha hafhu vha sumbedza uri tshiḽwe tshifhinga u sa thetshesela zwi nga ḑisa lufu kana zwi vhavhaho musi vha tshi amba uri *u ḑo ḽi pfela vhulaloni*; izwi zwi sumba uri zwithu zwi vha zwo no tshinyala hu si tshee na u humela murahu. Kutshilele ukwu ku tḽana mvelele na vhuḽwe zwa Vhavenda.

(c) Funguvhu lo ri thi laiwi la fhira muḁi lo kovhela

Murero uyu u a sumbedza mvelele ya Vhaventḁa ya maitele a u laya. Kha Vhaventḁa u laya zwi tou vha mvelele yavho sa izwo vha vhatu vhane vha ḁitongisa nga vhuthu havho na vhuḁifari havho. Izwi zwi vhonelesa nga u funza vhana milayo na mikhwa yavhuḁi vhushani. Kha uyo murero hu khou sumbedzwa uri u sa thetshesela musi muthu a tshi laiwa zwi ita uri a ite zwo bvaho. Tshipiḁa tsha murero tshine tsha ri ...*la fhira muḁi lo kovhela* tshi sumba muthu ane nga u sa thetshesela ngeletshedzo a fhedza a si tsha ita zwavhuḁi. U fhira muḁi ḁuvha lo kovhela zwi sumba uri muthu uyu u vha a si tshe na vhuthu kana vhuḁifari havhuḁi vhune ha ḁanganedzea muḁani na kha tshitshavha. Musi ḁuvha lo kovhela zwi amba uri ho no vha vhusiku hune vhana kana vhone vhabebi vha tea uri vha vhe vho no vha mahayani avho, ngauri vhusiku hu na zwinzhi zwi si zwavhuḁi zwine zwa bvelela. Zwino maitele ayo a khou sumba uri mvelele ya Vhaventḁa ndi ya u tsireledzana nga nḁila ya u layana, vhatu vha tshi humbudzwa uri vhusiku a si havhuḁi.

Mirero iyo miraru ye ya buliwa nga vhashelamulenzhe i bvukulula vhunḁe na mvelele zwa Vhaventḁa zwine zwa vhonelesa kha u tsivhudza na u laya uri vhutshilo vhu endeke phandḁa nga nḁila yavhuḁi. Uri maitele a u laya na u kaidza a bvelele zwavhuḁi, Vhaventḁa vha dzhiela nḁha u isa vhana vhushani uri vha gudiswe zwoḁhe zwine zwa angaredza masia oḁhe a vhutshilo. U katela na zwa vhutshilisani zwine zwa bvukululwa na kha luambo lwa mirero. Izwi zwi tikedzwa nga Julies-Rosette (1980:140) musi a tshi ri: “*Initiation schools transfer knowledge and expertise from one generation to another through the preparation of initiates in sexual, family, gender relations and broader social responsibilities*”. (Ngomani ndi afho hune ha pfukiswa nḁivho na vhukoni u bva kha muḁwe murafho u ya kha muḁwe nga u lugiselela vhafumbi kha zwa vhudzekani, muḁa, zwa mbeu na zwa vhutshilisani nga u angaredza).

Izwi ndi zwa ndeme nahone zwi a wanala na kha mirero iyo yo bulwaho nga vhashelamulenzhe, zwa dovha hafhu zwa sumba uri ndi mvelele ya Vhaventḁa uri vhana vha kaidzwe na u laiwa vha tshee vhatuku. Vhashelamulenzhe vho dovha vha sumbedza uri mirero iyo ndi ya ndeme musi ho sedzwa vhuḁifari ha vhana vha musalauno. Vho dovha hafhu vha ombedzela uri mirero iyo ya Vhaventḁa sa dziḁwe tshaka i bvukulula mvelele na vhunḁe zwavho. Izwi zwi tikedzwa nga Boateng (1983:331) musi a tshi ri: “*Proverbs are ‘validators of traditional procedures and beliefs’ and warn that the rejection of black African heritage will leave the black African without a feeling of identity*”. (Mirero ndi ‘zwikhwaḁhisedzi zwa nḁila dza sialala na zwine vhatu vha tendḁa

khazwo' ya dovha ya limusa uri u sa t̄anganedzwa ha vhufa ha Vharema zwi d̄o ita uri Vharema vha d̄ipfe vha si na v̄hun̄e).

4.2.3.7 Tshanduko

(a)Muvenda mubikwa na ive, ive la vhibva Muvenda a sala

Thero i re kha uyu murero ndi ine ya sumbedza uri Muvenda u dzula e Muvenda, ha shanduki. Ive ndi tombo line naho la bikwa a li vhibvi na u shanduka. Arali tombo li nga vhibva Muvenda a sala, zwi amba uri Muvenda o oma u kunda tombo. Musi ro sedza mvelele na v̄hun̄e zwa Vhavana ri nga amba uri Muvenda ha koni u shandukiswa nga nyimele, u dzula e Muvenda. Izwi zwa sumba uri ndi v̄hathu v̄hane vha dzhiela n̄tha mvelele yavho. Izwi ri zwi v̄hona kha kuambarele kwavho, zwi hulu musu hu na v̄hut̄ambo, vha a d̄ivhonadza nga kuambarele kwavho. Tshinwe hafhu Vhavana naho v̄he ngafhi vha amba nga luambo lwavho lwa Tshivenda. Izwi zwi ita uri vha d̄italule kha dzīnwe tshaka. Tshinwe tshine tsha t̄aniwa nga uyu murero ndi uri musu Muvenda o v̄hofha tshithu kana o ita thendelano na mūnwe u ima kha zwezwo. Izwi zwi sumba uri ndi lushaka lune kha mvelele yalwo lwa dzhiela n̄tha fhungo la u fulufhedzea na u sa shanduka tshifhinga tshinwe na tshinwe.

Inwe thero ine ya v̄honala kha uyo murero ndi ya musu Vhavana vha tshi d̄ikhoḁa. U d̄ikhoḁa zwi sumbedza uri Vhavana vha khou d̄itongisa nga u vha Vhavana. Mafela (1997:49) a tshi amba nga u khoḁa u ri: *“Praise poetry used to be an important form of oral literature in African life in general and in the lives of the Vhavana in particular.”* (Zwikoḁo zwo vha zwi mānwalwa a sialala a ndeme kha v̄hutshilo ha Vharema nga u angaredza na kha v̄hutshilo ha Vhavana sa lushaka).

T̄halutshedzo i re afho n̄tha i sumba uri zwikoḁo ndi zwa ndeme na kha lushaka lwa Vhavana, zwine zwa v̄honala kha uyo murero wo bulwaho. U d̄ikhoḁa zwi dovha hafhu zwa sumba u d̄ifulufhela kha zwine muthu a vha zwone. Tshifhinga tshinzhi hu vha ho sedzwa zwo nakaho. Tshinwe hafhu murero uyu u sumbedza uri Vhavana ndi v̄hathu v̄hane vha kona u kondelela zwi konḁaho zwine vha t̄angana nazwo.

Tshipiḁa tshi tevhelaho ndi tsha u sedza maambe e a bulwa nga v̄hashelamulenzhe sa ane a bvukulula mvelele na v̄hun̄e zwa Vhavana.

4.2.4 Maambebe

Muṭoḍisisi o kona u topola maṅwe maambebe kha o buliwaho nga vhashelamulenzhe sa one ane a bvukulula mvelele na vhunṅe zwa Vhaventḁa. Luambo na mvelele a zwi koni u fhandekanywa. Sa izwo maambebe a tshi tou vha luambo zwi a sumba uri a a bvukulula mvelele na vhunṅe zwa vhatu vha lushaka lwolwo. Musi ri tshi sedza maambebe ri nga ri ndi zwinzhi zwine a amba nga lushaka lwonolwo, sa tsumbo, a katela vhupo ha vhatu vhenevho a dovha hafhu a sumbedza kutshilele kwavho na ḁivhazwakale yavho; zwine zwa farisa kha u bvukulula mvelele na vhunṅe zwavho. A si oṅhe maambebe e a bulwa nga vhashelamulenzhe ane a bvukulula mvelele na vhunṅe zwa Vhaventḁa. Muṭoḍisisi o kona u topola maṅwe a ayo maambebe uri a senguluswe sa ane a bvukulula mvelele na vhunṅe zwa Vhaventḁa. Izwo o zwi ita u bva kha zve vhashelamulenzhe vha bula na u ṭalutshedza malugana na maambebe ayo a lushaka lwa Vhaventḁa. Tsha ndeme tshe muṭoḍisisi a wana ndi uri maambebe na one sa maṅwalwa a sialala a a bvukulula mvelele na vhunṅe zwa vhatu nga u fhambana havho. Izwi zwo ralo ngauri maambebe ndi luambo lune lwa shuma u hwala mvelele ya vhatu. Maambebe a sumbedza ṭhonifho. Kha lushaka lwa Vhaventḁa sa izwo hu tshi ombedzelwa u ṭhonifha; ndi zwa ndeme uri vhatu vha ambe nga luambo lu ṭhonifhaho.

Maṅwe a maambebe e a bulwa nga vhashelamulenzhe sa maambebe ane a bvukulula mvelele na vhunṅe zwa Vhaventḁa ndi ane a haseledzwa afha fhasi kha thero dza vhukhakhi, ndayo, vhutendatenda na vhutshilisani.

4.2.4.1 Vhukhakhi

(a) U vha na gunwe

Ḳiambele iḻi nga luambo lwo ḁoweleaho ḻi amba uri muthu u na tshandḁa. Tshandḁa tshi shumiswa kha mishumo yo fhambanaho, hu tshi katelwa na u tswa. Malugana na ḻiambele iḻi hu ambiwa uri muthu ndi mbava. Nga mvelele ya Tshivendḁa a zwi vhi zwavhuḁi u tou amba uri muthu ndi mbava. Izwi zwi sumbedza uri Vhaventḁa ndi vhatu vhane vha sedza uri a si zwavhuḁi u vhaisa vhuḁipfi ha muṅwe muthu naho uyo muthu e mbava, sa muthu na ene vha vhona a tshi fanela u ṭhonifhiwa. Zwi ṭalula Vhaventḁa ngauri ndi ḻiambele ḻo tou sikwa nga Tshivendḁa hune ḻi kona u pfesewa nga Muvendḁa.

4.2.4.2 Ndayo

(a) U sa vha na ndevhe

U sa vha na ndevhe ndi liambele line la talutshedza uri muthu uyu ndi muthu ane a sa pfe, ane a ri a tshi vhudzwa kana u kaidzwa a sa thetshesele. U sa thetshesele zwi vhonele nga u sa ita zwe a vhudzwa. Kha lushaka lwa Vhavana a zwi vhi zwavhudi u vhudza muthu kana nwana uri ha pfi, ngauri zwi mu ita uri a pfe a si muthu. Vhuimoni ha izwo hu tou pfi ha na ndevhe. U amba nga ndila ya u shumisa maambeke ndi u sumbedza u thonifha vhudipfi ha muñwe muthu.

Mvelele na vhone zwa Vhavana kha ili liambele i vhonele kha uri Vhavana ndi vhatu vhane vha shumisa luambo lwa maambeke u bvukulula zwine vha amba vha tshi dzhiela ntha vhudipfi ha muñwe na muñwe. Zwine zwa ambiwa zwo livhiswa kha muthu a zwi tei u mu vhaisa, fhedzi zwi fanela u mu tshuwedza. Liambeke ili li nga ambiwa kana u shumiswa sa ndila ya uri uyo ane ha khou ambiwa ngae a songo kona u pfa uri hu khou pfi mini. Tshifhinga tshinzi li shumiswa sa ndila ya u kaidza, zwine zwa vha mvelele ya Vhavana uri hu vhe na mulalo kha tshitshavha.

4.2.4.3 Vhutendatenda

(a) U a vuwa

Uri mufumakadzi uyu u a vuwa zwi amba uri u a lowa, zwine zwa vha luambo lwo dzumbamaho. Vhavana vha tenda kha uri vhuloi vhu hone. A hu na muthu ane a vha na pfanelo dza u amba a tshi tou buletshedza uri muñwe muthu ndi muloi, fhedzi hu nga shumiswa ipfi lo dzumbamaho la u vuwa. Izwi zwi thusa na vhana uri vha songo divha uri vhahulwane vha khou amba nga ha mini, zwa ita uri hu vhe na mulalo. U tshila nga mulalo ndi yone mvelele na vhone zwa Vhavana. Vhavana vho zwi vhone uri sa lushaka vha na vhutendatenda, zwi hulu siani la zwa vhuloi. Liambeke ili la uri u a vuwa li tou vha ndila ya u sumbedza uri u a lowa; fhedzi u buletshedza uri muthu u a lowa zwi nga vhonele sa u pomoka muthu naho a tshi lowa. Zwi a kona u dzhenisa uyo ane a khou vhidza muñwe uri ndi muloi khakhathini, hune a tea uri a lifhe uri o pomoka muñwe vhuloi. U ri u a vuwa i tou vha ndila yo dzumbamaho ine ya vha mvelele ya Vhavana u shumisa maambeke uri zwiñwe zwine zwa ambiwa musi zwi tshi dina zwi songo tou pfala uri zwi a dina.

4.2.4.4 Vhutshilisani

(a) U bvisa muya

Vhashelamulenzhe vho sumbedza uri u shumiswa ha liambele *U bvisa muya* ndi ndila ya u sumbedza u thonifha nga u shumisa luambo lwo dzumbamaho lune lwa sa shonise arali muthu a tshi lu amba; hu vha hu tshi khou ambiwa muthu a tshi divhofholola kha u vhofhiwa nga muya, zwi hulu e muthu muhulwane. U tou amba uri o sula ngeno hu na vhana a zwi sumbedzi u thonifha.

Musi ro sedza tsenguluso ya mirero na maambe ri a kona u amba uri luambo ulwo ndi lwa sialala nahone ri a vhona uri ndi luambo lwa ndeme kha u bvukulula mvelele na vhunxe zwa vhathu. Izwi zwi ombedelwa nga Phillipson (1994:5) musi a tshi amba nga luambo sa ndila ya u bvukulula vhunxe a tshi ri:

Language provides an important means of classification for African people; it is a criterion which has a major bearing on an individual sense of identity of membership of a group.

Luambo lu vha tshishumiswa tsha ndeme malugana na khethekanyo kha Vharema; ndi ndila ine ya vha na thuthuwedzo khulwane kha u sumbedza vhunxe ha muthu kha tshigwada.

Inwe thero ine ya sumbedzwa nga u shumiswa ha maambe sa ndila ya u bvukulula mvelele na vhunxe zwa Vhavana ndi ya vhudavhidzano. Zwine zwa amba uri ndi luambo lune lwa nga shumiswa duvha linwe na linwe kha vhathu vha lushaka lwonolwo. Musi vhathu vha tshi davhidzana zwi a sumba vhubvo na vuvha havho. Izwi zwi dovha hafhu zwa sumba na divhazwakale yavho. Luambo lu a shuma kha u bvedza mvelele na vhunxe zwa vhathu sa izwo vhathu nga u fambana havho vha tshi amba nyambo dzo fhamabanaho. Vhavana na vhone vha nga shumisa mirero na maambe u ditalula kha dziinwe tshaka sa izwo mirero iyo na maambe zwi luambo lune lwa amba ngavho.

Maambe a vhonala a tshi bvukulula mvelele na vhunxe zwavho kha kutshilele kwavho kwa duvha linwe na linwe sa izwo zwo sumbedzwa kha thalutshedzo yao uri a tou vha luambo lwo dzumbamaho lune vhathu vha lu shumisa kha vhudavhidzano havho.

(c) (b) U kombodza mbevha

Sa izwo zwo sumbedzwa, vhunzhi ha maambeke a bvukulula mvelele na vhunxe zwa vhathu. Kha uyu mushumo ho sedzwa maambeke a Vhaventxa sa ane a tou vha luambo lune lwa hwala mvelele. Lxambeke U kombodza mbevha ndi la Vhaventxa hune li pfesewa nga vhaambi vha Tshivenda. Lxambeke ili li nga vha lo tou sikwa hu tshi tou vha ndila ya u shumisa maipfi o dzumbamaho a u thonifha vhathu vha tshinnani musi vha tshi divhofholola vha tshi bvisa maqi. A zwi naki u amba uri muthu muhulwane u khou runda ngauri zwi sumbedza u shaya thonifho. Ipfi runda li ambelwa kha muthu mutuku. U thonifha ndi yone ndila ya vhutshilisani havhudi kha Vhaventxa.

(c) U farela lufhanga

Lxambeke ili li nga talutshedzwa sa line la bvukulula mvelele na vhunxe zwa Vhaventxa kha mafhungo a vhutshilisani. Musi vhathu vho khakhelana kuitele ukwu kwa u farelana lufhanga ku a sumba uri ho vha na u farelana ngauri lufhanga lu sumba uri ri khou khaula izwo zwo vhihaho nahone zwithu zwo vhuwela ngonani. Lxambeke ili ndi la Vhaventxa li pfesewa nga Vhaventxa izwi zwa ita uri li vhe luambo lune lwa vha talula kha dziwe tshaka.

(d) U fhingula

Lxambeke ili li shumiswa sa ndila ya uri ane a vha o tshinya kana o ita mulandu u tea u lifha. Izwi zwi kwama kutshilele kwa vhathu sa mvelele na vhunxe zwavho. Zwi sumbedza uri kha tshitshavha vhathu a vha sokou ita zwine vha funa, arali muthu a ita zwo bvaho u fanela u lifha ngauri o khakha. Lxambeke ili li talutshedzwa nga Nengovhela (2017:136) a tshi ri:

'U fhingula' is an idiom that is used to indicate that one has committed a punishable offence. It is commonly applied where by-laws (unwritten laws) are used. For instance in the Tshivenda culture, it is expected of every community member to go and plough the chiefs fields whenever following his instructions. If one fails to obey the order, it is considered a disgrace, hence the idiom 'u fhingula'. Such a person is expected to pay a fine to the chief.

U fhingula ndi liidioma line la sumbedza uri muthu o ita mulandu une a tea u u lifha. Li shumiswa hune milayo ya vha i songo nwaliwa. Sa tsumbo kha mvelele ya Tshivenda, nga mulayo muthu muwe na muwe kha tshitshavha u tea u ya u lima tsimuni ya vhamusanda hu tshi tevhezwa ndaela dzavho. Arali a sa ita zwezwo zwi dzhiwa sa lunyadzo, ndi ngazwo hu na liambeke u fhingula. Muthu uyo u lavhelelwa u lifha malugana na vkhakhi he a vhu ita kha vhamusanda.

Izwi zwothe zwi tana mvelele na kutshilele kwa Vhaventxa. Ndi ngazwo liambeke ili li tshi vhonwa sa line la bvukulula mvelele na vhunxe zwa Vhaventxa.

(e) U haka midzi

Ndi liambele line la talutshedza nyimele ine muthu a vha khayo, nahone ili ndi liambele liswa. Zwine zwa khou sumbedzwa ndi uri zwithu zwi vha zwi tshi khou konḁa muthu a sa tsha divha uri a ite mini. Vhaventḁa sa izwo zwo no bulwa, vha shumisa maambeke u ḁana kana u talutshedza zwine zwa khou bvelela kha vhutshilo havho, hu tshi tou vha ndila ya u sumbedza uri na vhone vha na luambo lwavho lune lwa bvukulula mvelele na vhunḁe zwavho. Nengovhela (Ibid) u amba nga liambele ili sa line la bvukulula mvelele ya Vhaventḁa musi a tshi ri:

‘U haka midzi’ is also cultural in nature because it is originated from the way Tshivenda people use an ox-drawn plough to till the fields. In some instances, the plough will come across roots and get stuck thus hampering progress in the activity of tilling.

U haka midzi li na mvelele ngomu ngauri lo sikwa u bva kha ndila ine Vhaventḁa vha shumisa dzembe la phulu musi vha tshi lima. Tshinwe tshifhinga dzembe li nga tangana na midzi ya li thivhela u ya phantḁa, izwi zwa lengisa mushumo wa u lima.

Tshine tsha khou sumbedzwa ndi uri vhatu vha a tangana na vhukonḁi vhutshiloni. Zwinoha liambele ili li shumiswa u sumbedza zwikonḁisi zwine zwa wanala vhutshiloni ha Vhaventḁa. Izwi zwi dovha hafhu zwa sumba uri maaambeke sa luambo a bvukulula mvelele na vhunḁe zwa lushaka.

