

**TSENGULUSO YA U TENDA KHA U VIA KHA TSHIVENḐA**

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**ḐETSHIAVHA AVHATAKALI ROSEMARY**

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**YUNIVESITHI YA LIMPOPO**

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## MUANO

Ndi ana uri desithesheni iyi yo netshedzwa yunivesithi ya Limpopo, u itela u fusha thodea ya masitasi. Mushumo uyu a u athu u netshedzwa nga nne kha iyi kana kha inwe yunivesithi. Zwi tshi da kha u dzudzanya na u hwala, zwishumiswa zwi wanalaho nga ngomu zwothe zwo sumbedzwa uri zwi bva ngafhi. Zwi ambaho uri mushumo uyu ndi wanga nne muhe.

Nomboro ya mutshudeni: [REDACTED]

Tsaino \_\_\_\_\_

Datumu \_\_\_\_\_

## VHUḐIKUMEDZELI

Mushumo hoyu woḑhe ndi u kumedzela mufarisi wanga Tshililo Phillip Netshivha na vhatukana vhanga Lutendo na Mutshidzi na vhasidzana vhanga Rofhiwa na Tsireledzo. Wa u fhedza we nda ana nda kumedzela mushumo hoyu khae ndi mme anga musadzi wa vhaḑe Vho- Maḑodzi Lugisani vhe vha nnyalusa vha tshi nḑuḑuwedza kha zwa tshikolo.

## NDIVHUWO

Ndivhuwo dzanga ndi dzi livhisa kha mugudisi wanga Muphurofesa Vho N.A. Milubi. Ndi vhe vha ntikedza nga vhukoni na vhuṭali kha u bveledzisa uyu mushumo. Ndi dovha nda livhisa ndivhuwo dzanga kha Yunivesithi ya Limpopo nge ya kona u nndambedza nga masheleni a u ralo u vuledza bono ḽanga.

Ndi livhuwa na Nemuṭavhanani Lufuno we a nanzudzanyela mushumo wanga nga computer naho zwo vha zwi tshi konḽa. Ndi ri kha iṅwi: *Mudzimu a ni farise*.

Vhathu vhaṅwe vha ndeme vhane nda tama u isa ndivhuwo dzanga khavho ndi Vho-Marole A.G vhe vha nṭuṭuwedza nga mihumbulo yavho. Ndi livhuwa na muphurofesa Vho R.N Maḽadzhe kha zve vha nnyalusa na u nkhwatḽhisa kha zwa pfunzo uri ṅamusi ndi vhe muthu, vho mpha ifa ḽi sa sini.

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Ndi livhuwa iwe vhe na ralo u fhindula mbudziso dzanga, na vhe vha ralo u nkhanelela nga u tenda kha u via kha Tshivendḽa. Nḽivho yaṅu yo mbo pfumisa maṅwalo ano ya bvisela khagala ndeme ya u tenda kha u via kha Tshivendḽa.

## **MANWELEDZO**

Ngudo iyi yo sengulusa u via kha Tshivenda. Hu na ndila nnzhi dzine u tenda kha u via ha itelwa zwone. U tenda kha u via ndi zwa ndeme kha mvelele ya Tshivenda. Fhedzi maitete aya a u via a vhone a si avhudi, nahone a tshi khou lwiwa nao uri a fhele.

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## NDIMA YA U THOMA

### TSENGULUSO YA U TENDA KHA U VIA KHA TSHIVENḌA

#### 1.1. MARANGAPHANḌA

Ndivho ya mushumo uyu ndi u sengulusa u tenda kha u via hune ha kwama u via kha TshivenḌa. Tsenguluso iyi ya u tenda kha u via ndi ine ya ḍo senguluswa kha vhupo ha Venḍa kha tshitiḗiriki tsha Vhembe kha vundu ḷa Limpopo ngauri afho ndi hone hune Vhavenḍa vha wanala nga vhunzhi.

#### 1.2. THAIDZO DZI KWAMAHO ṬHODISISO

U tenda kha u via kha TshivenḌa ndi hune u bva tsha kale na kale ha ḍi vha hu hone kha TshivenḌa. Naho tsenguluso iyi i tshi ḍo kwama u tenda kha u via kha TshivenḌa, u tenda uhu ha u via ndi hune ha vha hu kwamaho ḷifhasi ḷoṭhe nga vhuphara. Mafhungo aya a khwaṭhiswavho nga Munthali (2005:11) a tshi ri:

*Ritual murder and its phenomenon are in fact global problem and here in South Africa a national issue. In the countries of Southern Africa, Botswana and Lesotho the phenomenon is also present. Even Europe the phenomenon is not excluded from old ideas living on in folklore. In those days sacrifices were not only made for rivers but at the foundation of the buildings. When gates of the town of Ketou in Dahomey were built, a dwarf was buried beneath them to preserve the town from capture unsuccessfully.*

Fhano Afrika Tshipembe, ri tshi katela na Venḍa, mafhungo a u tenda kha u via ndi mafhungo a dzulaho e milomoni ya vhadzulapo tshifhinga tshoṭhe. U khwaṭhisedza uri u tenda kha u via Vhavenḍa ndi kale vhe khaho ri pfa Roloefse (2009:1) a tshi ri:

*South Africa is a multi-cultural society that includes at least eleven major black cultural groups as well as a contingent of European descent. Within certain black cultural groups such as the Vhavanḁa in the North Eastern part of South Africa, ritual murder is an age old tradition.*

Vhaḁwali vhanzhi vha maḁwalwa ri tshi katela na vha maḁwalwa a Tshivendanḁa kha maḁwalwa avho u bva na kale u wana vha tshi ḁwala-vho na nga mafhungo a kwamaho u tenda uhu ha u via, fhedzi u wana hunzhi vha tshi vha vha tshi khou kaidza u itela uri vhatu vha bve kha u tenda uhu ha u via. Mafhungo aya ndi a bvaho kha Magau (2008:28) kha bugu yawe ya *Bulayo lo ḁalifhaho* hune ra wana a tshi vha o ḁwala nga u tenda uhu ha u via, ri pfa a tshi ri:

Inwi vhone Vho-Mukhotho, ndi Vho-Mandiwana vho thoma u gungulela Vho-Lugisani, mafhungo haya a mufunzi ḁamusu a nkhubudza houḁa ḁwaha we Ratshilumela Budzwa a via ḁwananga Tshiwandanḁalani uḁa we a vha o mu mala e musadzi wawe. Ri tshi vho ri ri pandele hoyu Budzwa ene Lugisani na Mutiba khathihi na onoyu thovhela washu Mphaga o ḁiswaho, o rangwaho phandanḁa nga phamba ya Lugisani, vha ḁaḁa na u tsireledza Budzwa. Nazwino haya mafhungo nda a elekanya ndi pfa mbilu yanga yo tou nde.

Mafhungo ayo a re afho ḁḁha a khwaḁhisedza uri mafhungo a u tenda kha u via kha Tshivendanḁa ndi a re hone u bva tsha kale na kale.

U fana na kha maḁwe mashango a fanaho na Mozambique, Lesotho na Nigeria, na kha Vhavanḁa u tenda uhu kha u via ndi hune wa wana hu tshi ḁuḁuwedzwa nga vhurereli vhune vha tenda khaho. Ndi henefha kha vhurereli havho hune vha tenda uri zwipiḁa zwa muthu zwi a shuma sa mishonga. Afha ndi hune ha tendiwa uri zwipiḁa zwa muthu a viiwaho ndi zwine zwa ḁhukhulwa kha muthu a tshi kha ḁi tshila. Hezwi zwi itwa nge ha

vha na lutendo lwa uri zwipiḁa zwa muthu zwo bvisiwaho a tshi kha ḁi tshila zwi shuma lwa maanḁa u fhira zwipiḁa zwo bvisiwaho kha tshitumbu tsha muthu o no lovhaho. U khwaḁhisedza izwi ri redza Roloefse (2009:2) a tshi ri:

*Body parts of the unfortunate victim are removed and the killers do this preferably while the victim is still alive. This is because believe exists that the potion made using such organs are more potent than muti made of organs harvested from a corpse.*

Hu dovha hafhu ha tendiwa uri musi muthu a tshi khou viiwa miraḁo ya muvhili ine vha ḁo tea u i shumisa kha i vhe miraḁo ine ya ḁo bvisiwa musi muthu a tshi kha ḁi tshila. Hu na u tenda kha uri zwine miraḁo i bvisiwaho kha tshitumbu muthu o no lovha a i na maanḁa u fana na yo bvisiwaho a tshi khou tshila. Mafhungo ayo sa zwe a sumbedziswa zwone ngei nḁha kha phara dza u thoma a dovha hafhu a khwaḁhisa u tenda uhu afha fhasi nga Robin (1999:53) musi a tshi amba u ri:

*It is clearly indicated that muthi containing human parts is considered stronger when the parts are removed when the victim is alive. This part of ritual murder is gruesome and horribly violent. In the Great Lakes region, albinos are specifically targeted and limbs are cut off when victims (normally children) are still alive.*

Hu a tendwa uri kha mupondwa, a si yoḁhe miraḁo ine ya tea u ḁhukhulwa ngauri a si yoḁhe miraḁo ine ya vha mushonga. Miraḁo yoḁhe ine ya ḁhukhulwa vha tenda uri muḁwe na muḁwe u na mushumo wawo une wa kona u ita musi wo shumiswa sa mushonga. Kha miraḁo ine vha tenda uri i a shuma hu katelwa meme dza mulomo, maḁamu a mufumakadzi, vhudzimu ha mbeu dzoḁhe, hu nga vha vhudzimu ha wa munna kana wa musadzi na dziningo.

U tenda uhu ndi hune ha katela ndivho dzo fhambanaho, hezwi ndi zwine wa zwi wana musi u tshi lila u pfesesa uri ndi zwi itelwaho mini kha Tshivenda musi vhathu vha tshi swika hune vha ḁidzhenisa kha maitеле mavhi a lwaho na ndayotewa ya shango.

Hu na u tenda kha uri musi khosi yo dzama na musi khosi i tshi dzheniswa vuhosini nga Tshivenda hu tea u vha na muthu ane a viiwa, zwa di pfala hothe-hothe uri hu na muthu o viiwaho fhedzi zwa sa vhuye zwa itwa mafhungo ane wa wana na u fariwa muthu hu si na ane a fariwa. Ri tshi khwaṭhisa mafhungo aya ri wana kha Magau (2008:31) a tshi ri:

Vho-Budzwa ho no tou sala huṭuku-ṭuku u shakuliswa afho shangoni ha vuwa hu Vho-Lugisani vha ri kha khoro: “Vhuṭanzi ha uri Vho-Budzwa vho via ro vhu ṭoda khroni dza tshikhuwani ri si vhu wane, zwino na kha khoro ino a ri vhu wani. Vho-Budzwa vha nga si thathiwe shangoni nga ṛwambo wa uri vha pfi vha na phungo ya u via. Arali havha Vho Budzwa vha tshi khou thathiwa nga ṛwambo wa phungo ya u via vhuhulu hu thoma u ṭuwa vhanzhi vhe vha vha na phungo yeneyo. Avha Vho-Mandiwana u pfa zwenezwo vha fashea ṭhaha ngauri na vhone vho vhuya vha vha na phungo ya u via kale ṛwaha we vhothovhela Mphaga vha dzhena vuhosini hu tshi pfi ndi musika wa u khwaṭhisa na u dzivhela vuhosi ha musanda.

Mafhungo ayo a re afho nṭha a khwaṭhisedza vhungoho ha uri u bva tsha kale u tenda uhu ha u via kha Tshivenda ndi kale vhu hone. Musi zwi tshi kwama sia ḷa vuhosini, hu tendwa na u fhulufhela uri khosi i tea u khwaṭhiselwa vuhosi hayo nga muthu, a ita luvhambo lwa u khwaṭhisa vuhosi hayo uri vhu vhone ho khwaṭha nahone vhu sa nyadzisei.

Mafhungo ayo a re afho nṭha a dovha hafhu a khwaṭhiswa nga Roelofse (2009:2) a tshi ri:

*Prominent political and community leader in Limpopo it was explained that with the death and inauguration ceremonies of prominent chiefs, human sacrifices are often made but because*

*the family selected to present a young maiden is so honoured that they cooperate willingly and the whole matter is kept secret.*

Musi zwi tshi kwama u dzama ha khosi, musi i tshi swiṭiwa hu na u tenda kha uri a i swiṭiwi yo ralo. Hu tea u vha na ane a fhelekedza khosi. Nga Tshivenda vha tenda uri hu tea u vha na tshitovho tsha musanda. Vha ri ndi maalo a khosi. Hanefha ndi hune ra wana hu tshi viiwa muthu. U khwaṭhisedza mafhungo ayo Mukwevho a tshi redza zwe Kitchens and Koche (1991: 46-51) vha ṅwala u ri:

*There is this view in respect of ritual murder associated with royalty that the belief exists that the energy from the ritual victim is transferred to the new chief at inauguration.*

Zwo bulwaho afho zwoṭhe zwi tuṭuwedza muṭoḍisisi uri a senguluse u tenda kha u via hu re hone kha Tshivenda. Muhumbulo muhulwane u tshi ḍo vha u wanulusa uri ndi ngani hu na u tenda uhu, u tenda uhu hune ha khou tuṭuwedzwa nga mini nahone ndi zwifhio zwine zwa nga itwa u fhelisa u tenda uhu.

### **1.3. TSEDZULUSO YA MAṅWALWA**

U tenda kha u vhulahwa ha vhathu nga ṅdila ya u viiwa o ḍi vha maitele a wanalaho kha vhunzhi ha mvelele nga u fhambana hadzo u bva tsha kale na kale ro katela na kha Tshivenda. Kha dziṅwe mvelele u viiwa ha vhathu vho vha vha tshi zwi dzhia i ṅdila ya u rerela, ya u ṅea zwiṭhavhelo kha zwidzimu zwa lushaka lwonolwo. Izwi ndi zwi itiwaho hu tshi edziselwa u vhulawa ha zwifuwo sa zwiṭhavhelo zwa zwidzimu musi hu tshi rerelwa midzimu. Muhumbulo uyu ndi u tikedzwaho afha fhasi nga zwi tevhelaho:

*Victims were typically ritually killed in a manner that was supposed to please or appease gods, spirits or the deceased, for example as a propitiatory offering, or as a retainer sacrifice when the King's*

*servants are killed in order for them to continue to serve their master in the next life (Willems, 1990: 28).*

Hone-ha u tenda uhu ha u via, ro katela na kha Tshivenda ndi hune ha vhone ha hu tshi khou thothelela nga zwiṭuku nga zwiṭuku vhunga zwi tshi khou sasaladzwa sa maitele mavhi a songo teaho u itwa vhukati ha vhathu vhunga na mulayo wa shango ro katela na yone Bivhili i tshi lwa na u dzhia vhutshilo ha muṅwe muthu. Ndi ngazwo maḍuvha aya mafhungo a u tenda ha u via hu sa tsha tendelwa na u tou andadzwa huṅwe na huṅwe nahone hu tshi farelwa nga mulayo. Mafhungo ayo o bulwaho afho nṯha ndi ane a nga tikedzwa nga zwo bulwaho nga Winkelman (1998:285) a tshi ri:

*By the Iron Age, with the associated developments in religion (the Axial Age), human sacrifice was becoming less common throughout the Old World, and came to be widely looked down upon as barbaric already in pre-modern times (Classical Antiquity). Blood libel is a false charge of ritual killing. In modern times, even the once ubiquitous practice of animal sacrifice has virtually disappeared from all major religions (or has been re cast in terms of ritual slaughter), and human sacrifice has become extremely rare. Most religions condemn the practice, and present-day secular laws treat it as murder.*

Vhunga u tenda kha u via ho ṯanganya shango lothe nga vhuphara ri sa sii na Afrika sa zwo sumbedziswaho afho nṯha, na fhano Afrika Tshipembe u tenda uhu kha u via ndi hune ha kha ḍi vhone ha ho ḍine maanda. U bva kha Manny (2007:22) a tshi anganyela dzimbalombalo dza vhathu vha ngalangalaho nga nṯhani ha u viiwa:

*An estimated 300 people are sacrificed every year in South Africa so that their body parts to be used in traditional Muti medicine. The figure could be as high as 500. Most of these are young children, tortured to death. It's done while she's still alive because the more*

*she screams, the more powerful the Muti's going to be," explains crime expert Kobus Jonker, gesturing at the picture of a mutilated six year old girl. He was the first South African to acknowledge Muti murders and has set up a special police unit to deal with it.*

Mafhungo ayo a khwaṭhisedza uri nangoho ndi zwa vhukuma uri u tenda kha u via ndi hune ha vha hu tshe ho ḡala fhanu Afrika Tshipembe. Ṱhoho dza mafhungo kha dzinyandadza mafhungo, radio na dzigurannḡa ndi dzi dzulelaho u andadza mafhungo a kwamaho u tenda uhu kha u via kha vhathu nahone ro katela na kha Tshivendḡa.

Afha fhasi hu tevhela mafhungo u bva kha dzigurannḡa nga u fhambana hadzo he ra wana hu tshi khou ṅwalwa nga ha u tenda uhu kha u via hanefhano Afrika Tshipembe ro katela na Vendḡa kha tshiṭiriki tsha Vhembe:

*Tlokweng returned to normal after violent protests over ritual killings left two dead and one injured. Two people were shot and killed and another injured during the protest sparked by the alleged ritual killing of Thabiso Moloji. Residents went on the rampage on Sunday after Moloji's funeral. His decomposing body was found in the bush and Tlokweng residents suspected that he was killed for muti. A car and house belonging to the owner of the tavern at which Moloji was last seen were torched and the tavern owner was intimidated. Government officials told residents that an independent team would be set up to probe ritual murders in Tlokweng over the past four years (Steyn, 2000).*

Gurannḡa ya *City Press* ya 2011 nga ṅwedzi wa Shundunthule yo ḡi ṅwala nga zwiṅwe zwe zwa vha zwi tshi kwama vho u tenda uhu kha u via nga ṅḡila hei:

*Pretoria - A man accused of killing a Soshanguve school girl told a magistrate the child was still alive when her womb was ripped from*



*her body during a ritual killing. This emerged in the High Court in Pretoria on Thursday. Brian Mangwale earlier told another magistrate one of his friends strangled the child, and she was already dead when he cut out her womb and removed her breast, which he sold to a sangoma for R3000. Family members wept as details of the last hours of 10-year-old Masego Kgomo's life emerged. (Sikopo, 2011).*

Fhano Venda a si kale-kale hanefhano kha vhupo hashu ha tshifiriki tsha Vhembe musi vhupo ha Makonde vhu tshi ima nga milenzhe nga murahu ha u wanala ha u viiwa ha mutshanga na musidzana wawe fhaḽa Makonde Shaḽani. Mafhungo aya o ḽo ḽadza thoho dza mafhungo kha gurandḽa nnzhi u fana na kha gurandḽa ya *Mirror* ya ḽwaha wa 2005 ya ḽwedzi wa Tshimedzi he ra wana hu tshi khou ḽwalwa nga bulayo ili lo vhangwaho nga u tenda kha u via:

*Thousands of angry demonstrators bayed for the blood of three suspects who appeared in the Thohoyandou Magistrate's Court on Wednesday in connection with a notorious muti murder that took place in the region last year. Bishop Tanzwani Ramafamba (73) of the Holiness Apostolic Church, Mukondeleli Phosha (54) and Shumani Dzebu (31), both traditional healers, were formally served with seven counts which range from murder, robbery, attempted murder, conspiracy to murder and possession of human body parts. The three were arrested following the incident at Makonde village, outside Thohoyandou, on 23 October last year. A 23 year-old soccer star, Maanda Sendedza, was found dead with his tongue and private parts cut off. His girl friend, Nyelisani Sidimela, was lying helplessly next to him with her lips sliced off.*

Mafhungo ayo a u tenda kha u via o sumbedzwaho afho nḽha ndi a khwaḽhisaho uri nangoho u tenda uhu ho aḽamela shango loḽhe hu si kha ḽa Venda fhedzi.

Kha u tenda uhu kha u via, hu na zwine vhaiti vhazwo vha tenda khazwo musu vha tshi ita hezwi zwa u via. Vhaiti vhazwo vha tenda kha uri mirado ya muthu i a shuma sa mushonga une ngawo hoyo murado arali vha u shumisa vha do kona u swikelela ndivho ya zwine vha zwi lila u zwi swikelela. Vhaiti vhazwo a vha tendi kha uri muthu a nga shuma nga ethe a kona u bvedza zwine a zwi lila. Mafungo ayo ndi a khwaṭhiswaho nga Minnaar (1992:21) a tshi ri:

*Among certain Venda people any form of success, be it political, establishing a successful business or even scholastic achievements is attributed to the supernatural and not to the individual's own efforts. It is believed that to obtain personal success one needs to make use of muthi (magic medicines). These potions are made more powerful by the use of human parts, such as the hands, ears, nose, lips, eyes and genitals. The strength of the medicine to be used is further enhanced if the victim is still alive.*

Musi ri tshe kha zwine vha tendaho kha u tenda kha u via vha tenda khazwo, hu dovha ha vha na ṅanga kana maine nga vhukati ha zwiito zwoṭhe. Vha tenda uri musu hu na tshayo ya tshiṅwe tshithu tshine vha tshi lila, maine kana ṅanga i do dalelwa ine zwo ralo ya do laedza na u sumbedzisa uri hu fanela u itwa mini. Mafungo a uri hu fanela u waniwa mushonga mukene wa ṭanganyiswa na murado mukene wa muthu ndi zwithu zwine zwa laedzwa nga maine. Vhomaine vhenevha vha a dovha vha laedza uri hu fanela u waniwa murado wa muthu-de wa vhuimo vhukene tshitshavhani nahone e wa mbeu-de.

*The sangoma will hire killers to select a victim and to deliver the required body parts. Deputy Minister in the former Republic of Venda and a chief instructed his son and his friend to kill a school*

*principal and to burn his genitalia (fertility) and to strew the ash on his fields to ensure a good harvest (Mukwevho, 1998:30).*

Vhapondi musu vha tshi via vha tenda uri a si mirado yothe-yothe ine vha do i shumisa ya muthu. Hu tendiwa uri mirado ya muthu i shuma mishumo u ya nga u fhambana hayo. Afha fhasi hu tevhela u tenda hu ambelwaho zwine mirado ya mupondwa ya shuma zwone, izwi zwi do khwathiswa na nga vhanwe vhatodisisi vho vhu yaho vha ita thodisiso ya nga ha u tenda kha u via.

