

**TSENGULUSO YA VHUUMBA NA VHUNGOŃWA KHA
LUAMBO NA MATSHILISANO A TSHIVENĐA
NGA**

**ŃEKHONGONI MANTHAGELI EDWARD
MUSHUMO UNO WO ŃEKEDZWA U FUSHA ŤHODEA
YA**

DIGIRII YA MASITASI (M.A)

KHA

MUHASHO WA NGUDO DZA VHATHU

KHA

FAKHAŁITHI YA NGUDO DZA VHAREMA

KHA

YUNIVESITHI YA LIMPOPO

MUGUDISI : PHROF R.N. MAĐADZHE

DATUMU : 2013

MUANO

Nne Nekhongoni Manthageli Edward wa tsaino ire afho fhasi ndi ana uri mushumo ure kha tsenguluso iyi ndi wanga we nda u kuvhanganya nne muṅe na hone a u athu u isiwa kha Yunivesithi ifhiyo kana ifhiyo u ṭoḍa u fusha ṭhoḍea ya digirii ifhiyo na ifhiyo.

TSAINO.....DATUMU.....

(████████████████████)

VHUDIKUMEDZELI

Mushumo uyu wothe ndi u kumedzela vhana vhanga ndi Unariṅe, Divhaene, Mupfumedzanyi, Ankonisaho, Luvhani na Muhuliseni. Muṅwe ane nda ana nda kumedza mushumo uyu khae ndi mme anga Vho-Mmbengeni Mutshekwa Violet Nekhongoni.

NDIVHUWO

Ndi ngoho mulenzhe muthihi a u tshini tshiimbo. Na kha ngosha iyi ngavhe ndi tange sa tshilombe ndi muimawoga, ngosha iyi yo vha i sa do vha ngosha nga ngoho.

Ndi pfa ndo fanela u livhuwa MUNE WASHU we a nea vhe vha nyedzela tshiimbo itshi tshi sa tshinwi nga mulenzhe muthihi zwa konadzea.

Vhe nda newa kha u edzelwa tshiimbo itshi ndi Mukondeleli mme a vhana ene we a newa ne uri a vhe ne, ndi nge ene, ri vhalingani. Muya wa u kondelela a tou vha mukondeleli ene mufandilani we ndi tshi konza, u konzisa na u konzelwa a dikumedza ne u fhirisa mpimo uri ndi nge vha we nga u sumbea, nge nda funzwa nda funzea sa enevho. A tshi o bika, e o kuvha, a aina, a kodzela nga u farisa lu si na vhukono.

Muphofesa wanga Vho Madzhe vhe vha tou zwi pfa nga u ngudzwa vha tshi zwi nge zwa vha we, nda tou nga nwana we vha beba, na ngoho vha beba, nda vho pfi muthu, thi vha hangwi, thi nga vha hangwi.

Vhana Unarane tanzhe, Divhaene vhe vuvhili havho vha tou fa nga zwa thekhinolodzi, vha tshi vho nga vhabebi, ndo shanduka lushie lwa madekwe. Luvhani na Muhuliseni vha salelani, ngauri na vutuku havho vho ntshinisa tshiimbo itshi nga zwe vha newa nga MUNE WASHU. Mupfumedzanyi naho ene a nga ri ndi tshini tshe a ita, o vha ngomu tshiimboni itshi nga zwinzhi.

Mashaka na dzikhonani vha vha vhabvumeli na vha tangisi vha tshiimbo itshi Vho Nevilimadi M.D, Vho Thokwane M.S na Vho Nkhongoni Thivhafuni, a vha siei nda, nga mulandu wa fhethu ha u nwaleta, vha re nda vha nga ngomu kha mutevhe wa vhalivhuwiwa. Masha!

MANWELEDZO

Ngudo iyi yo sengulusa vhuumba na vhungoṅwa kha lushaka lwa Vhaventḁa yo ḁisendeka kha zwivhangi zwa vhungoṅwa na thaidzo dzine dza vhangwa nga u shaya mbebo kha munna na mufumakadzi. Yo dovha ya sengulusa vhuumba na vhungoṅwa yo ḁisendeka kha luambo.

ABSTRACT

The study examines the impact of sterility on Tshiventḁa language and social life. The study deals with words and other linguistic aspects that are generated by this condition and how sterility influences social relations among the Vhaventḁa.

NDIMA YA U THOMA.....	1
1. NYANGAREDZO YA THODISISO	1
1.1 MARANGAPHANDA	1
1.2 THAIDZO DZI KWAMAHO TSENGULUSO YA VHUUMBA NA VHUNGOŃWA.....	4
1.2.1 THALANO	4
1.2.2 MBINGANO YA VHANZHI (MUNNA MUTHIHI VHAFUMAKADZI VHANZHI)	6
1.2.3 VHUFAREKANO (VHUPOMBWE).....	7
1.3 NDIVHO YA THODISISO.....	7
1.4 ZWIPIKWA	8
1.5 NGONA.....	8
1.5.1 NDILA DZA U KUVHANGANYA MAFHUNGO	8
KHA THODISISO IYI HU DO SHUMISWA NGONA YA PHURAIMARI NA NGONA YA SEKONDARI. 8	
1.5.1.1 NGONA YA PHURAIMARI.....	8
1.5.1.2 NGONA YA SEKONDARI	9
1.6 NDEME YA THODISISO.....	9
NDIMA YA VHUVHILI.....	10
2. TSENGULUSO YA MAŃWALWA.....	10
2.1 MARANGAPHANDA.....	10
2.2 MUTHEO WA THYORI	10
2.3 VHUUMBA NA VHUNGOŃWA NDI MINI?	11
2.4 VHUUMBA HA MUFUMAKADZI	15
2.5 VHUNGOŃWA HA MUNNA	20
2.6 MAŃWALWA A TSHIVENDA	36
2.7 MANWELEDZO	37
NDIMA YA VHURARU	38
3. TSENGULUSO YA VHUUMBA NA VHUNGOŃWA.....	38
3.1 MARANGAPHANDA.....	38
3.1.1 VHUUMBA NDI MINI?	38
3.1.2 VHUNGOŃWA NDI MINI?.....	39
3.1.2.1 NDIINGO DZA U VHONA URI MUNNA U A BEBA KANA HA BEBI	40
3.2 ZWIVHANGI ZWA VHUUMBA.....	42
3.2.1 VHULOI NA MADAMBI	43
3.2.2 LUKUSE	43
3.2.3 U HUMELA MURAHU HA NOWA (MBUMBELO)	44
3.2.4 NOWA I LUMAHO (U VHA NA NYAKHWALI).....	44

3.2.6 MUUMBA O BEBWAHO A RALO.....	45
3.2.7 U SA HAMELWA HA VHANA.....	46
3.2.8 GONI KANA GOKHONYA	46
3.2.9 MAWI.....	46
3.2.10 ĐOROBO	46
3.3 ZWIVHANGI ZWA VHUNGOŃWA.....	47
3.3.1 U SA DZULA HA THANGA-THAMBO ZWISAGANANI.....	47
3.3.2 LUKUSE.....	47
3.3.3 U TSHIVHIWA	48
3.3.4 U SA ILA	48
3.3.5 NGOŃWA YO BEBWAHO YO RALO	48
3.3.6 MAWI.....	49
3.3.7 HALWA NA MAFOLA.....	49
3.3.8 MIROHO	49
3.4. NDINGEDZO DZA THANDULULO YA VHUUMBA NA VHUNGOŃWA KANA U SA BEBA MUŤANI	50
3.4.1 NDINGEDZO DZINE DZA ITWA KHA WA MUFUMAKADZI URI A BEBE.....	50
3.4.1.1 U LADZA MIDZIMU	51
3.4.1.2 U TSHIVHIWA	51
3.4.1.3 LUKUSE.....	51
3.4.1.4 LUTAMBO	52
3.4.1.5 GOKHONYA / GONI	52
3.4.1.6 U TIKWA	52
3.4.1.7 U KHAULA NYAKHWALI (ŃOWA I NO LUMA MUSADZI A TSHI ŤAMBA)	53
3.4.2 NDINGEDZO DZA U LAFHISA DZINE DZA ITWA KHA WA MUNNA.....	54
3.4.2.1 LUKUSE.....	54
3.4.2.2 U SHULULWA.....	54
3.5 THAIDZO DZINE DZA Vhangwa nga vhuumba na vhungoŃwa	54
3.5.1 KHAKHATHI MIŤANI.....	54
3.5.2 MBINGANO I SONGO FHELELAHO	55
3.5.3 ŤHALANO	55
3.5.4 U SHAYA MBEBO ZWI NGA Vhanga mbingano ya vhanzhi (munna muthuhi, vhafumakadzi vhanzhi)	57
3.5.5 VHUFAREKANO KANA VHUPOMBWE.....	58
3.6 MANWELEDZO	59
NDIMA YA VHUŃA.....	60
4. ŤHOĐISISO YA VHUUMBA NA VHUNGOŃWA YO LIVHANYWA NA LUAMBO	60
4.1 MARANGAPHANĐA.....	60
4.2 MIRERO.....	60

4.2.1 MIRERO NDI MINI?	60
4.2.2 MISHUMO YA MIRERO.....	61
4.2.3 MIRERO YO SHUMISWAHO KHA VHUUMBA NA VHUNGOŃWA, MBINGANO NA U ANDEA NGA MBEBO MUṬANI.....	61
4.3 MAIDIOMA	64
4.3.1 MAIDIOMA NDI MINI?	64
4.3.2 MISHUMO YA MAIDIOMA	65
4.3.3 MAIDIOMA O SHUMISWAHO KHA VHUUMBA NA VHUNGOŃWA NA U ANDEA NGA MBEBO MUṬANI.	65
4.4 THAI.....	67
4.4.1 THAI NDI MINI?.....	67
4.4.2 MISHUMO YA THAI.....	68
4.4.3 THAI DZI RE NA VHUSHAKA NA MBINGANO, VHUUMBA, VHUNGOŃWA NA U ANDEA NGA MBEBO MUṬANI	69
4.5 MAKATELI	69
4.5.1 MAKATELI NDI MINI?	69
4.5.2 MAKATELI A NA VHUSHAKA NA MBINGANO, VHUUMBA, VHUNGOŃWA NA U ANDEA NGA MBEBO MUṬANI.....	70
4.5.3 MVALATSWINGA	71
4.6 ZWIKHOḐO.....	71
4.6.1 ZWIKHOḐO NDI MINI?.....	71
4.6.2 MISHUMO YA ZWIKHOḐO.....	71
4.6.3 ZWIKHOḐO ZWI NA VHUSHAKA NA MBINGANO, VHUUMBA, VHUNGOŃWA NA U ANDEA HA MBEBO MUṬANI.....	72
4.7 VHURENDI.....	73
4.7.1 VHURENDI NDI MINI?.....	73
4.7.2 MISHUMO YA VHURENDI	74
4.7.3 ZWIRENDO ZWI RE NA VHUSHAKA NA VHUUMBA, VHUNGOŃWA NA U ANDEA NGA MBEBO MBINGANONI	75
4.8 NYIMBO DZA SIALALA	79
4.8.1 NYIMBO DZA SIALALA NDI MINI?	79
4.8.2 MISHUMO YA NYIMBO DZA SIALALA	79
4.8.3 NYIMBO DZA SIALALA DZI RE NA VHUSHAKA NA VHUUMBA, VHUNGOŃWA NA U ANDEA NGA VHANA MUṬANI	79
4.9 NGANO.....	82
4.9.1 NGANO NDI MINI?	82
4.9.2 MISHUMO YA NGANO.....	83
4.9.3 NGANO DZI RE NA VHUSHAKA NA VHUUMBA, VHUNGOŃWA NA U ANDEA NGA MBEBO MBINGANONI	83
4.10 MANWELEDZO	95
 NDIMA YA VHUṬANU.....	 96
5. PHENDELO YA ṬHODISISO.....	96

5.1 MARANGAPHANḂA.....	96
5.2 MANWELEDZO A NDIMA DZOṒHE	96
5.3 MAWANWA	97
5.4 THEMENDELO	97
BUGUTSHUMISWA	99

NDIMA YA U THOMA

1. NYANGAREDZO YA THODISISO

1.1 MARANGAPHANDA

Ndalamo ya tshifani (dzina) tsha lushaka luñwe na luñwe yo d̄isendeka kha mbebo (u bebiwa ha vhana mbinganoni). Izwi zwi amba uri arali ho vha hu si na u sika vhañwe vhatu nga u tou beba kana u bebiwa mbinganoni, vhatu vho vha vha tshi d̄o vha vho fhela vhothe shangoni. Nephawe (2004:9) o dzumbulula izwi musi a tshi ri: 'Begwani ni ande fhedzi ni tshi anda ni ite ni tshi fa.' Phophi (1992:64) enevho a ri, "... Ni balangane na shango, ni fhedze ni bebane ni tshi ya..."

Ngano idzi mmbili dzi sumbedza muthu o n̄ewa vhuḍifhinduleli kana ndaela ya u beba vhana u itela u thivha vha khou faho. Izwi zwa idzi ngano zwi andana kana u tikedzwa nga Bivhili (Genesi 1:28) musi i tshi ri:

Mudzimu a vha shudufhadza a ri, bebani ni ande d̄adzani l̄ifhasi ni l̄i kunde... vhusani khovhe na zwiḱoni na zwipuka zwothe zwi kokovhaho mavuni. Mbiti (1989:130) u khwaḱhisa izwi nga u t̄alusa Maafrika ngauri:

For African people, marriage is the focus of existence; we must note also that marriage and procreation in African communities are unity. Without Procreation Marriage is incomplete. Biologically both husband and wife are reproduced in their children. A person who, therefore, has no descendants in

effect quenches the fire of life, and becomes forever dead since his line of physical continuation is blocked if he does not get married and bear children. To die ... without children is to be completely cut off from the human society. Everybody, therefore, must get married and bear children.

Afha zwi khagala uri mbingano na u beba zwi na vhuthihi kha tshitshavha tsha Afrika sa izwi fulufhelo li la uri muñwe na muñwe nga a male a bebe vhana. Hezwi zwi amba uri ndivho ya maafurika ya mbingano ndi uri vhathu kana dzina (tshifani) li sa fhele u vha hone.

Van Warmelo (1967:342) u dzumbulula u shudufhadzwa (fhatutshedzwa) hu re kha ngano mmbili dzi re afho ntha na ha Bivhili musi a tshi amba ndivho ya mbingano sa ya u beba vhana nga u tou ri:

Munna a tshi vHINGA musadzi, tshihuluhulu ndi uri hu wanale vhana vhane vha do alusa lushaka vha tshi lu isa phanda, uri naho khotsi vha tshi fa , dzina la mufu li si lovhe ndi hone na midzimu ya vhomakhulu i takalevho uri ngavhe hu tshi vha na zwiuhulwana zwine zwa do sala zwi tshi i nea zwiliwa na u i lumisa zwa mbeu ntswa dza masimuni musi vhokhotsi vho no fa.

Stayt (1968:30) a tshi amba zwine zwa takalelwa nga vhafumakadzi, zwi tshi kwama u andea nga mbebo u ri:

Every Muvenda women desires to bear children, and if she does not become pregnant shortly after marriage her mother in law inquires her son to take his wife to consult a medicine-man.

Chirevo and Janet (1997: 20) vhone vha ri Maafrika vha sedza zwa vhudzekani nga u angaredza nga iṭo ḽa u beba musi vha tshi ri:

Traditionally Africans have looked at the whole area of sex from the point of view of reproduction – conceiving and bearing children.