4.3 Khunyeledzo

Ndima iyi yo ditika kha u rera na u sengulusa mafhungo e mutḁḁisisi a wana kha vhashelamulenzhe nga u shumisa khweshenere na mbudzisavhathu. Tshinwe hafhu mutḁḁisisi o sengulusa mafhungo e a wana kha u talela musi hu tshi tshinwa mitshino ya sialala. Tshe a wana ndi uri mitshino iyi i bvukulula mvelele ya Vhaventḁa musi ho sedzwa uri ndi mitshino ine ya vha ya Tshivenda. Musi i tshi tshinwa vhatshini vha vha vho ambara minwenda, ine zwi a vha talula kha dziḁwe tshaka. Kushelelwe kwa milenzhe ku a fhambana u ya nga nyimbo, huḁwe milenzhe i poswa nga u tavhanya huḁwe ya ongolowa; izwi zwi sumbedza vhutsila. Mutḁḁisisi o dovha hafhu a shumisa tshenzhemo yawe na zwe a zwi wana kha manwalwa a sialala a Vhaventḁa o no vhulungwaho nga ndila ya u nḁala. Mutḁḁisisi o wana uri Vhaventḁa sa lushaka, vha na nyimbo, mitshino, mirero na maambeke zwine zwa bvukulula mvelele na vhunḁe zwavho. Sa tsumbo, tshikona tshi dzhiwa sa

mutshino wa lushaka. Ho wanala uri kha ulu lushaka zwi tou vha mushumo wa muñwe na muñwe u dzhenela mitshino na nyimbo zwa sialala. Tshiñwe hafhu u shumiswa ha luambo lwa maambebe na mirero duvha liñwe na liñwe zwi talula Vhavenḁa kha dziñwe tshaka.

Tshiñwe tshe tsha wanala ndi uri mañwalwa a sialala o bulwaho afho nḁha ndi a ndeme kha ulwu lushaka sa izwo a tshi shuma sa ndila ya vhudavhidzani. Izwi zwi vhonala kha sia la vhutshilisani sa izwo vhatu vha tshi dzula vha tshi davhidzana, fhedzi vhudavhidzani vhu tea u itwa nga ndila i lavhelelwaho nga lushaka lwonolwo. Kha zwoḁhe zwe zwa senguluswa muḁḁisisi o wana uri mañwalwa a sialala a bvukulula mvelele na vhunḁe zwa vhatu.

NDIMA YA VHUṬANU

MAWANWA A ṬHOḐISISO

5.1 Marangaphanda

Ndima yo fhiraho yo vha i ya u rera na u sengulusa mafhungo e a kuvhanganywa a nyimbo na mitshino zwa sialala, mirero na maambeke musu hu tshi itwa ṭhoḐisiso. Ho senguluswa zwe muṭoḐisisi a wana u bva kha phindulo dza vhashelamulenzhe. Ndima iyi ya vhuṭanu i ḑo rera nga mawanwa a ndeme a ngudo iyi ya ṭhoḐisiso. Hornby na vhaṅwe (2006:552) vha tshi ṭalutshedza mawanwa vha ri: “... *information that is discovered as the result of research into something*” (... mafhungo ane a wanala sa mvelelo dza ṭhoḐisiso yo itwaho kha tshinwe tshithu).

Mawanwa ndi a bvaho kha zwe zwa kuvhanganywa kha ndima ya vhuraru na tsenguluso ya mafhungo kha ndima ya vhuṭa. U bveledzwa ha mawanwa ho vhubwa u bva kha mbudziso na zwipikwa zwa ṭhoḐisiso zwe zwa sumbedzwa kha ndima ya u thoma. Ndi zwa ndeme u sumbedza uri hu vhuvelelwe kha mbudziso ya ṭhoḐisiso, ya uri maṅwalwa a sialala ane a vha nyimbo na mitshino zwa sialala, mirero na maambeke zwa Vhavenḑa zwi nga kona naa u bvukulula mvelele na vhunṅe zwa Vhavenḑa vha Beitbridge kha ḑa Zimbabwe. Maṅwalwa a sialala ndi a ndeme kha vhutshilo havho ha ḑuvha ḑinwe na ḑinwe. Sa zwe zwa sumbedzwa kha tsenguluso, maṅwalwa a sialala a shela mulenzhe kha mvukululo ya mvelele na vhunṅe zwavho. Ndi ngazwo na vhashelamulenzhe kha iyi ṭhoḐisiso ya ngudo vho sumbedza uri a tou vha mvelele yavho, nahone maṅwalwa aya a bvukulula vuvha havho. Kha ndima iyi hu ḑo haseledzwa mawanwa a ṭhoḐisiso nga u angaredza ho sedzwa ndeme ya maṅwalwa a sialala, ndivho na zwipikwa zwa ṭhoḐisiso, zwiitisi zwa u ngalangala ha mvelele na vhunṅe, kuvhanganyo ya mafhungo, na mvukululo ya mvelele na vhunṅe.

5.2 Ndeme ya mañwalwa a sialala

Ho wanala uri mañwalwa a sialala o vha e a ndeme musalauḽa, a dovha a vha a ndeme na musalauno. Musalauno vhathu vha tshaka dzo fhambanaho vha dzula vho ṽangana, zwinoha mañwalwa aya a a kona u vha ṽalula nga u fhambana havho. A dovha hafhu a vha tshishumiswa tsha luambo hune tshaka nga u fhambana hadzo dza kona u ṽalulwa. Moseley na vhañwe (2010:4) vha ri:

Languages are not only tools of communication; they also reflect a view of the world. Languages are vehicles of value systems and cultural expressions and are an essential component of the living heritage of humanity.

Nyambo a dzi sokou vha dza vhudavhidzani fhedzi; dzi dovha dza sumbedza kuvhonele kwa ḽifhasi. Nyambo ndi zwishumiswa zwa maitete a ndeme na mvukululo ya mvelele, nahone dzi vhumba tshipiḽa tsha ndeme tsha vhufa vhu tshilaho ha vhathu.

Ho dovha ha wanwa uri tshifhingani tsha zwino mañwalwa a sialala ndi a ndeme sa izwo a tshi sumbedza phambano ya dzitshaka. A dovha a vha mvelele ya vhathu nga u fhambana havho, naho ho sedzwa fhungo ḽa uri mvelele i a shunduka. Ndi zwa ndeme uri naho i tshi shanduka, lushaka luñwe na luñwe lu kone u vhonadza mvelele yalwo sa izwo i tshi bvukulula vhunṽe ha vhathu nga u fhambana havho. Vhathu vha tea u humbudzwa vhubvo na ḽivhazwakale yavho sa lushaka. Mañwalwa a sialala ndi tshipiḽa tsha mvelele ya vhathu nahone a vha a ndeme kha u vha ṽalula kha dziñwe tshaka, izwi zwa ita uri vhunṽe havho hu vhonele. U tikedza fhungo iḽi Idang (2015: 97) u ri: “*The culture of people is what marks them out distinctly from other human societies in the family of humanity.*” (Mvelele ya vhathu ndi yone ine ya vha ṽalula kha dziñwe tshaka).

Musi vhathu vha tshi kona u ḽiṽalula kha vhañwe vha sumbedza uri mihumbulo yavho, vhuḽipfi havho na lutendo zwavho zwi vha zwo fhambana na zwa avho vhañwe. Musalauno izwi zwi nga vhonele nga u shumisa mañwalwa a sialala ane kha uyu mushumo a katela nyimbo na mitshino zwa sialala, na mirero na maambeke zwa Vhavañḽa. Naho vhathu vha nga vha na zwiñwe zwine vha zwi dzhia kha dziñwe tshaka a vha tei u hangwa mvelele yavho. ṽhuṽhuwedzo khulwane kha

tshaka nga u fhambana hadzo ndi u t̄anganedzana na u d̄ivha uri v̄hathu vho fhambana, nahone vha dzhiele n̄tha mvelele yavho. Muhumbulo uyu u tikedzwa nga Lin (2019:2) a tshi ri: “*Culture can be used to label other people, but it also can serve the purpose of respecting people’s differences and avoiding assimilation and coercion.*” (Mvelele i nga shumiswa kha u sumba vhañwe v̄hathu, fhedzi i nga shuma hafhu sa ndivho ya u t̄honifha u fhambana ha v̄hathu na u thivhela u milwa na vhukandedzi kana u tou kombetshedzwa).

T̄halutshedzo i re afho n̄tha i sumbedza uri ndi zwa ndeme uri v̄hathu nga u fhambana vha t̄honifhe mvelele dza vhañwe. Izwi zwi ita uri hu songo vha na lushaka lune lwa dzhia kana u vhona mvelele yalwo i ya ndeme kha mvelele ya dziñwe tshaka. Zwi dovha hafhu zwa tandulula thaidzo ya u kandedzwa ha dziñwe tshaka nga dziñwe, nahone mvelele ya lushaka luñwe a i tei u vhambedzwa na ya luñwe lushaka.

Mirero na maambeke zwo v̄honala zwi zwa ndeme kha u shuma sa n̄dila ya u t̄ana V̄havent̄a vha Beitbridge, Zimbabwe. Mirero na maambeke i dzhiiwa sa tshipiḁa tsha luambo. V̄hathu nga u fhambana havho vha vha na mirero ine ya vha t̄alula kha vhañwe. Kha uyu mushumo a ho ngo wanala mirero na maambeke zwi zwine zwa nakisa luambo fhedzi, ho wanalavho na uri zwi a thusa kha u bvukulula mvelele ya tshaka dza v̄hathu. Tsumbo, murero une wa ri *Muvend̄a mubikwa na ive, ive la vhibva Muvend̄a a sala* a ri koni u u wana kha dziñwe tshaka ngauri ndi wa V̄havent̄a nahone u t̄alutshedza uri V̄havent̄a ndi lushakaḁe. Ri nga u t̄alutshedza sa une wa sumba uri V̄havent̄a ndi lushaka lune lwa sa shanduke kha maitele alwo a zwithu.

Mirero a i sokou vha luambo fhedzi i tou vha tshivhoni tshine v̄hathu vha vhona ngatsho v̄hutshilo havho. Ho bvukululwa uri mishumo ya mirero na maambeke i a bvukulula mvelele na v̄hun̄e, zwi huluhulu ho sedzwa uri i a laya na u kaidza. Zormeier na Samovar (2000:229) vha ri: “*These proverbs may be repeated by a mother scolding her children, a father offering advice, or even by a person singing or praying.*” (Mirero iyi i nga dovhoolwa nga mme vha tshi kaidza v̄hana v̄havho, khotsi vha tshi n̄ea ngeletshedzo, kana muthu a tshi imba kana u rabela).

Izwi zwi sumba uri mirero i shumiswa fhethu hunzhi ho fhambanaho, zwine zwa sumbedza uri yo v̄humbwa nga v̄hathu vha na v̄hutaḁi vha tshi shumisa na tshenzhemo yavho. Yo v̄humbwa v̄hathu vho sedza zwine zwa vha zwa ndeme khavho na kuvhonele kwavho kwa zwithu. Izwi zwi sumbedza u t̄umana ha mirero na mvelele ya lushaka. Mirero i t̄umana na mvelele ngauri hu na

mirero ine ya kwama vhathu, phukha na mupo. Zwothe izwi zwi sumbedza uri i katela masia othe a kutshilele kwa vhathu.

Tshinwe tshe tsha wanala ndi uri mirero na mambele zwi bvukulula vhurereli ha lushaka zwine zwa sumba uri vhathu ndi vhone. Mirero yo dovha ya vhone sa ine ya sumbedza ndeme ya vhathu sa lushaka ine ya vhone kha vhutshilisani havho. Naho zwi tshi vhone uri mirero na maambe zwi a shanduka u ya nga tshifhinga, hu a bveledzwa zwine zwa yelana na tshifhinga tshenetsho. Izwi hu tendwa uri ndi zwavhuḏi sa izwo tshifhinga tshi tshi shanduka.

Kha mushumo uyu ho wanala uri mirero na maambe zwa musalauḏa zwi tea u shumiswa sa izwo zwi tshi bvukulula mvelele na vhone, tshenzhemo na divhazwakale ya Vhavana uri vha divhe vhubvo havho naho vha tshi do dzhia izwo zwiswa. Tshinwe hafhu, ho wanala uri luambo lwa Vhavana vha Beitbridge, Zimbabwe, lwo vha lu tshi vho ngalangala. Vhathu vha tshivhala tshituku vho vha vha tshi divha mirero na maambe zwavho nga tshifhinga tsha musi hu tshi itwa thodisiso. U xeledwa nga luambo zwi sumba u xeledwa nga mvelele na vhone. Zwino mirero na maambe zwavho zwo wanala sa zwine zwa vha zwa ndeme kha mvukululo ya mvelele na vhone zwavho.

Nyimbo na dzone sa manwalwa a sialala dzo wanala sa dzine dza vha dza ndeme kha u bvukulula mvelele na vhone zwa lushaka lwa Vhavana vha Beitbridge kha la Zimbabwe. Zwe zwa sumbedzwa ndi mitshino ye ya sumbedzwa uri i shuma sa mvukululo ya mvelele na vhone zwa Vhavana. Tshikona ndi muḏwe wa mitshino ye ya bulwa. Mutshino wa tshikona ndi mutshino wa lushaka lwa Vhavana. Tshifhinga tshinzi u tshinwa musi hu na mushumo musanda. Ndi mutshino une wa sumbedza ndeme ya mvelele ya Vhavana kha zwa vhutshilisani na zwa vhubusi lune izwi zwi bvukulula mvelele na vhone zwavho. Blacking (1976:27) a tshi amba nga ha tshikona u ri: *“It expresses the value of the largest social group to which a Venda traditionally belongs”*. (Tshi bvukulula ndeme ya tshigwada tshihulu tsha vhutshilisani tshine Muvana nga mvelele a vha tshipiḏa tshatsho).

Muḏwe mutshino we wa bulwa sa une wa bvukulula mvelele na vhone zwa Vhavana ndi mutshino wa malende. Mutshino uyu u tshinwa dzimpfuni, na mitamboni vhathu vha tshi pembela. Musi hu na davha vhathu vha a tshina malende vha tshi khou nwa halwa. Mutshino uyu kha uyu mushumo wo sumbedzwa sa mutshino une wa bvukulula mvelele ya lushaka lwa Vhavana ya u

ledzana zwavhuḁi na vhahura. Wo dovha hafhu wa sumbedzwa sa mutshino une wa sumbedza mvelele na vhunḁe zwa Vhaventḁa nga u gudisa vhurangaphandḁa kha masia a vhutshilo. Muhumbulo uyu u tikedzwa nga Kruger (1999:128) a tshi ri: “*Like ‘tshigombela’, ‘malende’ performance gradually introduces young dancers to cultural values, associated with authority pertaining to royal leadership.*” (U fana na tshigombela, mutshino wa malende u gudisa vhatshini vha tshee vhaḁuku kha zwa mirando ya mvelele ya havho nga zwiḁuku nga zwiḁuku, zwi tshi katela na vhulaedzwa ha vhurangaphandḁa ha zwa vuhosi).

Mutshino wa tshigombela na wone wo sumbedzwa sa mutshino wa lushaka lwa Vhaventḁa une vha ḁalula kha dziḁwe tshaka. Wonoyu mutshino wa tshigombela wo dovha wa sumbedza uri nyimbo dzawo dzi a shumiswa sa ḁḁila ya u gwalaba; zwiḁulu i ḁḁila ya u gudisa u amba hu na u ḁhonifha sa lushaka sa izwo tshiḁwe tshifhinga hu tshi gwalabelwa na vhavhusi. Nyimbo dza tshigombela na malende dzi sumbedza dzo bveledzwa nga vhafumakadzi vha Vhaventḁa sa ḁḁila ya u ḁana vhuḁipfi havho musi hu na zwine zwa vha dina. Tsha ndeme tshe tsha sumbedzwa ndi uri mitshino iyi i bvukulula mvelele nahone ndi ya ndeme ngauri ndi mitshino ya mvelele yavho.

Musi ho sedzwa nyimbo idzi dzi vhonele dzi na maipfi ane a amba na Vhaventḁa sa izwo vha vhone vhane vha nga kona u pfesesa luambo ulwo. Nyimbo idzi dzi dovha hafhu dza ḁana vhuḁipfi ha vhathu. Mitshino yone i vha na ḁḁila ine ya tshinwa ngayo, zwine zwa fhambana na zwa dziḁwe tshaka. Vhutsila vhu a vhonele nga u shumisa iyi mitshino. Zwoḁhe izwo zwi a bvukulula mvelele ya Vhaventḁa. Kruger (Ibid) u ri: “*Songs and dances are also an important means whereby... rural people bond of friendship and cooperation.*” (Nyimbo na mitshino ndi zwa ndeme hune ... vhathu vha mahayani vha vhumba vhukonani na u farisana).

ḁhalutshedzo iyi i a sumbedza uri mitshino iyi i ḁḁuwedza na u gudisa u farana ha vhathu, zwine zwa vha mvelele ya Vhaventḁa. Nyimbo na mitshino iyi zwi ya nga mirole hune mirole yoḁhe i a kwamea. Tshiḁwe tsha ndeme tshe tsha bulwa ndi uri nyimbo idzi na mitshino zwi ḁana zwine zwa khou bvelela kha itsho tshitshavha nga tshifhinga tshenetsho. Musi vhathu vha Vhaventḁa vha tshi pfa tshikona tshi tshi lila vha a ḁivha uri hu na zwine zwa khou bvelela musanda. Izwi zwa amba uri nyimbo na mitshino zwi tou vha ḁḁila ya u davhidzana ngeno zwi tshi bvukulula ḁḁila dza vhudavhidzani ha Vhaventḁa.

Ho dovha hafhu ha sumbedzwa uri maiwalwa a sialala a sumbedza divhazwakale na tshenzhemo ya vhathu. Divhazwakale ndi ya ndeme kha u bvukulula mvelele ya lushaka ngauri ndi yone tshenzhemo yavho. Iyi ndi ndila ye lushaka lwa tshila ngayo. Divhazwakale i ita uri lushaka lu divhe vhubvo halwo. Tshenzhemo ya vhathu i ita uri vhathu vha tangedze uri vha na mvelele yo fhambanaho na ya vhañwe. I tshi kha di vha yone divhazwakale i dovha ya vhumba mvelele ya tshifhinga tshenetsho. Musi ho sedzwa divhazwakale hu vha ho sedzwa zwine vhaaluwa vha divha nahone vha dovha vha vha vhone vhane vha pfukisela ndivho ine vha vha nayo kha vhaswa. Fafunwa (1974:48) u amba izwi nga mvelele na vhana, u ri:

The child just grows into and with the cultural heritage of his people. He imbibes it. Culture, in traditional society, is not taught, it is caught. The child observes, imbibes, and mimics the action of his elders and siblings. He watches the naming ceremonies, religious services, marriage rituals, funeral obsequies. He witnesses the coronation of a king or chief, the annual yam festival, the annual dance and arobatic display of guilds and age groups or relations in the activities. The child in a traditional society cannot escape his cultural and physical environments.

Ñwana u sokou alutshela ngomu, nahone khathihi na vhufa ha mvelele ya lushaka lwawe. U a vhu tangedza. Mvelele, kha lushaka lwa sialala a i tou gudiswa, i tou wanwa. Ñwana u tou talela, a zwi dzhia, nahone a tevhezela nyito ya vhaaluwa na vhe a bebwa navho. U talela vhuṭambo ha u ira madzina, mishumo ya zwa vhurereli, mishumo ya zwa vhudzekani, na zwa dzimbulungo. U a vhona hu tshi vhewa khosi kana vhafuwi, vhuṭambo ha ñwaha musu hu tshi takalelwa khano, mutshino wa ñwaha na zwigwada zwa avho vhane vha ita zwa nyonyoloso na vha thangana ya murole kana vhuṭedzani kha idzo nyito. Ñwana ane a alutshela kha lushaka lwa u tshila zwa sialala a nga si pfukwe nga vhuṭapo ha zwa mvele na fhethu hawe.

Ṭhalutshedzo iyi ndi ya u sumbedza uri arali vhathu kana lushaka lwa Vhavenḁa lwa kona u gudisa vhana vha tshe vhuṭuku mvelele yavho a vha nga xelexwi nga mvelele na vhuṅṅe zwavho. Vhana hu pfi ndi vhone vhumatshelo ha lushaka ngauri zwine vha guda vha tshi zwi vhona nahone vha tshi zwi ita a vha zwi hangwi. Musi vhana vho aluswa nga ndila iyi, zwine vha tenda khazwo, vha tshilisa zwone, zwi vha mvelele yavho, zwa tana na vhuṅṅe havho. Vha tshi aluwa vha vha vho fara zwe vha guda vhuṭukuni havho. Fhungo ili li tikedzwa nga Antia (2005:17) a tshi ri: “*What a people hold to be true, right or proper with regard to those things explains much of the traits by which they become identified.*” (Zwine vhathu vha tenda khazwo, u vha zwone kana zwavhuḁi ho sedzwa zwenezwo zwithu zwi tḁalutshedza zwinzhi nga vhuṅṅa vhune ha vha tḁalula).

Musi hu tshi tshinwa hu na kuitele kwa Tshivenda. Tshe tsha vhonala ndi uri musi vhatshini vha tshi dzhena luvhandeni vha thoma nga u losha vha sa athu u tshina. Musi vho no losha vha a vuwa, muñwe na muñwe a dzula hune a fanela u dzula hone. Kuitele kwa u losha kha uyu mutshino ku sumbedza u thonifha na u amba uri avho vhatshini vho dzhena luvhandeni. Ku dovha kwa sumbedza mvelele ya Vhavana sa izwo u losha hu sa wanali kha dziñwe tshaka. Tshiñwe tshifhinga vha a rengwa vha kona ha u vuwa vha thoma u tshina. Izwi zwi vhonala sa ndila ya u bvukulula mvelele na vhone zwa Vhavana ine ya sumbedza uri kha tshiñwe na tshiñwe tshine vha ita vha dzhiela ntha mvelele yavho.