Vhudzimu ha muthu wa munna nahone wa muthu ane a khou bvelela kha masia othe a zwa vhutshilo, vha tenda uri arali ha wanala ha fhiswa ha tanganyiswa na minwe mishonga ha hashiwa masimuni a muthu vhu ita uri mune wa tsimu yeneyo a tshi lima mavhele awe a vhibve nahone a pakate lu si lwa u vhu ya tsini. Ri tshi dadzisa izwo ri mbo redza Mukwevho (1998:30) a tshi ri:

*Deputy Minister in the former Republic of Venda and a chief instructed his son and his friend to kill a school principal and to burn his genitalia (fertility) and to strew the ash on his fields to ensure a good harvest.*

Hu dovha ha tendiwa uri tshanda tshauja tsha muthu tshi ita tshiro tsha vhoramabindu tsha u vhidza vhatu uri vha de u renga afho binduni ilo vha sa fheli. Tshanda tsha hone hu dovha ha bulwa uri tshine tsha shumesa sa tshiro ndi tshanda tsha mukhuwa. Hafha vha vha vha tshi tenda uri tshanda tsha mukhuwa tshi do shumesa vhunga hu tshi tendwa uri makhuwa ndi vhone vha na tshede. Tshanda itshi ndi tshine tshe tsho wanala tsha do bwelwa munangoni wa u dzhena heneho binduni jeneho. U khwathisa u tenda uho kha ri redze zwo bulwaho nga vhanwe vhatodisisi musu vha tshi amba nga ha u viiwa ha vhatshena hu tshi lilwa mishonga ya tshiro. Robin (1999: 54) u tendelana na muhumbulo uyo nga u ri:

*Muthi to stimulates wealth, e.g. to attract customers to a business often entails burying the hand of a white person at the entrance to*

*the business. This is done because whites are deemed to be rich and the hand is used to beckon customers. A victim's hands or parts of hands are, for instance, regarded symbols of possession, of success or illegal appropriation.*

Zwiñwe zwa mirado ine vhathu vha sumbedzisa vha tshi i lila ndi i katelaho izwi zwo bulwaho afha fhasi nga vha gurannḁa ya ṅwedzi wa Khubvumedzi vha tshi zwi amba vho sumbedzisa u ri:

*The eyes of the victims symbolise vision and the blood can give vitality the genitals and soft parts of the victim, such as parts of ears, nose, the eyelids and lips are also used. Parts of the body are taken while the victim is still alive since this assures the potency of the medicine. It is said that the magic power, which is addressed, is awakened by screams of victims (Vhembe News, 2006:3).*

Nga nḁa ha mirado yo bulwaho afho nḁha, hu tshe na miñwe i songo bulwaho afho ine vhathu vha tendaho kha u tenda uhu ha u via vha tenda uri i na mishumo kha u bveledza ndivho dzavho. Hu na zwinzhi zwi tuṅuwedzaho u tenda uhu ha u via. Vhañwe vhaṅodisisi zwi tshi kwama u tenda uhu vha ri lufuno lwa tshelede na tshayo ya mishumo ndi zwiñwe zwi tuṅuwedzaho vhathu u ḁidzhenisa kha u tenda uhu ha u via. Arali ro tou sedza vhupo vhu fanaho na Venda ho tou rali, ri wana uri tshivhalo tsha vhathu vha sa shumi ndi tshihulwane. Ndi kha vhenevha vhathu vha sa shumihone hune wa wana vha tshi dzhenwa nga milingo ya u fhuriwa vha tshi fhurwa nga maanḁa nga dziñanga na vha re na tshelede uri arali vha nga ri ḁisela murado mukene wa muthu nahone o imaho nga tshiimo tsho tou ita haniho ri ḁo vha ṅea masheleni o imaho nga u rali. Maitele aya nga nḁhani ha tshayo ya mishumo ndi hune wa wana uri maitele aya a u via a vha ṅdila ya muthu onoyo a sa shumi ya u wana tshelede vhunga a sa shumi. Ri tshi ḁadzisa mafhungo ayo ri redza Minnaar (1992:28) a tshi ri:

*Normally the people involved still honour the age old tradition or are bribed to become accomplices in muthi murder. Unemployment in Venda is high and it has been suggested that wealthy persons can hire poor people to commit ritual murder. It becomes a source of income.*

Kha u lusa u fhelisa maitetele aya ndi vhona uri muvhuso u tea u sikela vhathu mishumo uri vha sa do lingea vha didzhenisa kha maitetele aya mavhi a humiselaho lushaka murahu.

Mvelele ya lushaka lwonolwo na yone ndi inwe ya zwi tutuwedzaho u tenda kha u via. Na kha Tshivenda, u fana na kha dziñwe tshaka hu tendiwa uri musi khosi yo dzama musi i tshi switiwa i tea u itelwa maalo. A i sokou switiwa yo ralo. Hezwi ndi zwine mvelele ya zwi tangedza zwo tou ralo. Muthu wa hone na musi o viiwa ha vhuyi a todiwa na u vhudziseswa uri o liwa nga mini vhunga zwi tshi divhea uri o ita maalo a khosi. Munthali (2006: 45) a dadzisa ayo mafhungo u ri:

*In the quest for power to control the elements of nature, culture dictates that sacrifices must be done. This necessitated by cultural problems like drought, clans, and kingdoms in conflict sacrifice a person to bring harmony. This goes normally unquestioned even by family members, as the person has been sacrificed for communal benefit. O miliswa tshivhindi strangled/ sacrificed by higher power.*

U tenda uhu ndi hune ha fanela u fheliswa vhunga mahosi a tshi dzulela u dzheniswa misi yothe. Arali ri tshe ro fara u tenda uhu vhathu vha do fhela ha sala hu si tshe na vhathu.

Nga mvelele ya Tshivenda u fanavho na kha dziñwe tshaka, vha a tenda uri musi dzima lo takutshedza musi hu sa athu limiwa mbeu dzine dza do gobelwa dzi tea u thoma dza

sukiwa. Hu na u tenda uri ndi nga murahu ha musu dzo sukiwa dzo ralo hune ha do kona u wanala khaṅo mbuya. Kha u suka hedzo mbeu hu na mishonga i shumiswaho nahone a si mushumo u itwaho nga muthu muṅwe na muṅwe, hoyu ndi mushumo u itwaho nga vhomaine. Hu na u tenda kha uri kha mishonga i shumiswaho hu vha ho tanganyiswa na dziṅama dza vhathu. Munthali (2006: 46) a tshi amba u ri:

*Food security for village is important so the chief is to treat with body parts- mushonga, meaning medicine, before planting to ensure bumper harvest. Sometimes human flesh is used to aid fertility, in case of urgent necessity a man may obtain flesh from a corpse of some powerful person who has died recently and secrete it in his mealies pits so that the power of this great man will be passed to the mealies.*

A hu na a sa funiho khaṅo mbuya. Muṅwe na muṅwe u a funa u lima a vhibvisa, hu si mahosi fhedzi. Tshayo ya u wana mushonga wa u suka mavhele nga vhasiwana ndi zwone zwine zwa mbo tuṅuwedza u via hu u lila u wana mushonga wa u wana khaṅo mbuya. Kuhumbulele ukwu ndi kwo khakheaho vhunga vhathu vha tshi nga fhela nga nṅhani ha u nyaga mushonga wa u vhibvisa mavhele zwithu zwine zwa sa vhe ngoho. Izwi zwi khwaṅhiswa nga zwe zwa itea kha Khosi Tshivhase we a vhuya a farelwa u via a tshi lila mushonga wa u vhibvisa mavhele. Naho mushonga o di u wana a tshi farwa mavhele awe ngei masimuni a ho ngo vha na khaṅo ye a i wana i dṅdzaho tshanda. Vhurereli ndi tshiṅwe tsha zwi tuṅuwedzaho u tenda kha u via. Vhathu vha tenda uri zwenezwi vha tshi khou vhulaha muthu, vha tshi shulula malofha awe vha tenda uri hezwi malofha awe o shuluwa zwine vha zwi lila u zwi swikelela vha do zwi swikelela. Nga hezwi vha tenda uri malofha aḷa o shululwaho a do takadza vhadzimu.

Ri tshi khunyeledza ri tea u sumbedzisa uri u tenda uhu kha u via naho vhathu u bva kha mashango oṅhe vha tshi khou vhu sanda na u vhu farela nga lwa mulayo, ri tea u sumbedzisa uri ndi vhune zwa khou konda uri vhathu vha dṅbivise khaho. Nga zwenezwo ri vhona zwo tea uri ṅhodisiso ya u tenda kha u via kha Tshivenda i itwe hu u

lila u wana zwivhanga zwazwo kana zwi zwi tšutšuwedzaho uri hu do kona u wanala maga ane a nga shumiswa u zwi thivhela.

#### **1.4. NDIVHO YA NGUDO**

Ndivho ya ngudo iyi ndi u sengulusa u tenda kha u via kha Tshivenda. Kha u sengulusa mushumo uyu hu do fhindulwa mbudziso dzi tevhelaho:

- Ndi ngani hu na u tenda kha u via kha Tshivenda?
- Ndi zwifhio zwine zwa khou tšutšuwedza nyaluwo ya u tenda kha u via kha Tshivenda?
- Ndi zwifhio zwine zwa nga itwa uri u tenda uhu ha u via hu fhele?
- Ndi ifhio thuso ine ya nga itelwa vhathu vho tšanganaho na khombo ya u viiwa.

#### **1.5. ZWIPIKWA**

- U tšodulusa uri ndi ngani hu na u tenda kha u via kha Tshivenda.
- U tšodulusa zwi tšutšuwedzaho nyaluwo ya u tenda kha u via kha Tshivenda.
- U tšodulusa zwine zwa nga itwa uri u tenda kha u via kha Tshivenda hu fhele.
- U wanulusa thuso ine ya nga itelwa vhathu vho tšanganaho na khombo ya u viiwa.

#### **1.6. NGONA YA TšHODISISO**

Kha u tšodisisa mushumo uyu, hu do shumiswa ngona ya khwalithethivi vhunga i tshi do thusedza mušodisisi kha u kona u tšalutshedza zwine a do vha a tshi khou zwi wana kha vhavhudziswa na kha mañwalwa o ñwalwaho nga vhañwe. Izwi zwi do konadzea vhunga ngona ya khwalithethivi i tshi shuma nga u tou tšalutshedza.

Tsenguluso ya mafhungo i do ditika nga zwo wanalaho kha nyambedzano vhukati ha muṭodisisi na zwigwada zwa vhathu vhane vha do kwamiwa. Vhathu avho vha fanela u vha vha sa dzhii sia na mafhungo avho a fanela u vha a vhukuma a tendiseaho. Tsenguluso ya mafhungo i do ditika nga zwo wanalaho kha nyambedzano.

Hu do shumiswa na thiori ya structural fuctionalism. Vha [http://en.wilkepedia.org/wiki/Functionalism\\_\(sociology\)](http://en.wilkepedia.org/wiki/Functionalism_(sociology)) vhone vha tshi amba vha ri:

*This approach looks at society through a micro-level orientation, which is a broad focus on the social structure that shape society as a whole, and believes that society has evolved like organisms.*

### **1.6.1 Ndila ine mafhungo a do kuvhanganywa ngayo**

Muṭodisisi u do shumisa zwiko zwivhili zwa u kuvhanganya mafhungo, tshiko tsha phuraimari na tshiko tsha sekondari.

#### ***(a)Tshiko tsha phuraimari***

Itshi ndi tshiko tshine muṭodisisi a wana mafhungo nga ndila ya u tou ita nyambedzano na vhavhudziswa uri muṭodisisi a tou diwanela mafhungo nga ene muṭe u bva kha vhavhudziswa.

Muṭodisisi u do nanga tshigwada tshiṭuku tsha vhathu vhane a do wana khavho mafhungo nga u tou vha vhudzisa. Hu do nangwa vhavhudziswa vhaṭuku uri hu do kona u vha na ndango yazwo. Kha u nanga vhavhudziswa, muṭodisisi u do nanga vhane a tenda na u fhulufhela uri ndi kha vhenevho vhe a nanga hune a do kona u wana zwine a khou ṭodisisa ngazwo. Izwi ndi zwi khwaṭhisiwaho nga De Vos (1998:198) a tshi ṭalutshedza nga ha sempulu a tshi ri, “In qualitative research, we use purposeful sampling of information-rich participants”.

Tshigwada tsha vhavhudziswa ndi tshine tsha do vha tshi katelaho Vhavenda vha tevhelaho u bva kha Tshiṭiriki tsha Vhembe:



- Dziṅanga dza sialala ṭhanu (5)
- Mahosi a sialala maṭanu (5)
- Vhoramabindu vhaṭanu (5)
- Vhaaluwa vha vhukale ha u bva kha miṅwaha ya fusumbe (70) u ya phanḁa vhaṭanu (5)
- Vhoramilayo vhaṭanu (5)
- Mapholisa vhaṭanu (5)

***(b) Tshiko tsha sekondari***

Tshiko tsha sekondari ndi tshiko tshine muṭodisisi a vhala maṅwalwa a vhaṅwe vhagudi vho vhuyaho vha ṅwala na u ṭodisisa nga ha ṭhoḁo ya ṭhoḁisiso i yelanaho na yawe hu u lila u pḁesesa uri vhone vho ri mini. Afha hu ḁo sedzwa dzibugu dza ḁaiburari, ṭhoḁisiso dza vhaṅwe dzo ganḁiswaho na dzi songo gaḁiswaho na mafhungo a bvaho kha inthanete.

**1.7. TSENGULUSO YA MAWANWA**

Tsenguluso ya mawanwa i ḁo vha nga u tou ṭalutshedzwa vhunga ngona ya khwaḁithethivi i tshi shumisa ṭhalutshedzo nga maipfi musi hu tshi itwa tsenguluso ya mawanwa.muṭodisisi u ḁo sedzulusa zwe vathu vha ṅekedza zwone zwi tshi bva kha zwe vha amba uri zwi a tendiseana nahone zwi zwa vhukuma, izwo zwi ḁo khwaḁhisedzwa nga musi vhoṭhe vho ḁa na phindulo dzine dza elana kana u fana.

**1.8. NDEME YA NGUDO**

Ngudo iyi ndi ine ya ḁo sumbedzisa zwinzhi zwi kwamaho u tenda hu re hone kha Tshivendḁa zwi tshi kwama u via. Ngudo iyi i ḁo sumbedza vhuvhi ha u tenda kha u via na u kaidza vathu kha maitete aya mavhi a humiselaho lushaka murahu.

Hu do senguluswa zve vhathu vha nea zwone zwi tshi bva kha zve vha amba. Hu do sumbedziswa vhungoho ha mafhungo a vhathu avho musi vho da na phindulo dzine dza elana.

### **1.9. MANWELEDZO**

Ndima iyi yo ditika nga tsenguluso ya mafhungo a u tenda kha u via kha Tshivenda ho sedzwa thaidzo dzi kwamaho thodisiso, tsenguluso ya manwalwa, ndivho ya ngudo, zwipikwa, ngona ya thodisiso na tsenguluso ya mawanwa.

## NDIMA YA VHUVHILI

### TSENGULUSO YA MAÑWALWA

#### 2.1. MARANGAPHANĀ

Kha itshi tshipiĀ, tħoĀisiso i ya u ita tsenguluso ya mañwalwa yo Āisendeka nga nĀila ine vhatu vha vhulahwa nga u tou viiwa zwi tshi kwama mvelele dzo fhambanaho ro katela na kha TshivenĀ.

#### 2.2. U VIA NDI MINI?

U via ndi u tumulwa ha miraĀo ya muthu musi a tshi khou tshila a tshi khou tshema nga nĀila ya tshiĀuhu hu u itela u wana mishonga zwi tshi tũtũwedzwa nga mvelele na vhurereĀ. Tħalutshedzo iyi ndi i tikedzwaho afho fhasi nga Munthali (2006:9) a tshi ri:

Ritual murder here means the killing of a person for medicine reason or purpose. (Univen Pretoria - etd – munthali, R-2006). Ritual killing is the act of killing (an animal or person) in order to propitiate a deity. ([http://www.thefreedictionary.com/ritual killing](http://www.thefreedictionary.com/ritual+killing))

U ya nga Houghton, 2009 kha The American Heritage Dictionary of the English Language. Ene a tshi tħalutshedza u via u ri:

Ritual Murder is the murder of a person as a human sacrifice to a deity or a murder committed in such a way as to resemble a sacrifice to a deity.

U ya nga vha <http://onlinelibrary.Wiley.com/doi/10.1002/jip.15/abstract> vhone vha ri:

Muthi murder is defined as a murder in which body parts are removed from a victim, parts are then often mixed with other ingredients or used alone to make a medicine called muti.

Mafhungo aya a u tšalutshedza uri u via ndi mini, ndi o khwaṭhisedzwaho afho nṭha u sumbedzisa uri nangoho u via ndi mini.

### **2.3. U VIA UHU NDI HU ITELIWAHO MINI?**

Hu na vhaṅwe vhe vha lingedza u ṅwala nga ha u tenda uhu kha u via. Tsenguluso i ḡo sengulusa ṅḡila ye vhaṅwe vha vhagudi vha tšalutshedza ngayo nga ha uri u via hu itelwa mini. Tsumbo dza vhathu vhe vha viiwa dzi ḡo ṅekedzwa. Vhunga u tenda kha u via ho tšanganya shango loṭhe nga vhuphara ri sa sii na Afrika sa zwo sumbedziswaho afho nṭha, na fhano Afrika Tshipembe u tenda uhu kha u via ndi hune ha kha ḡi vhone ho ḡiṅea maanḡa. Afha fhasi hu ḡo sumbedzwa uri u via hu iteliwa mini.

#### **2.3.1. U via hu u itela zwiṭhavhelo kana u rerela midzimu**

Tšalutshedzo: U via u itela zwiṭhavhelo ndi u rerela zwidzimu nga u ṅekedza zwiḡiwa, zwifuwo kana muthu kha mudzimu kana vhadzimu hu ṅḡila ya u rerela. Tšalutshedzo iyi ndi i tikedzwaho nga zwi tevhelaho:

Sacrifice is the offering of food, objects or the lives of Animals or people to a higher purpose or to God or the gods as an act of propitiation or worship. ([http://www.enotes.Com/ritual-killings-references/ritual killings](http://www.enotes.Com/ritual-killings-references/ritual%20killings))

Vhurereli ndi tshiṅwe tsha zwi tuṭuwedzaho u tenda kha u via. Vhathu vha tenda uri zwenezwi vha tshi khou vhulaha muthu, vha tshi shulula malofha awe vha tenda uri hezwi malofha awe o shuluwa zwine vha zwi lila u zwi swikelela vha ḡo zwi swikelela. Nga hezwi vha tenda uri malofha aḡa o shululwaho a ḡo takadza vhadzimu.

U tenda kha u vhulahwa ha vhathu nga ṅḡila ya u viiwa o ḡi vha maitete a wanalaho kha vhunzhi ha mvelele nga u fhambana hadzo u bva tsha kale na kale ro katela na kha Tshivenda. Kha dziṅwe mvelele u viiwa ha vhathu vho vha vha tshi zwi dzhia i ṅḡila ya u rerela, ya u ṅea zwiṭhavhelo kha zwidzimu zwa lushaka lwonolwo. Izwi ndi zwi itiwaho

hu tshi edziselwa u vhulawa ha zwifuwo sa zwiṭhavelo zwa zwidzimu musu hu tshi rerelwa midzimu. Muhumbulo uyu ndi u tikedzwaho afha fhasi nga zwi tevhelaho:

Victims were typically ritually killed in a manner that was supposed to please or appease gods, spirits or the deceased, for example as a propitiatory offering, or as a retainer sacrifice when the King's servants are killed in order for them to continue to serve their master in the next life (Willems,1990: 28).

Musi ri tshe kha zwine vha tendaho kha u via hu u itela zwa vhurerele kana zwiṭhavelo, ri wana hu na vhe vha via vha tshi itela zwiṭhavelo. Muhumbulo uyu ndi u tikedzwaho afha fhasi nga zwi tevhelaho:

A recent case of murder, committed by apparent true believers, involved the discovery of the mutilated torso of a young boy found floating in London's River Thames in 2002, An autopsy showed hallmarks of a ritual killing and a body has been dismembered in a manner consistent with a human sacrifice. ([http://www.enotes.Com/ritual-killings- reference/ritual killings](http://www.enotes.Com/ritual-killings-reference/ritual%20killings)).

U khwaṭhisedza mafhungo aya a u via hu tshi itelwa u rerela zwidzimu kana zwiṭhavelo, Mahamba (1997:50-51) kha bugu ya Maṭungu u ṭalutshedza u ri:

Muhanganele u via Vho-Muṭoda Andries Thondo na khotsi awe, hu u itela u tonda zwidzimu zwa hawe. Musi o wanala e na zwanḁa zwiraru zwe a zwi tumula kha vhatu vhe a vha via.

### **2.3.1.1      *Maitete aya a u via hu u itela zwiṭhavelo kana u rerela midzimu a itiswa hani?***

U ya nga maṅwalwa ho wanala uri musu hu tshi viwa hu u itela zwa zwiṭhavelo kana u rerela midzimu, hu shumiswa fhethu ho tou topoliwaho u ita maitete eneo a vhurerele, fhethu ho khetheaho ho tiwa na ḁuvha line mushumo uyo wa ḁo phethiwa ngaḁo. Muhumbulo uyu ndi u tikedzwaho afha fhasi nga zwi tevhelaho:

Sacred act of sacrifice occurs outdoor in a designated sacred area on a significant date.

(<http://www.enotes.Com/ritual-killings-reference/ritualkillings>)

Hezwi nangoho zwi mbo khwaṭhisedza uri maitete aya a u via hu u itela u rerela zwidzimu ndi ane a vha hone ro katela na kha tshiṭiriki tsha Vhembe.

### **2.3.2. U viela u wana lupfumo**

Maitete aya a u via hu u itela u wana lupfumo ndi ane a itiwa kha Tshivenda muhumbulo muhulwane u wa u wana lupfumo luhulu kha zwa mabindu.

U khwaṭhisedza uri nangoho u viiwa ha vhathu hu tshi lilwa u wana lupfumo ndi zwine zwa vha hone kha Tshivenda Ralushai (1999:16) u ri:

Those who practiced muti murder, one of the reasons of doing that is to enrich themselves and if you do research on the average person here who was involved in ritual murder cases, it was a businessman. You will find that he did that because of the decline of his business, so he thought that if he could get certain parts from a human being then he could revive his own business.

Maitete a u via hu u itela zwa mabindu kana u wana lupfumo ndi ane a vha hone o ṭoka midzi, fhanu Venda a si kale-kale hanefhano kha vhupo ha tshiṭiriki tsha Vhembe hu tshi vhiḡwa mafhungo kha gurandḡa ya *Sowetan* (2013:6) ya ṅwedzi wa Lambamai hu tshi vhiḡwa mafhungo aya a u via. Tsumbo ya dziṅwe dza ṭhoho dza mafhungo aya ndi iyi i tevhelaho he ra wana hu tshi khou ṅwalwa nga bulayo ḡo vhangwaho nga u tenda kha u via, hu tshi vhiḡwa nga zwi tevhelaho:

#### **HUNT ON FOR BODY PARTS**

On Saturday morning in Eltivillas near Makhado, shoppers at an Indian shop were shocked to see a man storming into the shop holding a human arm, demanding his share of R70 000 and a Vw Golf vehicle for the role in the suspected ritual murder. The woman's mutilated body was found in the mountain after the 38 – year- old man took police to the suspected crime scene after his arrest. The woman's arm, eyes and genitals were missing.

Mafhungo aya a u tenda kha u via hu u itela zwa mabindu kana u wana lupfumo o sumbedzwaho afho nṯha ndi a khwaṯhisaho uri nangoho u tenda uhu ho ṯanganya shango loṯhe ri tshi katela na Venda kha vunḁu la Devhula.

### **2.3.3. U viela u itela u suka mbeu**

Hu a itiwa maitele a u via hu tshi itelwa u suka mbeu nga Tshivenda. Aya ndi maitele a kale na kale he mbeu ya vha i tshi sukiwa musi tsho limuwa. Maitele anea ndi e a vha a tshi itiwa nga vhomaine sa izwi vho vha vha tshi tenda uri mishonga yo ṯanganyiswaho na ṯama dza vhathu ndi yone ine ya shuma. Munthali (2006:46) a tshi amba u ri:

Food security for village is important so the chief is to treat with body parts- mushonga, meaning medicine, before planting to ensure bumper harvest.

A hu na a sa funiho khaṅo mbuya. Muṅwe na muṅwe u a funa u lima a vhibvisa, hu si mahosi fhedzi. Tshayo ya u wana mushonga wa u suka mavhele nga vhasiwana ndi zwone zwine zwa mbo ṯuṯuwedza u via hu u lila u wana mushonga wa u wana khaṅo mbuya. Sa izwi vhathu vhoṯhe vho vha vha tshi funa u wana khaṅo yavhuḁi hu si mahosi fhedzi, vhasiwana na vhone vho vha vha tshi ḁidzhenisa kha mafhungo a u ṯoda mushonga wa u suka mbeu nga u dzhenelela kha maitele a u via.

U khwaṯhisedza mafhungo aya a u via ndi a tikedzwaho afha fhasi hu tshi pfi:

Havhaḁa munna vha no pfi Vho-Nguluvhe vho wanala vho fela hafho fhasi muedzini wa Tshikhudini lukomboni lwa tsimu yavho. Zwino hu na mavharivhari a uri vho viiwa nga vhone vha tshi ṯoda mukuku wa mavhele na tshioro tsha vhengele. Magau (1986: 32).

U tikedza mafhungo a u via hu u itela u wana mirado, kha gurandḁa ya *Daily Sun* (2012:24) ho vhigiwa zwi tevhelaho:

No bail in missing testicles' case

Six men were yesterday refused bail after a man's suspected muthi killing. The body of Philip Bendzani (52) was found last Thursday with his testicles cut off in Mutonga, near Makhado in Limpopo. He had gone to a farm to look for a fire wood. Sangoma Frans Madzivhe (54), Mishack Mkhadzi (20), David Mnisi (27), Ray Umbrella (31), Lesley Malange (21) and his twin brother Rudzani Malange were denied bail in the Makhado Magistrate court. They will again apply for bail tomorrow.

Mafhungo aya a re afho n̄tha ndi a khwāthisaho uri nangoho u via ho ādamedza shango lōthe hu tshi katelwa na fhanu Venda.