Mafenya (2002:132) naho o vha a tshi khou ambela sia ḽa feminizimu ene u ri:

Traditionally it is also believed that a woman's natural function is to bear children. As a result women, who do not have children, either because they are unable, or because they choose not to, are classified as abnormal, unnatural or deprived.

Afha u beba ha mufumakadzi hu khou dzhiwa hu muṅwe wa mushumo wa tsiko (mvelo). Lawrence (1974:10) ene u sedza mbingano sa tshiimiswa tshine tsha langwa nga ṭhodea ya mbebo na uri nga mvelele vhathu vha malela u vha na vhana nga u tou ri:

The institution of marriage is primarily determined by the needs of the offspring. Individual who marry in our culture have as one of their motives a desire for children... I wanted to have children.

Hawkins (1988: 500) musi a tshi khou amba nga ha mbingano o dzhenisavho na nga ha mbebo nga u tou ri:

The state in which a man and woman are formally united for the purpose of living together (usually in order to procreate children) and with certain legal rights and obligations towards each other.

Gerald (1985: 35) a tshi amba nga ndivho ya mbingano u ri: "Marriage is the licencing not of sexual intercourse but of parenthood." Afha hu bviselwa khagala muhumbulo wa uri mbingano a si thendelo ya vhudzekani, ndi ya vhubebi (u beba vhana). Bredemeir na Stephenson (1962:193) vha tshi tšalutshedza mbingano vha dzhenisa na ndaela ya u bvela phanḁa na u sika vhaḁwe vhathu nga u tou beba vha ri:

Set of customs, laws or both centering on a socially recognized sexually union legitimizing procreation and operating within the family.

1.2 THAIDZO DZI KWAMAHO TSENGULUSO YA VHUUMBA NA VHUNGOḆWA

Hu na thaidzo dzo vhalaho dzi kwamaho iyi tšodisiso. Dziḁwe dza thaidzo idzo ndi dzi tevhelaho:

1.2.1 Tšhalano

Afha vhaḁwali vha a fhambana, vhunga hu na vhane vha ri mufumakadzi arali o vhonele uri ha bebi u a thathwa vhuhadzi, sa vhunga o malelwa u isa lushaka phanḁa kana uri dzina ḁi si fe nga u beba vhana.

Muñwe muñwali wa mañwalwa o ñwalaho nga thaidzo ya tshayambebo muṭani ndi Ntshivhuyu (1991) kha litambwa lawe 'Tshithuḍivha'. Kha litambwa ili ri wana kha mbingano ya Tshithuḍivha na Sara hu na thaidzo ya tshayambebo.

Ndi he Tshithuḍivha a mbo ri ndi Sara a re muumba lwe ha fhedza ho thatwa Sara hu tshi pfi ha bebi, ha malwa muñwe nga Tshithuḍivha.

Douglas (1990:125) u khwaṭhisedza izwi musi a tshi ri:

To be a wife without bearing children has always been regarded in the East, not only as a mother of regret, but as a reproach which could lead to divorce.

Lawrence (1974:10) u tikedza ili fhungo nga u tou ri: "Barrenness exposed a wife to contempt and divorce."

Wheeler and Ginsberg (1915:147) vha khwaṭhisedza zwivhangeni zwa ṭhalano ngaurali: "Divorce may be allowed only under conditions infidelity, desertion, barrenness, cruelty."

Afha kha mutevhe wa zwivhangeni zwiṅa zwa ṭhalano vhuumba vhu bulwa sa tshinwe tshazwo. Denkema (1999:4) u ri: "Barrenness puts a stigma on a person."

1.2.2 Mbingano ya vhanzhi (munna muthihi vhafumakadzi vhanzhi)

Afha ndi hune munna musa a tshi vhona mufumakadzi wawe a sa bebi, a mala muñwe kana vhañwe vhafumakadzi u itela u andea nga mbebo. Huñwe zwi itwa nga vhomakhulu, vha isa murathu kana muzwala wa mufumakadzi wa u bebela a sa bebi. Fhedzi mufumakadzi wa muumba a sa thathwe.

Van Warmelo (1960:486) u khwañhisedza izwi musa a tshi amba nga tshayambebo u tou ri:

U shaya mbebo ha musadzi a hu ðisi u ðalana, vha hawe ndi vhane u vhona ñwana wavho a sa bebi vha bvisa muñwe musidzana uri a bebele mukomana.

Mbiti (1989:139) u ri u vha na vhafumakadzi vhanzhi zwi vhea fulufhelo ða u vha na vhana vhanzhi, wa vho tinya khombo ya tshayambebo. Izwi u zwi vhea nga ñdila hei:

The more wives a man has the more children he is likely to have, and the more children the stronger the power of immortality in the family. Children are the glory of marriage, if the first wife has no children... it follows almost without exception that her husband will add another wife, partly to remedy the immediate concern of childlessness.

Afha zwi khagala uri ndalamo i pfumbiswa nga u vha na vhana vhanzhi kha mbingano ya munna muthihi vhafumakadzi vhanzhi, na u ri madzanga a mbingano ndi vhana.

Mair (1969:17) u bvukulula uri ndi vhuḡifhinduleli ha mufumakadzi u lifhela munna wawe zwine a mu itela na nga u mu bebela vhana. Izwi u zwi vhea nga ḡila i tevhelaho:

It is her duty in return to work for him and be faithful to him, **to bear and nourish children for him**, to cultivate her fields, and to prepare the food, and generally occupy herself with the many domestic duties, which family life entails.

1.2.3 Vhufarekano (vhupombwe)

Mashau (2006:60) u ri tshayambebo i vhangā vhupombwe kana vhufarekano mbinganoni nga hei ḡila: “some even go to the extent of having extra marital affairs in the effort to prove that they can bear children”.

Kha bugu ya ḡirama ya *Tshithuḡivha* (1991) nga Netshivhuyu ri wana Sara mufumakadzi wa Tshithuḡivha a tshi pfana na Siphugu a mbo vha muthu wa thovhela. Zwo bva kha uri a thathwa hu tshi pfi ndi muumba.

1.3 NDIVHO YAḡHODISISO

Ndivho ya ḡhodisiso iyi ndi u sengulusa zwivhangī zwa vhungoḡwa na vhuumba khathihi na masiandaitwa azwo u ya nga mvelele ya Tshivengā.

ḡhodisiso iyi yo livhiswa kha u fhindula mbudziso dzi tevhelaho:

Ndi zwifhio zwivhangi zwa vhuumba na vhungoŋwa?

Masiandaitwa a vhuumba na vhungoŋwa ndi afhio?

Thaidzo iyi ya vhungoŋwa na vhuumba i nga tandululwa hani?

1.4 ZWIPIKWA

U dzumbulula kana u bvisela khagala zwivhangi zwa vhuumba na vhungoŋwa.

U sumbedza masiandaitwa a vhuumba na vhungoŋwa.

U sumbedza maga ane a nga tevhezwa kha u tandulula thaidzo ya vhuumba na vhungoŋwa.

1.5 NGONA

Kha tḥoḍisiso iyi hu ḍo shumiswa ngona ya khwalithethivi. Ngona iyi ndi yone yo teaho sa izwi nga khayoy muḥoḍisi a tshi nga kona u wana uri tshayambebo i kha vha mbeu ifhio na hone masiandaitwa a hone ndi afhio?

1.5.1 Nḍila dza u kuvhanganya mafhungo

Kha tḥoḍisiso iyi hu ḍo shumiswa ngona ya Phuraimari na ngona ya Sekondari.

1.5.1.1 Ngona ya Phuraimari

Hu ḍo itwa nyambedzano na zwigwada zwi tevhelaho:

Vhakalaha vhaḥanu (5) vhane vha ḍivha nga ha vhuumba na vhungoŋwa kha luambo na matshilisano a Tshivenda.

Vhakegulu vhaṭanu (5) vha ḡivhaho nga ha vhuumba na vhungoṅwa kha luambo na matshilisano a Tshivenda.

Vhanna vhaṭanu (5) vhane vha ḡivha nga ha vhuumba na vhungoṅwa kha luambo na matshilisano a Tshivenda.

Vhafumakadzi vhaṭanu (5) vha ḡivhaho nga ha vhuumba na vhungoṅwa kha luambo na matshilisano a Tshivenda.

Vhomaine vhaṭanu (5) vha sialala vha vhaaluwa.

Vhafunzi vhaṭanu (5) vha kereke dzo fhambananaho.

Madokotela maṭanu (5) hu tshi katelwa na wa vhafumakadzi.

1.5.1.2 Ngona ya Sekondari

Kha iyi ngona mafhungo a ḡo kuvhanganyiwa nga u vhalwa bugu dza vhaṅwali vho fhambanaho dzi kwamaho ṭhodiṣiso ya vhuumba na vhungoṅwa. Hu ḡo vhalwavho na tsenguluso dzo itwaho nga vhaṅwe matshudeni na zwi bvaho kha inthanethe.

1.6 NDEME YA ṭHODIṢISO

Mushumo wa ṭhodiṣiso iyi u ḡo thusa vhathu uri vha ḡivhe zwauri kha luambo na matshilisano a Tshivenda hu na vhuumba na vhungoṅwa. Muṅwe mushumo u ḡo vha u sumbedza zwivhangisi zwa vhuumba na vhungoṅwa. ṭhodiṣiso iyi i ḡo thusa vhathu (miṭa) uri vha kone u ḡivha maga ane vha nga a tevhela kha u tandulula dengetenge ili. Ngudo iyi i ḡo sumbedzavho na masiandaitwa a vhuumba na vhungoṅwa kha luambo na matshilisano a Tshivenda.

NDIMA YA VHUVHILI

2. TSENGULUSO YA MAÑWALWA

2.1 MARANGAPHANĀ

Kha ndima iyi hu ḡo senguluswa uri vhañwali vhanzhi vha ṭalutshedza hani na hone zwifhio nga ha vhuumba na vhungoñwa. Afha ndi hune ha ḡo bviselwa khagala zwa vhañwali vho fhambanaho vho ñwalaho nga ha heyi thero, zwi tshi kwama zwivhangi zwa vhuumba na vhungoñwa na maga ane a nga tevhelwa / tevhedzwa kha u tandulula thaidzo ya vhuumba na vhungoñwa.

2.2 MUTHEO WA THYORI

Hei ngudo yo ḡitika nga thyori ya Afrocentricity (<http://www.asante.net/articles/1/afrocentricity>) (assessed: 2014/5/15). Afrocentricity i ombedzela uri kuhumbulele na zwithu zwa Afrika kha zwi dzhielwe nzhele kha u sengulusa nzulele ya Afrika. Kanzhi u wana vhañwali vhanzhi vha tshi shumisa thyori ya Eurocentricity kha u sengulusa nzulele ya Africa. Zwenezwi zwi ita uri tsenguluso dzenedzo dzi fhedze dzo ri fha mawanwa na themendelo dzo khakheaho. Vhunga ngudo ino nga ha Tshivenda, zwi khagala uri thyori ya Afrocentricity ndi yone yo teaho.

2.3 VHUUMBA NA VHUNGOŃWA NDI MINI?

Milubi (1996:14) a tshi ʔalutshedza musadzi a sa bebi u ri “musadzi a sa bebi u pfi muumba”.

William na Keye (1995:8) vha tshi ʔalutshedza tshayambebo vha ri:

Infertility in a couple is generally defined as the inability to achieve conception after 1 year of frequent, unprotected intercourse.

Izwi zwi tikedzwa nga vhaŋwali vha ngaho sa Tan na Jacobs (1991:23) ngaurali: “Infertility patient is one who has no chance of getting pregnant without some medical assistance.”

Kimathi (1994:81) u ʔalutshedza tshayambebo nga heyi ndila “childlessness is a couple’s inability to have biological children of their own”.

Ramurunzi (2002:43) a tshi ʔalutshedza ndivho ya vhudzekani na mbingano u ri:

Sex was a means to an end, the end of which was having a baby...Marriage has been seen as a means of an end, the end of which is making children.

Fhungo ʔa mbebo ʔi ombedelwa na ngomani (zwikoloni zwa sialala) sa kha domba sa zwine Ramurunzi (2002:18) a ri dombani vhasidzana vha wana pfunzo ya mbebo mbinganoni nga u tou ri:

They are taught that marriage is not a game, it is the precursor of childbirth, and as such should be properly understood, so that the offspring will be strong and healthy.

Kha milayo ya ngoma dza Vhavanḡa hu na ine ya vha pfunzo dza zwa vhudzekani sa kha mulayo wa vhushani musi vha tshi laya khomba kha mulayo wa 8 na 9 hune Ramurunzi (2002:27) a ri:

8 thanda i sa swiki ndi munna a sa koni.

9 thanda i no swika ndi munna a no kona.

Mulayo wa 8 u khou amba nga ngoḡwa ngeno wa 9 u tshi khou amba nga munna a bebisaho.

Mbiti (1989:104) u bvukulula uri vhaswa vha pfesesa uri vha fanela u anḡea nga mbebo musi a tshi ri “young people accept that they have to become bearers of children.” Mbiti (1989:112 na 114) a tshi isa phanḡa nga u ḡalutshedza fhungo ḡa u sa anḡea nga mbebo u ri:

According to the African views of marriage, its main purpose is to produce children. Children are the seal of marriage. In many parts of the continent, once a marriage has produced children, it is very rare to see it broken up, since nobody wishes to part with his or her children. On the other hand, if no children are born that marriage often breaks up, although arrangements may be made to preserve it but to get children at the same time. If the wife is barren, then she and her husband may arrange for him to have another wife so that children can be born in that family. If the problem lies with the husband, then a close relative or friend is asked or allowed to sleep with the wife in order that she may bear children for the family. Children prolong the life of their parents, and through them the name of the

family is perpetuated. Therefore children are the glory of the marriage, and the more a person has the bigger is his glory. That is the traditional view, but of course the economic conditions of modern life are beginning to undermine this view.

Vhaṅwali vhoṭhe avha vho redzwaho afho nṯha vha ombedzela ndeme ya vhana kha mbingano.

Nicky (1997:102) u ṅekedza zwiṯuṯuwedzi zwa vhubebi (u beba) zwine zwa livhisa kha mbuno dza u ri ndi ngani vho malanaho vha tshi ṯoḍa vhana.

Maṅwalwa a katela izwi kha u tendelana na zwiṯuṯuwedzi zwa vhubebi, na hone u ya nga Botha (1987:22-23), Du Preez (1987:61-62) na Schultz na Rogers (1985:280-282), zwi nga ṅetshedzwa sa zwi tevhelaho:

Mbuno ya vho malanaho vha tshi ṯoḍa vhana i nga ṯuṯuwedzwa nga vhurereli kana vhutendi, sa zwe zwa laedzwa nga ipfi ḽa Mudzimu (Bivhili nga ṯhaluso ya Tshivenda tsha 1936) “Bebani ni ande...”

Vho malanaho vha nga humbula zwauri vhathu nga u angaredza vha vha lavhelela uri vha vhe na vhana. Arali vho malana lwa tshifhinga vha fanela u beba vhana, zwa sa ralo tshitshavha tshi nga thoma u vhudzisa nga tshivhumbeo tshavho kana kuhumbulele kwavho zwi tshi ḍa kha vhukoni ha zwa mbebo.

U beba vhana zwi nga ḡi ṭuṭuwedzwa nga tsumedzo ya mupo kha muvhili ya u beba. Botha(1987:22) o zwi sumbedza nga u tou ri vhuḡifari ha zwa tshifumakadzini na dzangalelo ḡa u beba zwi rithwa kha vhanna na vhasadzi vhaṭuku nga dzi “homornes”(thuṅwa-zwirithi-zwa-muvhili).