Tshiñwe tshe tsha vhonala sa ndila ya u sumbedza uri mitshino iyi ya Vhavana ya sialala i a fhindula mbudzi dza thodiso dza uri i a shuma kha u bvukulula mvelele, ndi ndila ine vhatshini vha ambara ngayo. Vhatshini vha ambara miñwenda ya Tshivenda. Kuambarele ukwu ku tana uri vhone vha vha lushaka lwa Vhavana. Musi vha tshi tshina vho ambara miñwenda zwi a bvukulula mvelele na vhone zwavho sa izwo tshaka nga u fhambana dzi tshi kona u talulwa nga kuambarele.

5.3 Ndivho na zwipikwa zwa thodiso

Ndivho ya iyi thodiso ndi u bvukulula mvelele na vhone zwa Vhavana vha Beitbridge shangoni la Zimbabwe. Mafhungo ayo o ditika kha u thodiso ndeme ya mañwalwa a sialala ane a vha nyimbo na mitshino zwa sialala, na mirero na maambe kha mvelele na vhone zwa Vhavana. Vhavana vha Zimbabwe ndi lushaka lune mvelele na vhone zwawo zwa khou ngalangala nga nwanbo wa u dzula vho tanga na dziñwe tshaka. Zwo ralo izwi zwo vha zwa zwiñwe zwa zwiitisi zwa uri vha xeelwe nga mvelele na vhone zwavho. Thodiso iyi ndi ya u sumbedza uri nga u shumisa nyimbo na mitshino zwa sialala, na mirero na maambe, Vhavana vha nga vusuludza na u vhulunga mvelele na vhone zwavho. Zwipikwa zwa thodiso ndi zwi tevhelaho: u sengulusa ndeme ya mañwalwa a sialala kha tshitshavha na Vhavana sa lushaka, na u sumbedza uri mañwalwa aya a sialala ndi a ndeme kha u bvukulula mvelele na vhone zwa Vhavana sa lushaka. Ndi zwinzhi zwe zwa sumbedzwa zwine zwa sumba ndeme ya mañwalwa a sialala kha thodiso iyi. Ho rerwa mishumo yao ine ya sumbedza ndeme yao. Ndeme ya mañwalwa a sialala kha mvukululo ya mvelele na vhone zwa Vhavana vha Beitbridge,

Zimbabwe, yo haseledzwa nga vhuḁalo kha iyi ndima zwine zwa sumbedza uri tshipikwa itshi tsho swikelelwa.

Tshipikwa tsha vhuraru ndi u wana vhushaka vhukati ha mañwalwa a sialala, na mvelele na vhunḁe. Vhushaka vhukati ha mañwalwa a sialala, mvelele na vhunḁe na zwone zwo dodombedzwa kha iyi ḁoḁisiso nahone zwa sumbedza uri hu na vhushaka vhukati ha mañwalwa a sialala, na mvelele na vhunḁe zwa Vhaventḁa vha tshiḁirikini tsha Beitbridge kha ḁa Zimbabwe.

Musi ho sedzwa ndivho ya ḁoḁisiso muḁoḁisisi o wana uri lushaka lwa Vhaventḁa na dziñwe tshaka lu a tenda uri mañwalwa a sialala a a bvukulula mvelele na vhunḁe zwavho. Izwi zwo bveledzwa ho sedzwa uri Vhaventḁa kha ḁa Zimbabwe vha vho ḁivhiwa nga mitshino ya tshigombela na kuambarele kwavho kwa miḁhavhela. Zwipikwa zwa ḁoḁisiso zwo vhoneḁa afho hu tshi sumbedzwa uri mañwalwa a sialala a ḁana Vhaventḁa sa lushaka, sa tsumbo, mirero na maambeḁe zwe zwa bulwa nga vhashelamulenzhe zwi a sumba uri ndi luambo lwa Vhaventḁa. Tshiñwe tshe tsha vhoneḁa ndi uri arali hu si na mañwalwa a sialala a hu na mvelele, izwi zwa amba uri vhushaka vhukati ha mañwalwa a sialala, mvelele na vhunḁe vhu hone. Musi hu tshi itwa mishumo ya mvelele hu vha hu tshi khou imbiwa nyimbo dzenedzo dza sialala dzine dza vha mañwalwa a sialala, izwi zwa sumbedza hafhu u ḁedzana ha mañwalwa a sialala, na mvelele na vhunḁe.

5.4 Zwiitisi zwa u ngalangala ha mvelele na vhunḁe zwa Vhaventḁa vha Beitbridge, Zimbabwe

Tshe tsha vhoneḁa sa ḁḁila ya u shela mulenzhe kha u xela ha mvelele na vhunḁe zwa Vhaventḁa ndi fhungo ḁa uri lushaka ulwu lu dzula lwo ḁangana na dziñwe tshaka. Dziñwe tshaka dzine dza wanala vhuḁoni ha Beitbridge ndi Vhakalanga, Mandevhele, Vhasuthu, Whatsonga na Vhapfumbi. U vha vhahura ha vhatu vha tshaka dzo fhambanaho na mvelele dzo fhambanaho zwi ita uri dziñwe tshaka dzi miliwe. Hei ndi thaidzo ine vhatu vha lushaka lwa Vhaventḁa vha Beitbridge vha ḁangana nayo. Avho vhañwe vha dziñwe tshaka vha ḁuḁuwedza uri vha lushaka lwa Vhaventḁa vha ambe nyambo dzavho u ita uri vha pfe vho ḁanganedzea vhuḁoni havho. Kha vhana vhaḁuku zwi vha thaidzo sa izwo vha tshi fhedza vha tshi amba nyambo dzisili.

Koc (2006:39) a tshi amba nga u ngalangala ha mvelele na vhunṅe zwa vhatu u ri: “*Social changes and identities are influenced if not determined by technological innovations because technology is more than a machine and can very well convey information and embody social and cultural dimensions that shape society.*” (U shanduka ha kutshilele na vhunṅe zwi ṭṭuwedzwa arali zwi sa khou itwa nga ṭṭuwedzo ya thekholodzhi ngauri thekholodzhi i fhira mutshini nahone i nga kona u sumbedza mafungo na u dzhenisa zwa vhutshilisani na zwa mvelele zwine zwa vhumba tshitshavha). Izwi zwi sumba uri thekholodzhi i a shela mulenzhe kha u ngalangala ha mvelele na vhunṅe.

Redfield na vhaṅwe (1936: 146) vha ṅea ṭhalutshedzo ya u miliwa ha luṅwe lushaka vha tshi ri:

Acculturation is defined as the process of cultural change that occurs when individuals from different cultural backgrounds come into prolonged, continuous, first-hand contact with each other.

U tevhela mvelele ya vhaṅwe zwi ṭalutshedzwa sa ṅḍila ya u shanduka ha mvelele ine ya bvelela musi vhatu vha tshaka dzo fhambanaho vha tshi ṭanganelana zwa tshifhinga tshilapfu, nahone lu lwa u thoma.

ṭhalutshedzo iyi i a sumbedza uri kuitele ukwu ku a shela mulenzhe kha u ngalala ha mvelele na vhunṅe zwa vhatu, zwiḥulu ro sedza Vhavanḍa vha Beitbridge Zimbabwe.

Vhunzhi ha vhatu vha dziṅwe tshaka vha tshi ḍa vhuṅoni ha vhaṅwe vha a shandukisa kutshilele kwavho kana vha gudisa vhatuvhapo mvelele na kutshilele kwavho, zwa ita uri lushaka lwoṭhe lu fhedze lwo no shanduka lu tshi vho ṭanganya mvelele yalwo na ya avho vho tou ḍaho. Tshifhinga tshinzi u ṭanganelana uhu hu vha na masiandoitwa kha lushaka lwa vhuṅo honoho.

Kha ṭḍḍisiso ho wanala uri Vhavanḍa na vhone vha ṭangana na thaidzo iyi yo buliwaho afho ṅṭha sa izwo vha tshi tou vha lushaka lwa tshivhalo tshṭuku musi vha tshi vhambedzwa na Mandevhele na Vhakalanga. Vhavanḍa vha Zimbabwe vha wanala Matabeleland South, hune vhunzhi ha vhatu ndi Mandevhele. Vhuṅo ha Beitbridge hu dovha ha vha mukano wa Zimbabwe na Afrika Tshipembe, hune vhatu nga vhunzhi vha ḍa hone vha tshi ṭḍa mishumo na u pfukela seli kha ḷa Afrika Tshipembe. Izwi zwi ita uri hu vhe na tshaka nnzhi dzo fhambanaho. U ṭanganelana uhu hu ita uri lushaka lwa vhatu vha tshivhalo tshṭuku lu miliwe nga lwa tshivhalo tshihulwane. Kha u miliwa halwo hu vha hu tshi katela luambo lwavho, mvelele na vhunṅe zwavho. Musi vhatu vha na mvelele i sa pfesesei yo ṭanganaho, vha vha vhatu vha si na mvelele na vhunṅe.

Khaedu iinwe ye ya vhone ndi ya uri vhatu vhanzhi vhone vha vha vhaaluwa na vhaswa vha musalauno a vha tsha divha mirero yavho ya Tshivenḁa. Ho sumbedzwa uri vhanzhi ha vhatu a vha tsha amba vha tshi shumisa mirero. Hu na vhonekḁi kha tswikelelo ya maḁwalwa a sialala musi ho sedzwa zwikoloni zwa Zimbabwe.

Vhanzhi ha vhagudisi zwikoloni zwa vhuo ha Beitbridge ndi vha tshaka dza Mandevhele na Vhakalanga. Ndi vhatu vhone vha si ambe Tshivenḁa, ngeno vha vhuo ha Vhavenḁa. Vhadededzi zwikoloni a vha koni u amba Tshivenḁa. Izwi zwa sumba uri maḁwalwa a sialala a Tshivenḁa a vha a divhi, lune zwo ralo a vha nga koni u gudisa vhana maḁwalwa a Tshivenḁa a sialala. Vhadededzi avha a vha divhi kuḁwalele na kupelelele kwa maipfi a Tshivenḁa. Izwi zwi thithisa u gudiswa ha Tshivenḁa, zwa ita uri na vhana vha gude luambo lu songo kunaho. Arali vhana vha tshi gudiswa nga mudededzi ane a sa divhe luambo lwavho lwa ḁamuni vha a xeelwa nga mvelele yavho sa izwo zwo sumbedzwa afho nḁa uri luambo lwo hwala mvelele. Fhungo ili li tikedzwa nga Maseko na Dhlamini (2014:60) vha tshi ri: *“Local cultural practices are supported and enhanced through mother tongue instruction, given the role that language plays in the transmission of culture.”* (Nyito dza zwa mvelele yapo dzi tikedzwa na u khwaḁhiswa nga u gudisa nga luambo lwa ḁamuni, hu tshi sedzwa mushumo une luambo lwa vha nawo kha u pfukisa mvelele).

Musi vhana vha sa khou gudiswa nga luambo lwa ḁamuni zwi ita uri vha songo guda kana u gudiswa maḁwalwa avho a Tshivenḁa. Luambo lwo hwala mvelele ya lushaka. Kha nyimele iyi vhana vha Vhavenḁa vha vha vho no xeelwa nga mvelele yavho sa izwo vha sa i gudiswi tshikoloni tsha fomala hune tshifhingani tsha zwino ndi hone hune vha fhedza tshifhinga tshilapfu vhe hone.

Tshinwe tsha zwithithisi zwine zwa thivhela vhuḁumani ha Vhavenḁa vha Beitbridge, Zimbabwe na mvelele yavho ndi u nyadza kana u dzhiela fhasi maitele a Vhavenḁa nga vhone vhaḁe na dziinwe tshaka. Vhanwe Vhavenḁa vha a shona u divhea sa vhatu vha lushaka lwa Vhavenḁa. Vho dzheniswa mihumbulo ya u divhona fhasi, zwine zwa ita uri lushaka lwavho lu nyadzee naho vhe vhuo ha vho. Zwo ralo, vhaaluwa na vhaswa a vha tsha dzhiela mvelele yavho nḁa. Vhaswa vhone vha vhone zwa maḁwala a sialala zwi zwa kale zwi sa vha thusi musalauno. Muhumbulo uyu u tikedzwa nga Effendy (2020:13) musi a tshi ri: *“Meanwhile people abandon their tradition because they consider it as traditional, ancient or incompatible with modernity or*

development.” (Zwo ralo vhathu vha a laṭa mvelele yavho nga ṅwambo wa uri vha i dzhia sa ine ya vha ya sialala, ya tshikale kana i si na vhushaka na zwa musalauno kana mvelaphanḁa).

Ṭhalutshedzo iyi i a sumba uri vhathu nga vhunzhi, zwihulu ho sedzwa vhaswa vhane vha vha vhumatshelo ha lushaka, a vha ṭoḁi u ḁidzhenisa kha mafhungo a zwa mvelele. Tshiṅwe tshe tsha dzhena tsha dzika mihumbuloni ya vhathu vha Afrika, hu tshi katelwa na Vhavenda, ndi mafhungo a tshifhinga tsha vhukoloni he Vharema vha vhone vhe vhathu vhane vha si vhe na maṅwalwa. Vhatshena vho ita uri Vharema vha ḁipfe vha si vha ndeme nahone vha si na maṅwalwa avho sa izwo o vha a songo tou ṅwaliwa.

Muvhuso wa Zimbabwe wo shela mulenzhe kha u ngalangala ha mvelele na vhone zwa Vhavenda kha ḁa Zimbabwe. Izwi zwi vhone musi ho sedzwa Mulayo wa luambo shangoni ḁa Zimbabwe. Kha ndima dzo fhiraho ho sumbedzwa uri luambo ndi lwone lune lwa hwala mvelele na vhone zwa lushaka. Naho shango ḁa Zimbabwe ḁo wana mbofholowo kha Vhatshena, dziṅwe tshaka dzine dzi si vhe dza Vhakalanga na Mandevhele dzo sokou dzhielwa fhasi na nyambo dzadzo dza sa dzhielwe ṅḁa. Izwi zwa ita uri dzi xeelwe nga mvelele na vhone hadzo. Tshaka idzo dza nyambo dzo sedzelwaho fhasi dzo lingedza u lwela nyambo dzadzo nga ṅḁila dzo fhambanaho fhedzi dza ṭangana na khaedu dzo fhambanaho. Sa tsumbo, dzangano ḁa *Zimbabwe Indigenous Language Promotion Association (ZILPA)* ḁo bvedza zwipikwa zwi tevhelaho kha u lwela vhuimo ha nyambo dza vhathu vha na tshivhalo tsha fhasi kha ḁa Zimbabwe: u gudiswa ha nyambo idzi zwikoloni, magudedzini na yunivesithini, muvhuso u dzhie nyambo idzi sa nyambo dzo themendelwaho, na uri hu vhe na maṅwalwa a ḁitheretsha kha idzi nyambo ane a ḁo shumiswa siani ḁa zwa pfunzo. Tshiṅwe hafhu tsho vha tsha uri nyambo idzi dzi pfalevho kha radio na televishini zwa tshitshavha. Naho nyambo idzi dzo themendelwa, zwi hone zwine zwi kha ḁi ṭahelela vhunga dzi sa athu tou vha na vhuimo ha ṅḁa musi dzi tshi vhambedzwa na Tshindevhele na Tshishona. Siani ḁa maṅwalwa a ḁitheretsha ya Tshivenda a si bugu nngana dzo ṅwaliwaho nga vhaṅwali vha Zimbabwe. Thaidzo ndi uri vhaṅwali avha a vha na tshomedzo dza u ṅwala na u ganḁisa zwihulu siani ḁa zwa masheleni. Makoni (2011:448-449) a tshi ṭalutshedza u ri:

Efforts to enhance the status and widen the spread of the teaching of minority/indigenous languages have been constrained by the reluctance of commercial publishers to develop learning materials for use in minority language classes. Publishers view such projects as not economically viable because the market is limited.

Ndingo dza u khwaṭhisa tshiimo na u ṭaṇḁavhudza u gudiswa ha nyambo dza vhathu vha tshivhalo tsha fhasi/nyambodzapo dzo thivhelwa nga u sa dzhielwa nṭha nga vhagandisi kha u bveledza maṅwalwa a u guda malugana na u shumiswa pherani dza nyambo dzi si na vhathu vhanzhi. Vhagandisi vha vhona thandela dzine dza nga idzi dzi sa vha vhuedzi nga tshithu sa izwo makete wavho wo elwa.

Izwi zwi sumba uri naho Ndayotewa ya Zimbabwe ya (No. 20) ACT 2013 yo sumbedza uri nyambo dzoṭhe kha ḽa Zimbabwe dzo themendelwa, zwo sokou ambiwa ngauri nyambo dzine dza dzhielwa nṭha ndi Tshishona na Tshindevhele. Zwishumiswa zwine zwa nga dzibugu dza Tshivenda dzo ṅwaliwaho nga Vhavana vha Zimbabwe zwi kha ḽi ṭahela, nahone zwikoloni na dziyunivesithini hu shumiswa bugu dza Afrika Tshipembe. Arali ha nga vha na bugu dza maṅwalwa a sialala dzo ṅwaliwaho nga vhaṅwali vha Zimbabwe, zwi nga thusa kha mvukululo ya mvelele na vhunṅe zwa Vhavana vha Zimbabwe.

5.5 Khuvhanganyo ya mafhungo

Ndi zwinzhi zwe zwa wanala malugana na khuvhanganyo ya mafhungo a maṅwalwa a sialala sa ṅḽila ya u bvukulula mvelele na vhunṅe zwa Vhavana. Izwi zwo wanala u bva kha u dzhenela ha vhashelamulenzhe kha dzikhweshenere, mbudzisavhathu na musu muṭṭodisisi a tshi shumisa ṅḽila ya u wana mafhungo nga u sedza. Phindulo dzavho u bva kha idzo ṅḽila dza u kuvhanganya mafhungo dzo thusa kha u sedzulusa uri zwipikwa na mbudziso zwa ṭṭodisiso zwi swikelwe.

Khuvhanganyo ya mafhungo yo itwa nga ṅḽila ya khwaḽithethivi. Iyi yo vha yone ṅḽila yavhuḽi sa izwo i tshi ita uri muṭṭodisisi a kwamane na vhathu vhane ha khou itwa ṭṭodisiso ngavho. ṭṭhswana i tevhelaho i khou sumbedza zwe zwa wanala u bva kha vhashelamulenzhe.

5.5.1 Phindulo dza vhashelamulenzhe

Afha hu haseledzwa nga mawanwa a bvaho kha phindulo dza vhashelamulenzhe. Muṭṭodisisi a tshi sedzulusa phindulo dza vhashelamulenzhe o wana uri vhanzhi, vhahulwane na vhaswa a vha tou vha na ṅḽivho nga ha maṅwalwa aya a sialala. Kha phindulo dza mbudziso dzine dza ṭṭṭa phindulo nga mirero na maambeke a si vhanzhi vhe vha vha vha tshi ṅea phindulo dzo ṭaṇḁavhuwaho. Musi

vho humbelwa u nea mirero na maambeke vho netshedza zwi sa dadzi tshanda. Vhañwe vhashelamulenzhe vho bula uri a si minzhi mirero na maambeke zwine vha zwi divha. Vhashelamulenzhe vho dovha hafhu vha sumbedza uri a si kanzhi vha tshi shumisa mirero na maambeke kha vhudavidzani havho. Vho bula uri naho vha sa divhi zwinzhi nga ha mirero na maambeke, zwine vha divha vha vhona zwi zwa ndeme khavho sa lushaka. Vho amba uri iyo mirero na mabele zwi a shuma kha u bvukulula mvelele na vhunxe zwa Vhavenda sa izwo zwi tshi sumbedza divhazwakale na vhumatshelo zwa Vhavenda.

Vhashelamulenzhe vho sumbedza uri zwine vha zwi divha ndi mitshino na nyimbo zwa sialala. Vhafumakadzi ndi vhone vhe vha kona u amba nga mishumo yo fhambanaho ya Vhavenda ya sialala. Vho sumbedza uri sa vathu vhane vha vha na tshigwada tsha mitshino ya sialala vha a kona u amba uri mitshino iyi na nyimbo ndi zwa ndeme khavho. Vho kona u amba uri i vha thusa kha u dimvumvusa, na uri ndi ndila ine vha i shumisa ya u tsireledza vhaswa kha u ita zwo bvaho sa izwo vha tshi gudisa vhasidzana vhatuku u tshina. Vho bula uri vha tshi thoma tshigwada itshi vhone vho vha vha sa divhi uri mitshino iyi na nyimbo zwi nga shuma sa ndila ya u bvukulula mvelele na vhunxe zwavho. Izwi vha vho zwi vhona sa izwo vhañwe vha tshi vha vhidza uri ndi 'vhafumakadzi vha tshigombela', hune tshigombela tsha divhea sa mutshino wa Vhavenda. Zwo ralo izwi zwi a bvukulula mvelele yavho ya u tshina na vhunxe zwavho sa lushaka lwa Vhavenda.