#### **2.3.4. U viela u itela u khwāthisa vuhosi**

Mvelele ya lushaka lwonolwo na yone ndi īnwe ya zwi tūtuwedzaho u tenda kha u via. Na kha Tshivenda, u fana na kha dzīnwe tshaka hu tendiwa uri musu hu tshi vhewa vuhosi hu a viiwa muthu uri hu wanale mītuvha ine ya dō tanganyiswa na mishonga ya shumiswa kha u ita uri vuhosi vhu vhe na mvumbo. Hezwi ndi zwine mvelele ya zwi tanganedza zwo tou ralo. Muthu wa hone na musu o viiwa ha vhuyi a tōdiwa na u vhudziseswa uri o līwa nga mini a zwi vhudzisi vhunga zwi tshi dīvhea uri nga mvelele ya Tshivenda khosi i tshi vheiwa vuhosi hu a ngalangala muthu. Munthali (2006:45) a tshi dadzisa ayo mafhungo u ri:

In the quest for power to control an element of nature, culture dictates that sacrifices must be done. This is necessitated by cultural problems like drought, clans and kingdoms in conflict sacrifice a person to bring harmony. This goes normally unquestioned even by family members, as the person has been sacrificed for communal benefit.

U tenda uhu ndi hune ha fanela u fheliswa vhunga mahosi a tshi dzulela u dzheniswa misi yōthe. Arali ri tshe ro fara u tenda uhu vhatu vha dō fhela ha sala hu si tshe na vhatu vhane mahosi a dō vha vhusa.



Hu tshi ḡadziswa izwo zwo bulwaho afho nḡha hu pfi:

Sacrifice of people upon the death of a king, high priest or greater leader, the sacrificed supposed to serve or accompany the deceased leader in the next life.  
(<http://en.wikipedia.org/wiki/sacrifice>)

Ralushai (1999:17) ene a tshi ḡadzisa u ri:

In some case, if things aren't going very well at the royal family, the traditional healer will say that if we get a person of that rank, sex, If you use his parts, mixed with certain drug, you can attain our goal.

Mafhungo aya a re afho nḡha ndi a khwaḡhisaho uri nangoho u via hu u itela u khwaḡhisa vuhosi ndi o aḡamedzaho shango loḡhe kha ḡa Venḡa hu tshi shumiswa na dziḡanga nga vhukati kha maitele aneo.

### **2.3.5. U viela u wana mashudu**

Nga mvelele ya Tshivendḡa u fanavho na kha dziḡwe tshaka, vha a tenda uri hu a viiwa muhumbulo muhulwane hu u itela u wana mashudu. U khwaḡhisedza mafhungo aya a re afho nḡha Vho-Muloto vha tshi amba vha ri:

Ritual killing and the misuse of human body parts for luck and fortune, is believed to be a centuries old ritual that is practiced among our communities throughout the continent.  
(<http://www.poli.org.za/article/moloto-ritua-killing-conference-2006-11-16>).

Kha u tenda honohu ha u viela u wana mashudu, hu a shumiswa miraḡo ya vhatu vha maxweḡe. Hu a shumiswa malofha na miḡuvha i wanalaho kha vhatu avho nga he ḡanga ya laedza ngaho. Mafhungo ayo o bulwaho afho nḡha a tikedzwa nga zwi tevhelaho:

Police believe both children may have been targeted because of a belief by witchdoctors that the blood and parts of albinos – who lack pigment in their eyes, hairs and skin can bring good luck and

fortune when used in portions.  
(<http://www.religion/newsblog.Com/category/ritual-killing>)

### **2.3.6. U viela u wana maimo**

U viela u wana maimo ndi u ita maitele a u via musu muthu a si na vhuimo kha tshitshavha kana mushumoni a tshi toḁa mushonga wa uri zwi mu lelutshele u wana vhuimo vhune ha ḁo ita uri a wane masheleni manzhi. Maitele aya a u via ndi ane a itiwa hu u itela u wana maimo kana tsireledzo kana u ḁitsireledza.

### **2.3.7. U viela u wana mbebo**

U viela u wana mbebo ndi musu hu tshi viiwa muthu uri hu wanale miḁuvha ya u ḁanganyisa na mishonga uri muthu a sa bebi a ḁo kona u wana mbebo. Maitele aya a u via ndi ane a itwa hu tshi itelwa u wana mbebo. U khwaḁhisedza mafhungo a re afho nḁha Ralushai (1999:19) u ri:

I'll cite some two cases where a chief had a very serious problem with birth. He had three wives who didn't have kids, so he went to see a traditional doctor who said, if you could get certain parts of your closest relation, the man that you eat with, such parts when mixed with certain drugs, if you take them, all these three wives of yours will have children.

(<http://www.justice.gov.za/trc/amntrans/1999/99071214.htm>.)

### **2.3.8. U viela zwa matshilisano**

Maitele ayo a u via ndi ane a wanala a tshi khou itiwa muhumbulo muhulwane u wa u itela matshilisano kha tshitshavha. Muhumbulo uyu ndi u tikedzwaho nga zwi re afha fhasi zwi tevhelaho:

Human sacrifice may be a ritual practiced in a stable society, and may even be conducive to enhance societal bonds.

([http://en.wikipedia.org/wiki/human\\_sacrifice](http://en.wikipedia.org/wiki/human_sacrifice))

### **2.3.9. U viela u itela u pfumedzana musi hu na dziphambano**

Maitele aya ndi ane a itiwa musi hu si na mulalo kana nyambedzano yavhuḍi kha mashango kana kha tshitshavha. Nga mvelelo ya Tshivenda u fana-vho na kha dziḥwe tshaka, vha a tenda uri hu a viiwa muhumbulo muhulwane u wa u itela u pfumedzana. Muhumbulo uyu ndi u tikedzwaho afho fhasi nga zwi tevhelaho:

Blood shedding was very-very common during conflict mutilate–  
deprive of a limb or organ.

([http://www.globalpost.com/disspatch/news/regions/africa/110728/  
ritual/-killing;liberia-ele...](http://www.globalpost.com/disspatch/news/regions/africa/110728/ritual/-killing;liberia-ele...))

### **2.4. MANWELEDZO**

Ndima iyi yo ḍitika nga zwe vhaḥwali vha ḥwala nga ha u tenda kha u via. U ya nga vhaḥwali vho fhambanaho, vha bvisela khagala uri nangoho maitele aya a u via ndi ane a kha ḍi vhoneala o ḍineā maanḍa. Maitele aya a u via ndi ane a itiwa hu u itela u rerela zwidzimu kana zwiḥavhelo, u via u itela u wana lupfumo, u via u itela u wana mushonga wa u suka mbeu, u via u itela u kwhaḥhisa vuhosi, u via u itela u wana mashudu, u via u itela u wana maimo, u via u itela u wana mbebo, u via u itela u wana zwa matshilisano na u via u itela u pfumedzana musi hu na dziphambano kha vhathu.

## NDIMA YA VHURARU

### **ṬHALUTSHEDZO YA ZWI BVAHO KHA DZIŃANGA DZA SIALALA, VHAALUWA NA MAHOSI ZWI TSHI KWAMA N̄DILA INE U TENDA KHA U VIA KHA TSHIVEN̄DA ZWA ITELWA ZWONE**

#### **3.1. MARANGAPHAN̄DA**

Ndima iyi i yo ita tsenguluso ya mushumo uyu wa u tenda kha u via kha Tshiven̄da yo ḁisendeka kha zwine dziŃanga dza sialala, vhaaluwa na mahosi vha ḁo ṭhalutshedza zwone. Kha tsenguluso yeneyi hu ḁo sedzwa u via hu u itela u rerela midzimu kana zwiṭhavhelo, u via hu u itela u wana lupfumo, u via hu u itela u suka mbeu, u via hu u itela u wana mashudu, u via hu u itela u wana maimo, u via hu u itela u wana mbebo, u via hu u itela zwa matshilisano na u via hu u itela u khwaṭhisa vuhosi.

Kha ndima iyi muṭḁisisi u ḁo shumisa madzina a kholekhole kha dziŃanga dza sialala, vhaaluwa na mahosi e ṭhoḁuluso ya itwa khavho, muhumbulo muhulwane u wa u ṭḁa u tsireledza madzina avho vhunga zwi si nga si vha fare zwavhuḁi. Tshipikwa tshihulwane ndi u ṭḁḁou wana mihumbulo yo fhambanaho ine dziŃanga dza sialala, vhaaluwa na mahosi vha ḁo i ṇetshedza malugana na u tenda kha u via kha Tshiven̄da. Izwi zwi ḁo thusa vhadzulapo u kona u pfesesa n̄dila ine u tenda kha maitete aya a u via zwa dzhiiswa zwone kha Tshiven̄da.

#### **3.2. ṬHALUTSHEDZO I BVAHO KHA N̄ANGA DZA SIALALA**

##### **3.2.1. U via hu u itela u rerela midzimu kana u ita zwiṭhavhelo**

Maine Vho-Lusunzi vha Tshamuṭavha vhona vha ri:

U via hu u itela u rerela midzimu kana u ita zwiṭhavhelo ndi u via muthu ha wanala miṭuvha ine ya ḁo ṭanganyiswa na mishonga

zwa nekudzwa vhadzimu nga u ita zwioro hu tshi ambelelwa mafhungo ane a khou todeka kha vhadzimu kana kha midzimu.

**3.2.1.1. U via hu u itela u rerela midzimu kana u ita zwithavhelo ndi mini?**

Thalutshedzo ya u via hu u itela zwithavhelo kana u rerela midzimu ndi u nekudza zwiliwa, zwifuwo kana muthu kha mudzimu kana vhadzimu i ndila ya u rerela.

Ri tshi redza vha <http://www.enotes.com/ritual-killings> zwi tshi ya kha u via hu u itela zwithavhelo vhone vha ri:

Sacrifice is the offering of food, object or the lives of Animals or People to a higher purpose or to God or the gods as an act of propitiation or worship.

Vhone vha tshi isa phanda vha thalutshedza zwauri aya mafhungo a u via hu u itela u rerela midzimu kana u ita zwithavhelo o di vha maitete a kale na kale kha mvelele ya Tshivenda u bva kale.

Vhomaine Vho-Muime vha Ha-mutele vha ri kha mafhungo a vhurereli ha Tshivenda hu na zwitungulo zwine zwa fanela u phaseleliwa. Vho sumbedzisa hu na mapfumo a midzimu ane a fanela u tanzwiwa nga malofha a muthu kana vhatu vho tou viiwaho.

Maine Vho-Zwithuzwavhudi vha Vuvha na vhone vha tshi dadzisa vha ri mapfumo a zwitungulo zwa u rerela midzimu ndi ane a fongwiwa nga dzone dzihanga dza sialala hu u itela uri zwine vha zwi shaya kana u lila u zwi wana, vha fhedze vho zwi swikelela.

Vhone vha tshi isa phanda vha sumbedza uri hu tou vha na mirado ine ya shumiswa kha u rerela midzimu kana u ita zwithavhelo. Vha tshi dadzisa vhone vha sumbedza uri mapfura na malofha a muthu o tou viiwaho ndi zwone zwine zwa fonda mapfumo a zwitungulo.

**3.2.1.2. Nanga dza sialala dzo humbelwa u sumbedza uri ndi nga mini ho shumiswa mapfumo u rerela midzimu kana u ita zwiṭhavelo**

U ya nga ha vhomaine Vho-Nangadzianya vha Thengwe vhone vha tshi ṭalutshedza vha ri:

Kha mafhungo a u rerela midzimu hu a shumiswa nkho, khali, zwidudu, ngoṭa, mapfumo na zwiṅwe-vho. Zwino u shumiswa ha mapfumo kha u rerela ndi ngauri pfumo ndi ṭa u lwa nndwani, zwino uri muthu a kone u kunda u fanela u shumisa pfumo u lwa na maswina awe. Ndi ngazwo pfumo ṭi tshi shumiswa u itela u pilela vhaṅe vha midzimu yeneyo uri vha si ṭangane na khombo vha kunde maswina avho.

U ya nga vhomaine Vho-Nnzudzeni vha Domboni vhone vha tshi ṭalutshedza maitele aya a u via hu u itela u rerela midzimu kana u itela zwiṭhavelo vhone vha tshi amba vha ri:

Mapfumo a zwitungulo a ṭanzwiwa nga malofha a muthu o tou viiwaho. Izwi zwi sumbedza uri nangoho u tenda uhu kha u via ndi hune ha vha hu tshe ho ḍiṅea maanda kha tshiṭiriki tsha Vhembe.

**3.2.1.3. Nanga dza sialala dzo humbelwa u sumbedza uri maitele anea a u via hu u itelau rerela midzimu kana u ita zwiṭhavelo ndi ane a itiwa lini?**

U ya nga ṭhalutshedzo ye muṭodisisi a ṭodisisa kha nanga dza sialala dzo sumbedza uri maitele a u via hu u itela u rerela midzimu kana u ita zwiṭhavelo a si ane a itwa tshifhinga tshoṭhe, vhaṅwe vha a ita luthihi nga ṅwaha kana vha pfuka zwi tshi ya ngauri ndi vha mutupo ufho.

Vhomaine Vho-Tshinanga vha Ḍamani vhone vha tshi t̄alutshedza mafhungo aya a u via hu u itela u rerela midzimu kana u ita zwiṭhavelo vhone vha tshi amba vha ri:

Kha u rerela midzimu hu na vha malombo vhane musi ngoma dzavho dza malombo kana midzimu dzo ima dzi tshi fhalala ha tea u t̄uwa muthu nga maitete a u tou viiwa hu u itela u ladza midzimu yavho.

U ya nga t̄alutshedzo dzi bvaho kha ṅanga dza sialala dze muṭod̄is̄isi a ita t̄hod̄is̄iso khadzo dzo khwaṭhisedza uri maitete a u via hu u itela u rerela midzimu kana u ita zwiṭhavelo ndi ane a vha hone kha Tshivenda.

**3.2.1.4.        ṅanga dza sialala dzo vhudziswa maitete aya a u via hu u itela u rerela midzimukana u ita zwiṭhavelo uri a itiswa hani?**

U ya nga t̄alutshedzo dze dziṅanga dza sialala dza itwa t̄hod̄is̄iso khavho, vho sumbedza uri hu shumiswa fhethu ho tou topoliwaho sa zwifhoni kana ngomani dziṅwe dza sialala, fhethu ho khetheaho ho tiwa na ḍuvha ḷine mushumo uyo wa ḍo phethwa ngaḷo. Tsumbo ndi musi ngoma ya hogo i tshi swa kana ngoma dza malombo dzi tshi fhalala.

U khwaṭhisa mafhungo a re afho nṭha vha <http://www.enotes.com/ritual-killings-reference/ritual/killings> vhone vha ri:

Sacred act of sacrifice occurs outdoor in a designated sacred area on a significant date.

ṅanga dza sialala dzo t̄alutshedza uri musi hu sa athu u viiwa muthu hu a thoma ha tungudzeliwa nga vhone vhomaine kha marambo avho u vhona arali nangoho muthu ane vha khou t̄oda u mu via o tea, arali marambo a tenda mushumo wa u via u mbo phethiwa fhedzi arali marambo a hana vha a t̄oda muṅwe.

Vha tshi isa phanda vha talutshedza uri nga maitele a u via a hu sokou viiwa muthu muñwe na muñwe, nahone hu fanela u vha hu na shaka la muthu ane a khou todou viiwa. Vho dovha hafhu vha sumbedzisa uri zwi thusa kha u do divha mutupo wawe arali vha nga tangana na vhukondi musi vha tshi khou ita uyu mushumo wa u via. Musi ho sedzwa zwa nanga dza sialala kha thalutshedzo na thikhedzo i bvaho kha vha mañwalwa. Izwi zwi khwathisedza uri nangoho maitele aya a u via hu u itela u rerela midzimu kana u ita zwithavhelo ndi ane a vha hone.

**3.2.1.5. Nanga dza sialala dzo vhudziswa uri mirado ine ya todea musi muthu a tshi viiwa ndi ifhio?**

U ya nga ha thodisiso, nanga dza sialala dzo talutshedza uri mirado ine ya todea musi muthu a tshi viiwa ndi i ngaho milomo, mafo, thoho, vhudzimu, tshanda, malofha, madamu na mapfura a vathu.

U ya nga thalutshedzo i bvaho kha nanga dza sialala vho sumbedzisa uri zwifhoni ndi hune ha rerelwa hone. Vhane vha zwifho ndi vhane vha humbela zwine vha zwi shaya kana u livhuwa zwe vhadzimu vha vha itela kana u vha tonda ngazwo nga u tou imbelela na u fhiswa zwiro zwo tanganyiswaho mishonga na mituvha ya vathu. Vha tshi isa phanda vha sumbedza uri malofha ndi one ane a todea nga maanda kha u rerela midzimu kana u ita zwithavhelo.

Nanga dza sialala dzo dovha hafhu dza zwi khwathisedza uri musi ngoma ya Vhavenda i no pfi hogo i tshi swa, ho vha hu tshi tuwa muthu nga maitele a u tou viiwa, ndi ngazwo musi hogo i tshi swa vho vha vha sa vhuyi vhothe, nahone hu si na u do zwi vhudzisa muthu hu tshi pfi o liwa nga guru.

Musi hu tshi pendelwa kha zwe nanga dza sialala dza sumbedza, dzo talutshedza uri maitele aya a u via hu u itela u rerela midzimu kana u ita zwithavhelo ndi ane musi o itwa nga maitele one vathu vhenevho kana lushaka lwonolwo lwo itaho maitele eneo a



u via, zwithu zwavhuḍi zwa vha tshenela vhunga vha tshi tenda uri midzimu yo lala kana vhadzimu vho longwa zwanda maḍini.

Maine Vho-Nnzudzeni vha Domboni zwi tshi ḍa kha u shumiswa ha malofha a muthu o tou viiwaho vhone vha ri :

Malofha a muthu a a nwiwa nga vhathu vho dzhenelelaho kha maitete a u via,hu u itela u pandela luvalo. Vhathu vhenevho arali vho nwa malofha, vha tshimbila vha si tsha vha na luvalo kana mazhuluzhulu a uri vho via muthu.

### **3.2.2. U via hu u itela u wana lupfumo**

#### ***3.2.2.1. Nanga dza sialala dzo vhudziswa uri u via hu u itela u wana lupfumo ndi mini?***

Nanga dza sialala dzo ḥalutshedza uri u via hu u itela u wana lupfumo ndi maitete ane a itiwa nga muthu ane a khou ḥoda u pfuma, musi o ita maitete a u via. Miḥwe mirado ya muthu o viiwaho ya ḥanganyiswa na mishonga i no bva kha dzone dziḥanga dza sialala, i ita uri mabindu a tshimbile zwavhuḍi nahone ramabindu a kone u ḍo pfuma, vhunga lupfumo tshi tshithu tshine tsha lilwa u wanwa nga vhathu vhanzhi.

#### ***3.2.2.2. Nanga dza sialala dzo humbelwa u ḥalutshedza uri ndi lini hune ha itwa ayo maitete a u via hu u itela u wana lupfumo?***

U ya nga ḥalutshedzo ye vhomaine vha sialala Vho-Lusunzi, Vho-Zwithuzwavhuḍi, Vho-Nangadzianya, Vho-Nnzudzeni na Vho-Tshiḥanga vha i ḥekedza, vho sumbedza uri musi mavhengele o fhela u fhatiwa a tshi ḥoda u vuliwa na musi bindu ḥi tshi khou fogola ḥi sa tshimbile zwavhuḍi hu a viiwa muthu hu tshi ḥodiwa mushonga wa u wana lupfumo na u itela uri bindu ḥi tshimbile zwavhuḍi.

**3.2.2.3. *Nanga dza sialala dzo humbelwa u sumbedzisa uri ndi ifhio miraḁo ine ya shumiswa kha vhubindudzi kana musi hu tshi itelwa u wana lupfumo?***

Nanga dzo zwi sumbedzisa uri ndi dzone dzine dza ta miraḁo ine ya tḁoḁea. U khwaḁhisedza mafhungo aya, kha muḁangano we wa farelwa mudavhini wa bola Phalama nga ḁwaha wa 2011 ho ḁo tḁaha mafhungo a uri ḁanga ndi dzone dzine dza vhudza vhathu miraḁo ine ya tea u shumiswa.

U ya nga ḁanga dza sialala dze muḁoḁisisi a ita tḁoḁisiso khadzo, miraḁo i shumiswaho kha zwa u itela u wana lupfumo ndi i tevhelaho: tḁoho, zwanḁa, ḁwondo, maḁamu, maḁo, milomo na vhudzimu. Miraḁo yeneyo ndi ine ya tḁanganyiswa na mishonga kana ya shumiswa yo tou ralo.

**3.2.2.4. *Nanga dza sialala dzo humbelwa u sumbedza mishumo ya miraḁo iyo i re afho nḁha hu u itela u wana lupfumo***

**(a) Tḁoho**

U ya nga tḁhalutshedzo i bvaho kha ḁanga ya sialala Vho-Lusunzi vha Matshena vhone zwi tshi ḁa kha muraḁo wa tḁoho vha tshi amba vha ri:

Tḁoho ya muthu i a bwelwa khoroni kana vhukati ha vhengele uri bindu leneḁo ḁi vhe na tshirunzi. Tḁoho yeneyo ndi ine ya dovha hafhu ya tsireledza bindu kha khombo dzi ngaho u tsweliwa na u rwiwa nga nḁadzi kana zwiḁwe.

U tikedza mafhungo aya a re afho nḁha vha [http://en.wikipedia.org/wiki/human sacrifice](http://en.wikipedia.org/wiki/human_sacrifice) vhone vha ri:

Head hunting is the practice of taking the head of a killed adversary, for ceremonial or magical purposes, or for reasons of prestige.

**(b) Zwanḁa**

Tshandḁa tsha muthu tshi na mishumo minzhi, uḁa, u ambara, u lima, u vhidza na miḁwe-vho. Tshandḁa tsha muthu tsho tumuliwaho musi muthu a tshi khou tshila ndi tshine tsha shumiswa u kapedzela vhathu uri vha ḁe mabinduni u renga nga vhunzhi.

Maine Vho-Nnzudzeni vha Domboni vhone vha ri tshandḁa tshi a dzheniswa nkoni ya halwa ha mahafhe musi vhu tshi khou rengiswa u ritha ngatsho u ita mbidzelela ya vhathu uri vha ḁe u renga nga vhunzhi. Maine vha sialala Vho-Nangadzianya vha Thengwe vhone vha ri:

Tshandḁa tsha muthu o tou viiwaho tsho ḁanganyiswa na mishonga tshi a shuma u vhidzelela vhathu uri vha ḁe nga vhunzhi u renga vhengeleni, tshi a dovha hafhu tsha shumiswa kha u phaphatha zwirengiswa. Tsumbo ndi ya u phaphatha ḁama butsharani uri vhathu vha ḁe vha renga nga vhunzhi uri i ḁavhanye u fhela.

**(c) Nwondo**

Nwondo ndi tshipiḁa tsha mulenzhe tshi re fhasi ha gona u tsa u guma nga ho ḁumaho ḁayo nga ḁḁha ha ḁayo. Nwondo u ya nga ḁhalutshedzo ye ḁanga dza sialala dze muḁoḁisisi a ita ḁhoḁisiso khadzo vha ri ndi Danga. Danga ndi luambo lwa dzone ḁanga dza sialala musi dzi tshi amba ḁwondo wa muthu o tou viiwaho.

Nanga ya sialala Vho-Tshiḁanga vha Damani vhone zwi tshi ḁa kha u shumiswa ha muraḁo wa ḁwondo vhone vha ri ḁwondo ndi muraḁo une vhomaine vhaḁwe vha sialala vha u shumisa vho ḁanganyisa na miḁwe mishonga musi vhe kha sia ḁavho ḁa vhubindudzi ha vhuḁanga uri vha ḁo kona u vhona zwavhuḁi kha marambo avho musi hu na zwine vha ḁoḁa kana u zwi lila huḁwe fhethu.

**(d) Maḁamu**

Maḁamu u ya nga ṭhalutshedzo ye vhomaine Vho-Nnzudzeni vha Domboni vha ṭalutshedza nga ha miraḁo i ngaho sa maḁamu, maṭo na vhudzimu vhone vha tshi amba vha ri:

Maḁamu, maṭo na vhudzimu zwa muthu o tou viiwaho zwa ṭanganyiswa na mishonga zwi a shuma sa tshioro tsha mbidzelela ya u kunga vharengi nga vhunzhi uri vha ḁe vha tshi renga vha sa fheli.