Nga kha vhubebi, tsumba vhuṅe ya zwa vhudzekani na vhukoni ha hedzo mbeu mbili ho sumbedzeswa. Kha munna, ṅwana ndi vhuṭanzi ha nungo dza u kona u beba. Nga u bebwa ha ṅwana mufumakadzi u swikelela u khunyeledzwa ha vhufumakadzi hawe.

U bebwa ha vhana zwi a pfumisa vhutshilo ha mbingano ya vho malanaho. ṅwana u ḡisa dakalo, a ṅea vhutshilo vhuswa kha vhushaka ha mbingano na tshivhangalelwa (tshipikwa) tshi pfadzaho tsha zwine vha malelana zwone.

U beba vhana zwi a kona u shela mulenzhe kha u ita vhuḡifhinduleli vhunzhi na u dzikisa vho malanaho kha vhushaka ha mbingano yavho.

Vho malanaho vha nga tama u vha na vhana, ngauri vhana vha ḡisa ṅḡila ya u tshilisana na tsireledzo kha vhualuwa havho kana miṅwaha ya vhualuwa havho.

U bva kha izwo zwi re afho ṅṅha zwiṭuṭuwedzi zwa u beba zwi a vha nga vhurereli (kupfesesele) kwa vhatu kwo imaho ngauri, muvhili, mupo, zwipfi – mihumbulo, tshelede na vhubvo.

Tshiṭuṭuwedzi naho tsha vha tshino kana itshi, zwi ḡi sala zwi zwa ndeme uri vho malanaho vha tea u ambedzana nga zwi no vha ṭuṭuwedza u vha na vhana, vha sa athu u dzhena kha mbingano kana mathomoni ayo. Nga ṅḡila heyo ndi hone zwine vha tendelana khazwo kana

u fhambana khazwo malugana na zwa u beba vhana zwi tshi nga kona u vhone. Zwi a konadzea uri tshithihi tsha zwo buliwaho afho n̄ha tshi vhe tshiṭuṭuwedzi tshi tshoṭhe kana zwi vhe zwivhili.

2.4 VHUUMBA HA MUFUMAKADZI

Ryan (1998:55) a tshi amba nga vhafumakadzi u ri: “Women are classified as either bearers of children, or abnormal.” Afha zwi khagala uri musadzi a sa bebi (muumba) u dzhiwa sa ane a nga ho ngo fhelela.

Keesing (1971:253) ene a tshi amba mbuelo ya mufumakadzi kha munna wawe uri: “...then what the husband’s lineage is acquiring is not simply a women’s sexuality and labour, but the children who will be its future members”.

Van Warmelo (1967:267) a tshi ṭalutshedza zwivhangeni zwa u sa beba ha musadzi u ri:

Vhatungudzi vha ṭhangu dza musadzi a sa bebi vha ḡi anza u vhuya na ḡiṅwe ḡa mawa maṅa ane ṭhangu dza fara one

Vhuloi na madambi

Midzimu ya vhomakhulu

Lukuse

Vhungoṅwa ha munna

U ya nga Van Warmelo (1967) hu na zwivhangeni zwo fhambabnaho zwa vhuumba sa zwe zwa sumbedzwa afho n̄ha. Zwivhangeni zwo ṭalutshedzwa ngaaurali:

(a) Vhuloi na madambi

Afha ndi hune mufumakadzi a humbulelwa u pfi o tshivhiwa nga muñwe ngae, nga u tou mu rolela mavu a he a vha o dzula hone na u mu tswela sheḡo ḵawe ḵa vha ḵone ḵe a tshivhiwa ngaḵo. Huñwe mbebo i humbulelwa u pfi yo kundiswa nga madambi a bvaho kha vhanna kana vhaṭhannga vhawe vha kale.

Van Warmelo (1967:278) u ṭalutshedza mawa ayo a ṭhangu nga nḵila i tevhelaho:

Hu na huñwe hune mbebo ya musadzi ya kundiswa nga madambi a bvaho kha vhanna vhawe vha ḡaka kana vhañwe vhaṭhannga vhe a vhuya a ḡavhulana navho kale vha vho mu tshivha nga u a vho funa muñwe munna wa thungo.

(b) Midzimu ya vhomakhulu i kundisa mbebo

Afha ndi musi mufumakadzi a tshi humbulelwa uri o farwa nga midzimu ya vhomakhulu wawe, hune mufumakadzi a phaselwa a konou ṅewa mishonga ya u mu lafha uri ṅowa yawe i fare. Van Warmelo (1967:290) u khwaṭhisa izwi nga uri: “Fhedzi na henefho hune ṭhangu dza ralo u fara midzimu uri ndi yone i thivhelaho mbebo kha mufumakadzi, maine wa u ṅea zwivhofho u a vhidzwa”

Tan na Jacobs (1991:141) vha tikedza Van Warmelo (1967) kha ḵa tshivhangi itshi tsha vhuvhili tsha midzimu ya vhomakhulu sa “unexplained infertility”.

(c) Lukuse

Uvhu ndi vhulwadze vhune ha nga ḡi wanala kha wa mufumakadzi kana wa munna. Vhulwadze uvhu ndi vhune ha ita uri musi ḡowa ya mufumakadzi yo fara i litshe, na hone vhu fhela nga u tou lafhiwa. Van Warmelo (1967:284) u dzumbulula uri:

Hu na vhuḡwe vhulwadze vhune ha thivhela mbebo vhu pfi ndi lukuse, lu vha hone kha wa munna na kha wa musadzi.

Zwivhangi zwiraru zwo bulwaho afho nḡha ndi zwine zwa khwaḡhisedza uri u ya nga Tshivendḡa hu na vhuumba kha matshilisano a Tshivendḡa.

Mbiti (1991:105) u sumbedza mbingano na u beba sa dzilafho ḡa u lafha lufu ngaurali:

Therefore, marriage and childbearing are the medicines against death.... While death continues to demolish life, marriage and childbearing keep ahead of it all the time. Death... but because of marriage and childbearing, it cannot keep pace with human life at large.

Mbiti (1991:106) u bvela phanḡa na u sumbedza uri u beba vhana ndi tshone tshipikwa tsha vhutshilo musi a tshi ri:

Through marriage and childbearing, human life is preserved, propagated and perpetuated. Therefore marriage and childbearing are the focus of life.

A tshee ene Mbiti (1991:110) u bvukulula uri mbingano ndi mbingano nga vhana:

Marriage fulfils the obligation, the duty and the custom that every normal person should get married and bear children. The supreme purpose of marriage according to African people is to bear children...for that reason, a marriage becomes fully so only when one or more children have been born. It is a very tragic thing when no children come out of a marriage. Then people do not consider it to be truly a marriage, and other arrangements are made to obtain children in the family.

Mbiti (1991:111) u ri vhabebi vho lovhaho vha humbulwa nga kha u beba vhana musa a tshi ri: "through marriage and childbearing, the parents are remembered by their children when they die".

(d) U hula kana u aluwa

Tan na Jacobs (1991:23) vha sumbedza u malwa wo no vha wa kale (muhulwane) sa tshiñwe tsha zwivhanga zwa vhuumba, izwi vha zwi tšalutshedza nga u fhungudzea ha makumba zwi tshi vhangwa nga u hula ha mufumakadzi nga mbudziso na phindulo ine ya ri: "Do women become less fertile as they get older? Yes they do."

(e) U humela murahu ha n̄owa (mbumbelo)

Tan na Jacobs (1991:25) vha zwi tšalutshedza ngaurali: "An extroverted uterus is only related to infertility as it is immobilised in that position by pelvic inflammatory disease or endometriosis"

Tan na Jacobs (1991:97) vha tshi sumbedza “endometriosis” sa tshivhangi tsha tshayambebo vha ri: “Endometriosis is commonly associated with painful menstrual periods, painful intercourse and infertility.”

Tan na Jacobs (1991:103) vha bvela phanda na u sumbedza tshivhangi tsha tshayambebo kha vhafumakadzi nga u talutshedza ndila mbili dza u valea ha nowa ya musadzi vha ri:

The tubes may become blocked...there may be adhesion which distort the shape of the tubes and their relationship with the ovaries.

(f) Zwiila

Chigidi (2009) a tshi amba nga zwiila zwa Mashona, o sumbedza uri arali mufumakadzi a nga ja nama ya kha khana u a vha muumba kana a kundelwa u vha na vhana. Chigidi (2009) u bvela phanda nga uri vhafumakadzi vha bika bodoni nthihi kathihi vhe vhavhili uya nga hae, vhafumakadzi avha vhuvhili havho vha avha vhaumba.

Mgwambane (1997:52) a tshi amba vhudifhinduleli ha mufumakadzi mbinganoni u ri:

The woman's responsibilities in marriage is to produce and perpetuate lineage of her husband by bearing him children.

A tshe ene Mgwambane (1997:54) u ri:

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

Mgwambane (1997:63) u bvela phanḁa nga u tou ri u sa anḁea kha mbebo zwi vhangwa ḁhalano: “The dissolution of marriage is caused by death, divorce, barrenness, witchcraft, adultery and disobedience.”

Mashau (2006:75) u tikedza Mgwambane musi a tshi ri:

Children also have a way of dividing married couples. In the first place you find couples having to divorce because of barrenness. The inability to have biological children of their own is one of the contributory factors of high divorce rate on the African continent.

2.5 VHUNGOḁWA HA MUNNA

Afha ndi ha musi malofha (vhunna) a sa koni uri mufumakadzi ḁowa yawe i fare, kana munna a sa koni u sika vhunna ho teaho kana a sa shululi vhunna na luthihi. Muḁhige (ND:9) u khwaḁhisedza zwo bulwaho nga Van Warmelo (1967) a tshi amba nga mawa a ḁhangu ngaurali:

- Matanda mapfufhi – Ngoḁwa lurandala
- Matanda mapfufhipfufhi – Ngoḁwa vhukuma

U ya nga lutendo lwa Vhavanḁa, hu dzhiwa **ngoḁwa lurandala** i tshi ilafhea **ngoḁwa** vhukuma i sa ilafhei. Vhungoḁwa vhu vhangwa nga zwithu zwinzhi. Zwiḁwe zwa hone ndi hezwi:

(a) U sa dzula ha thanga-thambo zwisaganani

Tan na Jacobs (1991:145) vha ṭalutshedza u dzula thumbuni ha thanga-thambo (matshende) sa tshiṅwe tsha zwivhangi zwa vhungoṅwa ha munna nga u tou ri: “Can undescended testes cause infertility in later life? Yes.”

(b) Mawi

Tan na Jacobs (1991:146) vha sumbedza mawi a no fara muthu o no vha muṭhannga a tshi kwama thanga-thambo zwa ita uri hu sikwe mbeu i songo linganaho u beba/bebisa. Vha bvela phanḁa nga u sumbedza malwadze a vhudzekani a ngaho sa: “gonorrhoea, chlamydia, micro plasma as systemic infections such as tuberculosis.”

Mafenya (2009) u ṭalutshedza fhungo ḁa u sa anḁea nga mbebo na nga ngano dzi bvaho kha bugu dza maṅwalwa a sialala, musi a tshi ri ngano tshiṅwe tshifhinga dzi khwaṭhisedza uri mufumakadzi u bebelwa u beba vhana fhedzi. Sa izwi muumba a sa ṭanganedzwi, na hone a tshi shengedzwa kana u tambudzwa nga u seṅwa, u goḁwa na u nyefulwa, u sewa nga vhaṅwe vhafumakadzi, vhaṅwe vha ola tshifanyiso tshauri mufumakadzi uyo ha na mushumo vhutshiloni na hone a si lupfumo kha munna wawe. Vhafumakadzi vha vhaumba vha dzhiwa vha vhavhi na hone vhe zwiḁahela zwa mafhelelo nga mulandu wa u sa beba vhana. Na mufumakadzi a sa bebi u ḁi dzhia a mulaṭwa/mulambwa. Izwi zwi sumba zwauri zwa vhuumba na vhungoṅwa zwi welavho kha ngano nnzhi dza Tshivendḁa. Dziṅwe dza hone ndi hedzi:

Madzina a ngano:

Khosi ye ya vha i tshi beba mahunguvhu nga Khuba (1996:45-51)

Maivha a vhathu nga Nenzhelele (1990:23)

Musadzi we a vha a si na nwana nga Mafenya (2002:24-24)

Oladele (1989:52) musi a tshi amba nga pfunzo ya zwa vhudzekani kha vhaswa nga fhasi ha thoho i no ri hu nga thivhelwa hani u tsvhanyedzesa u dzhena mbinganoni ha vhaswa u ri:

Avoid using sex as a means of satisfying certain needs other than those of marriage bearing children and enjoying a stable family life.

Michael (1981:325-326) a tshi talutshedza muṭa u ri:

The family is a social group characterized by common residence, economic co-operation and reproduction. It includes adults of both sexes, at least two of whom maintain a socially approved sexual co-habiting adults, thus the family lives together, pools its resources and works together and produces offspring.

A tshe ene Michael (1981:331) u bvela phanda nga u bula mishumo miṅa ya muṭa nga u tou ri:

These universal functions he terms the sexual, reproductive, economic and educational. They are essential for social life science without the sexual

and reproductive functions there be no members of society...life would cease.

Thompson na Hickey (1994:319) vha tshi tšalutshedza mbingano vha ri: "Marriage provides for the regulation of sexual behaviour and childbearing".

Norman (1978:350) a tshi amba nga vhudzekani u ri a si ha u diphina na u ditakadza nga hei ndila:

Sex served larger ends of procreation and the continuation of the lineage, rather than being in itself an object of joy and delight.

A tshe ene Norman (1973:450) u bvela phanḁa nga u hanedzana na maitete a phungudza nyaluwo ya tshitshavha i pfufhifhadzwaho nga u pfi ZPG (**Zero Population Growth**) nga mbudziso mbili dzi tevhelaho:

The question then will be: After ZPG where are the children? Where will the next generation come from?"

Mugubane (1998:95) u ri:

Arali musadzi a sa athu u beba ṅwana kana e muumba hu a tevhedzwa kana u ṅekedzwa muṅwe wa shaka uri a ḁo kona u beba vhana.

U ya nga Mbiti (1975:112) a tshi tikedza Mair (1969) u ri: "Hu na maṅwe maitete ane a wanala kha tshakha dza Afrika zwine ha vha u tšogela munna musadzi wa munna a sa bebi".

Mbiti (1975:105) a tshi amba nga u rubiswa hune ha tshewa tshipiḁa tsha vhudzimu, zwenezwo malofha a tshi elela (zwine a ri ndi u elela ha vhutshilo) na vhone vhaswa vha vha vha tshi khou zwi tenda uri vha khou ya u beba vhana sa ḁila ya nyelelo ya vhutshilo. Izwi o zwi bvisela khagala musi a tshi ri:

Where circumcision and clitoridectomy are practiced, they symbolically present the flow of life through shedding of blood from the organs of reproduction. Young people accept that they have to become the bearers of children

Webusaithi [htt:www.uihealthcare.com/..smok4htm\(6/5/2013\)](http://www.uihealthcare.com/..smok4htm(6/5/2013)) yo bvisela khagala uri arali mufumakadzi a tshi daha fola, zwi a ita uri mufumakadzi uyo a kondelwe u vha muimana.

John (1997:157) a tshi dzumbulula mutsiko wa vha kha ḁi bva u vhingana u ri:

What emerges is the way in which young couples are subject to a considerable range of pressure that encourages them to have children. Pressures come from simple observation

(everyone else has kids), through parental comments (when are we going to be grandparents?)”