Vhaswa vhanzhi vho sumbedza u sa divha mirero, maambeke, nyimbo na mitshino zwa sialala. Vho bula uri thaidzo ndi uri vhaaluwa na vhone a vha tsha zwi dzhiela ntha na uri tshifhinga tshinzhi vhane vha dzhena dziyunivesithi vha tea u ya kha manwe mavundu hune ha sa vhe na Vhavenda sa izwo tshirikini tsha Beitbridge hu si na dziyunivesithi na magudedzini. Musi vha kha manwe mavundu luambo lwavho lwa Tshivenda a lu koni u aluwa sa izwo vha tshi do vha vha sa lu shumisesi. Izwi zwi ita uri vha songo vha na dzangalelo la luambo lwavho. Naho zwo ralo, vho sumbedza uri ndi zwa ndeme uri vha wane ndivho yo dalaho nga mvelele na vhunxe zwavho nga u shumisa manwalwa a sialala ayo o shumiswaho kha iyi thodisiso.

Ndi zwa ndeme uri vhaswa vha divhe mvelele na vhunxe zwavho sa izwo vhe vhone vhumatshelo ha lushaka. Vhaswa ndi vhone vhane vha tea u guda mvelele na vhunxe zwavho uri musi vhahulwane vha tshi lovha vhone vha kone u pfukisa mvelele iyo u ya kha minwe mirafho. Tshiñwe tshe tsha wanala ndi uri vhaswa vha sumbedza vha si na dzangalelo kha mafhungo a zwa mvelele ya Vhavenda ngauri vhunzhi havho vho bebwa vha wana uri Vhavenda ndi lushaka luñwe

Iwa tshaka dze dza vha dzi tshi sedzelwa fhasi kha la Zimbabwe. Izwi zwo ita uri vha dinyadze vha tode u tmanywa na vha lushaka lwa Mandevhele, sa izwo tshikoloni vho guda Tshindevhele. Vho dovha vhone vhaswa vha amba uri musi vha tshi amba Tshivenḁa vha a nyadziwa na u sedzelwa fhasi hune ha swika na kha uri vhathu vha si Vhavenḁa vha see musi vha tshi pfa hu tshi ambiwa Tshivenḁa.

Vhavenḁa vha Beitbridge vho amba uri vhana ndi vhone murafho u tevhelaho une wa tea u divha na u vhulunga mvelele na u bvukulula vhunḁe zwa lushaka. Mbilaelo yavho yo vhone i kha uri vhana tshirikini tsha Beitbridge a vha dzheneli na u gudiswa iyo mitshino. Mihumbulo iyi yo bulwaho yo thusa kha u fhindula mbudziso ya thoḁisiso ya ngudo ya uri maḁwalwa a sialala a nga kona u vhulungea. Tshinwe tsha wanala ndi uri ndi zwa ndeme uri vhana vha murole mutuku vha divhe nga iyi mitshino u itela uri mvelele na vhunḁe zwavho zwi songo xela. Vho bula uri tsha ndeme nga maḁwalwa a sialala a Vhavenḁa ndi uri o vha a ndila ya u gudisa vhana mvelele yavho, zwine ndi pfunzo ine i si vhe ya fomala. Naho musalaḁa ho vha hu si na tshikolo tsha fomala, vhana vho vha vha tshi guda hu tshi shumiswa maḁwalwa a sialala. Kha u guda havho ho vha hu tshi taniwa mvelele na vhunḁe zwavho. Tshinwe tsho bulwaho ndi uri mvelele ndi ya ndeme kha nyaluwo ya ḁwana muḁwe na muḁwe wa Muvḁa kha muvhili, muhumbulo na vhutshilisani, zwine zwa sumbedza zwine Vhavenḁa vha vha zwone. Tshinwe hafhu ho dovha ha tshiswa uri naho musalauno hu na khaedu ya uri vhaswa vha vho dzhiela nḁa kutshilele kwa Vhatshena, ngoho ndi uri arali vhana vha aluwa vha tshi gudiswa mvelele yavho naho vha tḁangana na vhaḁwe a vha nga laḁi zve vha gudiswa. U tandulula thaidzo iyi ndi u tou tḁangedza zwoḁe.

Vhakegulu vha tshigwada tsha mitshino na nyimbo zwa sialala vho sumbedza uri mvelele na vhunḁe zwi nga vuswa nga u imba na u tshina idzi nyimbo. Vhaḁwe vho amba uri sa vhaaluwa vho kona u vhumba tshigwada tsha vhasidzana vhaḁuku vhuḁoni ha Dumba hune vha vha gudisa nyimbo na mitshino ya sialala.

Musi mutḁisisi a tshi sedza phindulo dza vhashelamulenzhe malugana na uri maḁwalwa a funzwe zwikoloni o wana uri ndi vhanzhi vhane vha ri ndi zwavhuḁi uri a funzwe. Vhashelamulenzhe vho sumba uri hu nga vha na khaedu kha u funzwa ha maḁwalwa aya sa izwo vhunzhi ha vhadededzi vha zwino vha sa divhi zwinzhi nga ha aya maḁwalwa. Tshinwe hafhu na vhone vhaswa vhane vha vha vhagudi, vha a vha na tshenzhemo nga zwa maḁwalwa a sialala.

5.5.2 Khuvhanganyo nga u țalela

U kuvhanganya mafhungo nga u țalela ndi ndila ine ya ita uri muțoțisisi a gude nga kutshilele kwa avho ane a khou ita țhoțisiso ngavho. U a guda kuitele kwavho kwa zwithu na zwine zwa vha zwa ndeme khavho.

Musi muțoțisisi a tshi kuvhanganya mafhungo nga u tou țalela hu tshi khou tshinwa na u imba nyimbo zwa sialala, o wana uri kha kutshinele hu na nyimbo dzine dza tshinwa hu tshi khou țavhanyiwa na hune ha tshinwa nga u ongolowa. U ongolowa zwi sumbedza vhulenda ngeno u țavhanya zwi tshi sumbedza u țalifha. Kuitele ukwu ku sumbedza uri kha mvelele ya Vhaventța hu na nyimbo na mitshino zwine zwa imbiwa na u tshiniwa fhethu ho fhambanaho nga tshifhinga tsho fhambanaho. Tshinwe tshe muțoțisisi a wana ndi uri hu na u țedzana kha u tshina, sa tsumbo, musi milenzhe i tshi takuwa i takuwa khathihi, izwi zwi sumbedza mvelele ya Vhaventța ya u kona u shumisana na u pfesesana.

5.6 Mvukululo ya mvelele na vhunņe

Vhunzhi ha mirero na maambeke zwe zwa rerwa kha ndima dzo fhiraho ndi zwa ndeme vhutshiloni ha Vhaventța musalauno ngauri zwo hwala mvelele ya Vhaventța ine ya vha țalula kha dziņwe tshaka. Mvelele iyi ndi yone ine ya ita uri vhaswa vha đivhe vhunņe havho.

Naho vhanwe vhatu vha sa tsha shumisa mirero na maambeke kha u davhidzana havho, hone ndeme yazwo i vhoneka kha u shumiseswa dzikhroni musi hu tshi sengiwa milandu mahayani. Izwi zwa sumba mvelele na vhunņe zwa Vhaventța sa izwo mirero i tshi dzhiwa sa milayo. Musi i tshi shumiswa dzikhroni i dovha hafhu ya sumbedza kuvhusele na mafhungo a zwa poțitiki ya lushaka lwa Vhaventța. Ndi ndila yavhuđi ya u tandulula thaidzo hu tshi shumiswa ndila dze dza vha dzi tshi shumiswa nga vhomakhulukuku vha Vhaventța.

Mirero na maambeke zwo dovha hafhu zwa sumbedzwa sa zwine zwa thusa kha u vhuedzedza vhuđifari ha vhana na vhatu vhoțhe. Vhuđifari havhuđi vhu tamiwa nga lushaka luņwe na luņwe, hu tshi katelwa na Vhaventța. Vhaventța vha sumbedza uri vhuđifari havhuđi vhu bvedza

tshitshavha tshavhuḁi. Possa na Makgopa (2010:2) vha tshi amba nga mirero sa nḁila ya u langa kutshilele kwa vhatu vha ri:

Proverbs are meant to teach moral lessons and to shape society. This means that they are used on various experiences as means of social control. Some of them are used to approve socially accepted behavior, while others are used to disapprove or ridicule the actions of those who deviate from prescribed social norms.

Mirero ndi ya u gudisa vhuḁifari havhuḁi na u vhumba tshitshavha. Izwi zwi amba uri i shumiswa kha tshenzhemo dzo fhambanho sa nḁila ya u langa kutshilele kwa vhatu. Miḁwe yayo i shumiswa u tendela vhuḁifari ho ḁanganedzeaho ha zwa vhutshilisani, ngeno miḁwe i tshi shumiswa u sa tendela kana u nyefula nyito dza avho vhane vha pambuwa kha milayo ya u tshila yo randelwaho.

ḁhalutshedzo i re afho nḁha i sumbedza uri mirero i tou vha mvelele ya lushaka luḁwe na luḁwe. Tsha ndeme ndi uri ndi ya u langa kutshilele kwa vhatu na uri vha ḁḁalula hani kha vhaḁwe. Kha iyo ḁhalutshedzo ho ambiwa uri miḁwe mirero i shuma u tikedza vhuḁifari. Mirero ine ya hanedzana na nyito i si yavhuḁi ndi i fanaho na i tevhelaho: *U sa pfa hu ḁunya mavhudzi, Naho wa i viyela bakoni mahunguvhu a ḁo i vhone.*

Tsenguluso yo ḁana thero dzi re na tshivhalo dzi tikedzaho uri maḁwalwa a sialala a a kona u bvukulula mvelele na vhunḁe zwa lushaka. Thero idzi ndi dzi fanaho na vhuḁali, vhutshilisani, zwa polḁitiki, maitele a lushaka, pfunzo, nḁivho, vhuḁhulufhedzei, vhuḁhakhi, vhutendatenda, vhudziki, ndeme ya vhana muḁani, lufuno, pfano, maanḁa, tshumisano, ḁhuḁhuwedzo, ndayo na tshanduko. A si thero dzoḁhe dzine dza ḁo haseledzwa afha fhasi, hu ḁo haseledzwa dzi tevhelaho: vhuḁali, vhutshilisani, zwa polḁitiki, kuitele kwa lushaka, pfunzo na nḁivho. Mawanwa a thero idzi a ḁisendeka nga maḁwalwa a Vhavenḁa a sialala ane a vha nyimbo na mitshino ya sialala, na mirero na maambeke zwine zwa bvukulula mvelele na vhunḁe zwavho.

5.6.1 Vhuḁali

Tsenguluso yo wana uri maḁwalwa a sialala a bvukulula mvelele na vhunḁe zwa vhatu musi ho sedzwa kuḁanele kwa thero ya vhuḁali. Lushaka lwa Vharema vha Afrika lu sumba uri vha vhatu vha na mvelele yavho ine ya sumba vhunḁe havho. ḁiḁwe sia ḁa mvelele ḁi vhone kha maḁwalwa a sialala, hune Vharema vha sumbedza uri na vhone vha na mvelele yavho naho yo thithiswa nga

Vhatshena nga tshifhinga tsha vhukoloni. Namusi Vharema vha vhonala vha tshi țana mvelele na vhunne zwavho nga u shumisa mañwalwa a sialala. Sunkuli na Miruka (1990: vii) vha ri: “*Africa presently is a continent actively rediscovering herself after a debilitating colonial experience and is bringing forth re nascent energy towards the appreciation of age-old oral tradition.*” (Kha tshifhinga tshino Afrika ndi dzhangho line la diwana lo diimisela nga murahu ha tshenzhemo i si yavhuđi ya vhukoloni, nahone li khou ita uri hu vhe na nungo dza u bvukulula mvelele ya kale uri li divhalee).

Mañwalwa a sialala a a bvukulula vhuřali ha vhatu. Mirero na maambe zwo vhonala uri zwi a bvukulula vhuřali ha Vhavenda sa lushaka. Vhuřali ndi tshinwe tsha zwiga zwine zwa sumbedza vhunne ha Vhavenda. Mirero yo sumbedzwa sa ine ya shumiswa kha u laya, u tsivhudza, u kaidza, na u řutuwedza. Izwi zwi tikedzwa nga Sibanda (2018:2) a tshi ri: “*Proverbs serve as warning in the human activities or relations. They criticize and praise, advise and teach. In Africa proverbs cover every department of human endeavour and human relations.*” (Mirero i shuma sa ndila ya u kaidza kha zwine vhatu vha ita na kha vhuředzani havho. I a sasaladza, u laya na u gudisa. Kha la Afrika mirero i katela masia othe a zwine vhatu vha tama u swikela na vhuředzani havho).

Musi hu tshi shumiswa mirero hu sumbedzwa uri hu shumiswa ndila ya u humbula ho fhambanaho na ho řowealeho. Mirero i a sumbedza uri vhasiki vhayo ndi vhatu vha vhuřali, nahone vhane vha i shumisa vha kona u i řalutshedza, na u i pfesesa. Sa izwo kha řalutshedzo dze dza newa hu tshi sumbedzwa uri mirero ndi maipfi o dzumbamaho ane a pfesesa nga vhañe vha luambo, zwi a sumba uri i a kona u bvukulula vhunne ha tshaka nga u fhambana hadzo. Murero une wa ri *Ri řo ri ndi mbiđi ro vhona mavhala* ndi wa Vhavenda, nahone ndi muthu wa lushaka lwa Vhavenda ane a nga pfesesa na u řalutshedza murero uyu. Zwenezwi zwi sumba uri ndi mvelele na vhunne zwavho. Tshinwe hafhu musi ri tshi u řalutshedza u amba uri ri songo fhulufhela zwine muthu a fhulufhedzisa zwone, fhedzi ri tende o no zwi swikela. Ndi maitete a u gudisa Vhavenda uri vha tea u tenda musi vho no vha na vhuřanzi ha tshinwe na tshinwe.

Nyimbo na dzone dzo wanala uri dzi țana vhuřali ha lushaka lwa Vhavenda sa mvelele yavho. Nyimbo idzo na mitshino zwa Vhavenda ndi malende, tshigombela, tshifasi, tshikona na mutshino wa domba. Vhuřali vhu vhonala kha nyimbo sa izwo vhatu vha tshi fhirisa milaedza ngadzo. Hu dovha hafhu ha vhonala kha mitshino sa izwo kutshinele ku tshi sumbedza mulaedza wa mutshini. U imba ho řahiswa sa ndila yavhuđi ya u țana vhuřipfi, u laya na u řimvumvusa. Vhavenda sa

vhathu vha u tshonifha vho sumbedza uri nyimbo dzi tou vha ndila yavhuḁi ya u gwalaba. Ndi u gwalaba nga ndila i si na dzinndwa. Maipfi a idzo nyimbo o tumbulwa nga vhone vhaṅe, sa tsumbo, nyimbo dza tshigombela na malende dzi tana vhuṭali na vhutsila ha u vhumba maipfi a u kaidza na a nyanyulaho musu vhathu vha tshi ḁimvumvusa. Kha u imba na u tshina vhuṭali vhu dovha ha sumbedzwa kha kutshinele kune vhatshini vha tshina nga ndila i tshimbilelanaho na u pfesesana. Mutshino wa domba u a sumbedza uri hu vha hu na vhutsila vhune ha bveledzwa na u pfeseswa nga vhatshini. Zwe zwa wanala ndi zwa uri nyimbo idzi na kutshinele kune kwa ṭalula Vhavanḁa kha dziṅwe tshaka. Ho wanala uri Vhavanḁa vha Beitbridge na vhone sa lushaka vha nayo mitshino yavho nahone i a bvukulula mvelele na vhunṅe zwavho.

Mvelele na vhunṅe zwa Vhavanḁa zwi dovha hafhu zwa vhone kha thero ya vhuṭali musu ho sedzwa maambe. Vhunzhi ha maambe o bulwaho a sumbedza vhuṭali ha vhomakhulukuku siani ḁa zwa vhutshilisani. ḁiambele *U na gunwe* ḁi tshi ṭalutshedzwa ḁi amba uri muthu ndi mbava. Izwo ndi kuambe kune kwa sumbedza u tshonifha uri naho muthu e mbava fhedzi ndi muthu. Izwi zwi sumbedza mvelele ya Vhavanḁa ya u tshonifha vhuḁipfi ha vhaṅwe vhathu. Ho dovha hafhu ha sumbedzwa uri hu na maṅwe maambe ane a shumiswa u ṭalutshedza vhuḁifari ha muthu, tsumbo ndi ya ḁiambele *U vha mmbwa*. Iḁi ḁiambele ḁi ṭalutshedza zwine muthu a vha zwone. Muthu u fanyiswa na mmbwa nga zwiito zwawe zwi si zwavhuḁi zwine zwa sa ṭanganedzee kha tshitshavha. Ndi ndila ya u sumbedza kana u kaidza uyo muthu uri u tea u shanduka a vhe muthu, hu si u vha mmbwa.

5.6.2 Vhutshilisani

Ho wanala uri vhutshilisani ha Vhavanḁa vhu a tana mvelele na vhunṅe zwavho musu ho sedzwa nyimbo na mitshino zwavho zwa sialala. Kha vhutshilo ha Vhavanḁa hu na kuitele kune vha ku dzhiela nṅha, kwone ndi kwa u pembela. Musu hu tshi pembelwa hu pembelwa nga u imba nyimbo dza sialala na u tshina mitshino ya sialala. Tshifhinga tshinzhi nyimbo na mitshino izwi a zwi koni u fhandekanywa. Kha u pembela hu tshi shumiswa nyimbo na mitshino hu nga pembelelwa uri vhathu vho kaṅa, hu vheva khosi na u pembelela uri ho bebwa ṅwana muṅani. Musu vhathu vha tshi imba na u tshina vha vha vho ṭangana. Izwi zwi sumba uri ndi kuitele kwa Vhavanḁa kune kwa vha mvelele yavho sa lushaka. U ṭangana havho hu sumba vhutshilisani.

Kha lushaka lwa Vhavenda kuitele kwavho kwa u tshina mutshino wa tshikona ku a vha talula kha dziwe tshaka. Vhavenda vha pfa tshikona tshi tshi lila vha a divha uri hu na zwine zwa khoubvelela musanda. Muḁḁisisi o wana uri mutshino wa tshikona ndi mutshino wa lushaka lwa Vhavenda une wa bvukulula mvelele na vhone zwavho. Tshiwe tshe tsha wanala nga mutshino wa tshikona musi ho sedzwa zwa vhutshilisani ndi u tshina musi hu tshi vheva khosi. Musi hu tshi vheva khosi vhatu vhothe vha a tangana vha pembela nga u shumisa mutshino wa tshikona.

Miwe mitshino ye ya wanala kha u bvukulula mvelele na vhone zwa Vhavenda ho sedzwa thero ya vhutshilisani ndi tshigombela na malende. Mitshino ya tshigombela na malende ndi mitshino na nyimbo zwa zwa bveledzwa nga vhafumakadzi vha Vhavenda. Muḁḁisisi o wana uri lushaka lwa Vhavenda ndi lushaka lune lwa dzhiela ntha kutshilele kwa vhuḁifari havhuḁi, hune ha tanganedzea tshitshavhani. Zwo ralo dziwe nyimbo ndi dza u tsivhudza na u nyefula. Ho wanala uri vhafumakadzi vha shumisa nyimbo na mitshino izwo sa ndila ya u bvukulula vhuḁipfi havho. Nyimbo na mitshino zwi shumiswa sa ndila ya u thonifha uri ane luimbo lwa vha lwo livhiswa khae a zwi pfe, a kone-ha u shanduka kha vhuḁifari ho bvaho. Izwi zwi sumba vhutshilisani havhuḁi vhune ha vha mvelele ya Vhavenda. Nyimbo idzi na mitshino zwi dovha zwa tana mvelele ya Vhavenda nga u sumbedza u thusana mishumoni. Musi hu tshi shumiswa na musi hu na davha vhatu vha shuma vha tshi nwa halwa vha imba na u tshina uri mushumo u leluwe. Izwi zwi sumba u tshilisana ha vhatu.

Tshiwe tshe tsha wanala ndi uri na vhana siani la zwa vhutshilisani vha a gudiswa mitshino na nyimbo zwa sialala sa izwo zwi tshi ita uri na vhone vha gude vhuḁifari havhuḁi. Ho sumbedzwa uri vhana vha vha na vhuḁifari havhuḁi, zwi bveledza mirafho i daho yavhuḁi. Ho wanala uri nyimbo idzi na mitshino zwi nga kona u gudiswa vhana na tshikoloni tsha fomala sa izwo zwi tshi do vha talula kha dziwe tshaka. Mataruse (2017:62) a tshi tikedza muhumbulo uyu u ri:

Teaching traditional music in schools may assist in shaping the behavior of children in various societies so that they become functional and acceptable members of their societies. Through music, societies celebrate their cultural identity as different from other societies.

U gudisa nyimbo dza sialala zwikoloni zwi nga thusa u vhumba vhuḁifari ha vhana kha zwitshavha zwo fhambanaho uri vha vhe vhatu vha tanganedzeaho sa mirado ya zwitshavha zwavho. Nga u shumisa nyimbo, tshaka dzi pembelela vhone ha mvelele yo fhambanaho na ya dziwe tshaka.