**(e) Maṭo**

Maṭo ndi a u vhona, Vho-Nnzudzeni vha tshi ṭalutshedza vha ri ṅanga dza sialala dziṅwe dzi a shumisa mishonga yo ṭanganyiswa na luvhanda lwa maṭo musi vhalaxwa vho ḁa u vhonisa zwi sa khou tshimbalaho zwavhuḁi kana zwine vha zwi lila. Mushonga wonoyo u mbo tapela kule zwililo zwavho, tsumbo ndi ya musi muthu a tshi khou vhonisa dzinḁila a tshi khou fara lwendo lulapfu.

U tikedza mafhungo aya a re afho nṭha, Minnaar (1992:21) ene u ri:

Among certain Venda people any form of success, be it political, establishing a successful business or even scholastic achievements is attributed to the supernatural and it is believed that to make personal success human parts like hands, ears, nose, lips, eyes and genitals mixed with the muthi must be used.

U sumbedza uri nangoho lutendo ulu lwa u shumisa miraḁo lwo goḁombela kha Tshivenda, hu na tshikhodo tsha ṅanga dza sialala tshine tsha ri; *ḁanga ḁi na muloro muvhi, ḁo vhuya ḁa lora mutumbu Niani*, zwi tshi amba uri ḁi a shuma nga maanda.

**3.2.2.5. *Nanga dza sialala dzo humbelwa u sumbedza uri ndi vhone vhane vha viela u wana lupfumo?***

U ya nga t̄halutshedzo ye muṭod̄disisi a ita t̄hod̄disiso, nanga dza sialala dzo sumbedza uri vhoramabindu ndi vhone vhane maitele aya a u via hu u itela u wana lupfumo a itelwa vhone kana a itiwa ngavho. Fungo ili li re afho n̄tha kana muhumbulo uyu ndi u tikedzwaho afho fhasi nga Ralushai (1999:16) musi a tshi ri:

Those who practice muti murder, one of the reasons of doing that is to enrich themselves and if you do research on the average person here who was involved in ritual murder cases, it was a businessman.

**3.2.3. U via hu u itela u suka mbeu**

**3.2.3.1. *Nanga dza sialala dzo vhudziswa uri u via hu u itela u suka mbeu ndi mini?***

U suka mbeu ndi u t̄anganyiswa ha mishonga na mbeu ya musanda uri musi dzima lo takutshedza vhalanda na khosi yavho vha ḡo kona u gobela u itela uri vha vhulahe mavhele.

Vhomaine vha sialala Vho-Nnzudzeni vha Domboni vha tshi t̄alutshedza nga ha u via hu u itela u wana mushonga wa u suka mbeu vhone vha ri:

Nga mvelele ya Tshivenda mbeu ya musanda i a sukiwa yo t̄anganyiswa na miṭuvha ya vhatu vho tou viiwaho zwa netshedzwa vhalanda uri vha gobeke ngayo.

U khwaṭhisedza uri nangoho maitele aya a u via hu u itela u suka mbeu ndi ane a wanala kha u tenda kha u via kha Tshivenda, Munthali (2006:48) u ri:

Food security for village is important so the chief is to treat with body parts (mushonga) before planting to ensure bumper harvest.

**3.2.3.2. Nanga dza sialala dzo humbelwa u tšalutshedza uri ndi vhone vha ita zwa u suka mbeu?**

U ya nga tšodisise ye mutodisise a todisise ho wanala uri mahosi na vhomaine vha musanda ndi vhone vha vha dīdzhenisa kha maitete a u suka mbeu hu u itela u do kona u wana khaṅo khulu kana u wana mukuku wa mavhele.

U khwaṅhisedza mafhungo ayo a re afho nṅha Magau (1986:32) u ri:

Havhaḷa munna vha no pfi Vho-Nguluvhe vho wanala vho fela hafho fhasi muedzini wa Tshikhudini lukomboni lwa tsimu yavho. Zwino hu na mavharivhari a u ri vho viiwa nga vhone vha tshi toḍa mukuku wa mavhele na tshioro tsha vhengele.

**3.2.3.3. Maitete aya a u via hu u itela u suka mbeu ndi ane a itiwa lini?**

U ya nga tšalutshedzo ye vhomaine Vho-Zwithuzwavhuḍi vha Vuvha vha i nekedza vho sumbedza uri maitete aya a u via ndi ane a itiwa musi dzima lo takutshedza. Vha tshi isa phanda vha ri u via hu u itela u wana mushonga wa u suka mbeu ndi maitete e a vha a tshi itiwa nga mahosi hu si nga muthu zwawe kana muthu muṅwe na muṅwe.

**3.2.3.4. Nanga dza sialala dzo humbelwa u sumbedza uri ndi ifhio mirado ine ya shumiswa musi hu tshi sukiwa mbeu?**

U ya nga tšalutshedzo i bvaho kha nanga dza sialala dze mutodisise a ita tšodisise khadzo dzone dzo sumbedza uri ndi vhudzimu ha muthu wa munna nahone ane a khou bvelela kha masia oṅhe a vhutshiloni. Vha tshi isa phanda vha ri arali ha wanala vhudzimu ha tšanganyiswa na mishonga ha hashiwa tsimuni ya muthu, tsimu yeneyo i mbo pakata ya vhibvisa mavhele manzhi. Musi hu tshi dādziswa mafhungo a re afho nṅha ri mbo redza Mukwevho (1998:30) a tshi ri:

Deputy Minister in the former Republic of Venda and a chief instructed his son and his friend to kill a school principal and to burn his genitalia (fertility) and to strew the ash on his field to ensure a good harvest.

Mafhungo aya a re afho n̄tha ndi ane a khwaṅhisa uri nangoho u via hu u itela u suka mbeu ndi ane a vha hone o ḍadza shango loṅhe hu tshi katelwa na fhanu kha vhupo ha tshitiṛiki tsha Vhembe.

**3.2.3.5.      *Nanga dza sialala dzo humbelwa u sumbedza uri maitete anea a u via hu u itela u suka mbeu a itiswa hani?***

Nanga ya sialala Vho-Muime vha Ha-Mutele vhone vha tshi ṅalutshedza nga ha u via hu tshi itelwa u suka mbeu vhone vha ri:

Mbeu ya musanda i a ṅanganyiswa na vhudzimu ha muthu wa munna a no khou bvelela kha masia a vhutshilo zwa fhiswiwa milora ya hone zwa ṅangana na mishonga zwa kona-ha u ḍo gobelwa nazwo kana zwa hashiwa masimuni uri khaṅo i vhe khulu musi mavhele o gobeliwa nga yeneyo mbeu a tshi ḍo pakata.

U khwaṅhisedza uri nangoho maitete aya a u via hu u itela u suka mbeu ndi ane a vha hone kha u tenda kha u via kha Tshivenda, nanga ya sialala Vho-Lusunzi vha Tshamuṅavha vhone vha tshi ṅalutshedza vha ri:

Mbeu ya musanda i a sukiwa yo ṅanganyiswa na miswane ya muthu na mishonga zwa zwaliwa masimuni, u itela uri khaṅo i vhe khulu.

Vha tshi isa phanda vhone vha ri mahosi na vhalanda vhavho vha mbo shumisa yeneyo mbeu musi tsho limuwa dzima lo takutshedza.

### 3.2.4. U via hu u itela u khwaṭhisa vuhosi

#### 3.2.4.1. *Ṁanga dza sialala dzo humbelwa u ṭalutshedza uri u via hu u itela u khwaṭhisa vuhosi ndi mini?*

Ṁanga dza sialala dzo sumbedzisa uri nga maitele a u tenda kha u via kha Tshivenda hu a viiwa muthu ha waniwa mirado uri vuhosi vhu kone u do khwaṭha.

U khwaṭhisa vuhosi ndi u vhusa ha khosi ho thoma ha waniwa mindaandaane na mirado ya muthu o viiwaho uri khosi i khwaṭhe i sa thengathenge kha mavhusele ayo, u itela uri i vhe na tshirunzi musi i tshi amba na vhathu, u itela uri vhathu vha kone u do i thetshesela na u do tevhedza zwoṭhe zwine ya amba vha sa iti mivhango.

U ya nga ṭhodisiso ye muṭodisisi a ṭodisisa kha ṅanga dza sialala vhone vha tshi ṭalutshedza vha ri:

Ndi u viiwa ha muthu hu tshi ṭodiwa mirado ine ya do ṭanganyiswa na mishonga ya fhiwa khosi uri i dole i dikumulule u itela uri musi i tshi amba na vhalanda, vhalanda vha pfe zwine ya amba zwi na mutsindo ngauri i do vha i na tshiinga.

#### 3.2.4.2. *Ṁanga dza sialala dzo humbelwa u sumbedza uri ndi ifhio mirado ine ya shumiswa kha u via hu u itela u khwaṭhisa vuhosi*

U ya nga ṅanga dza sialala dze muṭodisisi a ita ṭhodisiso khadzo, vho sumbedza uri muraḁo u shumiswaho ndi mulomo na miṅwe mirado sa izwi u wone une wa shuma u amba na vhathu.

U khwaṭhisedza maitele ayo a re afho nṭha, Ralushai (1999:17) u ri:

In some cases if things are not going very, very well at the royal family, the traditional healer will say that if we get a person of the rank, of the sex, if you use his parts, mixed with certain drugs, you can attain our goal.



### **3.2.5. U via hu u itela u wana Mashudu**

#### ***3.2.5.1. Nanga dza sialala dzo vhudziswa uri u via hu u itela u wana mashudu ndi mini?***

U ya nga ha thalutshedzo ye dziŋanga dza sialala dza i ŋekedza dzo sumbedza uri u via hu u itela u wana mashudu vhone vha ri ndi u via muthu muhumbulo muhulwane hu u itela u do wana mashudu ane vhathu vha a lila.

#### ***3.2.5.2. Nanga dza sialala dzo vhudziswa uri hu a viiwa hu u itela u wana mashudunaa?***

U ya nga thalutshedzo i bvaho kha ŋanga dza sialala vho sumbedza uri ndi zwone zwauri muthu u a viiwa hu tshi todwa u wana mushonga wa u wana mashudu.

U tikedza mafhungo aya vhomaine Vho-Lusunzi vha Tshamuṭavha vhone hu tshi da kha u via hu u itela u wana mashudu vhone vha ri:

Musi muthu o ita milandu mihulu i ofhisaho ine ya vhuya ya tou ita uri a fariwe a valelwe dzhele, arali ha wanala mushonga wa tanganyiswa na miṭuvha i ngaho sa milomo na malofha, musu mulandu u tshi sengiwa muthu onoyo a re na mulandu u mbo di wanala a si na mulandu.

U khwaṭhisedza mafhungo a re afho nṭha a u via, munthali (2006:35) ene a tshi amba u ri:

Most murdered are never brought to book. They believe in washing themselves clean of the case through medicines given by Sangoma.

Maine Vho-Tshimange vha Dṛamani vhone hu tshi da kha u via hu u itela u wana mashudu vhone vha ri malofha na zwipiḍa zwa muvhili wa vhathu vha maxweṭe musu

zwo țanganyiswa na mishonga zwi a ita uri muthu a vhe na mashudu, vhunga maxwețe vha na lukanda lu no nga lwa makhuwa sa izwi vhathu vhanzhi vha tshi tenda uri makhuwa ndi vhone vhone vha kona zwithu zwinzhi u fana na kha zwa u bvelela kha zwa vhutshilo. Vha dovha hafhu vha amba uri ndi ngazwo vhathu vha maxwețe vha sa vhulungiwi vha tshi tou ngalangala ngauri vha vha vho viiwa.

Mafhungo ayo o bulwaho afho nțha ndi a tikedzwaho afho fhasi nga vha <http://www.poli.org.za/article/moloto-ritual-killing-conference-16112006-20006-11-16> musi vha tshi ri:

Police believe both children may have been targeted because of a belief by witchdoctors that the blood and parts of albinos who lack pigment in their eyes, hairs and skin can bring good luck and fortune when used in portions.

Maine Vho-Muime vha Ha-Mutele vhone vha tshi țalutshedza vha ri:

Miđi na mavhengele a vhathu zwi a fariwa nga mishonga yo țanganyiswaho na mițuvha ya vhathu uri zwifhațo zwenezwo zwi sa sokou rwiwa nga dzinđadzi na mbava dzi pfe dzi tshi lemelwa u dzhena dza tswa kana dza pfa dzo swifhala dzimbilu musi dzi tshi humbula u yo tshinyadza kana u hamboka fhethu heneffho, lune dza vho đo fhedza dzi songo tsha ita tshinyalelo hanefho muđini.

U khwațhisedza mafhungo a re afho nțha vha <http://article./atimes.com/1992-04-12/news/mn-2791/south-africa-politics> vha tshi amba vha ri:

Venda has a long story of ritual murder in which small portions or used magic portion intended to protect a village.

Vhone vha tshi isa phanđa vha ri murađo u ngaho sa țhoho ya muthu na tshanđa tsha muthu muñwe na muñwe ho katelwa na tsha mukhuwa zwi a bwelwa khoroni, vhukati ha tsimu kana vhukati ha nđu zwo țanganyiswa na mishonga uri hu vhe na tshiswiswi, vha țođaho u đo gevhenga vha sa vhone tshithu.

U khwaṭhisedza uri nangoho maitetele a u via hu u itela u wana mashudu ndi ane a vha hone, vha <http://en.wikipedia.org/wiki/humansacrifice> vhone vha tshi amba vha ri:

Human sacrifices is intended to bring good fortune and to pacify the gods and also to ensure the buildings against the disasters or enemy attacks.

Maine Vho-Nnzudzeni vha Domboni vhone zwi tshi ḡa kha u via hu u itela u wana mashudu vhone vha ri tshipiḡa tsha tshandḡa tsha muthu o tou viiwaho ndi tshone tshine tsha ita uri hu wanale mashudu a u kunda nndwani. Vhone vha tshi isa phandḡa vha ri:

Ngomalungundu yo vha i tshi lidzwa nga tshiombo tsha tshandḡa tsha muthu o tou viiwaho. Izwi zwi mbo ita uri dziṅwe tshaka dzine vha ṭoḡa u lwa nadzo vha mbo dzi kunda dzi tshe dzo ḡaḡa dzo farwa nga khofhe uri vha koneha u ita zwine vha funa ngadzo u fana na u dzi vhulaha vha fhedza vho thuba thakha dzavho dzoṭhe vhone vho farwa nga khofhe.

U tikedza mafhungo aya a re afho nṭha vha <http://www.killings.co.uk/ritual-killings-and-women/79958> vhone vha ri:

But throughout Africa, woman and children are the main victims of an ancient black magic practices, the limbs may have been kept as magical trophies.

Vha dovha hafhu vha amba uri kholomo dzi a dzwala nga maandḡa arali dangani hune dza dzula hone ho bwelwa miṭuvha ya muthu o viiwaho. Muraḡo u shumesaho kha u ita uri hu vhe na u anda ha thakha nga vhunzhi ndi ṭhoho ya muthu o viiwaho musi yo bwelwa vhukati ha danga.

Musi hu tshe kha anea a u via hu u itela u wana mashudu, maine Vho-Tshimange vhone vha ri musi hu na gomelelo vhomaine vho vha vha tshi ṭanganyisa malofha a muthu o tou viiwaho, malofha a nngu na mishonga hu u itela uri mvula i ne shango ḡi

dalafhale. Vha tshi isa phanda vha ri hu viiwa kwana kuṭukuṭuku ku sa athu u ḍivha zwa vhudzekani u itela u luvha mvula.

U khwaṭhisedza mafhungo ayo a re afho nṭha, munthali (2006: 36) u ri:

In the Venda culture that is known as u via meaning you are struggling or killed for ritual purpose. In this case the people were being killed for the common good of bringing drought to an end.

### **3.2.6. U via hu u itela u ḍo wana maimo**

#### **3.2.6.1. *Nanga dza sialala dzo humbelwa u ṭalutshedza uri u via hu u ṭoḍa u wana maimo ndi mini?***

U ya nga ṭhoḍisiso ye muṭoḍisisi a ṭoḍisisa kha nanga dza sialala vhone vha tshi ṭalutshedza vha ri ndi u viiwa ha muthu hu tshi lilwa u wana miraḍo ine musi yo ṭanganyiswa na miṅwe mishonga zwa ḍo konadzea uri ane a khou lila u wana maimo ane vha a lila a ngaho sa u vha ndumi, maimo a polotiki, a vuhosi, a vhukoma, a u vha mupfumi, u vha ngweṅa ya mafeisini na u vha liṅanga liṅulu.

#### **3.2.6.2. *Nanga dza sialala dzo humbelwa u sumbedza uri hu a viiwa hu tshi itelwa u wana maimo naa?***

U ya nga ṭhalutshedzo ye nanga dza sialala dza i nekedza dzo sumbedza uri hu a viiwa hu tshi itelwa u wana maimo. Vha tshi isa phanda vha ri maimo a ngaho sa a vuhosi, hu a tea u viiwa muthu miṭuvha yawe ya ṭanganyiswa na mishonga sa izwi vuhosi vhu tshi vhangwiwa nahone vhu tshi naka nga muvhango.

Maine Vho-Zwithuzwavhuḍi vha Vuvha vhone vha tshi ṭalutshedza vha ri:

Nga zwifhinga zwa dzikhethe dza zwa polotiki hune ra wana vhatu vha tshi lila u wana maimo ane tshiṅwe tshifhinga vha tou ita na u vhulaha muthu, hu a viiwa muthu ha wanala miṭuvha ya u

wana gundo kha dzikhetho uri maimo ane a liliwa a koneha u wanala.

Vha tshi isa phanda vha ri hu anzela u vha na mabulayo manzhi a u via vhathu hu tshi lwela u wana maimo o fhambanaho.

U khwaṭhisedza mafhungo ayo a re afho nṭha vha [http:// www.globalpost.com/dispatch/news/regions/Africa/110728/ritual-killings- Liberia-ele...](http://www.globalpost.com/dispatch/news/regions/Africa/110728/ritual-killings-Liberia-ele...) vhone vha ri:

“Unfortunately it happens during elections time because people are competing for political power, they don’t know God and they believe that these supernatural powers will come to them once human blood is shed”, Verdier Said.

### **3.2.7. U via hu u itela u wana mbebo**

#### ***3.2.7.1. Nanga dza sialala dzo humbelwa u ṭalutshedza uri u via hu u itela u wana mbebo ndi mini?***

U ya nga ṭhodṭisiso ye muṭodṭisisi a ṭodṭisisa kha nanga dza sialala dzo sumbedza uri u via hu u itela u wana mbebo ndi maitele a mvelele ya Tshivenda he muthu a sa bebi a vha a tshi ṭanganyiselwa mishonga ya u ita uri hu wanale mbebo nga miṭuvha i ngaho sa vhudzimu na mbumbelo ya muthu.

#### ***3.2.7.2. Nanga dza sialala dzo humbelwa u sumbedza uri maitele aya a u via hu tshi itelwa u wana mbebo a itwa hani, nga vhone nahone a a shuma naa?***

U ya nga ṭhalutshedzo dze nanga dza sialala dza i nekedza vho sumbedza uri maitele anea vhone sa dziṅanga vha a ita kha muthu ane a khou kondelwa nga u wana ṅwana uri na ene a takulevho. Mishonga ya u ita uri muthu a bebe i a ṭanganyiswa na miṭuvha ya muthu u thusedza kha uri hu wanale mbebo.

Maine Vho-Nangadzianya vha Thengwe vhone vha ri mirado ya vhudzimu na mbumbelo ndi zwone zwine zwa shumiswa hu tshi tšodwa mushonga wa u wana mbebo kha ane a khou kundelwa u wana mbebo uri a konevho u wana n'wana.

U khwaṭhisedza mafhungo a re afho nṭha Ralushai (1999:19) u ri :

I'll cite some two cases where a chief has a very serious problem with birth. He had three wives who didn't have kids, so he went to see a traditional doctor who said, if you could get certain parts of your closest relation, such parts when mixed with certain drugs, if you take them, all these three wives of yours will have children.

Musi vha tshi isa phanda vha ri ndi kha vhanevha vha re na tshayo ya u wana vhana vhane nga thusedzo ya dzone nanga dza sialala vha do kona u wana zwikope.

Maine Vho-Lusunzi vha Tshamuṭavha vhone vha ri maitete aya a u via hu tshi tšodwa mbebo o vha a tshi shuma kale kha mvelele ya Tshivenda, musu vhatu vho vha vha si na ndivho ya zwithu, vha tshe vho omelela kha mvelele ine zwa kona u bva khayoy.

### **3.2.7.3. Nanga dza sialala dzo humbelwa u sumbedza uri hu nga itwa mini uri maitete anea a u via a fhele?**

U ya nga ṭhalutshedzo i bvaho kha nanga dza sialala vho sumbedza uri hu fanela u vha na mafulo a u funza vhatu uri u via a si havhudi vha dovha hafhu vha sumbedziswa na masiandaitwa a vhangiwaho nga maitete anea a u via kha Tshivenda.

## **3.2.8. U via hu u itela zwa matshilisano**

### **3.2.8.1. Nanga dza sialala dzo humbelwa u sumbedza uri u via hu u itela zwa matshilisano ndi mini?**

U ya nga ṭhalutshedzo ye nanga dza sialala dza i nekeda dzo sumbedza uri ndi maitete ane a wanala a tshi khou itwa muhumbulo muhulwane u wa u itela matshilisano kha vhatu, u fana na kha matshilisano kha mahosi, vhakoma na vhalanda.

Maine Vho-Muime vha Ha -Mutele vhone vha tshi amba vha ri musi hu tshi tšodwa u khwaṭhisa pfano vhukati ha vhathu kana mahosi hu a viiwa muthu u tšoda u wana mushonga wa u vha konanya kana uri hu vhe na matshilisano vhukati ha tshitshavha kana mahosi.

U khwaṭhisedza uri nangoho maitete ayo a re afho nṭha ndi ane a vha hone vha [http://en.wikipedia.org/wiki/human sacrifice](http://en.wikipedia.org/wiki/human_sacrifice) vhone vha ri:

Human sacrifice may be a ritual practiced in a stable society, and may even be conducive to enhance societal bonds.

Maine vho-Tshiṅanga vha vhuṑoni ha Ḍamani vhone vha tshi ḍadzisa izwi vha ri hu a viiwa muthu hu na dziphambano vhukati ha mashango kana kha tshitshavha muhumbulo muhulwane u wa u itela u pfumedzana uri hu vhe na matshilisano avhuḍi. Muhumbulo uyu ndi u tikedzwaho afho fhasi nga zwi tevhelaho:

Blood shedding was very-very common during conflict mutilate-deprive of a limb or organ.  
[http://www.globalpost.com/disspatch/news/regions/Africa/110728/ritual -killings/Liberia-ele ...](http://www.globalpost.com/disspatch/news/regions/Africa/110728/ritual-killings/Liberia-ele)

### **3.3. ṪHALUTSHEDZO I BVAHO KHA VHAALUWA**

#### **3.3.1. U via hu u itela u rerela midzimu kana u ita zwiṭhavhelo**

##### **3.3.1.1. Vhaaluwa vho humbelwa u ṭalutshedza uri u via hu u itela u rerela midzimu kana u ita zwiṭhavhelo ndi mini?**

U ya nga ha tšodisiso ye muṭodisisi a tšodisisa kha vhaaluwa, vhaaluwa vho ṭalutshedza uri u via hu u itela u rerela midzimu kana u ita zwiṭhavhelo ndi u viiwa ha muthu ha wanala malofha a u tonda mapfumo a zwitungulo. U tikedza iyo ṭhalutshedzo i re afho nṭha vha [http://en.wikipedia.org/wiki/human sacrifice](http://en.wikipedia.org/wiki/human_sacrifice) vhone vha ri:

*Human sacrifice is intended to bring good fortune and to pacify the gods.*

**3.3.1.2. Vhaaluwa vho humbelwa u țalutshedza uri maitele anea a u via hu u itela u rerela midzimu kana u ita zwițhavhelo a itiwa lini nahone hani?**

Mukegulu Vho-Munutho vha Bale vhone vha tshi țalutshedza vha ri:

U viela u rerela midzimu a zwi itiwi tshifhinga tshoțhe, vha tshi isa phanđa vha ri hu nga pfukiwa ņwaha kana miņwaha mivhili. Vho dovha hafhu vha țalutshedza uri malofha a muthu o tou viiwaho a a rothiselwa fhasi musi hu tshi itwa zwa thevhula hu tshi sutulwa tshibudzana tsha milenzhe mivhili.