U ya nga Mbiti (1975:110 – 112) zwine maafurika vha vhonisa zwone mbingano, zwi na t̄halutshedzo nnzhi na ndivho dzo fhambananaho, hune kha t̄halutshedzo na ndivho dza fumi na nthihi (11) dza malo (8) dzi vha dzi na u anḁea nga mbebo na u tinya vhungoḁwa na vhuumba.

(i) Mushumo wa u beba vhana

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

(ii) U t̄umekanya nyelelo ya vhutshilo

A tshe ene Mbiti (1975:110) uri murafho wo fhiraho, u tshilaho na u ḁaho yo t̄umekanywa kha nyelelo ya vhutshilo nga u bebwa ha vhana ngaurali: “The past generations are many but they are represented in one’s parents, the present generations begin to come on the stage through childbearing.”

(iii) U fhaḁa muḁa

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

The supreme purpose of marriage according to African peoples is to bear children, to build a family, to extend life, and to hand down the living torch of human existence. For that reason, a marriage becomes fully so only when one or more children have been born. It is a very tragic thing when no children come out of a marriage. Then people do not consider it to be truly a marriage, and other arrangements are made to obtain children in the family.

(iv) U humbula vhabebi vho ri siaho

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

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

Izwi zwi tikedzwa nga Mashau (2006:17) musi a tshi ri: "There are people in Africa who get married because they want to preserve a family name."

(v) U vhuedzedza vho lovhaho

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

Through marriage the departed are in effect reborn not in their total being but by having some of their physical features and characteristics or personality traits reborn in the children of the family. If no children were born these traits and features of the departed members of the family would not be seen again.

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

Mbiti (1975:111) u ri inwe ya ndivho dza mbingano ndi u andisa vhathu: “The purpose of the marriage is to increase people, to multiply them, to keep them alive”

(vii) U ŋea tshirunzi kha tshitshavha

Mbiti (1975:111) u bvukulula ndivho ya vhusumbe(7) ngauri munwe na munwe u dzhia uri muthu u vha o fhelelaho nga u malwa a beba vhana musi a tshi ri: “Everyone recognizes that the individual is a full person when he or she is married and has children.”

(viii) Mbingano ya vhanzhi

Afha Mbiti (1975:112) u dzumbulula masiandaitwa a tshayambebo musu a tshi ri hu tshi tevhelwa thalutshedzo na ndivho dza mbingano, mbingano ya vhanzhi (polygamy) i itelwa u ri muṭa muṅwe na muṅwe u vhe na vhana, nga inwe nḡila hu si vhe na muṭa u si na vhana.

Masakona (2000:2) u dzumbulula uri vhabebi vha munna vha a kombetshedza musadzi u ita vhudzekani na muṅwe munna hu itela u ri a bebe vhana arali munna wawe a sa bebi.

Masakona (2000:11) u bvela phanḡa na u sumbedza vhuṭumani ha zwikolo zwa sialala (ngoma) na pfanelo ya u anḡea nga mbebo. U ri ndivho khulwane ya mbingano ya Vhavanḡa ndi ya u beba vhana lwa mulayo “the main object of a Venda marriage is to be getting of legitimate children”. U dovha a sumbedza uri (200:12) lufu ndi swina ḡihulu li kundwaho nga u beba vhana vhanzhi mbinganoni.

U bvela phanḡa a tshi ri munna u khwaṭhisedza u dzula e hone nga mutshelo wa mbeu yawe (vhana) na uri tsha ndeme kha mufumakadzi wa muumba ndi u anḡea nga mbebo sa izwi hu ene ane a ḡisa murafho muswa nga u beba.

A tshe ene Masakona (2000:13-14) u ri u fana na mbingano dza maṅwe Maafrika dza sialala, tshihulwane tsha ndeme kha mbingano ya Vhavanḡa ndi u beba vhana. Mbingano i si na vhana a i ṭanganedzei. Arali munna e ngoṅwa vhabebi vhawe vha ṭuṭuwedza mufumakadzi wawe u ita vhudzekani na muṅwe munna o dzumbama uri hu vhe na mbebo. Arali mufumakadzi e muumba vhabebi vhawe vha a vhudzwauri ṅwana (musidzana) wavho ha bebi, vha kona ha u rumela kana u isa muṅwe musidzana u bebela a sa bebi, sa izwi kha

Vhavenḡa mbingano i si na vhana i tshi nyadzwa nga vhoḡhe, na u dzhiwa i si na mushumo. Verryn (1975:117) u tikedza izwi ngaurali: “Sometime a sister of the infertile wife is given to the husband by the wife’s parents.”

Masakona (2000:15) u bvukula u ri mbingano ya sialala ya Vhavenḡa yo ḡi sendeka nga u beba vhana na u andisa lushaka hu si kha lufuno, musi a tshi ri “The traditional Venda marriage focuses on procreation and multiplication and not on love.”

Denkema (1999:4) a tshi sumbedza vhuḡungu ha tshayambebo u ri:

“Barrenness puts a stigma on a person although not necessarily leading to dissolve the marriage”.

Verryn (1975:115) u bvukulula ndivho ya mbingano ya sialala ngaurali:

An African marries because he wants children. The most important part of the “value” of a woman is her childbearing capacity. Therefore, if the woman proves to be barren, in many tribes her kin either return the marriage payment or provide another woman to bear children.

Masakona u tikedza Verryn musi a tshi ri:

Barrenness it is up to the wife’s family, when they see that she remains childless, to give another daughter to bear children for her elder sister.

Stayt (1968:142) u bvukulula mbingano ya munna muthihi na vhafumakadzi vhanzhi sa dzilafho la tshayambebo a tshi ri: “Polygamy...Furthermore, prevents childlessness, and then enhances the husband’s status or value derived from having many children in general.”

Ember na Ember (1988:179) kha mutevhe wavho wa ndivho dza rathi (6) dza mbingano ya munna muthihi na vhafumakadzi vhanzhi (polygamy) vha tikedza Stayt musi vha tshi ri:

“The prevention of childlessness encourage polygin, as does the value of having many children in general.”

Masakona (2000:30) a tshi amba nga ngoŋwa u dzhenisa na murero wa Tshivenḁa a ri:

If a man is impotent, the Venda say “**o sia vhura dzundeni**” (he left his bow at the work party for the chief), meaning he cannot render a woman pregnant. An impotent man is despised by the people.

Masakona (2000:37) u ri Vhavenḁa vha vhona mbingano sa tshiimiswa kana limaga la u ḁisa vhana shangoni musi a tshi ri: “The Venḁa see marriage as an institution, or factory, for producing children”

Masakona (2000:59) u bvela phanḁa nga u sumbedza u shaea ha vhana muḁani sa tshi thithisi tsha nyaluso ya muḁa na lushaka nga hei nḁila:

“To the Venda, children are needed, among other things, to perpetuate the family and clan, and to give the ancestors food and libation.

Nyirongo (1997:111) u bvukulula u vha na vhana sa muṭa i tshiga tshayamuṭa nyelelo u sa khauwi (fheli) nga heyi nḡila:

There are Africans who get married to beget children so as to ensure the continuity of their family lineage. Those who are barren are said to be without a future because for the Africans, children are seen as a symbol of continuity.

Hezwi zwi amba uri vhana vha vhonele sa tshiga tsho imelaho u sa fhela ha vathu shangoni.

Mashau (2006:52) u bvukulula u ri vhafumakadzi vha Afrika vha dzhiwa (vhonwa) sa tshikovha (ngade) i no gobelwa mbeu ha vha na khaṅo (vhana). U svela phanḡa nga uri vhu fufumakadzi vhu langwa lwa ndeme nga u beba. Ndi hune vhanna vha humbula vhafumakadzi sa ngade dzi shumiswaho kha u beba vhana, ndi zwine a ri u sa beba zwi dzhiwa sa samba kha vhafumakadzi vha Afrika. “Childlessness is therefore regarded as a curse among African woman.”

A tshe ene Mashau (2006:60) u ri tshayambebo i vhangaphambano muṭani, a sumbedza uri:

Lack of or the presence of children in marriage can also cause division within a family. Those who do not have children tend to fight over the barrenness of the

other or lack of children in their marriage. Some even go to the extent of having extra-marital affairs in the effort to prove that they can bear children.

Mashau (2006:74) u bvukulula maṭhupho a vhuumbana na vhungoṅwa musi a tshi ri vhungoṅwa na vhuumba nga zwifhio na zwifhio zwi a lifhiwa (badelwa) nga maṭhupho nga Tshiafurika. Ṭhoni, u nyadzwa, u nyefulwa, u goḍwa ndi masiandaitwa ane a wanwa nga vhashayaho mbebo. Masiandaitwa aya ha konḍelelei na u hwalwa na nga muthu na muthihi.

Van Warmelo (1967:342) u dzumbulula ndivho ya mbingano sa ya u beba vhana nga u tou ri:

Munna a tshi vHINGA musadzi, tshihuluhulu ndi uri hu wanale vhana vhane vha ḍo alusa lushaka vha tshi lu isa phanḍa, uri naho khotsi vha tshi fa, dzina ḷa mufu ḷi sa lovhe ndi hone na midzimu ya vho makhulu i takalevho. Uri ngavhe hu tshi vha na zwiḍuhulwana zwine zwa ḍo sala zwi tshi i ṅea zwiḷiwa na u i lumisa zwa dzimbeu ntswa dza masimuni musi vho khotsi vho no fa.

Janel na Judith (1966:89) vha ṭalutshedza muṭa sa wa ṅwana muthihi na u fhira ngaaurali:

It includes adults of both sexes, at least two of whom maintain a socially approved sexual relationship. And one or more children, own, or adopted, of the sexually co-habiting adults.

Stayt (1968:30) a tshi amba zwine zwa takalelwa nga vhafumakadzi, zwi tshi kwama u anḡea nga mbebo a ri:

Every Muvenda women desires to bear children, and if she does not become pregnant shortly after marriage her mother-in-law inquires her son to take his wife to consult a medicine-man

Du Toit na Van Starden (1989:104) vhone vha ṭalutshedza tshaka mbili dza miṭa dzine inwe yadzo ya vha ya u beba vhana nga hei nḡila:

Two predominant type of family prevail in the lives of most of us. The family of orientation into which one is born, and the family of procreation, which is created by marriage

Van Warmelo (1960:486) a tshi amba nga tshayambebo u tou ri:

U shaya mbebo ha musadzi a hu ḡisi u ṭalana, vha hawe ndi vhane u vhona nḡwana wavho a sa bebi vha bvisa muḡwe musidzana uri a bebele mukomana.

Douglas (1990:125) u ṭalusa vhuumba nga nḡila i tevhelaho:

To be a wife without bearing children has always been regarded in the east, not only as a mother of regret, but as a reproach which could lead to divorce.

Douglas (1990:125) u bvela phanḡa nga u nḡea tsumbo dzi re bivhilini nga ha tshayambebo nga hei nḡila:

This is the cause of Sara's despairing laughter (Gen 18:12) Hannah's silent prayer (Isa 1:10), Rachel's passionate alternative of children or death (Gen 30:1) and Elizabeth's cry that God had taken away her reproach (Lk 1:25) the awfulness of the coming judgement on Jerusalem is emphasized by the incredible statement "Blessed are the barren" (Lk 23:29)

Douglas (1990:125) u bvela phanda a tshi ri u shaya mbebo ndi samba ngeno u anḡea nga mbebo zwi tshi dzhiwa sa phaḡhutshedzo: "It was believed that the gift of children or with holding of them indicated God's blessing or curse (Ex 23:26, Deut 7:14)"

Chirevo et al (ND:20) vhone vha ri Maafrica vha sedza zwa vhudzekani nga u angaredza nga iḡo ḡa u beba:

"Traditionally Africans have looked at the whole area of sex from the point of view of reproduction-conceiving and bearing children".

Lawrence (1974:10) ene u sedza kha mbingano sa tshiimiswa tshine tsha langwa nga ḡoḡea ya mbembo a ri: "The institution of marriage is primarily determined by the needs of the offspring". A tshi bvela phanda Lawrence (1974:10) u ri: "Barrenness exposed a wife to contempt and divorce"

A tshi ya huḡwe Lawrence (1974:59) u ri nga mvelele vhathu vha malela u vha na vhana nga u tou ri: "Individuals who marry in our culture have as one of their motives a desire for children...I wanted to have children"

Mbiti (1989:130) u tšalusa Maafrika nga heyi nđila: “For African people, marriage is the focus of existence”. A tshi isa phanđa Mbiti (1989:130) u ri mbingano na u beba zwi na vhuthihi kha tshitshavha tsha Afrika, ngauralo a ri muñwe na muñwe nga a male a bebe vhana:

We must note also that marriage and procreation in African communities are a unity. Without procreation marriage is incomplete. Biologically both husband and wife are reproduced in their children. A person who, therefore, has no descendants in effect quenches the fire of life, and becomes forever dead since his line of physical continuation is blocked if he does not get married and bear children. To die... without children is to be completely cut off from the human society. Everybody, therefore, must get married and bear children.

Mbiti (1989:139) u gomedza ngauri u vha na vhafumakadzi vhanzhi zwi vhea fulufhelo ła u vha na vhana vhanzhi, wa vho tinya khombo ya tshayambebo. Izwi u zwi vhea nga ndiła hei:

The more wives a man has the more children he is likely to have, and the more children the stronger the power of immortality in the family, children are the glory of marriage. If the first wife has no children...it follows almost without exception that her husband will add another wife, partly to remedy the immediate concern of childlessness

Hawkins (1988:500) musi a tshi khou amba nga ha mbingano o dzhenisa vho na nga ha mbebo a tou ri:

The state in which a man and woman are formally united for the purpose of living together (usually in order to procreate children) and with certain legal rights and obligations towards each other.

Donnel (1985:32) a tshi amba nga ndivho ya mbingano uri: "Marriage is the licensing not of sexual intercourse but of parenthood".

Bredemeir na Stephenson (1962:193) vha tshi tšalutshedza mbingano vha dzhenisa na ndaela ya u bvela phanda na u sika vhañwe vhathu nga u tou beba vha ri: "Set of customs, laws or both centering around a socially recognised sexual union legitimising procreation and operating within the family".

Van Warmelo (1967:372) u amba nga musadzi wa u bebela sa ane a shumiswa kha u tandulula thaidzo ya zwa tshayambebo ngauri musadzi a sa bebi u thoma a gidimiswa na ñanga dza u mu lafha uri ñowa yawe i fare zwa mbebo. Fhedzi ndi hunzhi hune zwa kunda, vha tšovhova tshoñhe. Ndi hune vhomakhulu nga tšhoni nge vha sokou ña thundu ya muthu, ngeno hu si na tshivhuya tshi wanwaho kha ñwana wavho, vha kuvhangana muñani wavho nga tshavho u langana ane a nga ñewa vhakwasha ha pfi ndi wa u yo bebela uña o malwaho a sa bebi.

2.6 MAÑWALWA A TSHIVENDA

Vhañwe vhañwali vha mañwalwa vho ñwalavho nga thaidzo iyi ya tshayambebo muñani. Kha ñitambwa la *Tshithuñdivha* ñetshivhungulu u ri u wana kha mbingano ya Tshithuñdivha na Sara hu na thaidzo ya tshayambebo. Ndi he Tshithuñdivha a mbo ri ndi Sara a re muumba

Iwe ha iwa kha dokotela lwe ndingo dzo itwaho lu no fhira luthihi dza sumbedza Sara a si na thaidzo, Tshithuḡivha ho ngo tenda uri ene u ngoḡwa lwe a mbo thatha Sara sa ene a sa bebi, a mala muḡwe, na henefho vhana vha si bebwe, Sara a mbo pfana na Siphugu a mbo vha muthu wa thovhele. Zwa sumbedza tshoḡhe uri Sara a si muumba, ndi Tshithuḡivha ane anga vha e ngoḡwa.