Ho dovha hafhu ha wanala uri Vhavanḁa vha Beitbridge vho ḁea vhuḁanzi ha uri nyimbo na mitshino zwa Vhavanḁa zwa sialala zwi a bvukulula mvelele na vhunḁe zwavho. Tshigwada tsha vhakegulu vha vhuḁoni ha Dumba tsha mitshino ya sialala tsho sumba uri lushaka lwa Vhavanḁa lu vho ḁivhea kha ḁa Zimbabwe nga nwambo watsho. Ndi tshigwada tshine tsha imela Vhavanḁa tshifhinga tshoḁthe musi hu na vhuḁambo ha u pembelela mbofholowo kha ḁa Zimbabwe. A tshi tsha vha tshigwada tsha Dumba fhedzi, tsho no vha tshigwada tsha Vhavanḁa vha tshiḁiriki tsha Beitbridge kha ḁa Zimbabwe. U pembelela sa izwo zwo sumbedzwa afho ḁḁha zwi vha zwi ḁḁila ya vhutshilisani ngeno zwi tshi dovha zwa ḁana vhatu nga u fhambana havho.

Lushaka lwa Vhavanḁa sa dziḁwe tshaka dza Vharema lu na mirero na maambeke zwine zwa vha tshipiḁa tsha kutshilele kwavho. Ho wanala uri thero ya vhutshilisani i ḁana mvelele na vhunḁe zwa Vhavanḁa nga u shumisa mirero na maambeke. Vhavanḁa vha Beitbridge vha na kuitele kwavho kwa u fhelisa khuḁano uri hu vhe na mulalo tshitshavhani tshavho, sa tsumbo, arali vhatu vho khakhelana vha a kona u fhelisa izwo nga tshavho nga u tou ambedzana hu songo dzhenelela vhatu vhanzhi. Ho wanala uri u dzula nga mulalo ndi mvelele yavho. Miḁwe ya mirero ine ya shumiswa kha zwa vhutshilisani ndi i tevhelaho; *Munwe muthihi a u ḁusi mathuthu*. Murero uyu u khou sumbedza uri muthu ha koni u tshila a eḁhe, u tea u thusana na vhaḁwe. *Kule ndi hu si na wau* ndi murero une wa sumbedza mvelele ya Vhavanḁa ya u dalelana hu sa khou sedzwa uri vhatu avho vha dzula kule na kule. U dalelana ndi ḁḁila ya u sumbedza vhutshilisani. *I rema nga luḁwe mbevhana mulindi wa vhuya wa ḁala* ndi murero une wa sumbedza uri Vhavanḁa vha na mbilu ndapfu, vha a konḁelela uri nga zwiḁuku nga zwiḁuku muthu u a kona u swikela zwine a khou ḁoḁou zwi swikela; izwi zwa sumbedza u konḁelela.

Tshiḁwe hafhu ho wanala uri kutshilele kwavho ku a bvukulula uri ndi vhatu vhane vha vha na ḁḁivho yavho ine ya tea u pfukiswa u bva kha miḁwe mirafho u ya kha miḁwe. Muhumbulo uyu u tikedzwa nga Heddy (2008:12) a tshi ri:

Local wisdom is a set of knowledge and practices obtained from previous generations and from experiences relating to the environment and other communities belonging to the community of a place which is used to solve the encountered various problems and or difficulties properly and correctly”.

Vhuḁali hapo ndi sete ya ḁḁivho na nyito dze dza wanwa u bva kha mirafho yo fhiraho na kha tshenzhemo i re na vhushaka na vhuḁo, na zwiḁwe zwiḁshavha zwa vhuḁo honoho vhune ha shumiswa u tandulula thaidzo dzo fhambanaho dzo ḁanganawaho nadzo kana zwi konḁaho nga ḁḁila yavhuḁi.

Uri lushaka luñwe na luñwe lu na kutshilele kwalwo kwo fhambanaho na kwa dziñwe tshaka, zwi vhone kha mvelele na vhone zwawho. Kuitele kwa Vhavana kwa zwithu musi ho sedzwa zwe zwa bulwa afho ntha zwine zwa katela kutshilele kwavho ho sedzwa manwalwa avho a sialala ku a vha talula kha dziñwe tshaka. Sa izwo vha lushaka lwe lwa vha lwo no xelwa nga mvelele na vhone zwawho, ho wanala uri vha nga zwi vusuludza nga u shumisa manwalwa a sialala.

5.6.3 Zwa politiki

Ho waniwa uri mafhungo a zwa politiki ndi inwe ya thero dze dza sumbedzwa sa ndila ine Vhavana vha bvukulula mvelele na vhone zwavho ngayo. Hu tshi senguluswa mafhungo ho wanwa uri manwalwa a sialala a tana politiki ya Vhavana, zwine zwa katela mvelele na vhone zwavho. Mafhungo a politiki kha mvelele ya Vhavana a thoma mutani, u ya tshitshavhani. Nyimbo dza malende na tshigombela dza u gwalaba dzi a vhone na mutani musi mufumakadzi a tshi gwalaba sa zwe zwa talutshedzwa kha ndima dzo fhiraho sa tsumbo *Mufarekano* na *Lufuno*. Vhafumakadzi vha nga dovha vha shumisa nyimbo idzi hu tshi gwalabelwa Khosi kana Vhamusanda kha kuvhusele kwavho. Hu na nyimbo dzo sumbedzwaho dzine dza tana uhu u gwalabasa, tsumbo, *Vhamusanda vha ri vusa nga matsheloni*.

Ho dovha ha wanala uri mirero i a sumbedza politiki ya Vhavana, zwine zwa farisa u bvukulula mvelele na vhone zwavho. Musi ro sedza thero ya zwa politiki ri a kona u amba uri i hone mirero ine ya shumiswa dzikhoroni, zwine zwa sumba uri Vhavana na vhone vho vha vha na ndila dza vhuṭali dza u senga mafhungo khoroni hu tshi shumiswa mirero sa luambo lune lwa sumbedza mvelele na vhone zwa vhatu. Kanzhi khoroni hu sengiswa milandu, hune ha vha ho bvelela khudano, mirero i a shumiswa kha u tandulula khudano dzenedzo. Tsumbo: *Mulilo wa mbava a u orwi* na *Hu livhala mubai, mubaiwa ha livhali*. Mvelele na vhone zwi vhone musi ri tshi sedza uri ukwu ndi kuitele kwa Vharema, zwine zwa sumba uri ndi mvelele yavho. Nga u fhambana hayo hu vha na mirero ine ya shumiswa kha u tandulula khudano. Izwi zwi tikedzwa nga Adegoju (2009:58) a tshi ri:

Before resorting to international means of conflict resolution, we need to apply our own domestic measures - at which point we could return to the wisdom of African traditional conflict management, practices, as reflected by our proverbs.

Ri sa athu dzhiela n̄tha n̄dila ya kutandulele kwa khudano kwa dzitshakatshaka, ri tea u shumisa n̄dila dza tshitangani - hune ri nga kona u vhuyelela kha vhuṭali ha kuitele kwa ndangulo ya khudano ya sialala ya Tshirema, sa zwine zwa sumbedzwa nga mirero yashu.

Ṭhalutshedzo i re afho n̄tha i a sumba uri Vhavenda na vhone sa lushaka vha nayo mirero ine ya shumiswa kha u fhelisa khudano. Ho wanala uri nyimbo na mitshino zwa sialala na mirero na maambeke zwi a shumiswa kha mafhungo a zwa politiki ya mitani na khoroni ya mahayani, zwine zwa bvukulula mvelele na vhunṅe zwa Vhavenda. Tshaka dzoṭhe nga u fhambana dzi na politiki dzadzo, hune dzi a kona na u dzi langa hu tshi shumiswa nyimbo na mitshino, mirero na maambeke.

5.6.4 Kuitele kwa zwithu

Musi hu tshi ambwa nga kuitele kwa zwithu hu ambiwa nga nyito dzine dza ṭalula muthu kha dziṅwe ngauri u muraḍo wa lushaka kana tshigwada tshine tsha vha na mvelele nthihi nae. Vhunṅe vhu ṭalula muthu, ndi kuitele kwa zwithu kune kwa ṭalula muthu kha vhaṅwe. Izwi zwi ṭalula vhatu nga maitete avho a zwithu a ḍuvha liṅwe na liṅwe ho sedzwa mvelele yavho, luambo na zwine vha tenda khazwo. Kha zwe muṭoḍisisi a kuvhanganya ho waniwa uri vhatu sa lushaka vha tea uri vha thome u ḍiḍivha vhone vhaṅe na u ḍifulufhela. Izwi zwi sumba uri zwine zwa vha ṭanganya zwi vha zwithu zwine zwa fana khavho, sa tsumbo, luambo lune vha amba, zwiḷiwa zwine vha ḷa na kuambarele.

Tshiṅwe hafhu muthu u a kona u ḍivha lushaka lwawe, zwiḥulu ho sedzwa tshifhinga tsha zwino hune vhatu vha dzula vho ṭangana na dziṅwe tshaka. Sa zwe zwa sumbedzwa kha ndima dzo fhiraho, zwi a ita uri dziṅwe tshaka dzi xeletwe nga vhunṅe hadzo kana u vha na vhunṅe ho ṭanganaho na ha dziṅwe tshaka. Naho zwo ralo, arali vhatu vha nga ḍivha nga mvelele na vhunṅe zwavho, vha nga ḍipfesesa vha kona na u pfesesa vhaṅwe uri vhatu vho fhambana. Mvelele ya vhatu ndi yone vhunṅe havho sa izwo ngayo vha tshi kona u ṭalulwa kha dziṅwe tshaka. Wahab na vhaṅwe (2012:1) vha tshi tikedza muhumbulo uyo vha ri: *“The culture of a people is their identity as it affords them due recognition. It is their underlying distinguishing factor from other*

people and cultures.” (Mvelele ya vhathu ndi yone vhunṅe havho sa izwo i tshi ita uri vha vhone. Ndi yone ine ya vha fhambanya na vhaṅwe vhathu na mvelele dzavho).

Afha hu ombedelwa uri mvelele ndi vhunṅe ha muthu. Nyimbo dza sialala dzo sumbedzwa uri dzo fhambana, nahone dzi na mishumo yo fhambanaho. Ha dovha ha ṭahiswa uri nyimbo na mitshino a zwi sokou tshinwa na u imbwa huṅwe na huṅwe, tshifhinga tshiṅwe na tshiṅwe. Nyimbo na mitshino dzo fhambana, nahone dzi tshinwa nga vhathu vho fhambanaho, sa tsumbo, mitshino ya vhanna, ya vhafumakadzi, vhatukana na vhasidzana kana ya tshinwa vhathu vho ṭangana. Ho dovha ha sumbedzwa uri nyimbo na mitshino nga u fhambana hayo i tshinwa ho bvelela mini, malende na tshigombela tshiṅwe tshifhinga hu tshi gwalabiwa, tshikona hu tshi vhwewa na u bvula khosi na musi mativha o xa. Mirero na maambeke zwo sumbedzwa uri na zwone hu na hune zwa shumiswa hone na uri ndi ngafhi hune zwa tea u ambiwa nahone, ho itea mini. Yo dovha hafhu ya sumbedzwa uri i shuma ngafhi nahone i a kona u shumiswa nga nnyi na nnyi. Tsumbo, mirero na maambeke zwi nga shumiswa musi vhahulwane vha tshi davhidzana vha sa ṭoḍi uri vhomuṭuku vha pfe uri vha khou amba nga mini. Inṅwe ya mbudziso dza ṭhoḍisiso i vhone yo fhindulwa musi ho sedzwa thero iyi ya vhunṅe ha lushaka, ya uri maṅwalwa a sialala a bvukulula mvelele na vhunṅe zwa vhathu. Tshe tsha wanala ndi uri maṅwalwa a sialala ndi maṅwalwa ane o hwala zwa vhutshilisani ha tshaka nga u fhambana hadzo. Vhutshilisani ndi tshithu tsha ndeme kha vhathu ngauri vhu langa maitele avho a zwithu a ḍuvha liṅwe na liṅwe. Ndi nḍivho ya vhaaluwa ine ya hwalwa ya dovha hafhu ya pfukiswa u bva kha muṅwe murafho u ya kha muṅwe. Maṅwalwa a sialala a vhone o shumiswa kha u ṭana vhutshilo ha vhathu, nahone o dovha a shumiswa u vhulunga vhutshilo havho, sa tsumbo, nyimbo na mitshino, mirero na maambeke, na u laya na u kaidza. Kushumisele kwa maṅwalwa aya kwo vha tsumbo ya u bvukulula vhunṅe ha Vhavanḍa sa vhathu vha na vhuṭali.

Tshiṅwe tshe tsha vhone malugana na vhunṅe ha lushaka lwa Vhavanḍa musi ho sedzwa maṅwalwa o bulwaho ndi mvelele ya Vhavanḍa ya u tsireledza vhutsila havho. Vhutsila kha u vhumbwa ha nyimbo na mitshino na kuvhumbelwe kwa mirero na maambeke zwo vhone zwi tshi bvukulula mvelele na vhunṅe zwa Vhavanḍa. Sa tsumbo, mutshino wa domba u a sumbedza vhutsila musi hu tshi tshinwa ho faranwa zwandan lune ha tea uri zwi tshimbidzwe nga tshifhinga tshithihi; zwenezwo zwi a sumba vhutsila. U tshinwa ha muṅwe na muṅwe mutshino zwi sumba vhutsila ha lushaka lwa Vhavanḍa.

Mirero na mambele ndi zwa ndeme kha Vhaventḁa sa izwo na zwone zwi na mishumo ya ndeme vhutshiloni havho. Mitshino na nyimbo zwi bvukulula vhuḁipfi. Zwo ralo, kutshinele, kuimbele na u shumiswa ha mirero na maambeke kha lushaka lwa Vhaventḁa zwi bvukulula mvelele na vhunḁe zwavho. Vhunḁe ha lushaka hu dovha hafhu ha bvukululwa kha mirero ye ya bulwa na mishumo yayo. Musi i tshi shumiswa sa luambo lwo dzumbamaho izwi zwi bvukulula kuitele kwa Vhaventḁa kwa u ḁhonifha. Mirero ya lushaka lwa Vhaventḁa i na ḁhuḁuwedzo kha vhutshilo havho. I sumba kutshilele kwavho, na vhuḁedzani havho kha vhupo havho. Izwi zwi sumba mvelele na vhunḁe zwavho sa izwo i tshi shela mulenzhe kha kuvhonele kwa zwithu nga vhatu vha ulwo lushaka. Tshiḁwe tshe tsha wanala ndi uri i a bvukulula ḁivhazwakale ya lushaka.

Yo dovha hafhu ya vhonala sa ine ya sumbedza u pfuma ha luambo lwa Tshiventḁa. Ho sumbedzwa uri kha u pfuma ha luambo zwi a thusa na vhana tshikoloni tsha fomala uri vha kone u shumisa mirero na maambeke musu vha tshi ḁwalwa, sa tsumbo, musu vha tshi ḁwala maanea sa izwo vha tshi ḁo vha vha tshi khou shumisa luambo lu songo ḁoweleaho. Izwi zwo ralo ngauri kushumisele kwa mirero ku thusa vhatu kha kuvhonele kwavho kwa zwa ḁifhasini. Nga u shumiswa ha mirero zwi ita uri vhatu sa lushaka vha vhone uri vha a fhambana. I dovha hafhu ya ḁana zwa ndeme zwine lushaka lwa tenda khazwo. Kha uyu mushumo ndi zwine zwa vha u laya sa ḁḁila ya u gudisa u ḁhonifha, u ḁuḁuwedza u shuma khathihi na u shumisana.

Vhaaluwa vho bvukulula uri ndi mushumo wavho wa u ḁuḁuwedza vhana kha u guda na u dzhiela mirero ya Tshiventḁa ḁḁha. Vha tea u sa sedza kutshilele kwa musalauno kune kwa xedza vhana u bva kha mvelele yavho. Ndi mushumo wa vhaaluwa u vhone uri vhana avha vha ḁoḁa thuso yavho sa izwo luambo lu lwa ndeme kha u hwala mvelele, uri mvelele ya lushaka lwa Vhaventḁa na vhunḁe zwavho zwi si xele. Mirero i vhonala i ya ndeme u bva kha vha muḁa, muthu nga eḁhe na tshitshavha. Yo shumiswa u bva izwo kale, nga murahu ha tshifhinga tsha vhukoloni ya vhonala uri i a shuma nahone i nga kona u shuma na tshifhingani tsha zwino. Maambeke na one sa mirero a a sumba vhunḁe ha Vhaventḁa. Sa izwo e a Tshiventḁa, ndi a Vhaventḁa nahone a vha o fhambana na a dziḁwe tshaka. Na one o wanala uri vhana vha a kona u a shumisa tshikoloni tsha fomala musu vha tshi ḁwala, izwi zwi thusa na kha u a vhulunga. Kha u a shumisa zwi a bvukulula na vhuḁipfi ha uyo ane a vha a tshi khou ḁwala. U shumiswa ha mirero ḁuvha ḁiḁwe na ḁiḁwe zwi a bvukula kuitele kwavho kwa zwithu.

Ho waniwa uri Vhavenda vha Beitbridge vha khou sumbedza uri arali vha nga dzhia kuitele kwa vhaaluwa kwa u shumisa mañwalwa a sialala kha vhutshilo havho, zwi nga vha thusa u țana mvelele na vhunņe zwavho. Zwiñwe zwe zwa waniwa zwine zwa țana mvelele na vhunņe zwa Vhavenda ho sedzwa kuitele kwavho ndi ndila yavho ya u losha. Vha tshi dzhena luvhandeni vha sa athu tshina vha thoma nga u losha, kuloshele kwavho ku a vha țalula kha dziñwe tshaka. U bvumelana kha u imba zwine zwa vha na vhulenda zwi a sumbedza mvelele ya Vhavenda ya u ombedzela vhuđifari na vhuthu havhuđi. Musi hu tshi shumiswa maambebe, mirero, nyimbo na mitshino sa ndila ya u kaidza zwi bvukulula mvelele ya u țhonifhana sa lushaka, zwine zwa vha mvelele ya Vhavenda. Tshiñwe tshe tsha vhonala ndi kuambarele kwa ulwu lushaka kwa mițhavhela. Vhavenda vha vhonala nga mițhavhela, zwi hulu ro sedza shangoni ła Zimbabwe hune vhunzhi ha tshaka a dzi na tshiambaro tsha lushaka.

5.6.5 Pfunzo

Pfunzo ndi ndivho ya muthu yo țandavhuwaho, nahone ya nțhesa ine ya thusa muthu u țalukanya zwithu. Muthu o konaho u wana pfunzo kha zwiñwe u a kona u sedza mafhungo o điimela nga ene muņe. Musi ro sedza tsenguluso ya mafhungo e a kuvhanganywa, ri vhona uri mañwalwa a sialala a tou vha pfunzo naho a si pfunzo ya fomala. Fonlon (2010:56) a tshi țalutshedza pfunzo u ri ndi: *“The physical, the aesthetic, the intellectual and the moral upbringing of man.”* (U aluwa ha muthu ha muvhili, vhuđi, vhuțali khathihi na vhuđifari ha muthu).

Musi ro sedza iyo țhalutshedzo, ine ya vha ya ndeme kha uyu mushumo, ri a kona u amba uri pfunzo i bveledza muthu ane a kona u shumisa muhumbulo nahone a vha na vhuđifari havhuđi. Izwi zwi ita uri a vhe muthu o lugaho kha tshitshavha. Naho zwo ralo, tshitshavha ndi tshone tshine tsha vhea milayo na u langa kutshilele kwa vhathu. Tshitshavha tshi funza vhathu zwine tsha lavhelela; zwa ita uri tshi vhe tshitshavha tsho dzudzanyeaho nahone tshine tsha kona u aluwa; ngauralo tshitshavha tshi shumisa mañwalwa sialala u funza vhathu zwi kwamaho mvelele na vhunņe. Muhumbulo uyu u tikedzwa nga Tala (2012:19) musi a tshi ri: *“Education is meant to be embedded in that society, drawing inspiration and nourishment from it, and in turn contributing to societal opportunities for growth and renewal.”* (Pfunzo i tea u vha hone kha tshitshavha

tshenetsho, i tshi tšutšuwedzwa na u aluswa ngatsho, ngeno i tshi dovha ya shela mulenzhe kha u kona u ita uri hu vhe na nyaluwo na mvusuludzo ya tshitshavha).

Hu na mbudziso dze dza bvelela musi vhashelamulenzhe vha tshi khou fhindula mbudzisavhathu. Dziñwe dza dzenedzo dzo vha dzi tevhelaho: Ndi ngafhi hune Vharema vha wana pfunzo? Nđivho yavho i langwa hani nahone nga nnyi?