Vhaaluwa vha tshi isa phanđa vhone vha ri:

Mahosi ndi vhone vhane vha vha na zwițaka zwavho zwine vha rerela khazwo. Vha shumisa mipambo yo țangana na mishonga i re na mițuvha ya vhathu. U pfumba nngu kana ņwana vhukati ha vhusiku hu u itela u wana malofha a u fhonđa mapfumo a vhadzimu musi a tshi țanzwiwa.

U tikedza mafhungo ayo a re afho nțha vha [http://en.wikipedia.org/wiki/human sacrifice](http://en.wikipedia.org/wiki/human_sacrifice) vhone vha ri:

Human sacrifice is the act of killing one or more human beings as part of a religious ritual (ritual killings)

**3.3.1.3. Vhaaluwa vho humbelwa u sumbedza uri ndi vhafhio vhane vha ita maitele a u via hu u itela u rerela midzimu**

U ya nga țhalutshedzo i bvaho kha mukegulu Vho-Nyatshisevhe vha Tshikotoni vhone vha tshi țalutshedza vha ri:



Vhalemba ndi vhañwe vhane vha ita zwa u rerela midzimu, musi ngoma yavho i no pfi hogo i tshi swa hu a tuwa muthu muthihi nga maitele a u tou viiwa hu u itela u tonda vhadzimu.

Mukalaha Vho-Mmbengeni vha Ha-Makuya vhone vha tshi dudzisa vha ri vhambedzi arali zwidzimu zwavho zwi songo tonidiwa zwavhuḍi kha zwitungulo zwavho, nngwe yo vha i tshi reḍa mbudzi dzoṭhe ya dzi fhedza, ngauralo vha ḍo mbo ḍi zwi ḍivha uri vhafhasi vho sinyuwa a vho ngo lala. Mukegulu Vho-Lowani vha Mukula musi vha tshi isa phanḍa vhone vha ri:

Musi ngoma ya hogo i tshi swa a hu sedzwi murahu u ya nga ndaela ya maine muimisi wa ngoma yeneyi, izwi zwo vha zwi tshi itelwa uri vhathu vha sa kone u vhona vhutambetambe ha vhomaine ha u via muthu hu tshi lilwa u wana mushonga wa u lunda ngoma.

Mukalaha Vho-Mmbulaheni vha tshi ṭalutshedza vha ri:

Vha malombo musi ngoma dzavho dzo ima, musi dzi tshi fhalala vha a vhulaha muthu nga u tou mu via hu u itela u wana malofha a u ladza midzimu yavho.

U ya nga ṭhalutshedzo i bvaho kha mualuwa wa Tshikotoni ene a tshi ṭalutshedza u ri:

Ndi vhalala vhane vha vha na nḍivho khulu ya maitele anea a u via hu u itela u rerela midzimu kana u ita zwiṭhavhelo vhunga vho pfumbudzwa lwo kalulaho kha maitele aya nga vhakale.

### **3.3.2. U via hu u itela u wana lupfumo**

#### **3.3.2.1. *Vhaaluwa vho humbelwa u sumbedza uri u via hu u itela u wana lupfumo ndimini?***

Mukegulu Vho-Munutho vha Bale vhone vho t̄alutshedza uri u via hu u itela u wana lupfumo ndi u viiwa ha muthu hu tshi lilwa u wana mirado ine ya do t̄anganyiswa na mushonga u itela u wana lupfumo luhulu lune vhathu vha lila u vha nalwo nga maṭo matswuku.

U khwaṭhisedza t̄halutshedzo iyi, Robin (1999:54) ene a tshi t̄alutshedza u ri:

Muthi to stimulate wealth, e.g to attract customers to a business often entails burying the hand of a white person at the entrance to the business. This is done because whites are deemed to be rich and the hand is used to beckon customers. A victim's hands or parts of hands are, for instance, regarded symbols of possession of success or illegal appropriation.

#### **3.3.2.2. *Vhaaluwa vho humbelwa u sumbedza uri ndi vhonnyi vhane vha tea u viiwa nahone nga vhonnyi?***

U ya nga t̄halutshedzo ye muṭodisisi a t̄odisisa kha vhaaluwa, vhaaluwa vho sumbedza uri ndi mirele yoṭhe ya vhathu ine ya viiwa hu sa katelwi vha lwalaho muhumbulo na zwimuma.

Mukegulu Vho- Nyatshisevhe vha Tshikotoni vhone vha tshi t̄alutshedza vha ri:

U via hu u itela u wana lupfumo ndi maitete a mvelele ya Tshivenda ane a itiwa nga vhoramabindu na dziṅanga dzavho hu tshi lilwa u wana mushonga wa tshioro tsha mabindu avho.

**3.3.2.3. Vhaaluwa vho humbelwa uri vha sumbedze uri u via hu tshi itelwa u wana lupfumo hu kha di itiwa naa?**

Vhaaluwa vho sumbedza uri u via hu u itela u wana lupfumo zwi kha di vha hone, fhedzi a zwo ngo tsha tou anda u fana na kale vhunga zwi tshi vho farelwa muthu nga mapholisa. Vha tshi isa phanda vha ri vha hone vha wanalaho kha maitete anea a u tenda kha u via kha Tshivenda .

Mukalaha Vho- Mmbengeni vha Ha-Makuya vhone vha tshi tshutshedza vha ri:

Vhoramabindu vhane vha via hu u itela u wana lupfumo vha fhedza vha songo pfuma, vhunga vha songo tou pfumbudzwa lwo kalulaho kha zwa mabindu vha tshi tea u tou ya zwikoloni na kha mitangano ya nzudzanyo ya zwa vhubindudzi uri vha do kona u bindudza vha sa wi tshutoko.

**3.3.2.4. Maitete aya a u via hu u itela u wana lupfumo a itiswa hani?**

U ya nga tshutshedzo ye vhaaluwa vha i nekedza vho sumbedza uri vhoramabindu vha kunga vhana nga malegere ane vha vha fulufhedzisa u vha nea ngeno vha tshi khou vha itela tshikwekwe tsha u do fhedza vho vha via kana u vha shidzha vha tshi itela u wana mituvha.

**3.3.3. U via hu u itela u suka mbeu**

**3.3.3.1. Vhaaluwa vho humbelwa u sumbedza uri maitete aya a u via hu u itela u suka mbeu ndi ane a vha hone naa?**

Mukalaha Vho-Mmbulaheni vha wanalaho vhuoni ha Mukumbani vhone vha ri:

Maitele aya a u via hu tshi itelwa u suka mbeu ndi e a vha e hone kale na kale, fhedzi namusi ha tsha tou wanala nga vhunzhi ngauri maanda a u sengisa dzikhoroni dza musanda na kha vhakoma a tshi khou fhungudzea a tshi ya, vhunga maitele aya a u via a tshi vho vhwigwa mapholisani, zwa vho ita uri mahosi vha wanalaho vhe kha maitele a u via vha fhedze vho fariwa nga mapholisa vha vho fhedza vho nekudzwa zwigwevho zwihulu.

U tikedza izwi zwi re afho ntha, Ralushai (1999:31) u ri:

Many people are moving away from such believe, for example, once a person disappears around here, people are no longer scared to go and report whereas in the past when the traditional leader were bosses, say "well who am I to go and say chief I did it", but now that courts are there and these courts have been proved in the past to have successful dealt with chief, so once a person's involved in a muti murder case, the police easily found many people...(intervention).

Mafhungo a u via hu u itela u suka mbeu ha tsha wanala vhunga mbeu ano maduvha vhatu vha tshi vho i wana mavhengeleni a dzimbeu zwi sa tsha fana na zwa kale he mbeu ya vha i tshi kuvhulwa ya vhetshelwa u do gobelwa mihwaha i daho.

### **3.3.3.2. Vhaaluwa vho humbelwa uri vha sumbedze uri u via hu u itela u suka mbeu zwo vha zwi tshi itwa nga vhoneyi?**

U ya nga thodisiso ye mutodisisi a todisisa kha vhaaluwa vhe a vha topola, vhaaluwa vho talutshedza uri maitele anea ndi e a vha a tshi shumiwa nga mahosi a sialala na vhomaine vha musanda.

Vhaaluwa vho dovha hafhu vha isa phanda vha ri maine wa musanda ndi ene we a vha a tshi ta mirado i no do tanganyiswa na mbeu musi i tshi sukiwa.

U tikedza mafhungo aya a re afho n̄tha a uri n̄anga dza sialala dzi a t̄ūt̄uwedza u viiwa ha muthu hu u itela u wana zwine zwa lilwa uri ndi zwi itwaho nga vhomaine, Ralushai (1999:17) ene u ri:

If you check, almost every muti case in this area, there was one or two traditional healers.

**3.3.3.3. Vhaaluwa vho humbelwa uri vha sumbedze na u t̄alutshedza uri u via hu u itela u suka mbeu zwi itwa lini?**

Vhaaluwa vhe mūtōdisisi a ita t̄hōdisiso khavho vho t̄alutshedza uri zwo vha zwi tshi itiwa musi dzima lo fhirutshela hu tshi thomiwa mafhungo a u lima sa izwi ndimo yo vha i yone ye vhatu vha vha vho d̄isendeka khayo kha u itela uri vha kone u do tshidza mīta yavho.

Vhaaluwa vha tshi isa phanda vha ri hu a viiwa hu tshi itelwa u wana mukuku wa mavhele. Mu kegulu Vho-Munutho vha Bale vhone vha tshi t̄alutshedza vha ri:

Dethele la muthu lo vha li tshi pangwa duluni kana tshisikuni uri musi hu tshi bviswa mavhele nga ngomu duluni kana tshisikuni mavhele aneo a wanale a sa fheli duluni kana tshisikuni.

**3.3.4. U via hu u itela u khwāthisa vuhosi**

**3.3.4.1. Vhaaluwa vho humbelwa u t̄alutshedza uri u via hu u itela u khwāthisa vuhosi ndi mini?**

U ya nga mawanwa a t̄hōdisiso ye mūtōdisisi a tōdisisa kha tshigwada tsha vhaaluwa vhe a tou vha topola u ya nga ha ngona ya phuraimari vhaaluwa vho sumbedzisa uri u via hu u itela u khwāthisa vuhosi ndi maitele a u via muthu hu tshi itelwa u wana mirado ine ya do t̄anganyiswa na mishonga hu u itela u do kona u wana mushonga wa u khwāthisa vuhosi.

Mukegulu Vho- Nyatshisevhe vha Tshikotoni vha tshi tšalutshedza vho sumbedzisa uri maitele aya ndi ane a vha hone kha mvelele ya Tshivenda ine ya tenda kha u viiwa ha muthu uri hu wanale zwiñwe. Vuhosi nga mvelele ya Tshivenda vhu a tšhonifiwa, zwino ndi ngazwo vhu tshi tea u khwaṭhisiwa.

### **3.3.4.2. Vhaaluwa vho vhudziswa uri mahosi vha tou via vhone vhaṅe naa?**

U ya nga tšalutshedzo ye mukalaha Vho-Mmbengeni vha Mukula vha i ṅekedza vhone vha tshi tšalutshedza vha ri hu na mahosi vhaṅe vha tou via vhone vhaṅe na vhaṅe vha tou rumela vhalanda hu u shavha u dṭshinya madzina na u dṭinyadzisa vhunga vha sa zwi takaleli uri zwi dṭivhee uri vha a dṭidzhenisa kha mafhungo aya a u tenda kha u via. Mafhungo ayo a re afho ṅṭha ndi a khwaṭhiswaho nga Ralushai (1999:7) a tshi ri:

Now traditionally chiefs were directly or indirectly associated with ritual murder.

Mukegulu Vho-Lowani vha Mukula vhone vha tshi tšalutshedza vha ri:

Hu na mahosi e a vha a tshi tou ita mafhungo a u via one aṅe. Vha tshi dṭadzisa vha ri kale kha vhuñwe vhupo ho vha hu tshi vhone mahosi a maṅwe mashango mivhunduni i si yavho vhatu vha dzulaho hanefho vha vhudzwa uri goni ṭi khou lelema tshikhalani vhatu kha vha tšhogomele vhana, vha tshi khou amba uri vha sa thanya vhana vha dṭo ngalangadzwa nga maitele a u via nga mahosi o vha endelaho mashangoni avho.

U khwaṭhisedza mafhungo a re afho ṅṭha mukalaha Vho-Mmbulaheni vha Mukumbani vha tshi tšalutshedza vha ri hu na khosi ye ya wanala kha mafhungo anea a u via miñwahani yo fhiraho ya gwevhelwa lufu hanefha kha tshitiṭiriki tsha Vhembe.

**3.3.4.3. Vhaaluwa vho humbelwa u t̄alutshedza uri ndi ifhio mirado ine ya tumulwa musi hu tshi itelwa u khwaṭhisa vuhosi**

U ya nga t̄alutshedzo ye vhaaluwa vha i nekedza vho sumbedza uri mirado vhone a vha i divhi vhunga u mushumo wa vhomaine. Vha tshi isa phanda vha t̄alutshedza uri nanga dza sialala ndi dzone zwisima zwa mafhungo a u via hu u itela u wana miṭuvha i no do tanganyiswa na mishonga hu tshi lilwa u khwaṭhiswa ha vuhosi.

U khwaṭhisa uri nangoho mahosi vha a via hu u itela u wana zwine vha zwi lila Ralushai (1999:17) u ri:

In any case traditionally ritual murder was committed with the approval of the traditional leaders, no commoner was allowed to kill another person. Ritual murder was secretly committed with the approval of a chief.

U ya nga t̄alutshedzo ye mukegulu Vho-Munutho vha Bale vha t̄alutshedza ngayo, vho sumbedza uri henefha kha u khwaṭhisa vuhosi hu a viiwa muthu musi hu tshi vhewa vuhosi. Vha dovha hafhu vha t̄alutshedza uri vhathu vhane vha viiwa ndi zwiṭeli zwa musanda na zwisiwana zwo tou fuiwaho hanefho musanda. Mafhungo ayo a re afho nṭha ndi a khwaṭhiswaho nga Roelotse (2009:2) a tshi ri:

Prominent political and community leader in Limpopo it was explained that with the death and inauguration ceremonies of prominent chiefs, human sacrifices are often made.

Vho-Mmbengeni vha ri ndi ngazwo musi khosi yo dzama, zwiṭeli zwa musanda zwo vha zwi tshi shavha zwa vhuya musi muhali vho no swiṭwa hu u shavha u do viiwa hu tshi itelwa u khwaṭhisa vuhosi, vha vho vhuya mushumo wo no fhira.

### **3.3.5. U via hu u itela u wana Mashudu**

#### ***3.3.5.1. Vhaaluwa vho vhudziswa uri u via hu u itela u wana mashudu ndi mini?***

U ya nga t̄halutshedzo ye vhaaluwa vha i n̄kedza vho sumbedza uri ndi maitete a u via muthu muhumbulo u wa u itela u wana mashudu a zwine wa khou lila vhukuma.

#### ***3.3.5.2. Vhaaluwa vha vhudziswa uri hu a viiwa hu tshi itelwa u wana mashudu naa?***

U ya nga t̄halutshedzo ye vhaaluwa vha i n̄kedza vho sumbedzisa uri ho vha hu tshi viiwa kale muhumbulo muhulwane u wa u itela u wana mushonga wa u wana mashudu.

U ya nga t̄halutshedzo ye mukegulu Vho-Nyatshisevhe vha i n̄kedza vho sumbedza uri musi muthu o wanala o ita milandu ine tshin̄we tshifhinga ya ita uri muthu a fariwe nga mapholisa a kudzwe kothoni, hu a wanala mushonga une wa shumiswa na miṭuvha ya muthu a mona khotheni na muvhili woṭhe. Izwo hu u itela uri ḍuvha la tsengo mutshutshisi a ḍaḍe a fhedze o ri uyo o itaho vhutshinyi ha u via, a fhedze o bva a songo tsha wanala mulandu kana u n̄kedzwa khaṭhulo khulu.

Vhone vha tshi isa phanḍa vha ri hu na vhanzhi vho ponyaho zwigwevho vho ita milandu mihulu nga hone u shumiswa ha mishonga ine ya t̄anganyiswa na zwipiḍa zwa mivhili ya vhathu vho tou viiwaho nga thusedzo i bvaho kha n̄anga dza sialala.

### **3.3.6. U via hu u itela u wana maimo**

#### ***3.3.6.1. Vhaaluwa vho humbelwa u sumbedza uri u via hu u itela u wana maimo ndi mini?***

Vhaaluwa vho sumbedzisa uri u via hu u itela u wana maimo ndi maitete a u via muthu hu tshi lilwa u wana miraḍo ine ya ḍo t̄anganyiswa na mishonga uri muthu a wane



maimo ane a a lila u fana na u vha mukoma, ndumi ya musanda, u vha mudivhalea, u vha mukundi muhulu mafeisini na u vha dzolokwe lihulu vhukuma. Mukalaha Vho-Mmbengeni vha Ha-Makuya vhone vha tshi tšalutshedza vha ri kha muvhundu wa Mangaya muñwe muhulwane wa tshikona o vhuya a via khotsi awe a tshi tšoda mushonga wa u itela uri a vhe na maimo a tšhonifheaho tshitshavhani.

Mukegulu Vho-Lowani vha Mukula vhone vha tshi amba vha ri musi hu tshi lwiwa musangweni hu a shumiswa mishonga nga vhalwi na vhañe vha musangwe u itela uri muthu a vhe mukundi nndwani ya musangwe musi o fhedza o kunda vhoñhe vhakhaedu vhawe.

U khwañisedza uri nangoho mafhungo aya ndi a re hone, mukalaha Vho- Mmbulaheni vha Mukumbani vhone vha ri ndi ngazwo mafeisi a lweliwaho kha mañwe madipe dziñwe ngweña dza mavili dzo vha dzi tshi rwa muthu a mbo ñi pofula kana a sia vhathu na zwenezwo. Vha tshi isa phanña vho amba uri hu na munna wa Tshiñavha we a pofula musangweni na ñamusu ha tsha vhona nga nñhani ha u shumiswa ha mishonga yo tšanganyiswaho na miñuvha hu u itela u wana maimo a u vha ngweña ya mavili.

### **3.3.7. U via hu u itela u wana mbebo**

#### ***3.3.7.1. Vhaaluwa vho humbelwa u sumbedza uri u via hu u itela u wana mbebo ndi mini?***

U ya nga tšalutshedzo ye vhaaluwa vha i ñea vho sumbedza uri u via hu u itela u wana mbebo ndi maitete a Tshivenda e a vha a tshi itiwa musi muthu a sa bebi o vha a tshi simetshedzelwa nga mishonga yo tšanganyiswaho na vhudzimu ha muthu o tou viiwaho uri na ene a kone-vho u tšanganedza mbebo.

**3.3.7.2. Vhaaluwa vho humbelwa u sumbedza uri maitete aya a u via hu u itela u wana mbebo a a shuma naa nahone a kha di vha hone naa?**

Vhaaluwa vho sumbedza uri maitete aya ndi e a vha a tshi shuma kale vhunga vhatu vhakale vho vha vha si na ndivho ya zwa tshikolo na u funzea vho vha vha songo funzwa, zwenezwo zwo vha zwi tshi ita uri vha vhe na lutendo luhulu na fulufhelo kha zwine vha tenda khazwo nahone vha vhone zwi tshi shuma.

Mukalaha Vho-Mmbengeni vha Ha-Makuya vhone vha tshi tshutshedza vha ri maitete aya ha tsha tou wanalesa nga vhunzhi vhunga vhatu vha tshi khou di funzea vha tshi ya na ndivho ya zwithu i tshi khou khwinisea i tshi ya. Mukegulu Vho-Nyatshisevhe vha Tshikotoni vhone vha tshi isa phanda vha ri zwithu zwa nwelela mihumbuloni ya vhatu, zwi a konda uri zwi bve ndi ngazwo vhatu vha tshi khou di wanala vha tshi khou via vha sa litshi aya maitete avho a u via.

**3.3.7.3. Vhaaluwa vha humbelwa u sumbedza uri hu nga itwa mini uri u via hu fhele?**

U ya nga tshutshedzo ye vhaaluwa vha i nea vho sumbedza uri kha hu vhe na zwigwevho zwihulu kha vhane vha wanala vho ita maitete a u via, vha dovhe hafhu vha pfiswe vhuṭungu vhuhulu vhune ha do ita uri vha si tsha dovha maitete avho a u via kana u pfa vhe na dzangalelo la u via.

Mukegulu Vho-Munyadziwa vha Matangari, vha lutendo lwa tshikholesite vhone vha ri vhatu kha vha tou funziwa mafhungo a Mudzimu uri vha late maitete a vhutshinyi ha u via. Vhone vha tshi isa phanda vha ri vhatu vhane vha via vha fanela u funzwa nga ha lufuno ngauri ane a via ha funi wa hawe nahone ha na lufuno. Vha tshi isa phanda vha ri u shaea ha lufuno lwa u funa muṭwe ndi tshone tshutshuwedzi tshihulwane tsha maitete aya a u via.

**3.3.7.4. Vhaaluwa vho humbelwa u sumbedza uri ndi zwifhio  
zwine zwa khou ṭuṭuwedza mafhungo aya a u via?**

Vhaaluwa vho dovha hafhu vha isa phanda vha ri mvelele na yone ndi tshiñwe tsha zwiṭuṭuwedzi zwihulu vhunga zwithu zwa mvelele arali zwa nwelela kha vhathu zwi tshi konda u ri vha bve khazwo vha dovhe vha zwi ṭuṭshele u fana na u tenda kha u via hu u itela u ḡo u wana zwiñwe zwine vha zwi lila.

**3.4. ṬHALUTSHEDZO I BVAHO KHA MAHOSI A SIALALA**

**3.4.1. U via hu u itela u rerela midzimu kana u ita zwiṭhahvelo**

**3.4.1.1. Mahosi a sialala vho humbelwa u ṭalutshedza uri u via  
hu u itela u rerela midzimu kana u ita zwiṭhahvelo ndi mini?**

U ya nga ṭhalutshedzo ye mahosi a sialala a i ṇekedza o sumbedza uri ndi u viiwa ha muthu hu tshi ṭodwa miṭuvha i no ḡo ṭanganyiswa na mishonga i bvaho ha maine wa musanda. Maitele aya ndi ane a phethiwa nga makhadzi musi hu tshi itwa mafhungo a thevhula ya musanda ya u rerela midzimu. U tikedza zwo bulwaho afho ṇṭha khosi Vho-Thavha vha Mangwele vha tshi ṭalutshedza vhone vha ri:

Musi hu tshi itwa mafhungo a u via hu tshi itelwa u rerelwa midzimu hu tshi luvhiwa mvula, vha a via kwana kuṭukuṭuku ku sa athu u ḡivha munna u itela u wana tshiṭhahvelo tsha u luvha mvula kha vhadzimu.

**3.4.1.2. Mahosi vho humbelwa u ṭalutshedza uri maitele anea a u  
via hu u itela u rerela midzimu kana u ita zwiṭhahvelo ndi mini?**

Khosi Vho-Ntsedzeni vha Ha-Mabila vhone vha tshi ṭalutshedza vha ri u via hu u itela u rerela midzimu ndi maitele a mvelele ya Tshivenda. Mahosi vho vha vha tshi via hu u itela u rerela midzimu vhunga vho vha vhe vhone vhane vha wela kha maimo a ṇṭha

tshitshavhani. Vho dovha vha sumbedza uri maitete a u via a tshe hone fhedzi a zwo ngo tsha tou anda u fana na zwiḽa kale vhunga hu tshi kha ḽi vha na mahosi ane a kha ḽi ita zwa mafhungo a thevhula.

Khosi Vho-Ntsedzeni vha Ha-Mabila vhone vha tshi ḽalutshedza vha ri:

Mafhungo a u via hu u itela u rerela midzimu nga u shumisa mishonga na miḽuvha ya vhathu a zwi tsha tou wanalesa misanda minzhi vhunga mahosi a tshi vho farwa a ḽewa zwigwevho zwihulu ano maḽuvha ngeno hu tshi ḽi vha na maḽwe a mahosi vhane vho no ḽidzhenisa kha zwa lutendo lwa tshikhiresite lune lwa lwa na maitete a u via.

### **3.4.2. U via hu u itela u wana lupfumo**

#### ***3.4.2.1. Mahosi a sialala o humbelwa u ḽalutshedza uri u via hu u itela u wana lupfumo zwi hone naa kha mashango ane vha a vhusa?***

Mahosi vho ḽalutshedza uri maitete aya a u via hu u itela u wana lupfumo ndi ane a vha hone vhunga tshayo ya mishumo na thambulo i ḽuḽuwedzwaho nga vhushai kha vhalanda vhane mahosi a vha vhusa zwi zwone zwo aḽamedzaho shango loḽhe nga vhuphara ri tshi katela na kha vhupo hashu ha Vhembe.