Kha ḡitambwa ḡa *Milomo ya Nukala* (Nefefe, 2005:16) ri wana kha nyambedzano ya Muofhe na Ntshengedzeni nga ha u tshipiwa ha vhasidzana. Muofhe u vhudza Ntshengedzeni uri musidzana a ḡangana na khotsi awe lwa vhudzekani ha tsha dovha a beba na luthihi. ḡitambwa ḡi nga izwi ḡi dzumbulula vhutenda-tenda ha uri u ita vhudzekani na khotsi au u musidzana zwi vhangana vhuumba kha onoyo musidzana. Izwi zwi tea u itelwa tzedzuluso sa izwi zwi tshi nga zwi wela kha zwiila zwa u thivhela vhuada uho ngeno musidzana a tshi nga kha ḡi beba na onoyo khotsi awe kana muḡwe munnavho.

2.7 MANWELEDZO

Musi hu tshi ḡolwa na u thetsheswa zwa vhaḡwali vha maḡwalwa u ya nga tshaka dzo fhambanaho, hu vhone vhaḡwali vhanzhi vha tshi tendelana kha zwauri ḡwana ndi tshivhangalelwa tshihulwane mbinganoni kana muḡani. Mbingano na muḡa zwiima na u khwaḡha nga u anḡea nga mbebo, na hone vhutshilo vhu elela sa mulambo u sa xi nga u bebwa ha vhana muḡani. U kwashea ha miḡa na zwone zwo ḡisendeka kha tshayambebo.

NDIMA YA VHURARU

3. TSENGULUSO YA VHUUMBA NA VHUNGOŊWA

3.1 MARANGAPHANĎA

Ndima iyi i ġo vha yo ġisendeka nga vhuumba na vhungoŋwa kha matshilisano na luambo lwa Vhavanġa. Hune ha ġo sedzwa kha tħalutshedzo, zwivhangi, thaidzo, masiandaitwa na thandululo dza hone.

3.1.1 Vhuumba ndi mini?

Milubi (1996:14) a tshi tħalutshedza musadzi a sa bebi u ri: “Musadzi a sa bebi u pfi muumba”. Izwi zwi tikedzwa nga Tshikota (2006:50) musi a tshi ri muumba ndi: “a woman who does not bear children”.

Izwi zwi ġadziswa nga mukegulu 1 na mukalaha 1 vha tshi ri musadzi a sa bebi ndi muumba.

Hu na vhaŋwe vhane vha ri musadzi a sa bebi ndi phanzhe, hone iġi dzina ġi pfala ġi ġa u kolela musadzi a si na vhana, vhenevho ndi mukegulu 2. Avha vhone vha tikedzwa nga Van Warmelo (1948:120) a tshi ri:

Tshivendani musadzi mudenyadenya ha takalelwi nge a humbulelwa ŋombe, huŋwe hu humbulelwa vhupanzhe, hu pfi muvhili wawe ndi

wa u sa vhuisa mbebo muṭani, zwenezwo vhaambisi vha shavhela kule nae.

Wiliam na Keye (1995:8) vha tshi ṭalutshedza vhuumba vha ri:

Infertility in a couple is generally defined as the inability to achieve conception after 1 year of frequent, unprotected intercourse.

Izwi zwi tikedzwa nga vhaṅwali vha ngaho sa Tan na Jacobs (1991:23) ngaurali:

Infertility patient is one who has no chance of getting pregnant without some medical assistance.

Van Warmelo (1989: 251) u ṭalutshedza muumba sa: “Barren woman or one whose children die in infancy”

Izwo zwo redzwaho afho nṭha zwo livhiswa fhedzi kha musadzi a sa bebi.

3.1.2 Vhungoṅwa ndi mini?

Van Warmelo (1989:274) u ṭalutshedza ngoṅwa ngaurali: “impotent man, incapable of coitus” Ngoṅwa lurandala-“man capable of coitus but sterile.”

Mukegulu 2 vha ri munna a sa bebi ndi ngoṅwa. Muṅhige (1960:9) u dzumbulula uri kha vhungoṅwa hu na tshaka mbili hezwo o zwi dzumbulula kha mulayo wa vhusha hune musi hu tshi laiwa khomba ha sumbedzwa u pfi:

- Mavhala malapfu ndi munna a konaho.
- Mavhala mapfufhi ndi ngoṅwa lurandala.
- Mavhala mapfufhipfufhi ndi ngoṅwa vhukuma.

Mukegulu 3 na mukalaha 3 vha tendelana kha uri munna a si na vhunna ndi uri a sa rundi a tshi ita vhudzekani kana ane vhunna hawe ha vha maḽi na ane a sa vutshelwe vha ri u pfi ngoṅwa.

Izwi zwi ḽadziswa nga mukalaha 3 na mukalaha 4 vhe vha ri hu na ngoṅwa na ngoṅwa luranzhala ane vha ri tshitungulo tshawe tsha ima a tshi wi na u ita zwavhudzekani ngauri ha bvisi mbeu. Vhone vha tshi amba ngoṅwa lurandala vha ri ngoṅwa luranzhala.

3.1.2.1 NDIINGO DZA U VHONA URI MUNNA U A BEBA KANA HA BEBI

U ya nga mukalaha 4 na mukalaha 5 hu na ndingo dzi no itwa hu u itela u vhona arali munna e ngoṅwa. Ndingo ya u thoma ndi musi musadzi o rumelwa ṅuni u lala na munna wawe, nga matshelo vhakegulu vha vhudzisa uri zwo tou ita hani? Arali musadzi a ri a hu na tsho bvelelaho, vha mbo ḽi humbulela uri uyo munna u ḽo vha e ngoṅwa.

Ndingo ya vhuvhili ndi musi vhakegulu vha tshi ṅea musadzi labi ḽitshena-tshena, musi munna a tshi fhedza u lala na musadzi wawe, musadzi u a phumula ḽa tshika ngaḽo a ḽi peta

a li nea vhakegulu vha vhea maḍuvha mararu. Vhakegulu vha ḍo li petulula, la khakhamudzhea uyo munna u dzhiwa a si ngoḥwa. Labi ilo la ri li tshi petululwa la sokou petuluwa, munna uyo vhunna hawe ndi maḍi ha bebisi musadzi kana u ita uri nowa ya musadzi i si fare.

Ndingo ya vhuraru; afha hu humbelwa musadzi u rundela kha tshikengevheḍa na munna a humbelwa u rundela kha tshiḥwe tshikengevheḍa, vha shela (u lovhea) mbeu ya luvhele kana mufhoho kha zwikengevheḍa izwo zwivhili fhedzi zwi thungo na thungo. Nga ḍuvha lavhuraru vha miḥa mirundo ila. Tshiḥwe tshikengevheḍa tshi vheva thungo tshiḥwe vha tshi vhea thungo, vha fhedza vha ka maḥari a muunguri vha tibedza mbeu ila yo shelwaho fhasi vha fhedza maḍuvha mararu, nga lavhuḥa vha tibula vha sedza phambano. Kha muḥwe mbeu ila ya mela kha muḥwe mbeu i si mele. Hu songo melaho, mbeu yo fa tshoṭhe ndi uri ha bebi, ha dovha hu si vhe na dzilafho. Hune mbeu iyo ya mela ndi uri u a beba. Iyi ndingo i itelwa munna na musadzi khathihi u itela u vhona a sa bebi. Muṭhige (ND: 16-17) a tshi amba zwi elanaho na izwo zwo bulwaho afho nṭha nga vhaṭhannga vha re tshiṭamboni u ri:

Nga murahu ha tshifhinga ndi fhaḷa vha tshi bvisiwa maḍini vha dzudziwa muliloni. Nga murahu vho no bva phepho ndi musi hu tshi pfi, “muḥwe na muḥwe kha ke ṭari la muunguri a yo itela ngomu uri hu wanale vhuṭanzi ha uri vho hula.” Musi vho itela afha zwiṭarini hu nga ḍi wanala hu na vhaḥwe vhe vha si bwise zwone zwa vhukuma. Ndi vhane nga la matshelo musi ho ḍa vhahulwane vha vhanna u ḍa u la ḥama vha ḍo sumbedzwa vhone ha pfi hoyu ha na “IṬO!” ndi uri, “ha na tshithu”. Kha vhanevha hu ḍo vha na ane a si bwise tshithu na tshithihi ene hu pfi

ndi ngoŋwa. Muŋwe a nga vha a tshi bvisa maḡi a lembuwaho, uyo hu pfi“ Ndi ngoŋwa-luranzhala”

U ya nga ndingo tharu dzo bulwaho nga mukalaha 3 na mukegulu 4 na zwe Muḡhige a ŋwala kha zwa tshiḡamboni (vhutuka). Zwi vhone hu na u ḡolwa ha vhanna na vhasadzi arali vha vhaumba kana ngoŋwa.

Kimathi (1994:81) u ḡalutshedza tshayambebo muḡani nga hei ḡdila: “childlessness is a couples inability to have biological children of their own”.

Ramurunzi (2002:43) a tshi ḡalutshedza ndivho ya vhudzekani na mbingano u ri:

Sex was a means to an end, the end of which was having a baby...Marriage that has been seen as a means of an end, the end of making children.

Mafenya (2002:205) a tshi tikedza zwe Ramurunzi a bula afho ḡḡha nga mirero mivhili u ri “mukovholwa u sumbedza mbonzhe, mulaliwa u sumbedza thumbu”. A dovha a ri “madzanga a nnyo ndi ḡwana”.

3.2 Zwivhangi zwa vhuumba

Vhuumba vhu vhangwa nga zwithu zwinzhi. Zwiŋwe zwa hone ndi zwi tevhelaho:

Van Warmelo (1967:267) a tshi tšalutshedza nga zwivhanggi zwa vhuumba u ri vhatungudzi vha tšhangu dza musadzi a sa bebi vha tšh anza u vhuya na tšhwe tšh mawa maṅa ane tšhangu dza fara one:

Vhuloi na madambi.

Midzimu ya vhomakhulu.

Lukuse.

Vhungoṅwa ha munna.

3.2.1 Vhuloi na madambi

Mukegulu 2 vho bula zwi fanaho na zwe Van Warmelo (1967:267) a bula kha tshivhanggi 1 musi vha tshi ri mufumakadzi a sa wani vhana hu humbulelwa u pfi o tshivhiwa. Vha ri kha Vhavenḡa musi muthu a tshi pfi o tshivhiwa uri a si wane vhana, vhavhi (vhaloi) vha vha vho mu tswela zwifuko zwa nga ngomu kana vha kumba mavu a he a rundela hone vha mu shuma ngazwo kana u tindinganya uri a si bebe.

3.2.2 Lukuse

Maine 1 u fana na Van Warmelo (1967:267) kha tshivhanggi tsha vhuraru musi a tshi ri hu na vhulwadze vhune ha thivha mbebo honoho vhulwadze vhu pfi lukuse. Hone vha ri vhu a ilafhea. Maine uyu o bvela phanḡa a tshi ri afho ndi hune ṅowa ya fara i tshi litshedza. Ndi uri musadzi u a vha na thumbu ya huma ṅdila kana a tshinyalelwa. Ndi uri ṅowa i fara i tshi litshedza. Maine uyu uri vhulwadze uvhu vhu ilaxwa nga u itela (rundela) ndiloni wo tou

dzulela ene muṅe maine a tindinganya nga mishonga kana vha mu fha mushonga lwa wela ndiloni.

Maine 2 u tikedzana na maine 3 fhedzi ene uri lukuse lu laxwa nga u dzulela tshibvuvheloni kana tshidongoni ha konaha u bva mbungu dzi no ḽa vhana dza wela tshibvuvheloni kana tshidongoni.

3.2.3 U humela murahu ha ṅowa (mbumbelo)

Maine 4 a tshi ṭalutshedza u humela murahu ha ṅowa sa tshiṅwe tsha zwivhanggi zwa u sa beba u ri ṅowa ya musadzi i a rembuluwa ya vho vha ṅowa ya mbusa i ne ya humisa vhunna ha munna musi arali uyo musadzi o ṭangana tshihulwane na munna wawe. Hezwi zwi pfala zwi na vhushaka na zwo ambiwaho nga dokotela 1 musi a tshi sumbedza uri mbebo kha vhafumakadzi i a kundiswa na nga u valea ha dzitshupu. U ri tshupu ndi ṅdila ya u tshimbidza makumba a tshi ya kha mbumbelo, dza dovha dza shuma na u tshimbidza vhunna uri vhu kone u ṭangana na kumba ḽa mufumakadzi ṅowa i kone u pfi yo fara. Zwenezwo arali tshupu dzo valea zwi a konḽa uri ṅowa i fare. Izwi zwo tikedzwa nga (Tan na Jacobs (1991:103) musi vha tshi ri: “Tubes may become blocked...there may be adhesion which distort the shape of the tubes and their relationship with the ovaries”.

3.2.4 ṅowa i lumaho (U vha na nyakhwali)

Mukegulu 3 vha ri u vha na nyakhwali, ndi musi muthu a tshi ṭamba kana u vhona maḽuvha a tshi pfa vhuṭungu, a bvisa malofha o khaṭhaho a tshi nga zwipiḽa. Hezwi zwi ita uri na musi thumbu yo fara i ṭhukukanywe, i we, u vha na ṅwana zwi konḽe kana u kunda tshoṭhe

arali zwa sa lafhiwa. Izwi zwi tikedzana na nga Tan na Jacobs (1991:97) vha tshi sumbedza “**Endometriosis**” sa tshinwe tsha zwivhangi zwa tshayambebo. Vhone vha ri “Endometriosis is commonly associated with painful menstrual periods, painful intercourse and infertility”.

Maine 3 u ri arali musadzi a tshi ya maduvhani nowa yawe ya vha i tshi luma nga maanda, nowa iyo a i fari ha vha na thumbu, o bvela phanda a tshi ri i a alafhea nga u tou i khaula, thumbu ya kona ha u fara.

3.2.5 Midzimu ya vhomakhulu i kundisaho mbebo

Maine 5 u sumbedza u ri midzimu ya vhomakhulu na yone i a kundisa mbebo mutani. Hezwi zwi tikedza zwe zwa bulwa nga Van Warmelo (1967:290) kha tshivhangi tsha vhuvhili tsha midzimu ya vho makhulu” ine ya humbulelwa uri i a fara mbebo ya mufumakadzi. Dokotela 3 u sumbedza uri hu na zwiitisi zwi sa divhei zwine zwa nga kundisa mbebo ya musadziuri hezwi zwi vhonala musi ho no itwa ndingo dzothe. Hezwi zwo tikedzwa nga Tan na Jacobs (1991:141) musi vha tshi ri hu na: “unexplained fertility.”

3.2.6 Muumba o bebwaho a ralo

Mukegulu 3 a tshi bula zwi elanoha na zwo bulwaho nga Tan na Jacobs (1991:103) u ri vhanwe vhafumakadzi vho bebwa vha si na makumba, zwa vho kundisa mbebo.

3.2.7 U sa hamelwa ha vhana

Mukegulu 4 vho sumbedza uri vhañwe vha vhafumakadzi vha vha vha songo hameliwa musi vha tshe vhaṭuku zwenezwo hu tendiwa uri zwi a ita uri vha si vhe na vhana kana vha si bebe.