Musi Vhatshena vha sa athu u đa kha ła Afrika, Vharema vho vha vha na pfunzo yavho naho yo vha i si ya fomala. Izwi zwi sumba uri Vhavenđa na vhone sa lushaka vho vha vha na pfunzo i si ya fomala. Vhavenđa vho vha vha tshi funza vhana nga u tou sedza na u tevhedza zwine vhahulwane vha ita đuvha łañwe na łañwe. Nga tshifhinga itsho mañwalwa a sialala ane a nga nyimbo na mitshino, mirero na maambe o vha a tshi shumiswa sa one ane a funza. A a kona u funza lufuno, u tšhonifha, u konđelega, u fulufhedzea, u shuma na u shumisana, na vhuđifari havhuđi. Bukenya na vhañwe (1994:14) vha ri: “*Oral literature being a mode of communication should make the learner a competent, more skillful and more concerned communicator, especially through the oral mode.*”(Mañwalwa a sialala sa nđila ya vhudavhidzani a tea u ita mugudi uri a vhe na vhukoni, na zwikili zwa nđha a dovhe a vhe muthu ane a kona u davhidzana, zwi hulu nga u tou amba).

Tšhalutshedzo iyi i sumba uri kharikhulamu ya zwikolo i tea u dzhenisa mañwalwa a sialala, nahone a dzhielwe nđha sa dziñwe thero dzine dza nga sa Saints na Thekhinođodzhi. Zwikili izwo ndi zwa ndeme ho sedzwa kharikhulamu ya tshino tshifhinga ya Zimbabwe; musi ho sedzwa fhungo łañe ła ombedelwa ła u bveledza vhagudi vhane vha đivha zwa vhubindudzi. Izwi zwi a kona u maandafhadza ikonomi ya shango. Tsenguluso yo sumbedza uri mañwalwa a sialala a Vhavenđa a tšana pfunzo ine ya bvukulula mvelele ya vathu na vhunđe zwavho. Arali hu nga bveledza vhana vhane vha đivha zwine tshitshavha tsha lavhelela khavho, tshitshavha itsho tshi nga bvelela kha masia ođhe a zwa vhutshilo. Bukenya na vhañwe (Ibid) vha tshi tikedza fhungo ıla vha ri:

Oral literature imports to the growing person useful cognitive and effective skills which enable the person to live a rewarding life and to be a useful member of society. Oral literature should make the learner more keenly observant, more sensibly and sensitively responsive towards her or his own self, fellow human beings and the environment.

Mañwalwa a sialala a gudisa muthu ane a kha đi aluwa zwikili zwa ndeme zwa u humbula zwine zwa ita uri muthu a kone u tshila vhutshilo vhune ha vhuedza, nahone uri muthu a vhe murađo wa tshitshavha wa ndeme. Mañwalwa a sialala a tea u ita mugudi uri a vhe muthu

ane a vha na luvhonela, wa vhuṭali nahone ane a ḍipfesea, na u pfesea vhaiwe vhathu na mupo.

Muhumbulo uyu u a sumbedza uri maṅwalwa a sialala a tou vha pfunzo ya nṅhesa. A tou vha pfunzo ine ya bveledza mugudi ane a humbula nga nḍila ya nṅhesa, zwine zwa thusa tshitshavha. Tsenguluso yo sumbedza uri tshitshavha tshi na vhathu vhavhuḍi vhane vha ḍo bveledza lushaka lune lwa ḍivha mvelele na vhunṅe zwawo. Zwo ralo ndi zwa ndeme uri pfunzo i bveledze vhagudi vha vhuṭali vhane vhuṭali havho ha bva kha tshenzhemo ya vhaaluwa ine ya ṅanea kha maṅwalwa a sialala. Muhumbulo uyu u tikedzwa nga Dewey (1916:76) a tshi ri: *“Education entails the continuous reconstruction or reorganization of experience which adds to the meaning of experience, and which increases the ability to direct the course of subsequent experience.”* (Pfunzo i katela u endela phanḍa ha u fhaṭwa kana u dzudzanywa nga huswa ha tshenzhemo ine ya engedza kha zwine tshenzhemo ya amba, ya dovha ya engedza vhukoni ha u langa kutshimbilele kwa tshenzhemo i tevhelaho).

Zwa ndeme zwe zwa wanala ndi uri pfunzo ine ya wanala kha maṅwalwa a sialala i ita uri Vhavenda vha Beitbridge vha bvukulule mvelele na vhunṅe zwavho. Ho dovha hafhu ha wanala uri pfunzo iyi i khou pfukiselwa na kha vhaswa sa nḍila ya u i vhulunga.

5.6.6 Nḍivho

Ho wanala uri uri maṅwalwa a sialala a langa vhathu malugana na uri vha tshile hani. Nḍivho ine ya khou sedzwa kha uyu mushumo ndi nḍivho ya Vhavenda sa lushaka ine ya ṅana mvelele na vhunṅe zwavho. Warren (1991:3) a tshi amba nga nḍivho ya vhongwaniwapo u ri: *“Indigenous knowledge (IK) is the local knowledge - knowledge that is unique to a given culture or society.”* (Nḍivho ya vhongwaniwapo ndi nḍivho ya fhethu henefho - nḍivho ine ya sa fane na nḍivho ya dziṅwe tshaka kana mvelele).

Ṭhalutshedzo iyi i sumba uri nḍivho iyi i tou vha kutshilele kwa vhathu kune kwa lavhelelwa nga lushaka, zwine zwa vha tshenzhemo yalwo na ḍivhazwakale yalwo. Zwi vha zwo fhambana na zwa dziṅwe tshaka, zwa kona u ṅalula lushaka kha luṅwe. Musi ro sedza zwe muṅḍisisi a wana zwi a khwaṅhisedzwa nga muhumbulo u re afho nṅha une wa sumbedza uri nḍivho ya lushaka i vha

i yavhuḍi sa izwo i tshi vha yo fhambana na ya dziḥwe tshaka. U fhambana uhu hu a sumbedza uri maḥwalwa a siala a Vhavanḍa a vha ḥalula kha dziḥwe tshaka kha ḷa Zimbabwe. Vhavanḍa vha ḍivhelwa nyimbo na mitshino zwa sialala. Maambeke na mirero zwavho sa lushaka zwi a vha ḥalula kha dziḥwe tshaka.

Nḍivho iyi i pfukiswa u bva kha murafho u ya kha muḥwe nga u amba na nga mishumo ya mvelele, hune ya vha yone muteo wa zwa vhulimi, zwa mutakalo, u vhulungwa ha pfunzo na zwiḥwe zwinzhi zwine zwa ita uri tshaka dzi kone u ima nga dzoḥe kha zwipiḍa zwinzhi zwa shango. Nḍivho iyi ndi ya lushaka nahone i tea u vhulungwa uri i kone u pfukiselwa kha miḥwe mirafho. Musi ro sedza tsenguluso na zwe zwa bveledzwa nga vhashelamulenzhe ri vhona uri maḥwalwa a sialala ndi maḥwalwa ane a si vhe a fomala, fhedzi a tea u londotwa na u tsireledzwa u itela mirafho i ḍaho.

Flavier (1995:479) ene u ḥalutshedza nḍivho ya vhongwaniwapo musi a tshi ri: “*IKS is that locally designed structure from which all members of the society resort to whenever they are losing direction on their way.*” (Nḍivho ya vhongwaniwapo ndi tshivhumbeo tshapo tsho tshine vhatu vhoḥe vha tshitshavha vha tea u a tevhedza musi vha tshi xela he vha livha hone).

Kha iyi ḥoḍisiso ho wanala uri Vhavanḍa vha Beitbridge vha na nḍivho yavho ya maḥwalwa a sialala ine ya vha ḥalula kha dziḥwe tshaka, sa tsumbo, kushumiselwe kwavho kwa nyimbo na mitshino, maambeke na mirero, zwine zwa vha zwo tou livhana na Vhavanḍa. Nḍivho yavho yo fhambana na ya dziḥwe tshaka musi hu tshi sedzwa zwi ḥanwaho nga maḥwalwa a sialala; zwo ralo izwi zwi sumba uri aya maḥwalwa a bvukulula mvelele na vhunḅe zwavho.

5.7 Khunyeledzo

Ndima iyi yo ḍitika kha mawanwa a ḥoḍisiso. Zwipikwa na mbudziso zwa ḥoḍisiso zwo vha zwo livhiswa kha u ḥoḍisisa uri maḥwalwa a sialala ane a vha nyimbo na mitshino zwa sialala, mirero na maambeke zwi nga kona u bvukulula mvelele na vhunḅe zwa Vhavanḍa vha Beitbridge kha ḷa Zimbabwe. Kha iyi ndima ho wanala uri naho hu na zwiitisi zwe zwa ita uri Vhavanḍa avha vha xeelwe nga mvelele na vhunḅe zwavho, vha nga kona u zwi bvukulula kha maḥwalwa a sialala. Ho wanala uri hu na nyimbo na mitshino zwo livhanaho na lushaka ulwu zwine zwa lu ḥalula kha

dziṅwe tshaka. Mutshino wa tshikona wo sumbedzwa sa mutshino wa lushaka lwa Vhavanḁa une wa vha ṅalula kha dziṅwe tshaka. Ho dovha hafhu ha wanala uri naho luambo lwavho lwo vha lu tshi vho ngalangala, mirero na maambeke zwa Vhavanḁa zwi nga vha thusa kha u lu vusuludza. Tshiṅwe hafhu ho dodombedzwa thero dzo vhalaho dze dza sumbedzwa uri nga u dzi shumisa, Vhavanḁa vha Beitbridge vha nga bvukulula mvelele na vhunṅe zwavho.

NDIMA YA VHURATHI

MVALATSWINGA

6.1 Marangaphanda

Ndima yo fhiraho yo haseledza mawanwa a thodisiso yothe hu tshi katelwa u rera na u talutshedza zwe zwa wanala. Ndima iyi ya vhurathi yone i kumedza phendelo ya mushumo wothe nga u haseledza manweledzo a thodisiso, hu tshi katelwa na themendelo. Izwi zwo itwa ho sedzwa ndivho na zwipikwa zwa thodisiso iyi. Ndivho ya thodisiso iyi yo vha ya u todisisa uri manwalwa a sialala a Vhavenda a nga kona u bvukulula mvelele na vhunne zwa Vhavenda vha Beitbridge, Zimbabwe. Mutodisisi o sedza a wana uri Vhavenda avho vho no xeelwa nga mvelele na vhunne zwavho. Ho vha na zwiitisi zwinzhi zwe zwa shela mulenzhe kha u xeelwa ha ulwu lushaka nga mvelele na vhunne zwalwo. Izwi zwa ita uri mutodisisi a vhe na dzangalelo la u ita thodisiso nga ndeme ya manwalwa a sialala ane a katela nyimbo na mitshino, na mirero na maambeke zwa Vhavenda, sa zwine zwa nga bvukulula mvelele na vhunne zwavho. Zwipikwa zwe mutodisisi a bveledza zwo katela u sengulusa ndeme ya manwalwa ayo o buliwaho na ndeme yao kha u bvukulula mvelele na vhunne zwavho. Tshinwe hafhu ho vha u todou sumbedza vhushaka vhune ha vha hone vhukati ha manwalwa ayo a sialala, na mvelele na vhunne.

Mvalatswinga ndi phendelo ya thodisiso ine ya katela manweledzo a mushumo wothe wa thodisiso. Yone i tou vha ndima ya u talutshedza mafhungo a dziinwe ndima dza thodisiso nga u pfufhifhadza. Ndima iyi i dovha hafhu ya vha ndima ine ya katela na themendelo. Kha iyi ndima mutodisisi u hambudza vhavhali nga ndeme ya thodisiso khavho. Hu dovha hafhu ha sumbedzwa uri thodisiso yo bveledzwa nga ndilade na u sumbedza uri ndivho ya thodisiso yo kona u swikelwa. Mugenda na Mugenda (2003:151) vha tshi talutshedza mvalatswinga ya mushumo wa thodisiso vha ri: *“The conclusion culminates the research report and is of outmost importance to one’s readers because it answers the questions that sparked the collected and the analysis of the data in the first place.”* (Mvalatswinga ndi mathakheni a thodisiso nahone ndi ya ndeme kha vhavhali

ngauri i fhindula mbudziso dze dza bveledzwa musi hu tshi kuvhanganywa na u sengulusa mafhungo o kuvhanganywaho).

Wisker (2005:291) a tshi talutshedza ndima ya mvalatswinga u ri: “*The conclusion establishes the importance of the (researched) work.*” (Mvalatswinga i sumbedza ndeme ya mushumo wo tšodiswaho).

Lovitts (2007:47) ene a tshi tikedza mihumbulo ya avho vhoramañwalo u ri: “*Conclusion chapters place the work in context, draw out its importance, significance and implication and identify new questions.*” (Ndima dza mvalatswinga dzi sumbedza zwine mushumo wa tšodisiso wa amba, dza sumbedza ndeme yawo, zwine wa nga shumiswa khazwo na zwine wa do bveledza na u wana mbudziso ntswa).

Tšalutshedzo dzi re afho ntha dzi sumba uri ndima ya mvalatswinga ndi ndima ine ya sumbedza ndeme ya tšodisiso kha vhavhali. Hu na zwinzhi zwine vhavhali vha nga zwi guda nga murahu ha u vhala mvalatswinga nahone vha humbudzwa nga zwo katelwaho kha ndima dzo fhiraho. Ndima iyi ya mvalatswinga i dovha hafhu ya fhindula mbudziso dza tšodisiso. Vhoramañwalo avho vha dovha vha sumbedza uri kha mvalatswinga hu a kona u bvelela dziñwe mbudziso dzine dza nga kona u sedzwa kha mushumo wa u ita tšodisiso tshifhinga tshi daho. Musi hu tshi kuvhanganywa na u sengulusa mafhungo, mušodisisi o wana uri mbudziso dza tšodisiso dzo fhindulwa sa izwo ho sumbedzwa uri Vhaventša vha Beitbridge vha nao mañwalwa a sialala ane a bvukulula mvelele na vhunne zwavho. Mañwalwa o sumbedzwaho ndi nyimbo na mitshino zwa sialala, na mirero na maambe zwe zwa vhone zwi zwa ndeme kha lushaka lwa Vhaventša.

Zwi tevhelaho afha fhasi ndi manweledzo a ndima dzo fhambanaho, ha tevhela themendelo dza tšodisiso na phendelo.

6.2 Manweledzo a tšodisiso

Ngudo iyi ya tšodisiso yo tšodisisa mañwalwa a sialala ane a vha nyimbo na mitshino zwa sialala, na mirero na maambe zwa Vhaventša vha Beitbridge, Zimbabwe; hu u tšoda u vhona uri mañwalwa aya a sialala a nga thusa kha u bvukulula mvelele na vhunne zwavho. Afha fhasi hu nweledzwa tšodisiso ho sedzwa ndima dzothe.

6.2.1 Ndimba ya u thoma

Ndimba iyi yo sedzesa mafhungo a u rangela a thoddisiso iyi. Tsha u thoma ho sumbedzwa tshiimo tsha nyambo dza Vharema kha la Zimbabwe, ho sedzeswa Tshivenda, hu tshi katelwa vhunne na mvelele zwa Vhavana. Izwi zwo thusa kha u tana thaidzo ine Vhavana vha Zimbabwe vha vha nayo. Ndimba yo kumedza tshitatamende tsha thaidzo, malugana na u sumbedza tsho tokonyaho mutoddisisi uri a ite thoddisiso nga ha manwalwa a sialala a Vhavana vha Beitbridge kha la Zimbabwe. Mutoddisisi a nga si bveledze thoddisiso yo dziaho arali a si na mbudziso dza thoddisiso. Ndi ngazwo mutoddisisi o katela mbudziso dza thoddisiso dze dza mu thusa u bveledza zwipikwa zwa thoddisiso yawe. Thoddisiso i nga si belev phanda zwavhudi arali hu si na ndivho na zwipikwa. Ho sumbedzwa ndivho na zwipikwa zwa thoddisiso zwine zwa vha yone thikho ya thoddisiso. Ndimba iyi yo dovha ya haseledza nzudzanyo ya thoddisiso hu tshi katelwa ngona na ndila dza u kuvhanganya mafhungo, khathihi na ndila dza u kumedza mafhungo. Thyiori mbili dzo teaho dzine dza vha thyiori ya vhuataluli ha mvelele *'cultural relativism'* na thyiori ya thuthuwedzo ya mvelele *'cultural determinism'* dzo rerwa. Henevha kha ndimba iyi mutoddisisi o dovha a talutshedza kushumisele kwa mirando ya vhudifari, zwihulu musi hu tshi kuvhanganywa mafhungo.

Ndimba iyi yo sumba uri mushumo uyu ndi wa ndeme kha Vharema vhothe, vhatu vha Zimbabwe na Vhavana sa lushaka. Ndeme ya thoddisiso iyi ndi u sumbedza uri Vhavana vha nga kona u shumisa manwalwa a sialala u bvukulula mvelele na vhunne zwavho zwine zwa khou ngalangala kha la Zimbabwe. Izwi zwo bveledzwa nga u shumisa ndivho ya Vhongwaniwapo, ine ya bveledzwa kha nyimbo na mitshino ya sialala, na mirero na maambelev, zwine zwa vha manwalwa a sialala a Vhavana. Mushumo uyu u sumbedza uri manwalwa a sialala a shuma sa ndila ya u vhulunga mvelele ya Vhavana vha Beitbridge, Zimbabwe, na vhunne zwavho. Thoddisiso iyi i dovha ya ita uri vhatu vha tende uri vho fhambana, fhedzi vha tea u kona u tangedzana uri hu vhe na mulalo vhutshiloni havho.

6.2.2 Ndimba ya vuvhili

Ndima ya vuvhili yone yo sedzulusa tshodiso yo no itwaho malugana na mushumo wa mañwalwa a sialala kha u bvukulula mvelele na vhunxe zwa vathu nga u angaredza. Tsedzuluso iyi yo katela vhoramañwalo vha dzitshakatshaka khathihi na vha tshixangani hu tshi katelwa na vha Vhavenda. Honeha sa izwo ndima iyi yo ditika nga u sedzulusa aya mañwalwa a vhañwe vhoramañwalo, tshipikwa tshayo tsho vha u fhenda na u sedzulusa zwe vha tshisa zwone malugana na thoho ya tshodiso iyi.

Musi hu tshi itwa tsedzuluso ya mañwalwa hu vha hu tshi tibulwa na u fhenda mañwalwa hu tshi sedzwa zwe vhañwe vhañwalo vha amba, kana kuvhonele kwavho kwa zwithu nga ha thoho iyo. Izwi zwo vha zwa ndeme sa izwo zwo ita uri mushumo uyu u kone u bvelela. Tsedzuluso ya mañwalwa yo bveledzwa ho sedzwa thoho dzi tevhelaho: mvukululo ya mvelele na vhunxe zwa Vhavenda nga u shumisa nyimbo na mitshino ya sialala, vhumanyi ha mirero kha mvelele na vhunxe zwa Vhavenda, na mirero na maambeke sa luambo lune lwa bvukulula mvelele na vhunxe zwa Vhavenda.

Hu na vhoramañwalo vho fhambanaho vhe mañwalwa avho a tolwa kha ndima iyi. Vhoramañwalo vha tevhelaho vho nwala nga nyimbo na mitshino zwa sialala: Haper (1969), Onwuekwe (2006), Sunday (2010), Lidskog (2017), Smith (2018) na Gregory (1997). Kha mishumo yavho vho sumbedza uri hu na vhubedzani vhukati ha nyimbo na mitshino. Vha sumba uri nyimbo na mitshino zwi a bvukulula mvelele na vhunxe zwa vathu nga u fhambana havho. Vha dovha hafhu vha sumba uri ndi mañwalwa a sialala ane a tshuwedza zwa vhumanyi. Kha vhumanyi vathu vha a kona u vhona u fhambana havho sa dzitshaka. Ho sedzuluswa na mishumo ya vhoramañwalo vhe vha nwala nga mirero vhane ndi vha tevhelaho: Lauhakangas (2007), Adamo (2015), Soneye(2009),Rong(2013),Joshua,Jummaina,Nonyerem(2013),Tchimboto(2015),Malmgren(2007),Mkuchu(1997), Malungana na Banda(2004), Baffour(2011), Raphalalani (2017) na Olanrewaju (2020). Vhoramañwalo avho vho sumbedza uri mirero ndi mañwalwa a sialala ane a vha luambo lwo hwalaho mvelele na vhunxe zwa lushaka. Kha u sedzulusa maambeke ho sedzwa vhoramañwalo vhane vha vha Ping (2018), Alati (2015), Williams (2016) na Ramagoshi (2015). Ho wanala uri maambeke ndi luambo lune lwa vha tshipika tsha vhumanyi ha vathu. Vho sumba uri ndi a ndeme kha u bvukulula mvelele na vhunxe zwa vathu. Mañwalwa a avho vhoramañwalo vhothe a sumba uri mvelele na vhunxe zwa vathu sa lushaka ndi zwa ndeme. Ho sumbedzwa uri mvelele na vhunxe zwi a bvukululwa nga mañwalwa a sialala ane a vha nyimbo

na mitshino ya sialala, na mirero na maambebe. Tshinwe tshe tsha vhoneka ndi uri Vhatshena vho vha vha tshi dzhia Vharema sa vhatu vha si na manwalwa, fhedzika manwalwa e a sedzuluswa a sumbedza uri manwalwa aya Vharema vho vha vha nao u bva henengei murahu kana tshifhingani tsha kale naho o vha a songo tou nwaliwa. Tsha ndeme tshe tsha vhoneka kha yeneyo tzedzuluso ndi zwa uri Vharema nga u fhambana havho vha nao manwalwa a sialala ane a vha talula.