Vha tshi isa phanḽa vho ḽalutshedza uri ndi kha vhenevho vha shayaho na vhane vha funesa tshelede u fhirisa vhutshilo ha vhathu hune ha wanala mabulayo manzhi hu tshi lilwa u wana lupfumo luhulu.

Khosi Vho-Miriiavhavha vha Gombani vhone vha tshi ḽalutshedza vha ri:

Hu na vhalanda vho fariwaho vha re dzidzhele vho gwevhiwaho miḽwaha minzhi nga nḽhani ha u lila u pfuma, musi vha tshi isa phanḽa vho dovha hafhu vha sumbedza uri kha muvhundu wa Khubvi, Muledzhi, Tshandama na huḽwe-vho vha ḽi vha hone

vhalanda vhe vha farelwa mafhungo anea a u via vhuponi ho fhambanaho.

**3.4.2.2. Mahosi vho humbelwa uri vha sumbedze uri ndi vhone vha viiwa nahone vha tshi viiwa nga vhone?**

Uya nga tshalutshedzo ye mutodisisi a todisisa, khosi Vho-Mafukasaga vha Ha-Tshigalo vho sumbedza uri hu viiwa mbeu dzothe dza vhatu na mirele yothe, zwiuhuluhulu vhatu vha zwidakwa na vhatu vha zwilendele. Vha tshi isa phanda vha ri:

Vhatu vhothe vha lilaho u pfuma lwo kalulaho nga ndila i sa tangedzei, sa vhoramabindu, mahosi na vhashai vhone vha funesa tshede u fhirisa vutshilo ha vhatu ndi vhone vhone vha wanala vho dzhena kha maitete a u via.

**3.4.2.3. Mahosi vho humbelwa u sumbedza uri muthu a via u a pfuma naa?**

U ya nga tshalutshedzo ye mahosi vha i nekeda vho sumbedza hu sa tou vha na ane vha nga tou mu topola uri o wana lupfumo luhulu nga u via vhunga mabindu manzhi a vhonevho vhe vha vhuya vha swaswarelwa mafhungo a u via a tshi fhedza o wa, huwe na u tshila a sa tsha tshila. Vha tshi isa phanda vha ri vhezhi ha vhatu vha itaho mafhungo a u via ndi zwisiwana vhone vha vho tou dzhia u via sa mushumo une vha do kona u wana malamba a u tshidza mita yavho ngawo.

**3.4.2.4. Mahosi vho humbelwa u tshalutshedza uri u via hu u itela u wana lupfumo hu kha vhatu vhaswa kana vhaaluwa naa?**

U ya nga todisiso ye ya todisiswa kha mahosi a sialala, mahosi vho sumbedza uri u via hu khou andesa kha vhaswa u fhira kha vhaaluwa, vha tshi isa phanda vho sumbedza uri zwi nga vha zwi tshi khou vhangwa ngauri vhaaluwa a vha tsha tou vha na nungo dzine vha nga imedzana na vhatu vhone vha toda u vha via.

U khwaṭhisa muhumbulo uyo u re afho nṭha, Khosi Vho-Thiofhi vha Matondoni vha sumbedzisa u ri vhuṑoni vhuṑzhi ha Vhembe vhatu vane vha khou wanalesa kha mafhungo a u via ndi kha vhaswa.

**3.4.2.5. Mahosi vho humbelwa u ṭalutshedza uri ndi ngani hu tshi tou vha na u tenda huhulu kha mafhungo a u via?**

U ya nga ṭhalutshedzo ye mahosi vha i nekedza vho sumbedzisa uri zwithu zwo nwelelaho mihumbuloni ya vhatu zwi a konḁa uri zwi bve mihumbuloni yavho ndi ngazwo vhatu vha tshi khou wanala vha tshi khou via vha sa litshi u via na ṅamusu naho vha tshi khou ḁi pfa hu na vho haṭulelwaho milandu yeneyi ya u via.

**3.4.3. U via hu u itela u suka mbeu.**

**3.4.3.1. Mahosi vho humbelwa uri vha sumbedze uri u via hu u itela u suka mbeu ndi hune ha vha hone naa?**

Kha ṭhodisiso ye muṭodisisi a ṭodisisa kha mahosi, mahosi vho sumbedzisa uri u via hu u itela u suka mbeu ndi maitete ane a vha hone nga mvelele ya Tshivenḁa. Ndi maitete e a vha a tshi itiva nga mahosi. Musi vha tshi isa phanḁa vha ṭalutshedza uri mbeu yo vha i tshi sukwa musanda vhalanda vha kona-ha u ḁo gobela ngayo.

**3.4.3.2. Mahosi vho vhudziswa uri maitete a u suka mbeu a tshu hone naa?**

Uya nga ṭhalutshedzo i bvaho kha mahosi o topoliwaho, vho sumbedza uri maitete ane ndi ane a sa tsha itiva vhunga maanḁa a u sengisa vhatshinyi o no fhungudzwa kha mahosi lune na musu arali vho vha vhe hone vane vha kha ḁi zwi takalela vho vha vha sa tsha ḁo zwi ita vha tshi shavha u ḁo farwa nga mapholisa.

**3.4.3.3. Mahosi vho humbelwa u sumbedza uri ndi zwifhio zwi tuṭuwedzaho maitete anea a u via**

U ya nga ṭhalutshedzo ye mahosi a i nekedza vho sumbedza uri mvelele ndi yone i tuṭuwedzaho maitete aya a u via vhunga vha tshi tenda uri miṭuvha ya muthu i ngaho sa vhudzimu ya ṭanganyiswa na miṅwe mishonga zwa hashiwa masimuni kana zwa suka mbeu, mavhele eneo a a pakata nga maṅḁa. Vhathu uyo ṅwaha vha tou a vhulaha mavhele.

U khwaṭhisedza mafhungo ayo a re afho ṅṭha, Mukwevho (1998:30) ene u ri:

Deputy Minister in the former Republic of Venda and a Chief instructed his son and his friend to kill a school principal and to burn his genitals (fertility) and to strew the ash on his field to ensure a good harverst.

**3.4.4. U via hu u itela u wana mashudu**

**3.4.4.1. Mahosi vho vhudziswa uri u via hu u itela u wana mashudu ndi mini?**

U ya nga ṭhalutshedzo ye mahosi a sialala vha i nekedza vho sumbedzisa uri ndi maitete a kale a Tshivenda he ha vha hu tshi viiwa muthu ha wanala miṭuvha i no ḁo ṭanganyiswa na mishonga u itela uri zwithu zwa musanda zwi nake kana zwi tshimbile zwavhuḁi, zwi ngaho zwa u dzhenisa vuhosi, mavhusele na u rerela midzimu.

**3.4.4.2. Mahosi a sialala o vhudziswa uri hu a viiwa hu u itela u wana mashudu naa?**

U ya nga ṭhalutshedzo ye mahosi a sialala a i nekedza o sumbedza uri kale misanda maitete aya o vha a tshi itwa musi hu na zwi sa khou tshimbilaho kha mavhusele musanda. U khwaṭhisedza mafhungo aya a re afho ṅṭha khosi Vho-Thavha vha Mangwele vhone vha tshi ṭalutshedza vha ri:

Arali mafhungo a mavhusele a sa tshimbili zwavhuḁi musanda, hu na mivhango na dzikhakhathi hu a totwa muthu uri khosi i kone u wana mushonga wa u vhusa lo lala nahone hu na mulalo.

Khosi Vho-Thiofhi vha Matondoni vho dovha hafhu vha sumbedza uri musi khosi i tshi vhwewa vuhosi ho vha hu tshi viiwa muthu uri muhali vha kone u wana mashudu a u vhusa hu si na dzikhakhathi.

U ya nga khosi Vho-Miriiavhavha vha Gombani vhone musi vha tshi ḁalutshedza vha ri:

Kale mahosi o vha a tshi lwela mashango na mahosi o fhambanaho, zwino uri khosi i vhe na mashudu a u kunda maḁwe mahosi ya ḁo fhedza yo thuba mashango avho vha a kunda ho vha hu tshi tea u viiwa muthu.

U tikedza mafhungo ayo a re afho nḁha a u via hu u i tela u kunda ndwani, vha [http://www.religion.newsblog.com /category/ritual killing](http://www.religion.newsblog.com/category/ritual%20killing) vhone vha ri:

Milton Blahyi, a former feared rebel commander in Liberia's brutal civil war, has admitted to taking part in human sacrifices as part of traditional ceremonies intended to ensure victory in battle.

Ayo mafhungo a re afho nḁha ndi a tikedzaho uri nangoho mahosi kana vharangaphanḁa vha a via hu tshi itelwa u wana gundo ndwani.

### **3.4.5. U via hu u itela u wana maimo**

#### **3.4.5.1. Mahosi a sialala o humbelwa u ḁalutshedza uri u via hu u itela u wana maimo ndi mini?**

Mahosi vhone vha tshi ḁalutshedza maelana na u via hu u itela u wana maimo vhone vha ri ndi u viiwa ha muthu hu tshi ḁoḁwa zwipiḁa zwa muvhili zwine zwa ḁo



ṭanganyiswa na mishonga u itela u wana maimo ane muthu a a lila vhukuma. Maimo ane a wanala vuhosini ndi a ngaho u vha khosi, u vha ndumi na u vha mukoma. Khosi Vho-Ntsedzeni vha Ha-Mabila vha tshi ṭalutshedza vhone vha tshi amba kha mafhungo a u via hu tshi itelwa zwa u wana maimo vhone vha ri ndi kha anea maimo hune ha wanala hu tshi viiwa muthu muhumbulo u wa u ṭoḡa u swikelela maimo aneo.

**3.4.5.2. Mahosi a sialala o humbelwa u sumbedzisa uri ndi mini zwine zwa khou ṭuṭuwedza maitete anea a u via?**

U ya nga ṭhalutshedzo ye mahosi vha i ṅetshedza vho sumbedzisa u ri ndi mvelele ine yo no tou fhaṭela kha vhathu lune zwi vho konḡa u bva khayoy. Vha dovha hafhu vha sumbedza uri ndi lutamo lwa masheleni, vhushai na u kala ha mishumo nga vhunzhi ndi zwone zwi ṭuṭuwedzaho maitete anea a u via.

**3.4.5.3. Mahosi a sialala vho humbelwa u ṭalutshedza uri hu nga itwa mini uri u via hu fhele?**

Mahosi a sialala e muṭoḡisisi a ita ṭhoḡisiso khao o sumbedza uri hu khou tea u vha na pfunzo kha vhathu ya u vha sumbedza uri u via a si zwavhuḡi zwi na masiandaitwa a si avhuḡi kha muthu o viiwaho na mashaka awe khathihi na muthu we a ita uri u via hu vhe hone na mashaka awe. Vho dovha hafhu vha sumbedza uri vhathu kha vha ṭalutshedzwe uri vhushai vhu fhedzwa nga u tou shuma mishumo yo fhambanaho vha sa khethululi naho vha tshi nga fhedza vho wana tshedele i sa vha fushi, vha litshe zwa u shuma mushumo wa u via.

**3.4.5.4. Mahosi vho humbelwa u ṭalutshedza uri ndi ifhio thuso ine vha itela vhathu vho vielwaho vhafunwa vhavho**

Mahosi a sialala vho sumbedza uri musi ho viiwa muthu mashangoni avho, vha a vhidza mapholisa, vha a ramba tshivhidzo vha ṭalutshedza vhalanda uri vha songo dzhia maandḡa vha a vhea zwandḡani zwavho, vhunga u mushumo wa mapholisa wa u

fara vhathu vho viaho na wa vhatshutshisi wa u sengisa vhathu vho viaho. Kha vhathu vho vielwaho vha a vha thusa nga u tšutšuwedza vhalanda u kuvhanganya masheleni a u thusa kha mbulungo na u khuthadza vhavielwa nga u shumisana na mapholisa kha u wana vhathu vhane vha do nekedza vhuṭanzi uri vhavii vha fhedze vho farwa vha dzheniswe dzibuguni dza mulayo.

### **3.5. MANWELEDZO**

Ndima iyi yo ḡisendeka nga zwe ṅanga dza sialala, vhaaluwa na mahosi a sialala vha nekedza zwone vho ḡitika nga ṅdila ine mafhungo a u via a dzhiiswa zwone kha Tshivenda. Kha ndima iyi ho vha ho sedzwa kha mafhungo a u via hu u itela u rerela midzimu, u wana lupfumo, u wana mashudu, u suka mbeu, u khwaṭhisa vuhosi, u wana mbebo, u wana maimo na u via hu u itela zwa matshilisano.

## **NDIMA YA VHUᅇA**

### **U SAUKANYA ᅇHALUTSHEDZO YA MAWANWA U BVA KHA MAPHOLISA NA VHORAMILAYO**

#### **4.1. MARANGAPHANᅇA**

Ndima iyi i yo sengulusa na u ᅇalutshedza mawanwa kana mafhungo a mvelelo ya mbudzisavhathu ye ya ᅇekedziwa vhoramilayo na vha tshumelo ya mapholisa. Muᅇodᅇisisi u ᅇo shumisa ngona ya khwaᅇithethivi ho sedzwa sempulu ya vhoramilayo vhaᅇanu na vha tshumelo ya tshipholisa vhaᅇanu. Tshipikwa tshihulwane ndi u ᅇoda u wana mihumbulu yo fhambanaho ine vhathu vha ᅇo i ᅇekedza malugana na u tenda kha u via kha Tshivenda. U ᅇetshedzwa ha ᅇalutshedzo hu ᅇo thusa kha u pfesesa ᅇdila ine u tenda kha maitele aya a u via zwa dzhiiswa zwone kha Tshivenda.

#### **4.2. ᅇHALUTSHEDZO I BVAHO KHA VHORAMILAYO**

##### **4.2.1. Vhoramilayo vho humbelwa u sumbedza uri mafhungo aya a u via ndi ane a vha hone naa kha vhathu vhane vha vha imelela kha milandu yavho**

U ya nga ᅇhodᅇisise ye muᅇodᅇisisi a ita kha vhoramilayo, vho ᅇalutshedza uri hu a vha na vhathu vho viaho vhane vha ᅇa vha tshi ᅇoda u imelelwa nga vhone vhoramilayo hanefha kha vhupo ha Vhembe hune mafhungo a u via a khou wanala nga vhunzhi.

Hezwi zwi mbo khwaᅇhisedza uri nangoho mafhungo a u via ndi a re hone kha vhupo ha Vhembe. Vhoramilayo vho sumbedza uri hu na mulandu wa u via we wa bvelela Makonde Shaᅇani he vhone sa vhoramilayo vha imelela vhathu vho viaho, mulandu wa u via wa Tshiulungoma, mulandu wa u via wa Eltivilas, mulandu wa u via wa Mutonga, mulandu wa u via wa Mafukani na mulandu wa u via wa Tshandama.

#### **4.2.2. Vhoramilayo vho humbelwa u sumbedza uri vhavii vha tshi vha vhudzisa vha a tenda naa uri nangoho vho via?**

U ya nga ṭhalutshedzo i bvaho kha ramilayo A, a wanalaho henefha kha vhupo ha Ṭhohoyandou ene a tshi ṭalutshedza uri zwi a konḡa uri nangoho muhwelelwa a tou vhofoholowa tshoṱhe uri a tende uri nangoho maitete aya a u via ndi ene o a itaho, vhunga vha tshi vha vha si na fulufhelo lo khwaṱhaho kha muthu ane vha khou tea u ḡo mu vhudza mafhungo, fhedzi vhaṱwe vha a fhedza vho amba ngoho. Ene a tshi isa phanḡa uri 98% ya vhane vha wanala kha mafhungo a u via vha a fhedza vho ambulula ngoho ano maḡuvha.

U ya nga ha ramilayo B wa vhupo ha Mutale ene u ri:

Vhavii vha a fhedza vho tenda uri maitete anea a u via vhone vho a ita, vha tshi itela uri vhone sa vhoramilayo vha ḡo kona u vha imelela kha milandu ya u via hu u itela uri zwigwevho zwavho zwi kone u ḡo fhungudzwa kana vha fhedza vha songo ṱewa zwigwevho arali vho wanala nangoho vha si na mulandu.

#### **4.2.3. Vhoramilayo vha humbelwa u sumbedza uri vha vhona u nga u via hu nga vha hu tshi khou ṭuṭuwedzwa nga mini?**

U ya nga ha ṭhalutshedzo i bvaho kha ramilayo C ane a wanala kha vhupo ha Makonde ene a tshi ṭalutshedza uri u via hu khou ṭuṭuwedzwa nga zwi tevhelaho:

(a) U ṭanganana ha dzitshakatshaka ndi yone ṭhuṭhuwedzo khulu kha mafhungo aya a u via kha vhupo ha Vhembe vhunga ndi hanefha hune u anda ha tshaka nnzhi dzi bvaho mashangoni o fhambanaho e a kanukana na vhupo ha Vhembe dza wanalesa hone. Ene a tshi isa phanḡa uri u ḡala ha dziṱwe tshaka dzine dza vha na thendo dzo fhambanaho ndi tshone tshiṱuṭuwedzi tshihulu kha mafhungo a u via.

Ramilayo D ane a wanala kha vhupo ha Tshitandani ene a tshi t̄alutshedza u ri:

(b) Ndi lutamo lwa tshelede lune lwa khou t̄ut̄uwedza mafhungo a u via na u funesa u bindula huhulu nga nd̄ila i songo d̄aho zwine zwa khou ita uri hu wanale hu na vhane vha t̄oda u imelelwa kha milandu yavho ya u via.

U tikedza mafhungo ayo a re afho n̄tha, Munthali (2006:39) ene a tshi amba o d̄itika nga vha lutendo lwa tshikriste u ri:

For the love of money is a root of all kind of evil. Some people, eager for money, have wandered from the faith and pieced themselves with many griefs

Ramilayo D wa vhupo ha Tshitandani o sumbedza uri mufariwa wa u via kha mulandu we wa bvelela Makhado we a mu imelela kha mulandu wawe wa u via o sumbedza uri o vha a tshi khou t̄ut̄uwedzwa nga lutamo lwa masheleni na u lila u pfuma nga nd̄ila ya u tou via hu u itela u d̄o wana mirado ine a d̄o i rengisela vhane vha i lila nga maṭo matswuku sa vhoramabindu.

(c) Nd̄ila ine vhathu vha omelela kha zwa mvelele na kuhumbulele ndi zwone zwine zwa khou ita uri vhathu vha wanale vha kha mafhungo anea a u via U khwaṭhisedza mafhungo a re afho n̄tha, ramilayo A wa T̄hohoyand̄ou ene a tshi t̄alutshedza u ri kha mulandu wa u viiwa ha muthu he mapholisa vha t̄uwa na vhahwelelwa vha ṅanga dza sialala dze dza dzumbulula miṭuvha, muṅwe wa vhahwelelwa o zwi sumbedzisa uri nga mvelele hu a viiwa hu tshi itelwa u d̄o wanwa zwine zwa shaea.

(d) U sa funzea na u vha na nd̄ivho t̄hukhu.

U khwaṭhisedza mafhungo a u via hu tshi t̄ut̄uwedzwa nga u sa funzea na u vha na nd̄ivho t̄hukhu, ramilayo B wa vhupo ha Mutale o sumbedzisa uri kha bulayo ḷa u via ḷe ḷa itea kha Vhupo ha Makonde Shaḍani vhafariwa ndi vhathu vha songo dzhenaho tshikolo na vho dzhenaho vha sa tou isa phanda na tshikolo .

A tshi khwaṭhisedza mafhungo awe uri vho funzeaho vho vha vha sa d̄o wanala vhe na zwiṅwe zwe vha zwi dzhia kha muviiwa vha tshi khou zwi shumisela

vhone vhaṅe nahone vho zwi vhea miḍini yavho, vhunga vho vha vha tshi ḍo vha vho zwi humbula na u zwi ḍivha uri u wanala ha izwo zwithu zwi ḍo vha farisa nga mapholisa.

a. Vhushai vhu tuṭuwedzwaho nga tshayo ya mishumo.

U ya nga ṭhalutshedzo ye ramilayo A wa ṭhohoyandou a i ṅetshedza o sumbedzisa uri kha muhwelelwa we a wanala kha mulandu wa u via wa bulayo la Mafukani, muthu wa munna wa miṅwaha ya 40 we a wanala a si na ṭhoho, muhwelelwa o sumbedza uri o rengisa mirado ya muviwa. Izwi zwi mbo sumbedza uri muhwelelwa o vha o no ḍisikela mushumo wa u rengisa mirado ya vhatu uri a kone u tshila. Ramilayo o sumbedzisa uri o fhedza o thusa muhwelelwa nga u mu imelela kotho zwa vho sia muhwelelwa a tshi vho ṅekedzwa tshigwevho tsha miṅwaha mivhili kha u wanala mulandu wa u rengisa zwipiḍa zwa mivhili ya vhatu.

Ayo mafhungo a re afho nṭha a mbo khwaṭhisedza uri nangoho mafhungo a u via a khou tuṭuwedzwa nga tshayo ya mushumo vhunga vhaṅwe vha tshi vho dzhia u via ho no vha mushumo une ngawo vha nga kona u wana masheleni a u unḍa miṭa yavho.

#### **4.2.3.1. U via hu u itela u wana lupfumo**

##### **4.2.3.1.1. Vhoramilayo vho humbelwa u ṅea ṭhalutshedzo ya uri u via hu u itela u wana lupfumo ndi mini**

U ya nga ṭhalutshedzo ye vhoramilayo vha i ṅekedza vho i wana kha vhatu vhe vha vha imelela kha milandu yavho ya u via, vho sumbedza uri ndi maitete a u viiwa ha muthu hu tshi ṭoḍwa u wana mushonga wa uri muthu a vhe na lupfumo luhulu lwa masheleni kana lwa thakha.

#### **4.2.4. Vhoramilayo vho humbelwa u sumbedzisa uri ndi ufhio murole une wa khou didzhenisesa kha maitete a u via**

U ya nga t̄halutshedzo ye ramilayo E wa vhupo ha Makhado a sumbedzisa yone, ene uri ndi thangana ya murole wa vhaswa vhane vha khou wanalesa vho di dzhenisa kha mafhungo anea a u via hu u lila u wana lupfumo, naho hu tshi di vha hu na vhaaluwa vha si gathi vhane vha wanala vhe kha maitete anea a u via. U khwaṭhisedza mafhungo aya a miṅwaha, vhoramilayo vho sumbedza uri ndi vhaswa vha miṅwaha ya vhukati ha fumbili (20) u ya kha furaru ṭhanu (35).

A tshi isa phanda u t̄alutshedza uri ndi kha vhenevha vha songo funzeaho hune vha wanala vha tshi vha zwipondwa zwa maitete a u via vhunga vha vhone vha sa lengi u fhuriwa nga nyimele dza vhutshilo. U dovha hafhu a t̄alutshedza uri musi vhavii vha tshi vhudziswa nga vhone vhoramilayo vha a sumbedza uri vha vha vho tou rumiwa nga vha re na masheleni manzhi sa vhoramabindu na vha re na maimo mahulwane kha tshitshavha.

Ramilayo E wa vhupo ha Makhado ene a tshi t̄alutshedza u ri:

Vha hone zwino ngomu zwiṭokisini vhane vhone sa vhoramilayo vha khou vha imelela hanefha kha vhupo ha Venda kha tshiṭiriki tsha Vhembe na vhe vha vhuya vha vha imelela kha milandu yavho ya u via vhane vho no ṅekedzwa zwigwevho zwiḥulu.

##### **4.2.4.1. U via hu u itela u rerela midzimu kana u ita zwiṭhavhelo**

Vhoramilayo vho t̄alutshedza uri hu na vhafariwa vha re kothoni na vhane vho no di ṅewa zwigwevho zwavho vhe vha t̄alutshedza uri vho via vha tshi khou ṭoḡou lunda midzimu yavho vhunga ṅwaha nga ṅwaha midzimu i tshi ṭoḡa u nwa malofha a muthu o tou viiwaho.

#### **4.2.5. Vhoramilayo vha humbelwa u sumbedza uri maitete aya a u tenda kha u via a nga fheliswa hani?**

U ya nga t̄halutshedzo i bvaho kha ramilayo E wa vhupo ha Makhado ene a tshi t̄alutshedza u ri:

Vhathu vhoṭhe vhahulwane vhane vha ḡidzhenisa kha maitete a u via na vha sa athu u thoma mafhungo a u via ho katelwa na vhaswa kha vha tou funzwa nga tshinyalelo i vhangwaho nga mafhungo a u via, vha dzhene zwickolo uri vha vhe na ṅdivho khulu ine ya ḡo ita uri vha ḡo kona u t̄alukanya zwauri a huna tshivhuya tshine tsha bveledzwa nga maitete a u via.