3.2.8 Goni kana gokhonya

Mukegulu 1 vha ri gokhonya ḽi a ita uri mufumakadzi a vho fana na muumba. Vha tshi ṭalutshedza gokhonya vha ri ndi vhulwadze vhune ha tou mela kha wa musadzi zwi zwipundu zwi tshena zwine zwa farea. Vha ri arali ḽa sa ṭavhanya u vhone kha wa musadzi u a bebela fhasi, musi a tshi beba ṅwana u a lovha a tshe muṭuku kana ḽa mu lela a vhuya a thanya.

3.2.9 Mawi

Mawi ndi vhulwadze vhune ha bva thanga dza zwimbisa fhasi ha dziṭhaha. Vhulwadze uvhu nga ṅdowelo vhu fanela u lwaliwa nga vhana arali muthu a mu bva o no vha muhulwane hu pfi ha bebi.

3.2.10 Ḑorobo

Vhulwadze ha Ḑorobo na hone arali vhu sa ṭavhanya u lafhiwa vhu a kundisa mbebo.

Zwivhanggi zwo bulwaho afho n̄tha ndi zwiñwe zwa zwine zwa khwaṭhisedza uri uya nga Tshivenda hu na vhuumba kha matshilisano na luambo lwa Tshivenda.

3.3 Zwivhanggi zwa vhungoñwa

Vhungoñwa vhu vhangwa nga zwithu zwinzhi zwiñwe zwa hone ndi hezwi:

3.3.1 U sa dzula ha thanga-thambo zwisaganani

Mukalaha 3 o bula uri u sa vhone ha thanga-thambo (matshende) zwi amba uri munna uyo ha nga ḑo beba. Izwi ndi zwi fanaho na zwe Tan na Jacobs (1991:145) vha ṭalutshedza uri u humela thumbuni ha thanga-thambo (matshende) dza dzula thumbuni zwi ita uri munna uyo a vhe ngoñwa. Izwo zwo bulwa nga n̄dila ya mbudziso na phindulo ngaaurali “Can undescended testes cause infertility in later life? Yes”. Hu na vhone vha tenda uri namusi hu tshi vhone thanga-thambo nthi iñwe i sa vhone, zwi a vhangwa vhungoñwa. Izwi zwo bulwa nga mukegulu 3.

3.3.2 Lukuse

Maine 2 o bula uri munna na ene u a lwala lukuse zwa ita uri a vhe ngoñwa i ilafheaho. Izwi zwi tikedzwa na nga Van Warmelo (1967:284) musi a tshi ri: “ hu na vhuñwe vhuwadze vhone ha thivhela mbebo vhu pfi lukuse, lu vha hone kha wa munna na kha wa musadzi.

Vhoṭhe maine 2 na Van Warmelo vha a tendelana kha ḷa uri vhu a fhola nga u lafiwa ha vho vha na mbebo (ñwana/vhana).

3.3.3 U tshivhiwa

Maine 3 u dzumbulula uri munna u a rea musadzi wawe, uri munna a yaho u lala nae a ite lwonolwo luthihi fhedzi lu vhe lwa u fhedza, zwine zwa amba uri ha tsha do dovha a lala na musadzi na luthihi. Vha ri izwi zwi itiswa ngauri muuna uyo o tshimbilela munna ane a khou farakana na mufumakadzi wawe.

3.3.4 U sa ila

Mukalaha 4 u ri kha vhanna vha sa ili zwithu vha a ya u lala na vhasadzi vha vho khotsi avho na vhone-vho zwa guma kha onoyo musadzi muthuhi a sa tsha vutshelwa. Nga murahu ha musi munna uyo o zwi limuwa a dibula kha munna kana khotsi awe, vha a konaha u itulula.

3.3.5 Ngoṅwa yo bebwaho yo ralo

Mukalaha 1 vha ri hu na tshaka mbili dza ngoṅwa dzine dza vha ngoṅwa luranzhala ine ya ilafhea na ngoṅwa i sa alafhei, Izwi zwi tou fana na zwe Muṅhige (1960:9) kha mulayo wa vhusha hu tshi laiwa dzikhomba ha buliwa tshaka mbili dza vhungoṅwa ha pfi:

Matanda mapfufhi – ngoṅwa lurandala.

Matanda mapfufhipfufhi – ngoṅwa vhukuma.

Naho mukalaha 1 o shumisa ipfi ngoṅwa luranzhala hu si lurandala sa zwe Muṅhige (1960:9) a bula zwone, vhuvhili havho vho tendelana kha uri hu na ngoṅwa vhukuma i sa ilafhei na ngoṅwa lurandala i no ilafhea.

3.3.6 Mawi

Tan na Jacobs (1991:146) vha sumbedza uri mawi a no fara muthu o no vha muṅhannga a tshi kwama thanga-thambo (matshende) zwi a ita uri hu sikwe vhunna vhu songo linganelaho u beba (bebisa). Vha bvela phanḁa nga u sumbedza malwadze a vhudzekani a ngaho sa “gonorrhoea, Chlamydia, micro plasma as systemic infections such as tuberculosis”.

3.3.7 Halwa na mafola

Mukalaha 4 na dokotela 5 vho dzumbulula uri halwa na mafola zwi na masiandaitwa a tshayambebo sa izwi zwi tshi fhungudza u sikwa ha vhunna kana u ita uri vhunna vhu si tsha sikwa, zwa dovha zwa kula nungo dza vhudzekani naho dzangalelo ḽi tshi nga vha hone.

3.3.8 Miroho

U ya nga Mukalaha 4 munna kha mvelele ya Tshivendḁa u tea u ila u ḽa muhabu sa muroho. Mukalaha uyu u ri masiandaitwa a hone ndi u rulwa ha munna vhunna. Izwi zwi ḁadziswa nga mukegulu 3 musi vha tshi ri arali munna a ḽa muroho wa muhabu, muḁi u a pwashea sa

izwi nungo dza munna kha zwa vhudzekani dzi tshi do vha dzo fhungudzea zwa konḡa uri a bebise mufumakadzi.

Mufumakadzi 3 u ri vhafumakadzi vho kaidzwa kha u sevhedza vhanna vhavho nga muroho wa muḡhanyi. Mukegulu na vhakalaha vha tendelana na mufumakadzi 3 ngauri muroho wa Muḡhanyi u kula nungo na dzangalelo ḡa munna kha zwa vhudzekani.

Maine 3 ene u ri u vhea mulandu kha u sa londa ha vhafumakadzi zwi tshi ḡa kha miroho i no tea u sevhedzwa vhathu vha vhanna sa izwi miroho yo bulwaho (muhabu na muḡhanyi) afho nḡha i yone i no dzhiwa sa i vhangaho vhungoḡwa.

3.4. Ndingedzo dza thandululo ya vhuumba na vhungoḡwa kana u sa beba muḡani

Vhavenḡa musi vha tshi vhona uri a hu khou wanala ḡwana muḡani hu na ndingedzo dzine vha ita dza u lafhisa avho munna na mufumakadzi

3.4.1 Ndingedzo dzine dza itwa kha wa mufumakadzi uri a bebe

Maine 3 u ḡalutshedza uri musi arali musadzi o no fhedza minwedzi miraru o dzheniswa ḡduni hu tshi vhone hu si na tshine tsha khou bvelela. Munna wawe na mazwale wawe vha thoma ndingedzo dza u mu lafhisa, zwenezwo vha mu isa ha vho-maine hune vha nga amba uri u na vhulwadze vhufhio, kanzhi vha amba uri u na lukuse kana goni (gokhonya), ḡnanga dzi dovha dza amba uri ndi Midzimu kana o tou tshivhiwa, hezwi zwoḡhe ndi zwine vha fanela u dovha u zwi tevhelela nga u mu lafhisa.

3.4.1.1 U ladza midzimu

Mukegulu 5 vha ri afho hune nanga ya vha yo amba uri mbebo i khou kundiswa nga midzimu. Nanga zwenezwo i dovha ya vhudza avho vhathu uri vha phase midzimu ya vha havho. Nanga i do amba uri ndi midzimu ya vho khotsi kana ya mme. Midzimu ndi mimuya ya vhomakhulu vho no lovhaho kale ine ha tendiwa uri i thusa vha tshilaho.

3.4.1.2 U tshivhiwa

Vhavenḁa vha a tenda uri arali mbebo i khou kundiswa nga u tshivhiwa, nanga dzi do zwi thivhela, na u nea zwivhofho zwa mishonga kana ya tou zwi itulula nga mishonga.

3.4.1.3 Lukuse

Mukegulu 1 vha ri arali vha khou humbulela uri mbebo i khou kundiswa nga mulandu wa vhulwadze ha lukuse. Mufumakadzi uyo u a iswa nangani a fhiwa mishonga ha pfi u khou dzudziwa ndiloni vha tshi amba uri vha khou toḁa u vhona uri u na vhulwadze uvhu ha lukuse naa? Vha ri vha mu fha mishonga uri a nwe, vha mu nea ndilo uri a rundele uḁa mishonga khayoy. Vha fulufhela uri mishonga uḁa u do toḁa lukuse ulwo. U do rundela kha ndilo u swika murundo u tshi ita tivha. Vha humbulele uri mishonga wo fhela vha ritha nga thanda u sedza u ri lukuse lu hone-na, lu hone vha do lu wana lu tshi nga mavhudzi malapfu. Lu siho vha do zwi vhona u ri a hu na. Vha ri arali lu lwone lukse lu no khou kundisa mbebo lwa lafhiwa nwana u a vha hone.

3.4.1.4 Lutambo

Maine wa mukegulu 5 u ri lutambo ndi vhulwadze vhune ha wanala kha mufumakadzi. Hu shula zwilonda kha vhudzimu ha musadzi ha tou swifhala. Vha tshi vhu lafha vha ḡodza mishonga vha lu fhala luthihi zwa fhela, vha ri arali lu lwone lutambo lu a alafhea ṅwana a wanala. Vha ri kha lutambo, mufumakadzi u beba ṅwana a lovha, kana thumbu ya fara i tshi litsha.

3.4.1.5 Gokhonya / Goni

Maine wa mukegulu 4 u ri gokhonya ḽi a ḽa ṅwana muṭuku kana ḽa mu lela a vhuya a thanya, ḽi a kundisa mbebo. Gokhonya ḽi tou mela kha wa musadzi zwi zwipundu zwi tshena zwine zwa farea. Zwino vha tshi zwi bvisa vha tou tshea nga zwiredza. ḽi bviswa nga ṅanga dza vhakegulu.

Maṅwe malafhele a gokhonya vha tou ambadza. Vha putela mushonga nga lulabi vha soṭa kha mufumakadzi zwa ḽa ḽia gokhonya kana u lafha.

3.4.1.6 U tikwa

Mukegulu 5 u ri arali ṅowa i tshi khou ḡi vhoneala uri i khou hana, i ḡi fara i tshi litsha kana vho vhona yo litsha lwonolwo luthihi vha mbo ḡi ya kha ṅanga kana vhaṅwe vhakegulu vha no ḡivha u tika, a vhalela ṅwedzi une wa litsha ngawo, vha i tika nga wonoyo ṅwedzi. Vha ri musi vha tshi tika vha dzhia muri u no pfi uangalala vha u kanḡa, vha u ṭanganya na maḡi

uḷa mufumakadzi a fhiwa uri aḅwe o ima. O no fhedza uḷa mushonga u wanelwa fhethu wa fhahewa, u swikela ḅwedzi wawe wa u vhofholowa wa vhuḷahe, vha kona u u fhahulula vha tevhula.

3.4.1.7 U khaula nyakhwali (ḅowa i no luma musadzi a tshi ḷamba)

Mukegulu 2 u ri arali musidzana a tshi ḷamba a tshi dinwa nga nyakhwali a tshi vha musadzi i fanelwa u khaulwa. U khaula hu ḡivhiwa nga vhakegulu vhanzhi. Vha ri hu shumiswa mukhalu wa zwiḷari zwiḷuku, muḷanzwa wa ḡanzwaḅombe na musalamarubini, mukhalu u tou bwiwa ha waniwa mudzi wawo wa khaulwa thungo na thungo ha dzhia tshipiḡa tsha vhukati, ha rindwa mukapu wa shelwa kha Ndilo kana tshiselo. Ha fhiswa lufhanga lwa swa lwa tswuka wa shelwa kha ndilo kana tshiselo. Ha dzhiwa lufhanga lwo swaho lwa vha lutswukutswuku vha tshea tshifhambano kha u ḷa mukapu u tshi ri pfa! Pfa! nga u fhisa. U rindwa maḡuvha mararu. Nga ḡuvha ḷavhuraru vha tshi fhedza vha humisela mudzi henengei kha wonouḷa muri vha swika vha dovha vha ḷuma heneḡaḷa he vha vha vho ḡhukhula uḷa mudzi hone.

Vho-maine 1 vha ri musi hu tshi khaulwa nyakhwali vha ḡi shumisa muri muthihi kha muḷanzwaḅombe na musalamarubini, u tou tupulwa mudzi wa ya wa rinda mukapu na mudzi kana wa tou kanḡa midzi wa nwa, kana wa selusa na maḡi wa nwa.

Vho-maine 2 vha ri musi hu tshi khaulwa nyakhwali hu a shumiswa na muḡaḷu na tshitshesatshesana ha ḡwiwa midzi ya rindwa yo ḷanganyiswa na midzi ya tshitshesatshesana zwa rindwa zwa itwa mukapu, maḡuvha mararu, ḷa vhuraru u ya humisa

midzi yothe wa humisa wa i tavha na wa tshitshesatshesana wa humiselwa wa swika wa dovha wa tavhiwa.

3.4.2 Ndingedzo dza u lafhisa dzine dza itwa kha wa munna

3.4.2.1 Lukuse

Lukuse lu ya todiwa na kha wa munna sa kha wa musadzi.

3.4.2.2 U shululwa

Munna o fhelelwa kana o shululwa maine 4 vha ri u vhuedzedzwa nga u tou lafhiwa. Vhavenḁa vha tenda uri munna u a shululwa vhunna hawe, zwenezwo u a ya nangani dza dovha dza mu vhuedzedza.

3.5 THAIDZO DZINE DZA VHANGWA NGA VHUUMBA NA VHUNGOŊWA

U sa vha hone ha vhana muḁani zwi vhanga thaidzo nnzhi, dziḁwe dza hone ndi dzitevhelaho.

3.5.1 Khakhathi miḁani

Muḁani musi hu sa khou wanala vhana zwi thithisa mulalo wa muḁa. Muthu ane vha thoma u pomoka ene uri ndi ene a sa bebi ndi wa mufumakadzi nahone hu thoma u lafhiswa ene.

Zwenezwo mufumakadzi u a thoma u tambudzwa a tshi godiwa nga madzina a u pfi phanzhe na meila.

3.5.2 Mbingano i songo fhelelaho

Mbiti (1989:130) u ri mbingano na u beba zwi na vhuthihi kha tshitshavha tsha afrika, lune mbingano i si na n'wana / vhana a yo ngo fhelela "without procreation marriage is incomplete". Ndi zwine nga Tshivenda tsha kale ha lwiswa nga ndila dzothe uri hu fhedze ho bebwa nwana / vhana muṭani.

A tshe ene Mbiti (1975:111) u bvukulula uri muṅwe na muṅwe u dzhia uri muthu u vha o fhelelaho nga u malwa a beba vhana musi a tshi ri: "everyone recognizes that the individual is a full person when he or she is married and has children".

Muhumbulo muhulwane afha ndi wa uri mbingano i si na vhana i dzhiwa i songo fhelela kana munna na mufumakadzi vha vhone vha songo fhelelaho kana u sa takala ṭhohoni.