6.2.3 Ndimba ya vhuraru

Ndimba iyi yo hasedza khuvhanganyo ya mafhungo ane a kwama mvukululo ya mvelele na vhoneka zwa Vhavana nga u shumisa manwalwa a sialala ane a katela nyimbo na mitshino, na mirero na maambebe zwa Vhavana. Mutodisiki o dovha a wana uri Vhavana ndi vhatu vhane vha shumisa manwalwa a sialala kha kutshilele kwavho. O dovha a vhoneka uri nga u shumisa ayo manwalwa, Vhavana sa lushaka vha a kona u bvukulula mvelele na vhoneka zwavho. Mutodisiki o shumisa ndila dza khweshenere, mbudzisavhatu na u talela musi a tshi kuvhanganya mafhungo. Naho zwo ralo, o vha na thaidzo kha u shumisa manwalwa o no anadziwaho a manwalwa a sialala a Vhavana ngauri kha la Zimbabwe haho. Manwalwa a sialala a Vhavana a wanala kha la Afrika Tshipembe. O kundwa u a swikelela ngauri nga tshifhinga tsha musi a tshi kuvhanganya mafhungo vhatu vho vha vho iledzwa u ya kha manwe mashango nga mulandu wa dwadze la COVID-19. Izwi zwo ita uri khuvhanganyo ya mafhungo a thodisiki i disendeke nga khweshenere, mbudzisavhatu na u talela.

Vhashelamulenzhe vhe vha shumiswa kha khuvhanganyo ya mafhungo ndi vhadzulapo vha Dumba, vha wanalaho vhubvavha ha dorobo ya Beitbridge, Zimbabwe. Nga tshivhalo vho vha vha tshi swika mahumi mararu. Kha avho vhatu hu na vhaqegulu na vhaqalaha vha minwaha ya futhanu na u fhira, vhadededzi vhane vha vha vhadzulapo vha Dumba vha fumi vha minwaha ya furaruthanu u swika futhanu na vhaswa vhane vha vha vhatukana na vhasidzana vha minwaha ya fumbili u swika furaruthanu. Avho vhashelamulenzhe vho sumbedza uri vha a dzhiela ntha mvelele yavho; vho ombedzela uri mvelele i fanela u funzwa vhaswa vha Vhavana uri i si ngalangale. Mafhungo aya e a kuvhanganywa nga ndila dzi tevheleho: khweshenere, mbudzisavhatu na u talela, a sumbedza uri mvelele ya Vhavana i kwama zwithu zwinzhi hune manwalwa ayo a sialala a vha tshinwe tshazwo. Ho sumbedzwa uri maambebe na mirero ndi zwa

ndeme sa izwo zwi luambo lwo hwalaho mvelele. Nḁila idzi dze dza shumiswa dzo ita uri zwi vhonele uri Vhaventḁa vha khou vhilahela uri mvelele na vhone zwavho zwi khou ngalangala.

6.2.4 Ndimā ya vhuḁa

Kha ndima iyi ho rerwa na u sengulusa mafhungo e a kuvhanganywa a nyimbo na mitshino zwa sialala, na mirero na maambeke nga tshifhinga tsha musi hu tshi khou itwa ḁoḁisiso. Kha iyi ndima ho bveledzwa thero dze dza shumiswa u sengulusa mafhungo e muḁoḁisisi a a wana kha kuvhanganyo ya mafhungo. Tsenguluso ya mafhungo ho sedzwa thero dzo bveledzwa, i ita uri hu vhonele mihumbulo ye ya ḁahiswa nga vhashelamulenzhe. Zwine vhashelamulenzhe vha bveledza ndi zwa ndeme ngauri zwi ita uri muḁoḁisisi a wane mafhungo a vhukuma, a vhuḁipfi havho u bva kha zwine vha vhudziswa. Ho shumiswa ḁhohwana dzo fhambanaho musi hu tshi senguluswa mafhungo. ḁhohwana dzi bulwaho afha fhasi dzi sumba thero dze dza bveledzwa. Fhasi ha ḁhohwana ya mitshino ya sialala, thero dze dza bveledzwa ndi dzi tevhelaho: vhudziki, zwa polḁitiki na vhuḁhulufhedzei. Kha ḁhohwana ya nyimbo dza sialala thero dze dza bveledzwa ndi dzi tevhelaho: ndeme ya vhana muḁani, lufuno na pfano. Musi ho sedzwa ḁhohwana ya mirero ho bveledzwa thero dzi tevhelaho: maanḁa, tshumisano, ḁuḁuḁwedzo, polḁitiki, vhutshilisani, ndayo, na tshanduko. ḁhohwana ya maambeke yo bveledza thero dzi tevhelaho: vhuḁhakhaki, ndayo, vhutendatenda na vhutshilisani. ḁhohwana idzo dzo bulwaho ndi dzone dze dza thusa muḁoḁisisi kha u sengulusa mushumo wa maḁwalwa a sialala a Vhaventḁa kha u bvukulula mvelele na vhone. Izwi zwo vha zwe muḁoḁisisi a sengulusa u bva kha phindulo dza vhashelamulenzhe. Muḁoḁisisi o dovha hafhu a shumisa tshenzhemo yawe. Muḁoḁisisi o wana uri Vhaventḁa sa lushaka, vha na nyimbo, mitshino, mirero na maambeke zwine zwa bvukulula mvelele na vhone zwavho. Sa tsumbo, tshikona tshi dzhiiwa sa mutshino wa lushaka.

6.2.5 Ndimā ya vhuḁanu

Ndimā iyi yo sedza mawanwa a ḁoḁisiso yoḁhe. Mawanwa ndi mafhungo a ndeme ane a ḁana mvelelo dza ḁoḁisiso. ḁhalutshedzo ya mawanwa u bva kha aqr.org.uk/glossary/findings ndi ine

ya ri: “*The principal outcomes of a research project suggested revealed or indicated. This usually refers to the totality of outcomes, rather than the conclusions or recommendations drawn from them.*” (Mawanwa ndi mvelelo dza ndeme dzo swikelelwaho dza thandela ya t̄hoḍisiso yo n̄tshedzwaho. Kanzhi izwi ndi zwoḥe zwine zwa wanala, hu si phendelo kana themendelo dzi bvaho khazwo).

Musi hu tshi t̄lutshedzwa ipfi mawanwa u bva kha collinsdictionary.com/dictionary.com/dictionaryenglish/findings hu pfi; “*Someone’s findings are the information they get or the conclusions they come to as the result of an investigation or some research.*” (Mawanwa ndi mafhungo ane muḥwe muthu a a wana kana khunyeledzo ine a swikela zwi tshi bva kha t̄hoḍisiso yo itwaho).

Denscombe (2010:314) a tshi t̄lutshedza mawanwa u ri:

This is the reader is introduced to the data, The first step is to say, This is what was found. The aim for the research is to be able to present relevant findings before going ahead to analyse those findings and see what implications they might have for the issues, problems or ideas that prompted research.

Afha ndi hune muvhali a ḍivhadzwa mafhungo lwa u tou thoma... ḷiga ḷa u thoma ndi u bula uri, Izwi ndi zwone zwe zwa wanwa. Ndivho ya t̄hoḍisiso ndi u kona u sumbedza mawanwa a elanaho na t̄hoḍisiso nga murahu ha musi a sa athu senguluswa u itela u vhona uri a khou shela hani mulenzhe kha t̄hoḍisiso, thaidzo kana zwe zwa ita uri hu itwe t̄hoḍisiso.

T̄halutshedzo dzo n̄waho dzi amba zwi fanaho, dzi sumbedza uri mawanwa ndi mvelelo kana khunyeledzo dze dza swikelelwa nga t̄hoḍisiso.

Zwo t̄ahiswaho afho n̄tha ndi uri mawanwa ndi mvelelo dzine muḥoḍisisi a dzi wana kha u ita t̄hoḍisiso yawe, zwihulu o sedza ndivho na zwipikwa na mbudziso dza t̄hoḍisiso. Muḥoḍisisi u t̄lutshedza zwo swikelwaho na zwi songo swikelwaho.

Kha ndima iyi ho shumiswa t̄hohwana dzi tevhelaho musi hu tshi haseledzwa mawanwa: ndeme ya maḥwalwa a sialala, ndivho na zwipikwa zwa t̄hoḍisiso, zwiitisi zwa u ngalangalisa mvelele na vhun̄e zwa Vhavanḍa vha Beitbridge, Zimbabwe, khuvhanganyo ya mafhungo na mvukululo ya mvelele na vhun̄e.

Ngudo iyi yo kona u fhindula mbudziso dza tshoddiso nge ya sumbedza uri mañwalwa a sialala a Vhaventša vha tshiriki tsha Beitbridge, Zimbabwe a bvukulula mvelele na vhunŋe zwa lushaka lwa Vhaventša. Izwi zwo ita uri ndivho na zwipikwa zwa tshoddiso zwi swikelwe.

Kha tzedzuluso ya mañwalwa a sialala u bva kha vhañwe vhoramañwalo zwo vhone uri na vhone vha khou sumbedza uri mañwalwa aya ndi a ndeme kha mafhungo a u bvukulula mvelele na vhunŋe zwa lushaka.

Muŋoddisi a tshi sedzulusa phindulo dza vhashalemulenzhe o wana uri vhunzhi ha vathu vhahulwane na vhaswa a vha tou vha na ndivho nga ha mañwalwa aya a sialala. Kha phindulo dza mbudziso dzine dza tshoddiso phindulo nga ha mirero na maambeke ndi vathu vha si vhangana kana vhatuku vhe vha vha vha tshi ŋea phindulo dzo tshandavhuwaho. Musi vha tshi humbelwa u ŋetshedza maambeke na mirero, a vho ngo ŋetshedza zwinzhi. Vhañwe vhashelamulenzhe vho bula uri a si minzhi mirero na maambeke zwine vha zwi divha. Vhashelamulenzhe vho dovha hafhu vha sumbedza uri a si kanzhi hune vha divhana vha tshi khou shumisa mirero na maambeke kha vhudavhidzani havho. Vho dovha vha bula uri naho vha sa divhi mirero na maambeke zwinzhi, izwo zwine vha zwi divha vha vhona zwi zwa ndeme khavho sa lushaka. Vho amba uri iyo mirero na maambeke zwi a shuma kha u bvukulula mvelele na vhunŋe zwa Vhaventša sa izwi zwi tshi tana divhazwakale na vhumatshelo zwa Vhaventša.

Vhashelemulenzhe vho sumbedza uri zwine vha zwi divha ndi mitshino na nyimbo zwa sialala. Vhafumakadzi ndi vhone vhe vha kona u amba nga mishumo yo fhambanaho ya Vhaventša ya sialala. Vho sumbedza uri sa vathu vhane vha vha na tshigwada tsha mitshino ya sialala vha a kona u amba uri mitshino iyi na nyimbo ndi zwa ndeme khavho. Vho kona na u amba uri zwi vha thusa kha u dimvumvusa, sa ndila ine vha i shumisa ya u tsireledza vhaswa kha u ita zwo bvaho sa izwi vha tshi gudisa vhasidzana vhatuku u tshina. Vho bula uri vha tshi thoma tshigwada itshi vhone vho vha vha sa divhi uri mitshino iyi na nyimbo zwi nga shuma sa ndila ya u bvukulula mvelele na vhunŋe zwavho, fhedzi vha vho zwi vhona sa izwo vhañwe vha tshi vha vhidza uri ndi vhafumakadzi vha tshigombela, hune tshigombela tsha divhea sa mutshino wa Vhaventša. Zwo ralo, izwi zwi a bvukulula mvelele yavho ya u tshina na vhunŋe zwavho sa lushaka lwa Vhaventša.

Kha u kuvhanganya mafhungo nga u talela muŋoddisi o wana uri hu na kuitele kune kwa itwa musi hu sa athu tshinwa. Vhatshini vha dzhena luvhandeni vha thoma nga u losha, zwine zwa vha

mvelele ya Vhavanḁa. Muḁoḁisisi o dovha hafhu a vhona uri vhatshini vha vha vho ambara miḁwenda ya Vhavanḁa, zwine zwa bvukulula mvelele na vhuḁne zwavho. Kuambarele ukwo ku a vha ḁalula kha dziḁwe tshaka.

Nga u tou angaredza muḁoḁisisi o wana uri maḁwala a sialala ndi a ndeme kha tshaka dzo fhambanaho na Vhavanḁa sa lushaka. Izwi zwi vhonala musi hu tshi bvukululwa uri ndi maḁwalwa ane a kwama kutshilele kwa ḁuvha ḁiḁwe na ḁiḁwe kwa lushaka lwonolwo. Mirero na maambeke zwi a shumiswa kha vhudavhidzani ha vhatshu, zwi shumiswa kha u laya na u funza vhatshu sa tshitshavha. Vhuḁifari havhuḁi zwi a bvukulula mvelele na vhuḁne zwa Vhavanḁa. Zwi dovha hafhu zwa sumbedza uri Vhavanḁa u bva izwo kale ndi lushaka lwe lwa vha lu na ḁila dza u langa lushaka uri lu vhe lushaka lwavhuḁi. Ndeme ya mirero na maambeke zwo dovha hafhu zwa vhonala kha u bvukulula luambo lwa Vhavanḁa. Luambo lu a bvukulula mvelele na vhuḁne zwa vhatshu nga u fhambana havho. Luambo ulwu lwa mirero na maambeke lu dovha hafhu lwa bvukulula uri Vhavanḁa ndi vhatshu vha vhuḁali. Nyimbo na mitshino na zwone ndi zwa ndeme kha lushaka. Zwi a bvukulula vhuḁipfi ha vhatshu sa lushaka, kutshinele kwadzo na kuimbele zwi a ita uri vhatshu vha kone u ḁalulwa kha vhaḁwe vha dziḁwe tshaka.

Izwi zwi vhonala musi ho sedzwa thero dze dza bvukululwa u bva kha aya maḁwala. Kha nyimbo na mitshino ho bveledzwa thero dzine dza nga: u shumisana, u gwalaba, lufuno, vhutshilisani pfano, kuitele kwa zwithu na poḁitiki. Kha mirero na maambeke ho bvukululwa thero dzi tevhelaho: u konḁelela, maanḁa, tshumisano, ḁuḁuḁwedzo, poḁitiki, vhutshilisani, ndayo, tshanduko. Naho ho vhonala ndeme ya maḁwalwa aya ho dovha hafhu ha wanala zwiitisi zwine zwa ita uri maḁwalwa aya a ngalangale, zwiḁwe zwazwo ndi zwi tevhelaho: u dzula na vhatshu vha tshaka dzo fhambanaho zwi a ita uri mvelele ya luḁwe lushaka i ngalangale, sa tsumbo, lushaka lune lwa nga miliwa ndi lushaka lwa tshivhalo tsha vhatshu vha si gathi. U ḁanganelana uhu hu ita uri itsho tshitshavha tshi xelexwe nga luambo na mvelele yalwo. Izwi ndi zwine Vhavanḁa vha Beitbridge, Zimbabwe vha ḁangana nazwo. Muvhuso wa Zimbabwe na wone u khou shela mulenzhe kha u ngalangalisa mvelele na vhuḁne zwa Vhavanḁa vha Zimbabwe; izwi zwi vhonala zwihulu kha u sa eḁanyisa nyambo dza dziḁwe tshaka u fana na Tshishona, Tshindevhele na Tshiisimane. Izwi zwi vhonala kha u sa dzhiela ḁḁha nyambo dza idzi dziḁwe tshaka dza vhatshu vha si gathi kha mbekanyamishumo ya radio, zwa u anḁadza mafhungo na siani ḁa zwa pfunzo. Naho ndayotewa i tshi khou sumbedza uri nyambo dzoḁhe kha ḁa Zimbabwe dzi khou eḁana izwi zwo sokou ḁwaliwa

ngeno zwi sa khou itea ngauri vhuimo ha nyambo dza dziñwe tshaka u katela Tshivenḁa a vhu nga vhambedzwi na Tshishona na Tshindevehele.

Mushumo woḁhe wa ḁoḁisiso wo sumbedza uri Vhavenḁa vha Beitbridge kha ḁa Zimbabwe vha nga kona u vhulunga na u ḁiḁalula kha dziñwe tshaka nga u shumisa maiñwalwa a sialala ane a vha mitshino na nyimbo zwa sialala, mirero na maambebe.

6.3 Themendelo

Themendelo ndi tshipiḁa tsha ndeme tsha ḁoḁisiso. Muḁoḁisisi u bula zwine a vhona zwi tshi nga itwa nga murahu ha muso o sedzulusa mawanwa a ḁoḁisiso. U bva kha Walton.uark.edu/business-communication-lab/Resources/downloads/business-forms/Recommendation-Report.pdf hu tshi ḁalutshedzwa ipfi ‘themendelo’ hu pfi: “*A recommendation report is written to propose or recommend the options available to solve a problem or fill a need.*” (Muvhigo wa themendelo u ñwalelwa u dzinginya kana u themendela zwiñwe zwine zwa nga itwa u tandulula thaidzo kana u swikela zwine zwa fanela u itwa).

U bva kha editage-com/insight/in-research-what-is-the-difference-between-implication-and-recommendation hu ḁalutshedzwa themendelo nga ñḁila i tevhelaho: “*Recommendations are specific suggestions that you make with regard to further research on the topic.*” (Themendelo ndi zwine zwa nga dzhielwa ñḁha zwine zwa itwa hu u itela u isa phanḁa nga ḁoḁisiso kha ḁoho ine ya ḁoḁisiswa).

Kha ḁoḁisiso iyi, themendelo i katela mafhungo e muḁoḁisisi a vhona e a ndeme u bva kha zwe a wana kha khuvhanganyo ya mafhungo na tsenguluso, nahone i livhiswa kha tshitshavha tshoḁhe tsha vhathu vha Zimbabwe. Themendelo i dovha ya livhiswa kha vhane vha vhuelwa u bva kha mawanwa, vhane vha vha lushaka lwa Vhavenḁa shangoni ḁa Zimbabwe na kha mashango ane a ḁedzana na ḁa Zimbabwe. Muḁoḁisisi u ḁo dovha a themendela zwine vhaḁoḁisisi vha tshifhinga tshi ḁaho vha nga ita u khwinisa kha zwe ene a ita. Ndi ngoho u bula uri ḁoḁisiso i nga si vhe ambadzifhele, hu ḁi vha na zwiñwe zwine muḁoḁisisi a nga vha o siedza, fhedzi zwi zwa ndeme. Ndi ngazwo kha ḁoḁisiso iyi hu tshi ḁo themendelwa zwine vhaḁoḁisisi vha tshifhinga tshi ḁaho vha ḁo fanela u ita malugana na zwi tshimbilelanaho na ḁoho ya ḁoḁisiso iyi.

6.3.1 Themendelo kha tshitshavha

Hu khou themendelwa uri:

- Muhasho wa zwa pfunzo Zimbabwe u tea u dzhiela n̄tha uri musi vhadededzi vha tshi fhedza ngudo dzavho magudedzini, vha ye vha gudise mavunḁuni kana zwitshavhani zwavho hune vha ḁo kona u gudisa nga nyambo dzavho dza ḁamuni. Izwi zwi ḁo ita uri hu sa vhe na thaidzo kha luambo, nahone zwi ita uri luambo lu aluwe sa izwo lu lwone lwo hwalaho mvelele ya lushaka. Themendelo iyi yo bveledzwa nge muḁoḁisisi a wana uri zwikoloni zwinzhi zwa Beitbridge vhadededzi/vhagudisi vhanzhi ndi Vhakalanga na Mandevhele vha sa ḁivhi luambo na mvelele zwa Tshivenda.
- Muvhuso wa Zimbabwe u fanela u dzhiela n̄tha ndinganyo ya tshaka dzine dza wanala shangoni ili. Izwi zwi nga konadzea nga u bveledza na u alusa nḁivho ya vhathu nga thandela dzine dza ita uri vha kone u ḁivha uri vhathu nga u fhambana vha na mvelele dzo fhambanaho. U shumiswa ha maḁwalwa a sialala zwi nga dovha hafhu zwa thusa, zwi huluhulu ho sedzwa tshaka dze dza vha dzo no ḁi sumbedzwa sa tshaka dzi sa dzhielwi n̄tha dza vhathu vha tshivhalo tshi re fhasi kha ḁa Zimbabwe.
- Vharangaphanda vhuponi ha mahayani ho fhambanaho kha vha dzulele u fara vhuḁambo vhune ha kona u ḁana kuitele kwa mvelele ya vhathu zwitshavhani zwavho uri mvelele na vhuḁe zwa vhathu zwi songo ngalangala, fhedzi zwi kone u pfukiswa u bva kha miḁwe mirafho u ya kha miḁwe.
- Kharikhuḁamu ya tshikolo i tea u ombedzela ndeme ya thero dza mvelele na vhuḁe ha tshitshavha sa zwine ya ombedzela zwone malugana na ndeme ya thero dza saintsi na mbalo.
- Vhaambi vha luambo lwa Tshivenda vhone vhane vha tea u bveledza madzangano ane a ḁuḁwedza vhathu uri vha dzulele u ḁangana vha tshi amba nga ha kuitele kwa u vhulunga mvelele na vhuḁe zwavho.
- Maḁwalwa a sialala, zwi huluhulu mirero na maambe kha zwi shumiswe kha vhudavhidzani ha vhathu sa izwo zwi tshi bvukulula mvelele na vhuḁe zwavho, nahone zwi funza mvelele ya vhathu.