Ramilayo A wa T̄hohoyandou ene a tshi khwaṭhisedza ṅdila ya u fhedzwa ha mafhungo a u via u ri:

U ṅekedzwa ha zwigwevho zwihulu kha vha itaho vhutshinyi uvhu ha u via zwi nga thusa u fhelisa mafhungo a u via. A tshi isa phanḡa uri u vha hone ha mafulo a u funza vhathu nga vhuvhi hu no bveledzwa nga maitete a u via na u tumbulwa ha miṭangano ya u pfumbudza vhathu na u tsivhudza vhathu nga ha maitete a u via ho kuvhanganywa zwiimiswa zwoṭhe zwo fhambanaho na u itwa ha khuthadzo ya vhathu vho vielwaho vhafunwa vhavho sa izwi vha tshi vha vho pwashekana mihumbulo na mimuya yavho, hu u itela u fhungudza na u rindidza mbilu dzavho dzo pfuliwaho nga misevhe ya lufu lwa tshivutshela lu vhangwaho nga maitete aya a u via.



### **4.3. U SAUKANYA ṬHALUTSHEDZO I BVAHO KHA MAWANWA KANA MAFHUNGO U BVA KHA MAPHOLISA**

#### **4.3.1. Mapholisa vho humbelwa u sumbedza uri naa mafhungo aya a u via ndi ane vhone sa tshipholisa vha a wana naa kha milandu ya vhafariwa.**

U ya nga ṭhalutshedzo i bvaho kha mapholisa vho sumbedzisa uri vhutshinyi ha u via ndi vhune ha wanala kha vhafariwa heneffa kha tshiṭiriki tsha Vhembe kha tshipholisa. Vha dovha hafhu vha isa phanḁa vha sumbedza uri hu na vhafariwa vho no gwevhiwaho na vhane vha tshe vho lindela zwigwevho zwavho maelana na mafhungo anea a u via hanefha kha vhupo ha Vhembe.

Pholisa A wa tshiṭitshi tsha mapholisa tsha Mutale ene a tshi khwaṭhisedza uri nangoho mafhungo aya a u via ndi ane a wanala tshipholisani. Ene a tshi ṭalutshedza u ri:

Hu na ṅanga dza sialala dzo wanalaho vhuponi ha Vhembe dzi ḁivheaho dze dza farelwa milandu ya u via dza ṅekedzwa zwigwevho zwihulu dza fhedza dzo kudzwa kothoni hanefha kha muhasho wa tshipholisa na zwino vhaṅwe vhavho vho wanalaho kha maitele a u via vho lovhela kothoni vha sa athu u fhedza zwigwevho zwavho.

U khwaṭhisedza mafhungo ayo a re afho ṅṭha uri nangoho ndi ane a vha hone tshipholisani, Museṭha Ndivhuwo o vhiga mafhungo anea kha gurannḁa ya *Mirror* ya ṅwaha wa 2002 ya 24 dza Shundunthule u ri:

Vhembe police points to the remains of 40 years old ritual murder victim who was murdered for muti by four traditional healers at Mafukani.

Afho ndi he ha wanala munna vhuponi ha Mafukani kha ḁa Thengwe o viiwa a si na ṭhoho, milenzhe, mbabvu na zwanḁa zwawe zwo tumulwa nga ṅwaha wa gidimbili ṭhanu (2005) nga ṅwedzi wa Lara.

Pholisa B wa tshiṭitshini tsha mapholisa tsha Ṭhohoyandou ene a tshi ṭalutshedza u ri:

Milandu ya u via ndi ine ya vha hone tshipholisani. Ene a tshi talutshedza uri hu na mulandu wa n'wana wa musidzana we a wanala o viiwa Tshilungoma une wa vha hone buguni dza milayo kha tshipholisa.

Pholisa C wa tshiitshi tsha mapholisa tsha Sibasa ene o talutshedza nga mafhungo a u via e a bvelela Makonde hune na zwino vhavii vho netshedzwa zwigwevho zwiuhulu naho vhañwe vhavho vho no lovha, muñwe wavho u tshe kothoni nga nthani ha u wanala o didzhenisa kha mafhungo anea a u via.

U kwhathisedza uri nangoho mafhungo aya ndi ane a vha hone kha tshipholisa, pholisa E wa tshiitshi tsha mapholisa tsha Musina o sumbedza uri hu na vhadzulapo vha Zimbabwe vhe vha farelwa mulandu wa u via muñwe mudzulapo ngavho wa Zimbabwe vhane na zwino vha tshe ngomu tshitokisini tsha Musina

Pholisa D wa tshiitshi tsha mapholisa tsha Tshilwavhusiku ene o sumbedza uri ho di vha na u fariwa ha vhahumbulelwa kha mulandu wa u via wa Vho-Philip Chambeti Bendzani vha muvhundu wa Mutonga kha la Sweetwaters vhe vha wanala vho viiwa miñwe ya mirado yavho i siho.

U kwhathisedza mafhungo enea a u via uri nangoho a hone tshipholisani ho do vha na vhahumbulelwa vha miñwaha ya fumbili (20), fumbili nthihi (21), fumbili sumbe (27), furaru sumbe (37) na fuñhanu ina (54) vhe vha farelwa mulandu wonoyu wa u via kha muvhundu wa Mutonga.

U tikedza mafhungo ayo a re afho nthi, muambeli wa mapholisa wa Limpopo vha ri:

Police had found a plastic bag, which the suspects allegedly used to carry the parts. Those who continue with the search met a horrible sight, fresh blood and traces of human prints were visible on the ground.

Hezwi zwothe zwi mbo sumbedza uri nangoho mafhungo a u via ndi ane a vha hone kha bugu dza tshipholisa sa zwo sumbedziswaho afho ntha

U khwahtisedza uri nangoho vhafariwa vha milandu ya u via vha hone tshipholisani vha gurandza ya *Mirror* (2013:2) ya duvha la 23 dza nwedzi wa Thangule vho nwala nga zwi tevhelaho:

*Two jailed for life for muti – killing*  
*Two men have been jailed for life by the Polokwane High Court for an apparent muti killing.*

Pholisa B wa tshitiitshi tsha mapholisa tsha Thohoyandou ene uri hu na vhanna vhavhili vhe vha fariwa vha tshi khou lingedza u rengisela nanga ya sialala mirado ya muthu ya vhudzimu ye ya vha yo vhoxwa nga thambo ya tshienda nga nwedzi wa Nyendavhusiku nga nwaha wa 2010, nanga yeneyo ndi ye ya fhedza yo pota mafhungo kha tshipholisa zwa ita uri vharengisi vha mirado vha farwe. Hanefha ndi he vhafariwa vhuvhili havho vha netshedzwa zwigwevho zwa lufu nga kothothe ya mutshutshisi ya Polokwane.

#### **4.3.2. Mapholisa vho humbelwa u tlatshedza uri vhafariwa vhane vha wanala kha mafhungo anea a u via, vha a fhedza vho tenda naa uri nangoho milandu yeneyi vho i ita?**

U ya nga tlatshedzo ye mutoddisisi a toddisisa kha mapholisa o tou topoliwaho, vhone vha tshi tlatshedza vha ri vhañwe vha a tenda u bvela khagala vha amba ngoho ya uri vho via ngeno vhañwe vha tshi hana u bva na vhuñanzi ha vhukuma.

Pholisa A wa tshitiitshi tsha mapholisa tsha Mutale ene a tshi tlatshedza u ri:

Vhunzhi ha vhafariwa vhane vha wanala vho farelwa mafhungo a u via vha vha vho tou rumiwa nga dziñanga kana vhoramabindu vhane vha toda zwipiða zwa vhatu u bveledza ndivho dzavho. A tshi isa phanda uri hu na vhe vha fariwa vho via, vha tshi vhudziswa vha tenda uri nangoho vho via vha tshi itela u rengisela mirado kha vhane vha i lila nga maño matswuku.

U khwaṭhisedza mafhungo ayo a re afho nṭha Munthali (2006:37) ene a tshi ṭalutshedza u ri:

When ritual murder occurs the perpetrators have a strong belief that in the act of shedding blood their intentions and needs will be fulfilled or achieved.

Pholisa B wa tshiṭitshi tsha mapholisa tsha Ṭhohoyandou kha mafhungo anea a u amba musi hu tshi sengiswa milandu ya u via u ṭalutshedza u ri:

Hu na muṅwe wa vhafariwa we e musi a tshi sengiselwa mafhungo a u via, u amba hawe ngoho ha mbo ḡi thusa vha tshipholisa kha u farwa ha vhaṅwe vhavii vhe vha vha vho dzumbama vha songo wanala kha vhutshinyi ha u via nga tshifhinga tsha musi vhaṅwe vha tshi farwa.

U khwaṭhisedza mafhungo ayo a re afho nṭha, vha tshipholisa tsha Ṭhohoyandou u ya nga bugu dzavho dza milandu dza vhafariwa vhone vha tshi ṭalutshedza vha ri:

Phosha and Dzebu cooperated with the police and disclosed that they are not the only ones involved in ritual killings, but that there are other local traditional healers who kill people and sell their body parts.

#### **4.3.3. Mapholisa vho humbelwa u sumbedza uri vha vhona uri ndi mini zwine zwa khou ṭuṭuwedza vhavii kha maitete a u via**

U ya nga ṭhalutshedzo ye vha tshumelo ya tshipholisa vha i nekedza, vhone vho sumbedza uri vhathu vhane vha wanala vho farelwa mafhungo a u via, vhaṅwe vha ri ndi mvelele na lutamo lwa u funesa u vha na lupfumo luhulu zwine zwa khou ita uri vhathu vha ḡidzhenise kha maitete a u via.

Pholisa D wa tshīitshi tsha mapholisa tsha Tshilwavhusiku ene hu tshi ḡa kha mafhungo a zwiṭuṭuwedzi zwa maitele a u via ene u ri:

U via ndi pfunzo. Vhathu vhane vha khou wanala vho via vha khou tou funzana maitele anea a u via u bva kha muṅwe murafho uya kha muṅwe. Ndi ngazwo zwi tshi khou konḡa uri maitele anea a u via a fhele tshoṭhe.

Ene o ri a tshi isa phanḡa a ri ndi ngazwo u bva tsha kale na kale vhathu vho vha vha tshi khou ḡi viiwa zwi sa fheli u swika na ṅamusi vha tshi khou ḡi isa phanḡa na u viiwa. Kuhumbulele ndi kwone kune kwa khou khakhisa kha zwithu zwoṭhe hezwi zwa u via ngauri muthu u ḡidzhenisa kha maitele a u via a na ndavhelelo dzawe dzo fhambanaho ene muṅe.

U ya nga ṭhalutshedzo i bvaho kha pholisa C wa tshīitshi tsha mapholisa tsha Sibasa ene a tshi amba nga ha zwiṭuṭuwedzi zwa u via ene u ri:

Vhushayi vhu ṭuṭuwedzwaho nga tshayo ya mishumo na vuhovheleli ndi zwiṅwe zwa zwivhangi zwa u via. Ene a tshi kwhaṭhisedza mbuno yawe uri, vhunzhi ha vhathu vhane vha khou wanala vho farelwa mafhungo a u via ndi kha vhenevha vhane a vha na mishumo ine vho tou ḡitika ngayo lune vha vho dzhia maitele a u via sa mushumo une wa tea u ḡo vha ṅea malamba a u tshidza miṭa yavho.

Pholisa A wa tshīitshi tsha mapholisa tsha Mutale ene a tshi kwhaṭhisedza uri kha vhafariwa musi vha tshi sengiselwa milandu yavho ya u via, vhunzhi havho u wana vha songo tou viela vhone vhaṅe, vho tou rumiwa nga vha re na masheleni sa vhoramabindu.

U ya nga ha tḥodisiso vha tshipholisa vho sumbedza uri u sa funzea ndi tshiḥwe tsha zwiṭuṭuwedzi zwa u tenda kha u via.

U tikedza mafhungo ayo a re afho nṭha pholisa C wa tshītishi tsha tshipholisa tsha Sibasa a tshi amba u ri:

Vhafariwa vhanzhi vho valelwaho na vho gwevhelwaho mafhungo a u via vhunzhi havho ndi vha songo dzhenaho tshikolo na vhane vho dzhena fhedzi vha sa tsha tou ya kule na zwa pfunzo u swika vha tshi tḥaphudza pfunzo dzavho.

#### **4.3.3.1. U via hu u itela u wana lupfumo**

Mapholisa vho tḥalutshedza uri u ya nga tḥalutshedzo ye vhafariwa vho farelwaho mafhungo a u via vha i ṅekedza vho sumbedza uri ndi u viiwa ha muthu nga vhane vha lila u wana lupfumo kana vho tou rumeliwaho kha u phetha wonoyu mushumo wa u via.

#### **4.3.4. Mapholisa vho humbelwa u sumbedza uri ndi kha mirole ifhio hune vha wana hu na vhafariwa vho farelwaho mafhungo a u via**

U ya nga tḥalutshedzo i bvaho kha vha tshumelo ya tshipholisa tshi kwamanaho na mafhungo a vhutshinyi ha milandu mihulu ro katela na u via vhone vha tshi tḥalutshedza vha ri ndi thangana ya murole na vhaaluwa vha si gathi vhane vha wanala vho ḍi-dzhenisa kha maitete anea a u via.

U khwaṭhisedza mafhungo ayo a re afho nṭha, vha tshipholisa vho sumbedza uri hu na vho wanalaho kha milandu ya u via vha thomaho kha miḥwaha ya u bva kha 21 u swika kha miḥwaha ya 84.

Vho dovha hafhu vha isa phanḍa vha sumbedza uri kanzhi hu anzela u wanala ho viiwa vhafumakadzi na vhana nga vhunzhi sa izwi vha tshi vha vhe vhone zwipondwa, nga u

vha vha vhathu vha midzio mitete vha shayaho nungo nanzhi dza u do ditsireledza kha vhapondi vhavho vha vhavii.

#### **4.3.5. Mapholisa vho humbelwa u sumbedza uri maitele aya a u via a nga fheliswa hani?**

U ya nga thalutshedzo ye vha tshipholisa vha i nekedza vho sumbedza uri zwi hone zwine zwa khou itwa, hu u itela u fhelisa maitele anea a u via hu u itela u toda u wana mirado ya vhathu ine ya do shumiswa kha zwine vhone vha vha vhavii kana vhaivelwa vha toda zwone.

Pholisa C wa tshititshi tsha mapholisa tsha Sibasa tsha u thivhela u itwa ha vhutshinyi vhuhulu ho tou dzudzanyiwaho ri tshi katela na u ita milandu ya u via, ene a tshi amba u ri:

Muhasho wa tshipholisa u a dzudzanya mafulo a u amba na zwitshavha ho kuvhanganywa zwiimiswa zwothe zwi katelaho mahosi, dzianga dza sialala, mapholisa, vhafunzi, vhadzisiviki na vhathu zwavho.

U khwahtisedza mafhungo ayo a re afho ntha vha tshipholisa vho vha na mutangano na dzianga dza sialala, mahosi, vhafunzi na mapholisa kha tshititshi tsha mapholisa tsha Makhado nga la 18 Fulwana 2012 he muambeli wa mapholisa Vho-Florence Radzilani vha amba vho tou halifhela nanga dza sialala dzine dza kha di tenda kha mafhungo a u shumisa zwipi da zwa muthu u ilafha vhathu.

U ya nga pholisa A wa tshititshi tsha mapholisa tsha Mutale ene a tshi khwahtisa izwi zwi re afho ntha u ri:

Kha tshipholisa, mapholisa vha khou fara vhane vha khou wanala vho ita vhutshinyi ha u via, ngeno vhatshutshisi vha tshi khou nekedza zwigwevho zwihulu kha vhavii u itela u fhelisa maitele aya a u via.

U khwaṭhisedza uri nangoho zwigwevho zwihulu zwi khou ṅekedzwa vhavii, tsumbo ndi ya ṅanga dza sialala dze dza gwevhiwa kha mulandu wa u viiwa ha muthu wa munna a sa ḍivhei we a wanala o viiwa Mafukani a si na ṭhoho. ṅanga ya u thoma yo ṅekedzwa tshigwevho tsha u dzula dzhele vhutshilo hoṭhe.

Kha u viiwa ha muṭhannga wa mutambi wa bola wa Makonde Shaḍani, ṅanga ya sialala ya vhupo ha Muledzhi kha ḷa Thengwe yo gwevhelwa vhutshilo hoṭhe na kha mulandu wa u via munna a sa ḍivhei we a wanala o viiwa kha ḷa Mafukani, miṅwaha ya fumi (10) kha mulandu wa u ṭoḍou vhulaha musidzana wa muviiwa wa Makonde, miṅwaha miṭanu (5) ya vhufhura ha u tswa zwiambaro na luṭingokhwalwa lwa muviiwa na ṅwaha muthihi wa u wanala kha mulandu wa u rengisa miraḍo ya vhatu vho viiwaho.

ṅanga ya sialala i wanalaho vhuponi ha Tshidzini yo fhedza yo gwevhiwa u dzula dzhele vhutshilo hoṭhe na miṅwaha ya furaru mbili (32) kha mafhungo a u via ha bulayo ḷa Makonde, miṅwaha ya fumi (10) kha mulandu wa u ṭoḍou vhulaha mufunwa wa muviiwa , miṅwaha ya fumbili (20) kha u via munna we a wanala Mafukani a sa ḍivhei o viiwa na u ṅekedzwa ha tshigwevho tsha ṅwaha muthihi (1) kha u wanala vho dzhenelela kha mafhungo a u rengiswa ha miraḍo ya muthu we a wanala o viiwa a si na ṭhoho.

U khwaṭhisedza uri nangoho zwigwevho zwihulu zwi khou ṅekedzwa, ṅanga ya sialala ine ya wanala vhuponi ha Tshandama yo fhedza yo gwevhiwa miṅwaha ya fumi (10) na ṅwaha muthihi (1) wa u wanala vho ḍidzhenisa kha maitete a u rengisa miṭuvha ya muthu we a wanala o viiwa.

Pholisa B wa tshiṭitshi tsha mapholisa tsha ṭhohoyandou ene uri vha a dalela mashango ane a vha a na vhatu vho vielwaho vhatu vhavho, vha kuvhanganya vhadzulapo na zwiimiswa zwoṭhe zwa tshitshavha vha tshi ṭoḍa u dzimela mulilo wa dzimbiti dza vhadzulapo. Ene a tshi isa phanḍa uri ho vha na guvhanganano vhukati ha ṅanga dza sialala na zwiimiswa zwo fhambanaho vha tshi ṭoḍa u wana mulalo nga murahu ha u wanala ha ṅwana tsini na mulambo a si na miṅwe miraḍo i ngaho mbemba



dza milomo, maṭo na dziṅwe ṅama dze dza vha dzo bviswa kha zwanda zwawe, vhudzimu na zwa nga ngomu thumbuni zwi si ho vhuṑoni ha Tshiulungoma.

Pholisa C wa tshitiṭshi tsha mapholisa tsha Sibasa a tshi ṭalutshedza nga ṅdila dza u fhelisa maitete a u via, ene uri ho vha na muṭangano u ambaho nga mafhungo a u via Limpopo we wa farwa nga ḍuvha la 24 ḷa ṅwedzi wa Lara ṅwaha wa gidimbili rathi (2006) lwa maḍuvha mavhili vha tshi khou amba ngauri vhathu vha vhofhane vha vhe tshithu tshithihi vha fhedze vho kunda maitete a u via. Muhumbulo muhulwane ho vha hu u ṭoḍa u fhelisa maitete aya a si avhuḍi, ane a tea u tou lwiwa nao kha u fheliswa tshoṭhe.

Muhasho wa tshipholisa tshi sedzaho zwa mabulayo a vhutshinyi ho tou dzudzanyiwaho vho vhumbana vha thoma tshigwada tsha u ṭoḍisisa nga huswa milandu yoṭhe ya kale ya u via hu u itela u ḍo ita tsedzuluso ya u ita uri vho itaho milandu ya u via nangoho vha fhedze vho farwa arali vha nga wanala vho ita maitete anea a u via.

Pholisa C wa Sibasa a tshi khwaṭhisa uri u swika zwino ho no vuliwa milandu ya fuiṅa sumbe (47) nga mapholisa uri vha sedzuluse nga huswa kha milandu ya u via ye ya vha yo vulwa kale ya fhedza i songo phuletshedza. Kha yeneyo milandu, miṅa (4) yo ḍo wanala uri nangoho ho vha na ṭhuṭhuwedzo ya u via.

Tshipholisa tsha Mutale tsho dovha hafhu tsha vha na guvhangano ḷe ḷa farelwa mudavhini wa bola wa Phalama nga ṅwaha wa 2011. Henefho ho vha hu na vha-zwiimiswa zwo fhambanaho vhe vha vha vha tshi khou bvisela khagala mihumbulo yavho vha tshi khou lwa na maitete anea a u via.

U ya nga vha tshigwada tsha nyanḍadzamafhungo a muvhuso malugana na zwigwada zwo tou topoliwaho zwa u shuma kha tsedzuluso ya milandu, vho wana uri milandu ya u via i a ṭoḍisiswa nga mapholisa, vha humbulelwa vha a fhedza vho farwa vha valelwa vha ṅewa zwigwevho zwihulu nga vhatshutshisi.

U ya nga tšhalutshedzo i bvaho kha vha tshipholisa vha ri vha a ita na mañwe maitete a u thivhela u via u fana na u ita uri mulayo u tevhedziwe na u thivhela vhutshinyi ha u ita dzikhakhathi dza vhathuni.

Pholisa A wa tshitiŋtshi tsha mapholisa tsha Mutale ene a tshi amba nga ha nḡila dza u fhelisa maitete a u via ene u ri:

Kha tshipholisa vho dzudzanya nḡila dzo tou khetheaho dza u sedzana na mafhungo a u ita tšhoḡisiso yo ḡisendekaho nga mafhungo a milandu ya u via na vhathu vha ngalangalaho kha Vundu ḡa Limpopo ḡoṡhe.

A tshi isa phanda u ri:

Tshipholisa tshi khou khwaṡhisa tshanda nga u ita mafulo ane a katela-vho na u vhuedzedza mikhwa ine ya khou tšhoṡhela kha vhathu hu tshi angaredzwa vha vhurereli ha sialala na ha tshikhiresite, nanga dza sialala, mahosi a sialala, vhoramabindu, mapholisa a tshitshavha, masipala, mapholisa a muvhuso na vha madzangano a si a muvhuso.

Pholisa B wa tshitiŋtshi tsha mapholisa tsha ṡhohoyandou a tshi ḡadzisa uri ho no vha na u khwinisea ha nḡila na maitete a u tḡḡisisa milandu ya u via hu u itela u wana vho ngalangalaho na vho viiwaho nga u bonya ha iṡo musi milandu yeneyo yo vhiḡiwa kha vha tshipholisa.

Mafulo a fanela u kwama u vhuisa vhuthu ho ngalangalaho vhathuni kana vhu no khou tšhoṡhela, hu tshi angaredzwa vha ndinganyiselo ya mbeu na vha pfanelo dza vhathu.

Mapholisa vho sumbedzisa uri u itela u fhelisa mafhungo a u viiwa ha vhathu, vhone sa tshipholisa vha khou tea u vhona uri mulayo u khou tovhedziwa nga vhathu vhoṡhe.

Mapholisa vha tshi isa phanda vha talutshedza uri vha a nea na pfufho kha vhatu vhane vha nea vhuṭanzi vhune ha ita uri vhatu vho viaho vha fhedze vho farelwa milandu yavho ya u via.

U khwaṭhisedza mafhungo ayo a re afho nṭha, pholisa B wa tshiṭitshi tsha mapholisa tsha Ṭhohoyandou uri mapholisa vho nekedza R250 000 kha ane a do nekedza vhuṭanzi kha u viiwa ha musidzanyana wa Tshiulungoma we a wanala a si na miṅwe mirado.

#### **4.3.6. Mapholisa vho humbelwa u sumbedza uri maitele aya a u via a khou fhungudzea naa?**

U ya nga ṭhalutshedzo ye muṭodisisi a i wana kha mapholisa e a ita ṭhoḍisiso khao vhone vho sumbedza uri maitele aya a u via a khou fhungudzea nga nṭhani ha zwigwevho zwihulu zwi no khou nekedzwa kha vhavii nga muhasho wa zwa vhulamukanyi.