3.5.3 Ṭhalano

Afha hu na vhane vha tenda uri u shaya mbebo ha musadzi hu ḍisa ṭhalano. Douglas (1990:125) u ṭalusa vhuumba sa tshivhangi tsha ṭhalano kha ḷa mabvaḍuvha nga hei ndila:

To be a wife without bearing children has always been regarded in the east, not only as a mother of regret, but as a reproach which could lead to divorce.

Lawrence (1974:10) a tshi tikedza Douglas (1990:125) u ri “bareness exposed a wife to contempt and divorce”

Izwi zwi wanalea na kha mañwe a mañwalwa a Tshivenḡa sa kha ḡitambwa la Tshithuḡivha (year) ri wana Tshithuḡivha a tshi thatha mufumakadzi wawe Sara a tshi mu pomekedza uri ha bebi.

Mgwambane (1997:63) u ri u sa anḡea nga mbebo zwi vhangā ḡhalano, musi a tshi ri “The dissolution of marriage is caused by death, divorce, bareness, witchcraft, adultery and disobedience.

Mashau (2006:75) u tikedza Mgwambane musi a tshi ri:

Children also have a way of dividing married couples. In the first place you find couples having to divorce because of bareness. The inability to have biological children of their own is one of the contributory factors of high divorce rate in African continent.

Mukegulu 1 na ḡwana wawe wa mufumakadzi 1 vho dzumbulula uri hu ḡi vha vho na vhañwe vhe vha thathwa mahadzi nga u sa beba.

Afha hu dzumbululwa uri hu na mbingano dzi kwasheaho ngauri hu si bebwe vhana muḡani.

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

Mukegulu 1 na nwana wawe wa mufumakadzi vha ri afha ndi hune munna musu a tshi vhona mufumakadzi wawe a sa bebi, a mala muñwe mufumakadzi kana vhanwe vhafumakadzi u itela u anḡea nga mbebo. Huñwe vho ri zwi itwa nga mufumakadzi a tuḡuwedza kana a toḡela munna wawe mufumakadzi wa u mu bebela vhana, huñwe zwi a itwa nga vhomakhulu vha isa murathu kana shaka ḡa mufumakadzi.

Van Warmelo (1960:486) a tshi amba nga tshayambebo u tou ri:

U shaya mbebo ha musadzi a hu ḡisi u ḡalana, vha hawe ndi vhone u vhona nwana wavho a sa bebi vha bvisa muñwe musidzana uri a bebele mukomana.

Mgwambane (1997; 54) ene u ri:

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

Mbiti (1989:139) u gomedza ngauri u vha na vhafumakadzi vhanzhi zwi vhea fulufhelo ḡa u vha na vhana vhanzhi, wa vho tinya khombo ya tshayambebo. Izwi u zwi vhea nga hei nḡila:

The more wives a man has the more children he is likely to have, and the more children the stronger the power of immorality in the family children are the glory of marriage. If the first wife has no children....it follows almost without exception that her husband will add another wife, partly to remedy the immediate concern of childlessness.

Afha muhumbulo muhulwane ndi wa u tinya samba la tshayambebo, hu u itela uri hu vhe na zwibebwa mutani.

3.5.5 Vhufarekano kana vhupombwe

Mukegulu¹ na nwana wawe wa mufumakadzi¹ vhone vho bula uri munna u a bva a funana (u tswa) na muñwe musadzi uri a bebelwe vhana kana mufumakadzi u a bva a ya a pfana (u tswa) na muñwe munna uri a bebiswe vhana. Zwothe hezwi vho ri zwi itelwa tshiphirini.

Masakona (2002:2) u tikedzana na zwo bulwaho nga vha vha talutshedzi vha re afho ntha nga u dzumbulula uri vhabebi vha nga ri musadzi u a kombetshedzwa u ita vhudzekani na muñwe munna hu u itela uri a bebe vhana arali munna wawe a sa bebi.

Mashau (2006:60) na ene uri: "some even go to the extent of having extra-marital affairs in the effort to prove that they can bare children".

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

Musi hu tshi tšolwa na u thetshelesa zwe vhañwali vha mañwalwa u ya nga tshaka dzao vha tšalutshedza, hu vhone vhañwali vhanzhi vha tshi tendelana kha zwauri ñwana ndi tshivhangalelwa tshihulu mbinganoni kana muṭani.

Mbingano na muṭa zwi ima na u khwaṭha nga u anḁea ha mbebo, na u kwashea ha mbingano zwo ḁisendeka nga tshayambebo na hone vhutshilo vhuelela sa mulambo u sa xi nga u bebwa ha vhana miṭani.

3.6 MANWELEDZO

Ndimana iyi yo bvisela khagala zwivhangeni zwa vhuumba na vhungoñwa khathihi na ndingedzo dzine dza itwa hu u tšoda u tandulula thaidzo ya u sa vha hone ha vhana. Zwo dovha zwa vha khagala uri musi hu si na vhana muṭani hu a vha na dziphambano.

NDIMA YA VHUŊA

4. TḤODḤISISO YA VHUUMBA NA VHUNGOŊWA YO LIVHANYWA NA LUAMBO

4.1 MARANGAPHANḌA

Ndima iyi ya vhuŋa yo ḍisendeka nga mafhungo a vhuumba na vhungoŋwa ho livhanywa na luambo kha lushaka lwa Vhavenḍa. Hu ḍo sedzwa mirero, thai, maambeke (maidroma), ngano, zwirendo, zwikhodo na nyimbo dza sialala zwi tḥtshelanaho na mbingano, vhudzekani, u beba na u sa beba vhana. I dovha ya ombedzela vhushaka vhune ha vha hone vhukati ha vhuumba na vhungoŋwa (tshayambebo) na u anḍea nga vhana na luambo.

4.2 MIRERO

4.2.1 Mirero ndi mini?

Raŋanga (2001:17) uri: “Mirero ndi nḍila ya u amba ngoho kana mafhungo nga nḍila ya tshikhau. Iyi ndi nḍila ya u amba mafhungo nga tshikhau nga nḍila yo pfumaho vhuḥali”. Nḥtshiomvani na Mudau (2004:104) vha tḥlutshedza mirero ngaaurali: “mirero ndi maipfi a vhuḥali a tshenzhemo ya vhalala.”

Tshikota, Phaswana, Mmbi, Phophi na Nḥtshitomboni (2006:93) vha bula uri: “Mirero ndi kuambeke kana nḍila ya u amba mafhungo nga nḍila yo dzumbamaho.”

U ya nga t̄halutshedzo dzo redzwaho afho n̄tha, zwi khagala uri mirero ndi u amba nga n̄dila ya vhuṭali yo dzumbamaho ine ya ṭoḡa t̄halutshedzo kana vhaṭalutshedzi.

4.2.2 Mishumo ya mirero

Mmbi na Mugeru (2004:51) vha bvukulula mishumo miṭanu ya mirero nga hei n̄dila: “Mirero i a rovhedza, i a eletshedza, i a ṭuṭuwedza, i a laya ya dovha ya kaidza.”

Milubi (2004:150) u ri: “mirero i a vhoneṭshela, i a kaidza, i a sumba n̄dila, i a laya, i a rovhedza.”

Ho sedzwa zwo bulwaho nga vhaṅwali vho fhambanaho afho n̄tha, u kona u vhona uri mirero nga mishumo yo bulwaho i a rindidza, i a fhumudza, ya khwaṭhisa, ya gudisa vhuḡipfari havhuḡi kha nyimele na nzulele dzo fhambanaho, u goḡa na u khuthadza.

4.2.3 Mirero yo shumiswaho kha vhuumba na vhungoṅwa, mbingano na u anḡea nga mbebo muṭani

Hu na mirero ye ya sikwa ho sedzwa zwa vhudzekani, u beba na u sa beba vhana, mbingano na vhana muṭani. Mirero iyi i nga vha na vhuḡi na vhuṅvi ngomu hayo, fhedzi i vha i khou khunyeledza miṅwe ya mishumo ye ya bulwa kha 4.2.2 nga vhaṅwali vho fhambanaho.

Miñwe ya mirero na ṭhalutshedzo dza hone ndi i tevhelaho:

- **Hu bebiwa muthu, a hu bebiwi mbilu** > A rongo beba mbilu ro
- beba muvhili.
- **U beba a si u ka muroho** > Zwi ambiwa nga mubebi musi a sa tendi ñwana wawe a tshi vhaiswa ngauri u vha na ñwana hu a vhavha.
- **Vhuhadzi ndi ñama ya thole ya fhufhuma ri a fhunzhela** > Vhuhadzi vhu tou konḡelelwa.
- **Musadzi ndi mbudzi u beba u ḡivha hawe** > Musadzi naho a songo thanya u a vhavhalela vhana vhawe.
- **Wa vhenga dongo, wa funa vowa** > Ndi musi munna a tshi vhenga mufumakadzi ngeno a tshi funa vhana vhawe.
- **Dzuvha ja kiwa ji a vhuna** > Musadzi a vha na vhana u a shanduka tshivhumbeo.
- **Vha lowa ngozwi, vha sia pfukedzo** > Musi mufumakadzi o beba ñwana o lovhaho ene muñe a tshila.
- **Madzanga a nnyo ndi ñwana** > Mufumakadzi u funelwa u vha na vhana.
- **Mbebelwe ndi iñwe fhedzi, pfele a si iñwe** > Vhathu vha beba u fana fhedzi-ha ku pfele kwa vhuḡungu a ku fani.
- **Mukovholwa u sumbedza mbonzhe, Mulaliwa u sumbedza thumbu** > Ndi musi mufumakadzi a tshi tuḡuwedzwa u vha na vhana vhutshiloni.
- **Thi adzeli mukalaha** > Zwi ambiwa nga mufumakadzi muḡuku a sa funi mukalaha.
- **Musadzi lunako lwawe ndi vhana** > Tsha mufumakadzi ndi u vha na vhana.
- **Musadzi muñwe ndi khaladzi** > Munna u tea u vha na vhafumakadzi vhanzhi.
- **Munna ndi tshikoli ri tou kuvhulelana** > Munna ndi wa vhafumakadzi vhanzhi.

- **Madzanga a mbingano ndi vhana** > Musi mufumakadzi o wanala uri u funana na munna wa muñwe.
- **Munna ndi luranga u a navha** > Munna ndi wa vhafumakadzi vhanzhi.
- **Munna ndi ndou ha li muri muñwe fhedzi** > Ndi munna musu a tshi toḁa u mala vhasadzi vhanzhi.
- **Maudu a khovhe ndi vhana vhayo** > Muthu u takala a tshi thuswa nga vhana vhawe.
- **Munna o hangwa vhura dzundeni** > Munna a sa koni u bebisa mufumakadzi.
- **Munna o fhirwa nga muvhuḁa** > Munna a sa koni u bebisa mufumakadzi.
- **Mutshetshete wo beba muḁanzwa** > Vhabebi vho nyadzeaho vha na vhana vho funzeaho zwihulu.
- **Tshidzembe tsha mulimatsimbe tshi ḁihwa khombo nga muñe watsho** > Mubebi muñwe na muñwe u ḁivha vhuḁi na vhuḁhi ha ḁwana wawe.
- **Mbilu ya muñwe a si mulanda wa ya muñwe** > ḁwana a nga ḁi tshinya hu uri mubebi wawe ha pfani na zwe a ita.
- **Ndi tshiranga tshi ya nga mulivho** > ḁwana a nga shavha muḁini nge a kaidzwa fhedzi u do fhedza o humela hayani.
- **Wa vha muḁi wa tshirema, wa vhona sala u a shavha** > Vhabebi vhe vha lovhelwa nga vhana vhanzhi, musu hu na vhulwadze, vha a ofha uri khañwe hu ḁo dovha ha lovha vhañwe.
- **Dzhimba li nakela munyi, muḁangana naḁo u doko a sili** > ḁwana u nakela vhabebi vhawe, hu si shango lini.
- **Nyavhaḁangani ḁama ya vhañwe, musadzi u ḁa nga ḁwana** > Tshiñwe tshifhinga vhabebi vha shumisa vhana uri vha wane zwithu.

- **Nyamueni-mu-ḍa-na-phungo vhaṅe vha muṭa vha si nayo** > Muselwa a no thoma khakhathi vhuhadzi.
- **A si mafhi a kholomo a re na tshilavhi, tshilavhi tshi na mugwadelo** > Musi vhana vho khakha, hu anzela u sasaladzwa vhabebi.
- **Kholomo a i adzi thovho** > Zwi ambelwa munna o pfumaho ngeno a si na musadzi.
- **Wa kokodza luranga, mafhuri a a tevhela** > Wa dzhia mme na vhana vha a tevhela.
- **Mukange a fa, vhana vha mukange vha a fhalala** > Muthu wa munna a lovha vhana na zwa muṭa wawe zwi sala zwi si tsha tshimbili zwavhuḍi.
- **Ṓwana wa tshidzula-huvhuya huvhi hu a vhidza** > Ṓwana o bebwa ludzulani u a ḍihangwa lune u fhedza ono vha ngomu mutshinyaloni.
- **Ndi marangaranga khuzwana ṓwana a tshi ḷa ndilo ya khotsi** > Ṓwana a sa pfi a tshi khakhela khotsi awe.
- **Ṓwana wa mbevha ha hangwi mukwita** > Ṓwana a tshi dzhia zwiito zwa vhabebi.
- **Ṓwana a suka thophe, u sukela vhabebi vhawe** > Ṓwana a ita mulandu vhabebi vho tea u ri vha lifhe.
- **Munna ha naki u naka tshikwama** > Vhafumakadzi vha funesa munna are na tshelede (o pfumaho).

4.3 MAIDIOMA

4.3.1 Maidioma ndi mini?

Mmbi na Mugeru (2004:48) vha tshi ḷalutshedza maidioma vha ri: “Maidioma ndi kuambeke kwa vhuṭali, hune muambi kana muṓwali a tou koḍela luambo lwa kunga, lwa nyanyula.”

U ya nga Milubi na Maḡadzhe (2004:242) vha ri:

Maidioma ndi maipfi kana kuambeke kwo dzumbamaho. Zwine maidioma a amba zwone zwi vha zwi si khagala. Muthu a tshi ṭoḡa u pfesesa zwine a amba zwone, u fanela u tou ṭala phindulo ya hone muhumbuloni. Muthu u fanela u ita tshinwi tshine a ḡo ri o tsa fhasi, a kona u wana ṭhalutshedzo ya ṭiidioma ṭeneḡo ṭe a livhana naḡo.

Mamphwe, Muṭhige, Ḋagaḡa na Ndlovu (2012:166) vhone vha ri: “Maidioma ndi maambeke ane a shumiswa u amba zwithu zwo fhambanaho nga nḡila yo dzumbamaho kana ya tshiphiri.”

Hu tshi sedzwa ṭhalutshedzo yo bulwaho nga vhaṅwali vhare afho nṭha, hu wanalea uri maidioma ndi maipfi kana kuambeke kwo dzumbamaho kana kwa tshiphiri ku shumiswaho nga vhathu (vhaṅwali kana vhaambi) kune kwa shaya u thoma kwa humbulwa vhukuma uri hu vhe na phindulo kwayo, i ḡisaho ṭhalutshedzo.

4.3.2 Mishumo ya maidioma

Maidioma u fana na mirero na one a a kaidza, a laya, a rovhedza, a eletshedza, a ṭuṭuwedza, a vhuvhisa kana u vhuyafhedza, a khuthadza, a goḡa, a khwaṭhisa na u nakisa luambo.