- Muṭṭodisisi u themendela uri vhoramaṅwalo vha luambo lwa Tshivenda kha ṽa Zimbabwe vha dzhenele kha u ṅwala maṅwalwa a Tshivenda a sialala nga u shumisa tshenzhemo yavho. Izwi zwi ḍo ita uri vhavhali vha kone u zwi pfesesa. Maṅwalwa ayo a nga dovha hafhu a shumiswa na zwickoloni hune ha vhone a tshi khou ṭahela.
- Hu na maṅwalwa manzhi a sialala ya Tshivenda o no gandiswaho kha ṽa Afrika Tshipembe. Vhavenda vha ṽa Zimbabwe kha vha ṭuṭuwedzwe u wana maṅwalwa aya.

6.3.2 Themendelo malugana na ṭṭodisiso tshifhingani tshi ḍaho

Hu na zwinzhi zwe ṭṭodisiso iyi i sa zwi sedzuluse nga vhudzivha zwine zwa fanela u dzhielwa ṅṭha nga vhaṭṭodisisi vha tshifhinga tshi ḍaho; zwone ndi zwi fanaho na masiandoitwa a u dzulelana ha tshaka dzo fhambanaho kha mvelele na vhone, ndeme ya mirero na maambeke zwa Vhavenda siani ṽa mvelele na vhone, na vhuimo ha maṅwalwa a sialala na mvelele musalauno. Nga u ralo, hu themendelwa uri:

- Tshifhinga tshi ḍaho vhaṭṭodisisi vha sedzuluse nga vhudzivha masiandoitwa kha mvelele na vhone zwa tshakha dzo fhambanaho dzine dza dzula dzo ṭangana.
- Vhaṭṭodisisi vha ite ṭṭodisiso nga ha ndeme ya mirero na maambeke zwa Vhavenda siani ṽa mvelele na vhone zwavho.
- Vhaṭṭodisisi vha sedzuluse vhuimo ha maṅwalwa a sialala na mvelele musalauno.

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DZIAPHENDEKISI

APHENDEKISI 1: VHURIFHI HA KHUMBELO YA U ITA THODISISO



COLLEGE OF HUMAN SCIENCES RESEARCH ETHICS REVIEW COMMITTEE

29 October 2021

Dear Mrs. Silibaziso Mulea

Decision:
Ethics Approval from 29 October 2021 to 29 October 2026

NHREC Registration # :
Rec-240816-052
CREC Reference # :
58557725_CREC_CHS_2021

Researcher(s): Name: Mrs. Silibaziso Mulea
Contact details: 58557725@mylife.unisa.ac.za
Supervisor(s): Name: Prof M.J Mafela
Contact details: [079 782 7763](tel:0797827763)
Name: Dr KY Ladzani
Contact details: ladzaky@unisa.ac.za

Title: Expressive Culture and Identity: An Appraisal of Tshivenda Orature in Beitbridge District, Zimbabwe. Mvukululo ya Mvelele na Vhunne: Tsedzuluso ya mañwalwa a Sialala a Tshivenda Tshīrīkīni tsha Beitbridge, Zimbabwe..

Degree Purpose: PhD

Thank you for the application for research ethics clearance by the Unisa College of Human Science Ethics Committee. Ethics approval is granted for five years.

The *low risk application* was reviewed by College of Human Sciences Research Ethics Committee, in compliance with the Unisa Policy on Research Ethics and the Standard Operating Procedure on Research Ethics Risk Assessment.

The proposed research may now commence with the provisions that:

1. The researcher(s) will ensure that the research project adheres to the values and principles expressed in the UNISA Policy on Research Ethics.
2. Any adverse circumstance arising in the undertaking of the research project that is relevant to the ethicality of the study should be communicated in writing to the College Ethics Review Committee.
3. The researcher(s) will conduct the study according to the methods and procedures set out in the approved application.



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4. Any changes that can affect the study-related risks for the research participants, particularly in terms of assurances made with regards to the protection of participants' privacy and the confidentiality of the data, should be reported to the Committee in writing, accompanied by a progress report.
5. The researcher will ensure that the research project adheres to any applicable national legislation, professional codes of conduct, institutional guidelines and scientific standards relevant to the specific field of study. Adherence to the following South African legislation is important, if applicable: Protection of Personal Information Act, no 4 of 2013; Children's act no 38 of 2005 and the National Health Act, no 61 of 2003.
6. Only de-identified research data may be used for secondary research purposes in future on condition that the research objectives are similar to those of the original research. Secondary use of identifiable human research data require additional ethics clearance.
7. No fieldwork activities may continue after the expiry date (**29 October 2026**). Submission of a completed research ethics progress report will constitute an application for renewal of Ethics Research Committee approval.

Note:

The reference number 58557725_CRECHS_2021 should be clearly indicated on all forms of communication with the intended research participants, as well as with the Committee.

Yours sincerely,

Signature:PP



Prof. KB Khan
CHS Research Ethics Committee Chairperson
Email: khankb@unisa.ac.za
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APHENDEKISI 2: VHURIFHI HA KHUMBELO YA U ITA THODISISO VHUPONI HA DUMBA

09/09/2021

Vhamusanda

Dumba Community

Beitbridge

Kha Vho.....

Nge ndi Silibaziso Mulea, mutshedeni wa ngudo dza ntha dza PhD ngei Yunivesithi ya Africa Tshipembe, kha Muhasho wa Nyambo dza Vharema na Vho phurofesa M.J Mafela. Thoho ya thandela yanga ndi I tevhelaho: *Mvukululo ya Mvelele na Vhunxe: Tsedzuluso ya mañwalwa a Sialala a Tshivenḁa Tshiririkini tsha Beitbridge, Zimbabwe*. Mvelele na vhunxe ndi zwa ndeme kha vathu u ya nga u fhambana havho sa izwo zwi tshi kona u sumba uri ndi vhone vhonny na u dovha hafhu zwa sumba vhubvo havho na u vha talula kha dziñwe tshaka. Ndivho ya mushumo uyu ndi u toḁou bvukulula uri mvelele na vhunxe zwa vathu zwi ḁivhonadza hani kha mañwalwa a sialala, hune mañwalwa aya a vha nyimbo na mitshino zwa sialala, maambeke na mirero.

Ndi ḁo shumisa khweshenere, mbudzisavhathu na ngona yam bono u kuvhanganya mafhungo u bva kha vhashelamulenzhe vha furaru vhane vha vha vhadededzi, vhaswa na vhaaluwa vha vhuponi ha Dumba,Beitbrid.

U shela havho mulenzhe a si khombekhombe. Vha a tendelwa u ḁibvisa tshifhinga tshiñwe na tshiñwe. Phindulo dza vhashelamulenzhe dzi ḁo vha dza tshidzumbe. Mafhungo a ḁo shumiswa kha zwa dzingudo.

Mawanwa a thodisiso a ḁo vhonala u bva kha Yunivesithi ya Afrika Tshipembe.

Wavho a fulufhedzeaho
Silibaziso Mulea

APHENDEKISI 3: CONSENT TO PARTICIPATE IN THIS STUDY

I, _____ (participant name), confirm that the person asking my consent to take part in this research has told me about the nature, procedure, potential benefits and anticipated inconvenience of participation.

I have read (or had explained to me) and understood the study as explained in the information sheet.

I have had sufficient opportunity to ask questions and am prepared to participate in the study.

I understand that my participation is voluntary and that I am free to withdraw at any time without penalty (if applicable).

I am aware that the findings of this study will be processed into a research report, journal publications and/or conference proceedings, but that my participation will be kept confidential unless otherwise specified.

I agree to the recording of the <insert specific data collection method>.

I have received a signed copy of the informed consent agreement.

Participant Name & Surname..... (please print)

Participant Signature.....Date.....

Researcher's Name & Surname.....(please print)

Researcher's signature.....Date.....

APHENDEKISI 4: KHWESHENERE: VHADEDEDZI, VHASWA NA VHAALUWA.

Nge ndi Silibaziso Mulea, mutshudeni wa ngudo dza n̄ha dza PhD ngei yunivesithi ya Afrika Tshipembe (Univesithi of South Africa). Ṱhoho ya thandela yanga ndi I tevhelaho: *Mvukululo ya Mvelele na Vhun̄e: Tsedzuluso ya zwa oralu (Mañwala a sialala) ya Tshivenda Tshiqirikini tsha Beitbridge, Zimbabwe.* Mvelele na vhun̄e ndi zwa ndeme kha vhathu u ya nga u fhambana havho na u vha Ṱalula kha dziñwe tshaka. Ndivho ya mushumo uyu ndi u ṰoṰou bvukulula uri mvelele na vhun̄e zwa vhathu zwi Ṱivhonadza hani kha mañwalwa a sialala, hune mañwalwa aya a vha nyimbo na mitshino ya sialala, maambeke na mirero. Vha khou humbelwa uri vha shele mulenzhe kha mushumo uyu nga u fhindula mbudziso. U shela havho mulenzhe zwi Ṱo vha zwa ndeme kha uyu mushumo ngauri hu Ṱotikedza mihumbulo ya muṰoṰisisi. Vha dzhieze n̄ha uri phindulo dzavho dzi Ṱo vha dza tshidzombe. Mafhungo a Ṱo shumiswa fhedzi kha zwa dzingudo.

Zwidombedzwa zwa vhashelamulenzhe

Kha dzhenise tshiga X ho teaho

1. Mbeu: Vhusadzi Vhun̄a
2. Miñwaha: 20-35 35-50 50 na n̄ha
3. Pfunzo : A Levele Dipuloma Digirii
4. Mutshudeni Mudededzi Muambi wa Tshivenda

A Mvelele na Vhun̄e zwa Vhavana

1. Kha vha Ṱalutshedze vhuleme vhune vha Ṱangana naho musi vha tshi funza mañwalwa a Tshivenda zwikoloni.

.....
.....
.....
.....

2. Vhana vha Vhavaṅḁa vha a funzwa maṅwalwa a sialala? **Ee** **Hai**
3. Vhana vha Vhavaṅḁa vha a swikela maṅwala a sialala mahayani? Ee Hai
4. Muhumbulo wauri Vhavaṅḁa vha a kona u bvukulula mvelele na vhunṅe zwavho nga u shumisa maṅwalwa a sialala u a tendisea naa? **Ee** **Hai**
5. 5Arali phindulo yavho i Ee!, vha vhona zwi tshi konadzea musalauno? **Ee** **Hai**

Kha vha ṅee ṅhalutshedzo

6. Kha vha bule tshaka dza maṅwalwa a sialala tharu dzine dza nga shumiswa kha u bvukulula mvelele na vhunṅe zwa Vhavaṅḁa.
- i -----
- ii -----
- iii -----

7. Hu na vhadzulapo vhane vha si vhe Vhavaṅḁa vhuponi havho? **Ee** **Hai**
- Arali phindulo yavho i **Ee!** vha vhona avho vhatu vha tshi shela mulenzhe kha u ngalangala ha mvelele na vhunṅe zwa Vhavaṅḁa? Vha tikedze phindulo yavho.

B Mitshino na nyimbo dza sialala kha mvelele na vhunḡe zwa Vhavanḡa

8. Vhuponi havho hu na vhane vha dzhiela nḡha mitshino na nyimbo dza sialala? **Ee**
Hai

9. Kha vha bule nyimbo dza Vhavanḡa dza sialala dzine dza bvukulula mvelele na vhunḡe zwa Vhavanḡa.

10. Kha vha ḡalutshedze ndeme ya mitshino na nyimbo dza sialala musalauno

11. Mitshino na nyimbo dza sialala zwi a sokou tshiniwa na u imbiwa tshifhinga tshiḡwe na tshiḡwe, huḡwe na huḡwe naa? **Ee** **Hai**

Kha vha ḡalutshedze phindulo yavho.

C Vhushaka ha mirero na maambe,na mvelele na vhunḽe zwa Vhavanḽa

12. Ndi ifhio ndeme ya mirero kha u bvukulula vhuvha ha Vhavanḽa?

13. Ndi ngani vhaswa vha zwino vha sa ḽivhi mirero na maambe?

14. Ndi lini hune ha shumiswa mirero na maambe?

15. Ndi zwa ndeme naa uri mirero na maambe zwi gudiwe tshikoloni?

Ee

Hai

Vha ɔalutshedze phindulo yavho.

16. Vhagudiswa vha a funzwa maɔwalwa a sialala a Tshivenɔa zwikoloni zwa Zimbabwe?

Ee Hai

Vhatikedze phindulo yavho.

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.....
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.....
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.....
.....

NDO LIVHUWA

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APHENDEKISI 5: MBUDZISAVHATHU

Kha Mushelamulenzhe

Nxe ndi Silibaziso Mulea, mutshudeni wa ngudo dza ntha dza PhD ngei yunivesithi ya Afrika Tshipembe (University of South Africa). Thoho ya thandela yanga ndi I tevhelaho: *Mvukululo ya Mvelele na Vhunxe: Tsedzuliso ya zwa oralu (Manwala a sialala) ya Tshivenḁa Tshirikini tsha Beitbridge, Zimbabwe*. Mvelele na vhunxe ndi zwa ndeme kha vhathu u ya nga u fhambana havho na u vha talula kha dziwe tshaka. Ndivho ya mushumo uyu ndi u toḁou bvukulula uri mvelele na vhunxe zwa vhathu zwi divhonadza hani kha manwalwa a sialala, hune manwalwa aya a vha nyimbo na mitshino ya sialala, maambeke na mirero. Vha khou humbelwa uri vha shele mulenzhe kha mushumo uyu nga u fhindula mbudziso. U shela havho mulenzhe zwi ḁo vha zwa ndeme kha uyu mushumo ngauri hu ḁotikedza mihumbulo ya muḁoḁisisi. Vha dzhie ntha uri phindulo dzavho dzi ḁo vha dza tshidzumbwe. Mafhungo a ḁo shumiswa fhedzi kha zwa dzingudo.

A Vhakegulu vha tshigwada tsha mitshino ya sialala

1. Musalauno vhathu a vha tsha dzhie ntha maitete a zwa sialala. Ndi ngani zwo tou ralo?
2. Ndi zwifhio zwine Vhavenḁa vha nga wana nga u dzhie ntha maitete a sialala?
3. Ndi ifhio mitshino ya sialala ya Vhavenḁa ine ya nga kona u bvukulula mvelele na vhunxe zwavho? Kha vha bule ine vha i divha.
4. Vha vhona mitshino ya sialala i tshi thusa uri vhathu vha dziwe tshaka shangoni la Zimbabwe vha divhe Vhavenḁa sa luwe lushaka?
5. Kha vha bule zwivhuya zwa u dzhie ntha mitshinona nyimbo dza sialala.
6. Kha vha bule na u talutshedza mitshino ya Vhavenḁa ya sialala.

B Vhaaluwa

1. Vha tshi vhambedza Tshivenḁa, Tshishona na Tshindevehele vhuḁoni ha Beitbridge kha la Zimbabwe vha vhona Tshivenḁa tshi tshi sedzelwa ntha kana fhasi?

2. Ndi zwifhio zwine vhaaluwa vha Vhavenda kha la Beitbridge vha nga zwi ita uri mvelele na vhunxe zwi pfukiswe u bva kha muñwe murafho u ya kha muñwe?
3. Vhuponi havho vha dzula na tshaka dzifhio?
4. Ndi lufhio luambo lune vhana vhavho vha lushumisa tshikoloni?
5. Ndi lufhio luambo lune lwa shumiswa nga vhana vhavho musi vha tshi tamba na vhañwe?
6. Ndi ifhio mitshino ya sialala ine ya țana mvelele?

C Vhatukana na vhasidzana vha miñwaha i phadaho fumi na mițanu na miraru

1. Ndi zwifhio zwine zwa ita uri ni dıțongise nga u vha Muvenda?
2. Mirero i kha di shumiswa naa vhuponi hanu?
3. Zwi nga vha hone zwine zwa nga ita uri ni didzumbe vhunxe hanu sa Muvenda?
4. Kha vha bule mirero ine ya țana mvelele na vhunxe
5. Ndi afhio masiandoitwa a u dzula vhathu vho țangana na dziñwe tshaka musi vho sedza fhungo la mvelele na vhunxe zwa vhathu?
6. Kha vha bule nyimbo na mitshino zwine zwa bvukulula vhavha ha Vhavenda.

NDO LIVHUWA

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APHENDEKISI 6: TSHATHI YA U TALELA YA NYIMBO NA MITSHINO ZWA SIALALA U BVA KHA TSHIGWADA TSHA VHA TSHINI VHA DUMBA

FHETHUVHUPO : DUMBA

Tsumbakuitele kwa u bvukulula mvelele na vhunḡe.	Mutshino	Mahumbulwa
<ul style="list-style-type: none"> - U losha - U posa milenzhe - Kuambarele 	Tshigombela	<ul style="list-style-type: none"> - Ndi kuitele kwa Vhavenḡa u losha izwi zwi a bvukulula mvelele na vhunḡe. - Milenzhe i poswa nga ḡḡila i tshimbilelanaho zwa bvukulula mvelele na vhunḡe. - U ambara miḡhavhela zwine zwa bvukulula mvelele na vhunḡe zwavho.
<ul style="list-style-type: none"> - U losha - U posa milenzhe - Kuambarele 	Malende	<ul style="list-style-type: none"> -U losha hu sa athu tshiniwa ndi kuitele kune kwa sumba mvelele na vhunḡe. - Milenzhe i poswa nga ḡḡila i tshimbilelanaho zwa bvukulula mvelele na vhunḡe. - U ambara miḡhavhela zwine zwa bvukulula mvelele na vhunḡe zwavho.

APHENDEKISI 7: NYIMBO DZE DZA SENGULUSWA

Ndeme ya vhana muḡani

(e) Matakadza mbilu ndi ḡwana

Matakadza mbiluni ndi ḡwana,

Tshu tshu bebi ndi ñwana x2

Vhatakadzwa nga mini?

Nga ñwana,

Tshu tshu bebi nga ñwana x2

Vhakegulu wee ae, ndi ñwana,

Tshu tshu bebi ndi ñwana x2

Vhakalaha vho dzula, ndi ñwana,

Tshuu bebi ndi ñwana x2

Lufuno

(f) Lufuno

A si lwone holwo lwanga, lu a tsa lufuno lwo tuwa na bada wee

Lu a tsa x2

Ndo lu vhona na mulovha, lu a tsa lufuno lwo tuwa na bada wee

Lu a tsa x2

Lwa Vho Jimu na Fulora, lu a tsa lufuno lwo tuwa na bada wee

Lu a tsa x2

(f) U a lila Benethi

U a lila u a lila Benethi

Aha helel' thamu thamu x2

U kovhelelwa ndi u toḡa u fhelekedzwa.

Aha helel' thamu thamu x2

U fhelekedzwa nga munna wa muñwe.

Aha helel' thamu thamu x2

*U fhelekedzwa ndi u toḁa u fara thumbu
Aha helel' thamu thamu x2*

U fara thumbu ndi u toḁa u sema vhathu.

(g) Mufarekano

*Ahee vho vhuya vho toḁa, Ahee vho vhuya vho toḁa
Nga mufarekano, Ahee vho vhuya vho toḁa
Munna a si wavho, Ahee vho vhuya vho toḁa
Nga mufarekano, Ahee vho vhuya vho toḁa x2*

(h) Sinḁa u mphe mutuli

*Dembe thi tsha lala sinḁa umphe muthuli wee!
Sinḁa u mphe, ahe he sinḁa u mphe x2*

*Ndo tevhula thuvhule mazwale wanga
Sinḁa u mphe, ahe sinḁa u mphe x2*

Sinḁa u mphe mutuli wee!

Pfano

Nga tshaḁu khe ni sa pfani

*Nga tshaḁu nga tshaḁu khe ni sa pfani
Na naḁela mutsinda ḁi si shaka, Khe nisa pfani x2*

APHENDEKISI 8: MIRERO NA MAAMBELE ZWE ZWA SENGULUSWA MIRERO

Maanda

Munna ndi ndou, ha li muri muñwe

Ndou a i lemewi nga musingo wayo

Tshumisano

Munwe muthihi a u tusi mathuthu

Thuthuwedzo

I rema nga luñwe mbevhana mulindi wavhuya wa dala

Tsiwana i laiwa ndilani

Vhuhadzi ndi nama ya thole, ya fhufhuma ri a fhunzhela

Politiki

Vhuhosi vhu tou bebelwa

Vhutshilisani

Kule ndi hu si na wau

Ndayo

U sa pfa hu tunya mavhudzi,

Wa sa lipfa u vhudziwani u do li pfela vhulaloni

Funguvhu lo ri thi laiwi la fhira muḍilo kovhela.

Tshanduko

Muvenda mubikwa na ive, ive la vhibva Muvenda a sala

MAAMBELE

Vhukhakhi

U vha na gunwe

Ndayo

U sa vha na ndevhe

Vhutendatenda

U a vuwa

Vhutshilisani

U bvisa muya

U kombodza mbevha

U farela lufhanga

U fhingula

U haka midzi