Musi vha tshi isa phanda vha ri vhatu vhanzhi vhe vha vha vha tshi ḍidzhenisa kha mafhungo a u via vhaṅwe vhavho vho tenda uri zwithu a zwi tshimbili nga u via muthu. Muthu uri a pfume kana a vhe na zwithu zwinzhi u fanela u tou ḍidina kha u shuma nga nungo dzoṭhe u bvedza miloro yawe.

U ya nga ṭhalutshedzo ye vhatshipholisa vha i wana vho fara nyambedzano na vha zwiimiswa zwo fhambanaho vho talutshedza uri muphurusidennde wa ṅanga dza sialala kha vhupo ha Vhembe Vho-Mbilivhili Nḗluvhola vho zwi sumbedza uri dzangano ḷavho ḷa ṅanga dza sialala a ḷi tikedzi maitele a u via, vhone vha tshi isa phanda vho amba vha ri:

Mirado i bviswaho kha muthu nga maitele a u via a i iti mushonga kana a i shumi u vha mushonga wa u lafha vhatu. Vho dovha hafhu vha zwi sumbedza uri vhomaine vhoṭhe vhane vha ita

maitete a u via ndi vha songo dīnwalisaho kha dzangano la nanga dza sialala.

U khwaṭhisa uri nangoho maitete ayo a u via a khou lwiwa nao uri a fhele, muphuresidennde wa dzangano la dziṅanga dzoṭhe dza fhanu Afurika Tshipembe Vho-Dokotela Sylvester Hlati, vha vhulangi ha tshipholisa na mukomishinari wa tshiṭṭi tsha mapholisa tsha Makhado vho vha na guvhangano la u amba nga ha u viiwa ha vhatu le la fariwa nga la 7 la nṱedzi wa Shundunthule nga nṱaha wa gidimbili fumimbili (2012) ngei Bulugwane vha kha tshililo tsha u lwa na u fhelisa maitete anea a u via na u lwa na mapholisa vhane vha kandedza milandu yeneyi uri i si bvele phanda.

Kha muṭangano wonoyu ndi he mapholisa vha wana uri maṅwe a mahosi a fanavho na musanda Vho-Tshikororo a vha imi na maitete a u via vhunga vha tshi ri u via a hu ṭuwelani na lutendo lwa vharema. Vha tshi isa phanda vhane vha ri maitete a u via ha ṭanganedzei vhunga vha tshi zwi dzhia hu u vhulaha.

Muphuresidennde wa nanga dza sialala vhane vho ṭalutshedza uri nanga dza vhukuma a dzi iti maitete a u via nahone a vha imi na maitete aneo vhunga o vhifha nahone a tshi fhedza lushaka na vhoṭhe vhane vhane sa vhomaine vha do ṭoda u vha thusa nga u vha fha dzilafho.

Pholisa E wa tshiṭṭi tsha mapholisa tsha Musina ene a tshi ṭalutshedza uri u via hu khou fhungudzea nga nṱhani ha mafulo manzhi ane a khou fariwa mashangoni manzhi o fhambanaho a u funza vhatu nga vuvhi ha u via na masiandaitwa ane a vhangwa nga mulandu wa maitete anea a u via. Ene a tshi isa phanda uri tshipholisa tshi khou lwa nga nungo dzoṭhe uri u via hu fhele nga tshumisano na zwitshavha na vhadzulapo.

Pholisa A wa tshiṭṭi tsha mapholisa tsha Mutale o sumbedza uri kha nyambedzano ye tshipholisa tsha i fara na vhadzulapo vha vhupo ha Thengwe, vhadzulapo vho ṭalutshedza uri vha khou hambela vha tshipholisa tsha u ṭodisa vhutshinyi ha u via uri

kha vha wanale vha hone vha tshi khou tandula tshifhinga tshoṭhe vhuponi havho ha Thengwe vhunga mafhungo a u via a tshi wanalesa hone.

#### **4.3.7. Mapholisa vho humbelwa u sumbedza uri ndi mirado ifhio ine vha wana yo tumulwa kha vhatu vho tou viiwaho**

Mapholisa vho ṭalutshedza uri mirado ine ya wanala yo tumulwa ndi i ngaho sa vhudzimu, milomo, maḍamu, lulimi, mbemba dza milomo, ṭhoho, milenzhe, mbabvu na zwanḍa.

U khwaṭhisedza mafhungo ayo a re afho nṭha, kha muhasho wa tshiṭitshi tsha tshipholisa tsha Mutale tsho ḍisendekaho nga vhutshinyi vhuhulwane hu tshi katelwa na mafhungo a u via vho sumbedza uri kha mafhungo a u via ho iteaho Mafukani kha ḷa Thengwe ho vhigiwaho tshipholisani, muviwa wa munna wa miṅwaha ya fuiṅa (40) o wanala a si na ṭhoho, milenzhe, dzimbabvu na zwanḍa sa izwi zwo wanala zwi si ho kha tshitumbu tshawe.

Mirado yeneyo ya muviwa a sa ḍivheho, u ya nga ṭhalutshedzo i bvaho kha pholisa B wa tshiṭitshi tsha mapholisa tsha Ṭhohoyandou ene uri yo fhedza yo wanala khunzikhunzini dza mulambo wa Ngweḍi hanengei Tshidzini i na vhomaine vha sialala vho fhedzaho vho hweswa zwigwevho zwihulu dzhele heneḥa kha vhupo ha Vhembe. Musi a tshi isa phanḍa u sumbedza uri kha mafhungo a u via ho bvelelaho Mafukani, dethele ḷo wanala ḷo fhiswa zwiṭuku ḷo ḍodzwa na mishonga mitswu zwi tshi sumbedza uri hu nga vha ho vha hu tshi khou rereḷwa midzimu kana vhadzimu.

U ya nga ha mafhungo a bvaho kha pholisa B wa tshiṭitshi tsha mapholisa tsha Ṭhohoyandou we a ṭuwa na vhafariwa vha tshi yo dzumbulula mirado ya vhatu vho tou viiwaho sa vhuṭanzi he ha vha hu tshi khou ṭoḍwa nga mapholisa u itela u ḍo vha hwesa zwigwevho, ene o sumbedza uri mirado yo sumbedzisiwaho afho nṭha yo wanala yo pangwa kha saga ya mugayo ye ya vha i si tshe na tshithu.

U khwaṭhisedza uri nangoho mirado i a bvisiwa muthu a tshi viiwa kha mafhungo a u via o iteaho kha Ja Makonde Shadani, muhumbulelwa wa nanga ya sialala wa Tshidzini o wanala e na vhudzimu, lulimi na mbemba dza mulomo dza mutḥannga wa mutambi wa bola we a wanala o viiwa. Mirado yeneyo ndi ye ya wanala nga vha tshumelo ya tshipholisa musi vha kha fulo Ja u zwimana na u wana vhuṭanzi.

U ya nga ṭhalutshedzo i bvaho kha vhatshumelo ya tshipholisa tsha Ṭhohoyandou vho sumbedza uri kha mafhungo a u via o iteaho Tshiulungoma henefha nṇda ha Ṭhohoyandou, he ṇwana mutuku wa musidzana a wanala o lovha, vha tshipholisa vho ṭalutshedza uri vho wana a si na meme dza mulomo, maṭo, ṇama dza zwandani dzo tsheiba, vhudzimu na zwa thumbuni zwi siho.

Izwo zwi re afho nṭha zwi mbo khwaṭhisedza uri na kha muhasho wa tshipholisa kha vhafariwa hu a wanala na ngoho miṭuvha yo ṭuswa kha muviiwa muhumbulo u wa u ṭoda u shumisa mirado yeneyo kha zwa mishonga. U ya nga ṭhalutshedzo i bvaho kha tshipholisa tsha Makhado tshi wanalaho henefha kha tshiṭiriki tsha Vhembe, vhone vha tshi ṭalutshedza vha ri kha muvhundu wa Mutonga ngei Elim vho fara vhahumbulelwa kha bulayo Ja munna we a wanala a si na vhudzimu hanefho dakani.

Aya mafhungo a re afho nṭha a mbo khwaṭhisedza uri nangoho hu a vha na mirado ine ya wanala yo tumulwa kha muviiwa. U ya nga ṭhalutshedzo i bvaho kha tshipholisa tsha Makhado vhone vho sumbedza uri kha vhupo ha Eltivilas vho fara munna we a via mufunwa wawe. Hanefho muviiwa o wanala a si na mirado i ngaho sa zwanḍa, maṭo na vhudzimu.

Izwi zwi mbo khwaṭhisedza uri mafhungo ayo a re afho nṭha a u via ndi a re hone, na mirado nangoho i khou wanala yo tumulwa musi tshipholisa tshi tshi khou lingedza nga nungo dzoṭhe u fara vhahumbulelwa hu u itela uri nangoho u via hu fhele.

Kha mafhungo a bvaho kha tshipholisa tsha Ṭhohoyandou kha mulandu wa u via we wa itea muvhunduni wa Khubvi wa muthu wa mukegulu we a wanala miṇwe ya mirado yawe yo tumulwa hu u itela u do wana mishonga u ya nga ṭhalutshedzo i bvaho kha vha

muṭa, vha tshipholisa vho sumbedzisa uri mukegulu avho vho tou thuliwa nga goloi a vho ngo tou viiwa.

Ayo mafhungo a re afho nṭha a mbo khwaṭhisedza uri nangoho hu ḡi vha na miṅwe ya milandu ine ya ḡi wanala i tshi vhigiwa kha tshipholisa ngeno i si ya u via naho vhatu vha tshi ri ho tou viiwa muthu.

U ya nga ṭhalutshedzo i bvaho kha pholisa A wa Mutale malugana na u viiwa ha mufumakadzi wa miṅwaha ya furaru malo (38) wa vhuṑoni ha Muloḡi kha ḡa Thengwe vhuṑoni hu wanalaho nṅa ha Ṭhohoyanḡou, muviiwa o wanala a si na vhudzimu na maḡamu. U ya nga ṭhalutshedzo i bvaho kha tshipholisa tsha Siloam vho sumbedza uri hu na mulandu we wa vhigiwa mapholisani wa mufumakadzi we a wanala o viiwa a si na miṅwe miraḡo o bwelwa dindini tsini na vhuṑo ha Mphephu Resort nga ḡuvha ḡa 15 ḡa ṅwedzi wa Luhuhi nga ṅwaha wa 2013.

#### **4.3.8. Mapholisa vho humbelwa u ṭalutshedza uri zwi na vhungoho vhungafhani ha uri vhone sa tshipholisa vha a zwizwiedza vhuṭanzi**

U ya nga ṭhalutshedzo i bvaho kha tshipholisa vho sumbedza uri vha hone mapholisa kha zwiṅwe zwiṭitshi zwa mapholisa vhane vha dzumbetshedza kana u ngalangadza vhuṭanzi musi vho ṅewa masheleni manzhi nga vhane vha ita vhutshinyi ha u via. Mapholisa vho dovha hafhu vha isa phanḡa vha ṭalutshedza uri maitele aneo ndi ane a khou lwiwa nao tshoṭhe kha tshipholisa, ndi ngazwo muhulwane wa tshipholisa o ṭuṭuwedza uri vhadzulapo vha re na vhuṭanzi ha u dzumbiwa ha vhuṭanzi nga mapholisa kha vha bevele khagala vha ṭalutshedze uri mapholisa vhenevho vha mbo ḡi dzheniswa dzibuguni dza mulayo uri vha dzhene bambeloni.

U khwaṭhisedza mafhungo ayo a re afho nṭha vha gurannḡa ya *Mirror* (2006:20) ya ṅwedzi wa Fulwana yo ḡiṅwala nga zwiṅwe zwe zwa vha zwi tshi kwama anea mafhungo a u dzumbiwa ha vhuṭanzi nga mapholisa nga ṅdila hei:

Limpopo's MEC for Safety and Liaison, Samson Ndou issued a strong warning against corrupt police officers who hide or destroy evidence to avoid arresting those involved in ritual murder.

U khwaṭhisedza uri nangoho mapholisa vha a dzumba vhuṭanzi, pholisa B wa tshiṭitshi tsha mapholisa tsha Ṭhohoyandou o sumbedzisa uri kha mulandu wa u via wa bulayo la mutambi wa bola la Makonde Shaḍani, muhumbulelwa o wanalaho kha vhutshinyi ha u via o sumbedza uri o ṅekedza mbalo ya madzina a vhathu vhane vha kwamea kha bulayo la mutambi wa bola wa Makonde, fhedzi mapholisa vha zwizwiedza vhuṭanzi honoho lwe a vho tou gwalaba uri a nga si senge a tshi isa phanḍa vhe a via navho vha sa athu a fariwa.

Vha mirado ya tshipholisa vhe muṭodisisi a ita ṭhodisiso khavho, vho sumbedza uri hu ḍi vha na vhaṅwe vhane vha wanala vho lovha vha havho vha ri vho tou viiwa, fhedzi vha tshipholisa vha wana uri huṅwe vha vha vha songo tou viiwa.

#### **4.4. MANWELEDZO**

Ndima iyi yo ḍitika nga mafhungo a bvaho kha vhoramilayo na kha mapholisa. Hanefha kha iyi ndima ho bviselwa khagala zwe avho vho topoliwaho vha ṅekedza zwone ho sedzwa uri mafhungo a u via a a wanala naa hune vha shuma hone, zwivhangani zwa mafhungo a u via, ṅdila ine vhathu vho vielwaho vha thuswa ngayo na uri hu nga itwa mini uri maitete aya a u via a fhele.



## NDIMA YA VHUṬANU

### TSENGULUSO YA MANWELEDZO, MAWANWA NA THEMENDELO YA ṬHOḐISISO

#### 5.1. MARANGAPHANḐA

Ndima iyi yo ṅekedza manweledzo, mawanwa na themendelo ya ṬhoḐisiso. Tshipikwa tshihulwane hu u bvisela khagala zwe iyi ṬhoḐisiso ya zwi swikelela na u ita themendelo dzine dza vha khagala na ṅdila dza u tenda kha u via kha mvelele ya TshivendḐa.

#### 5.2. MANWELEDZO

##### **ṬhoḐisiso iyi yo sengulusa ṅdila dza u tenda kha u via kha mvelele ya TshivendḐa**

- Ndima ya u thoma yo sumbedza u tenda kha u via kha TshivendḐa.
- Ndima ya vhuvhili, ho senguluswa maṅwalwa e vhaṅwe vhaṅwali vho fhambanaho vha a ṅwala, yo ḑisendeka nga ṅdila ine vhatu vha vhaulahwa nga u tou viiwa zwi tshi kwama mvelele dzo fhambanaho ro katela na kha TshivendḐa uri vhone vha tshi amba nga ha u tenda kha u via vha zwi vhona nga ṅdila-ḑe. Tshipikwa tshihulwane ndi u ṭoḑa u bvisela khagala uri vhaṅwali vho fhambanaho vha ri mini nga u tenda kha u via.
- Ndima ya vhuraru yo sengulusa mushumo uyu wa u tenda kha u via kha TshivendḐa yo ḑisendeka nga zwi bvaho kha dziṅanga dza sialala, mahosi na vhaaluwa, zwe vha ṭalutshedza zwone ho sedzwa u via hu u itela u rerela midzimu kana u ita zwiṭhavhelo, u via hu u itela u wana lupfumo, u via hu u itela u suka mbeu, u via hu u itela u wana mashudu, u via hu u itela u wana maimo, u via hu u itela u wana mbebo, u via hu u itela zwa matshilisano na u via hu u itela u khwaṭhisa vuhosi.
- Ndima ya vhuṅa ho saukanywa na u ṭalutshedza mawanwa a mvelelo ya mbudzisavhathu u bva kha vhoramilayo na mapholisa.

### **5.3. MAWANWA**

Vhathu vhe vha humbelwa u fhindula mbudzisavhathu, vho humbelwa u fhindula mbudziso dzothe dzi elanaho na ndivho ya thodisiso.

#### **5.3.1. U via ndi mini?**

Phindulo ya mbudziso iyi yo nea thalutshedzo ya uri u via ndi u tumulwa ha mirado ya muthu musi a tshi khou tshila a tshi khou tshema nga ndila ya tshihuhu hu u itela u wana mishonga zwi tshi tshuwedzwa nga zwithu zwo fhambanaho.

#### **5.3.2. U via uhu ndi hu itelwaho mini?**

Phindulo iyi yo nea thalutshedzo dza zwine u via ha itelwa zwone zwi tevhelaho:

- U via hu u itela zwithavhelo kana u rerela midzimu.
- U via hu u itela u wana lupfumo.
- U via hu u itela u suka mbeu.
- U via hu u itela u khwaṭhisa vuhosi.
- U via hu u itela u wana mashudu.
- U via hu u itela u wana maimo.
- U via hu u itela u wana mbebo.
- U via hu u itela zwa matshilisano.
- U via hu u itela u pfumedzana musi hu na dziphambano.

#### **5.3.3. Ndi ngani hu na u tenda kha u via kha Tshivenda?**

Phindulo ya mbudziso iyi yo nekedzwa nga zwigwada zwo fhambanaho zwa nanga dza sialala, vhaaluwa, mahosi, vhoramilayo na mapholisa.

#### **5.3.4. Ndi zwifhio zwine zwa khou ṭuṭuwedza nyaluwo ya u via kha Tshivenḡa?**

Mbudziso iyi yo ṅea ṭhalutshedzo dzi tevhelaho nga ha ṭhuṭuwedzo ya u tenda kha u via kha Tshivenḡa.

- U tenda kha u via hu khou ṭuṭuwedzwa nga mvelele, musi hu na u tenda huhulu hune mvelele yo no tou fhaṭela kha vhathu lune zwi vho konḡa u bva khayoy.
- U sa funzea nahone ndi tshin̄we tsha zwiṅṭuṭuwedzi tshihulu vhunga u shaya ṅdivho ya pfunzo zwi tshi ita uri muthu a tende kha u wana zwine a zwi lila kana u zwi shaya nga u tou via.
- U shaea ha mishumo hune wa wana vhathu vha tshi vho ḡidzhenisa kha mafhungo a u via hu u itela u wana mushumo une vha ḡo wana malamba ngawo hu u itela u fhelisa vhushai vhune ha vha hone ndi yone ṭhuṭuwedzo khulu.
- U ṭanganana ha dzitshaka dzi re na thendo dzo fhambananaho hune ha wanala vhathu vha tshi via hu u itela u wana zwithu zwo fhambananaho zwine vha-thendo dzenedzo vha zwi lila.
- Lutamo lwa tshelede na u funesa u bindula nga ṅdila dzi songo ḡaho hune muthu a vhuya a tou dzhena kha maitele a u via.
- U sa fulufhedzea mushumoni kha tshipholisa, hune vhaṅwe vhavho vha ita zwa tshanḍanguvhoni zwa vho khakhisa mashumele o teaho a u thusa na u tsireledza vhathu.

#### **5.3.5. Ndi zwifhio zwine zwa nga itwa uri u tenda kha u via hu fhele?**

- Kha iyi mbudziso ho wanala uri vhathu kha vha tou funziwa uri mafhungo a u via a si avhuḡi vhunga a na masiandaitwa a si avhuḡi kha muthu o viiwaho na mashaka awe.
- Vhathu vhane vha wanala vho ita mafhungo a u via kha vha ṅewe zwigwevho zwihulu u swika na kha u tou fhiwa tshigwevho tsha thambo kana lufu.

### **5.3.6. Ndi ifhio thuso ine ya nga itelwa vhathu vho t̄anganaho na khombo i yelanaho na u viiwa?**

- Kha mbudziso iyi ho wanala uri vhathu vhane vha t̄angana na khombo ya u vielwa mashaka avho vha n̄ewa khuthadzo.
- Vha a dovha hafhu vha liliswa nga masheleni a u vhulunga vhafu vhavho.

## **5.4. THEMENDELO**

### **Mawanwa a iyi t̄hoḏisiso a themendelwa nga zwi tevhelaho:**

- T̄hoḏisiso i themendela uri u tenda kha u via kha Tshivenda hu fanela u sa tsha bvela phanda, vhunga zwi tshi khou humisela lushaka murahu.
- Hu themendelwa uri n̄anga dza sialala vha tea u ḏibvisa kha mafhungo a u t̄uḏuwedza mafhungo a u via uri hu swike hune a guma vhunga vhe vhone vhabvanamafhungo a u via.
- Vhoramilayo kha vha ḏibvise kha mafhungo a u imelela vhathu vho viaho uri vha fhungudzelwe zwigwevho.
- Vhatshutshisi kha vha humbele uri vhathu vho itaho mafhungo a u via kha vha n̄ewe zwigwevho zwihulu hu tshi katela na tsha lufu.
- Mapholisa kha vha litshe zwa tshandanguvhoni na vhatshutshisi vha khaḏhise tshanda kha milandu ya vhathu vho itaho vhukhaki ha u via nga u fara na u n̄etshedza zwigwevho zwihulu.
- Muhasho wa zwa vhulamukanyi kha u dzudzanyululwe nga huswa. Kha hu sedzuluswe milayo i kwamaho mafhungo a khaḏhulo, kha hu vhe na vharangaphanda vho pfumbudzwaho lwo kalulaho nahone vhane vha vhewa u vha vhahulwane kha muhasho wa zwa vhulamukanyi kha vha vhe vhathu vho topoliwaho nga u vhona vhukoni vhuhulu na vhuḏifhinduleli.
- Hu songo n̄ewa maimo ho sedzwa uri muthu u tikedza muvhuso une wa khou vhusa ngauri u shaya ndalukano dzo fanelaho na u shaya u pfumbudzwa lwa pfunzo zwi a ita uri vhathu vha na milandu vha fhedze vha songo tsha n̄ewa zwigwevho zwo teaho ngauri mushumo u vha u tshi khou bala.

- Kha zwi dzhielwe n̄tha uri vhahulwane tshipholisani kha vha vhe vhatu vha sa dzhiiho sia kha zwa polotiki

## **5.5. MAGUMO**

Iyi ndima yo kona u bvisela khagala mawanwa na themendelo ya t̄hoḏisiso malugana na u tenda kha u via kha Tshivenḏa, ho sedzwa zwine u via ha itelwa zwone kha Tshivenḏa.

T̄hoḏisiso iyi a yo ngo katela zwoṱhe malugana na u tenda kha u via kha Tshivenḏa. Hu kha ḏi vha na dziṅwe t̄hoḏisiso dzine dza nga ṅetshedzwa malugana na zwine maitete a u tenda kha u via a itelwa zwone, zwi tshi bva kha vhafariwa vhone vhaṅe vha tshi tou t̄alutshedza nga milomo yavho uri vho zwi itela mini zwa mafhungo a u via.

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## **VHATHU VHE VHA KWAMIWA**

### **VHAALUWA.**

Mukalaha Vho - Mbulaheni (70): Shangoni Ja Mukumbani.

Mukegulu Vho - Lowani (75): Muvhunduni wa Mukula.

Mukegulu Vho - Mmbengeni (73): Shangoni Ja Ha-Makuya.

Mukegulu Vho - Munutho(71): Muvhunduni wa Bale.

Mukegulu Vho - Munyadziwa (70): Shangoni Ja Maṅangari.

Mukegulu Vho - Nyatshisevhe (75): Muvhunduni wa Tshikota.

## **ÑANGA DZA SIALALA**

Vho-Lusunzi :Tshamuṭavha.

Vho-Muime :Ha-Mutele.

Vho-Zwithuzwavhuḍi : Vuvha.

Vho-Ñangadzianya : Thengwe.

Vho-Nzudzeni :Domboni.

Vho-Tshiṅanga : Ḍamani.

## **MAHOSI.**

Khosi Vho-Thavha : Mangwele.

Khosi Vho-Ntsedzeni : Ha-Mabila.

Khosi Vho-Miriiavhavha : Gombani .

Khosi Vho-Mafukasaga : Ha Tshigalo.

Khosi Vho- Thiofhi : Matondoni.

## **VHORAMILAYO.**

Ramilayo A : Ṭhohoyandou.

Ramilayo B : Mutale.

Ramilayo C : Makonde.

Ramilayo D : Tshitandani.

Ramilayo E : Makhado.

## **MAPHOLISA.**

Pholisa A :Tshiṭitshi tsha mapholisa tsha Mutale.

Pholisa B :Tshiṭitshi tsha mapholisa tsha Ṭhohoyandou.

Pholisa C :Tshiṭitshi tsha mapholisa tsha Sibasa.

Pholisa D :Tshiṭitshi tsha mapholisa tsha Tshilwavhusiku.

Pholisa E :Tshiṭitshi tsha mapholisa tsha Musina.