4.3.3 Maidioma o shumiswaho kha vhuumba na vhungoṅwa na u anḡea nga mbebo muṭani.

Kha Tshivendḡa hu na maidioma e a sikwa ho sedzwa zwa vhudzekani, u beba na u sa beba, u felwa, mbingano na vhana muṭani.

Mañwe a maidioma a khunyeledzaho miñwe ya mishumo yo bulwaho kha **4.3.2** nga vhañwali vho fhambanaho na ṭhalutshedzo dza hone a sia:

- **Munna u bebela muñwe** > Musi musadzi o vha na vhana na muñwe munna, munna wawe u fanela u ṭanganedza avho vhana, huñwe zwi itwa nge munna wawe a vha a sa bebi.
- **U bebela fhasi** > U beba vhana vha tshi fa.
- **U vhumbela** > U ita uri musadzi a bebe vhana.
- **U ṭanganya** > U ita uri munna na musadzi vha kone u bebe vhana.
- **U vhofholowa** > U beba.
- **U fhaṭutshedzwa** > U beba.
- **U luñwa nga ñowa** > Musi musadzi e na thumbu, tshifhinga tsha u beba tsho swika.
- **U pfukwa** > U vha na thumbu.
- **U sumetshedza** > U ita uri musadzi a vhe na thumbu.
- **U tshinyalelwa** > U beba ñwana a fa.
- **U vhifha muvhilini** > u vha na thumbu.
- **U gonya miri** > U vha na thumbu.
- **U tsa mirini** > U beba ñwana.
- **U dzhenisa musadzi nduni** > U ita zwa vhudzekani na mufumakadzi.
- **U tikwa** > U ita uri thumbu i si we kana u litshedza.
- **U vha na ñowa ya mbusa** > U sa kona u ṭanganedzwa ha mbeu ya munna i tshi humela murahu nga mufumakadzi.
- **U vha na tsindi** > U funesa vhasadzi.
- **U runga tsindi** > U senga mulandu wa u tshinya musidzana.

- **U zwi wana mikandoni** > U dzhiela mme.
- **U humbela fola** > U ambisa musidzana.
- **U vha muthu wa thovhela** > U vha na thumbu.
- **U ḍihwala** > U vha na thumbu.
- **U vha muimana** > U vha na thumbu.
- **U sa vha na iṭo** > Munna a sa bebi.
- **U vha na mulenzhe mulapfu** > U funesa vhanna.
- **U kokota tshidudu** > U dzhia zwa mme.
- **Mbebo yo shashata** > Zwiito zwa ṅwana zwi sa ḍivhalei.
- **Ho penga ngozwi** > U dzhiela zwa mme.
- **U beba ndi u bva muya** > Zwiito zwa ṅwana zwi sa ḍivhalei

4.4 THAI

4.4.1 Thai ndi mini?

Raṅanga (2001:23) u ri a tshi ṭalutshedza thai a ri: “Thai ndi thaidzo ine muambi a i bulela vhathu uri vhathu avho vha i tandulule. U kona u tandulula thaidzo iyo.”

Mmbi na Mugeru vhone vha ri: “Thai ndi mutambo wa muhumbulo.”

Mafela (1995:34) ene u ri: “Thai ndi mutambo wa vhana une vha u shumisa u ḍimvumvusa musi vha tshi khou dzedza.”

Kha vhañwali vho redzwaho afho n̄tha zwi khagala uri thai ndi mutambo wa muhumbulo u itwaho nga vhana musu vha tshi khou (ḡimvumvusa) ḡibvisa vhuludu.

4.4.2 Mishumo ya thai

Mishumo ya thai i re afho fhasi musengulusi o i wana kha Rañanga (2001: 31-32):

- Mushumo muhulwane wa thai ndi wa u mvumvusa vhana.
- Nga u tamba mutambo wa thai vhana vha a kona u guda luambo nga n̄dila ya vhudzivha.
- Thai dzi thusa zwiḡulu kha u tuḡula mihumbulo (maluvhi) ya vhana.
- Thai dzi thusa vhana u guda nga ha mvelele, mikhwa na kutshilele kwa lushaka lwonolwo.
- Thai dzi gudisa vhana maipfi a nyambo dzi sili. Hu na thai nnzhi dzo vhumbiwaho nga maipfi mañwe a nyambo dzi sili. Tsumbo: Thai! Tsha nkunda ndi lipo. Ndi ḡamu ḡa khaladzi. Thai iyi yo vhumbe nga ipfi ḡa tshikalanga ḡine la vha “**lipo**” zwine zwa amba ndi heneḡho.
- Mutambo wa thai u gudisa vhana uri vha vhe na u kona u shumisana na u kona u pfesesa.
- Thai dzi na pfunzo khulwane vhutshiloni ha vhathu.
- Thai dzi a shuma sa milayo ya u tsivhudza vhathu zwine zwa sa fanele u itwa kha lushaka lwonolwo.
- Thai dzi thusa vhana uri vha kuvhangane fhethu huthihi.

4.4.3 Thai dzi re na vhushaka na mbingano, vhuumba, vhungoŋwa na u anċea nga mbebo muṭani

- **Thai! Tshankunda ndi lipo** > Ndi ḁamu la khaladzi.
- **Thai! Mutukana ṭoro vhukati ha vhasidzana** > Ndi mphwe vhukati ha mavhele.
- **Thai! Matombo mavhili tshivhangani** > Ndi maḁamu a muthu wa musadzi.
- **Thai! Mupfunda wo wa u kundwa muvusi** > Ndi maḁamu o mamiwaho.
- **Thai! Vhafumakadzi vha khotsi anga vha lala vha tshi sinḁa ḁa vhuya ḁa tsha**
> Ndi mafula.
- **Thai! Vhaselwa nḁuni, nḁevhe nḁa** > Ndi mithambi.
- **Thai! Maḁamu a mpande maṅa** > Ndi ngozwi.
- **Thai! Gandakanda muṭani** > Ndi ṅwana a tshi swenda.
- **Thai! Vhana vha khotsi anga vha mapeta fhedzi** > Ndi masekwa.
- **Thai** dzi re afho nṯha dzi kwamana na vhuumba, vhungoŋwa na u anċea nga mbebo mbinganoni dzone dziṅe kana nga ṯhalutshedzo dzadzo.

4.5 MAKATELI

4.5.1 Makateli ndi mini?

Mamphwe, Muṯhige, ḁagaḁa na Ndlovu (2012:174) vha ri: “makateli ndi maipfi ane a dzhiya zwithu zwine zwa nga ṯalutshedzwa nga maipfi manzhi-manzhi zwa ṯalutshedzwa nga ipfi ḁithihi kana maipfi a dzhiyaho ṯhalutshedzo ndapfu ya vhapfufhi.

Izwi zwo redzwaho afho nṯha zwi amba uri makateli ndi ipfi ḁithihi vhudzuloni ha manzhi.

4.5.2 Makateli a na vhushaka na mbingano, vhuumba, vhungoŋwa na u andea nga mbebo muṭani

- **Munna a sa bebi u pfi > Ngoŋwa.**
- **Musadzi o no funeswa nga munna wawe u pfi > Nyanenge.**
- **Musadzi arali o malwa na muŋwe nga munna mithi ri ri u na > Muhadzinga.**
- **Musadzi o no beba vhana vha tshi lovha u pfi > Tsiwa/Nyamafu.**
- **Musadzi ane a kha ḡi vha muswa ane a kha ḡi tea u beba u pfi > Mubvana.**
- **Musadzi a sa ḡifari o no soko gidimesa u pfi > Lihule.**
- **Musadzi o vhuyaho vhuhadzi u pfi > Mbuyavhuhadzi.**
- **Musadzi o lovhelwaho nga munna u pfi > Tshilikadzi.**
- **Musadzi a re na lutshetshe u pfi > Mudzadze.**
- **Musadzi a sa fhiri muthu ndi > Phiranawe.**
- **Musadzi a sa dzuli vhuhadzi ndi > Tseramisemelo / Tseramasiamedzo**
- **Musadzi o no funesa vhanna u pfi > Gwambudzavhadzimba.**
- **Vhana vha bebwaho nga u tevhekana vha pfi > Pfulekano.**
- **Vhana vho bebwaho khathihi ḡuvha lithihi nga musadzi muthihi vha pfi > Malwelavanda.**
- **Ŋwana we tou ḡiwa nae kana we a tou ṭondolwa u pfi > Khangamutupo.**
- **Musidzana (khomba) o dzulaho tshifhinga tshilapfu a lenga u malwa tshifhinga tsha mu fhirela u pfi > Mutshelukwa.**
- **Ŋwana a fanaho na khotshi awe > Ndi shomo.**
- **Munna a si na musadzi u pfi > Khombe.**
- **Musadzi ane ari a tshi maliwa a malwa o vhifha muvhilini u pfi > U luthandani.**

- **Nwana wa zwiito zwino fana na zwa mme awe u pfi > muhwadzamai**

4.5.3 MVALATSWINGA

Nga tsumbo dzo nwalwaho kha 4.2.3 mirero, 4.3.3 maidioma, 4.4.3 thai na 4.5.2 makateli zwi khagala uri luambo lu tũtuwedzwa nga nyimele na nzulele ine vhatu vha tangana nayo kha zwa matshiliso vhutshiloni.

4.6 ZWIKHOḐO

4.6.1 ZwikhoḐo ndi mini?

Raḅanga (2001:3) u ri: “ZwikhoḐo ndi ḅila ine vhatu vha i shumisa u renda kana u khoḑa vhatu kana zwiḅwe zwithu vhutshiloni.”

Mafela (1995:35) ene u ri:

ZwikhoḐo ndi vhurendi vhune vhatu vha vhu shumisa u khoḑa zwine vha dzula nazwo kana u tshila nazwo . ZwikhoḐo zwi kwama mvelele ya lushaka lwonolwo. Hu a khoḑwa vhatu, Zwifuwo, Mawa, Thavha, Milambo, Mmbi, Mitupo, Shango na zwiḅwe.

4.6.2 Mishumo ya zwikhoḐo

Mafela (1995:34) u dzumbulula mishumo ya zwikhoḐo nga ḅila i tevhelaho:

Zwikhodo zwi sumbedza divhazwakale ya lushaka,vhushaka vhukati ha lushaka na dziwe tshaka, vhushaka vhukati ha lushaka na shango kana thavha. Zwikhodo zwiita uri muthu ane a khou khodiwa a pfe o hulisea. Zwikhodo zwi a nea mukhodiwa thuthuwedzo.

Afha zwi khagala uri zwikhodo zwi shuma zwi tevhelaho:

- U sumbedza divhazwakale ya lushaka.
- U sumbedza vhushaka vhukati ha lushaka na dziwe tshakha.
- U sumbedza vhushaka vhukati ha lushaka na shango, thavha na milambo.
- U hulisa vhatu.
- U thuthuwedza vhatu.
- Zwikhodo zwi a mvumvusa.
- Zwikhodo zwi a vhulunga luambo.
- U renda thakha.

4.6.3 Zwikhodo zwi na vhushaka na mbingano, vhuumba, vhungoŋwa na u andea ha mbebo mutani

Tshikhodo tshi tevhelaho musengulusi o tshi wana kha Raŋanga (2001:36) **Gadabi la matambapfunda**, lo tamba Munzhedzi a naka, a sala a tshi nga dzuvha li madini. **Murwa wa Nyamufhoho** wo fhumwa haya, vuhadzi vha i sa matunga.

Zwikhodo zwitevhelaho musengulusi o zwi wana kha Maumela Na Madima (1994:71)

- **Maipfi a ndala** tshilimo ha t̄angani, khombe ya fura i raha ndilo, ngeno dzembe layo lo fhelela nga u limela dziṭhama.
- **Tshinamakuwa** mahosi vha na tsho naa...? Ene musadzi muthihi ndi khaladzi, u takadza zwezwo a tshi pfi mesisi.
- Zwikhoḁo zwa Tshikota, Phaswana, Mmbi, Phophi na N̄etshitomboni (2006:86)
- **Manyenge** ndi a tshipanzi tshine tsha litsha u beba ṅwana tsha beba munna.
- **Takuwa** ri t̄uwe musadzi wanga ri ḁo amba zwashu zwitshele muṭani washu.

T̄halutshedzo ya tshikhoḁo tsha u fhedzisa.

- **Takuwarit̄uwe** munna na musadzi a vhalwi vha tou ṅalisana. Arali musadzi a ṅala a ya ha vhabebi vhawe, munna u a tevhela a ri nga ri t̄uwe zwi tshe zwashu ri ḁo zwi amba muṭani washu. Vha ḁo mbo ḁi hwalana vha swika vha dzudzanya mafhungo avho.

4.7 VHURENDI

4.7.1 Vhurendi ndi mini?

Shelley (1976: 459) u ri a tshi t̄alutshedza vhurendi a ri:

Poetry is ever accompanied with pleasure; all spirits on which it falls open themselves to receive the wisdom which is mingled with delight it awakens and enlarges the mind itself by rendering it the receptacle of thousand unapprehended combinations of thought.

Mudau (2008: 61) ene a ri:

vhurendi ndi ndila ine tsiko yothe, ho katelwa na zwi sa vhone nga maoto a nama ya divhumba muhumbuloni wa murendi-muhwelwa zwa vho gaba nga ndila ya maipfi a ri kwamaho zwipfi nga ndila i shayaho thaluso. vhurendi ndi vhudzivha ha vhudzimu.

A tshe ene Mudau (2008: 104) a tshi redza Sigwavhulimu u ri: “vhurendi ndi u thunya ha vhupfa (emotions) he ha vha ho katana vuhwini.”

Milubi (1996: 183) u ri:

Vhurendi ndi u hwelwa ha murendi nga vhupfa vhune ha mu dela a songo humbula... u gubunyea ha zwine murendi a kho zwi pfa nga ndila ya maipfi.

Ho sedzwa kha zwo redzwaho kha vhanwani vha re afho ntha, zwi vhone uri vhurendi ndi nzumbululo i dalelaho murendi, a fhedza o i vhea maipfina a teaho u tou talutshedzwa uri vhatu vha wane malaedzwa o dzumbwaho maipfina ayo.

4.7.2 Mishumo ya vhurendi

- U khoḁa
- U gwalaba
- U sasaladza

- U lila
- U funza

4.7.3 Zwirendo zwi re na vhushaka na vhuumba, vhungoŋwa na u anḑea nga mbebo mbinganoni

Hu na zwirendo zwinzhi zwi ambaho nga u anḑea nga mbebo, u sa anḑea nga mbebo na zwa u felwa nga vhana, zwiŋwe zwa hone ndi zwi tevhelaho:

MUNNA NA MUSADZI

Munna na musadzi vho vhumba mudzio

Nga dzofha ḽa mulayo

Wa vhunna na vhusadzi.

Vho vhumba mudzio.

Zwine wa ḑo fara a vha zwi ḑi;

Ndi mbumbo yo kunguwedzwaho

Nga dzangalelo ḽa ḽama.

Munna na musadzi kha vha lile.

Vha lilele u bebwa ha mbumbo yavho

Ine ya fa nga u bebwa.

Vhabebi avha vha pfi vho beba ñwana (vha na ñwana) nga maitele a u t̄angana ha munna na musadzi nguni. Vho beba ñwana ane vha sa ðivhe uri u ðo vha muthuðe. Vhabebi avha vha fanela u vhilaela uri ñwana we vha beba u ðo fa.

MUTUKANA NA FUYU

Mutukana u ima a sedza fuyu

Thamuso yaḷo ya mu lukela mambule

A no atha a fasha maḷo

Mbilu yawe ya shanduka matandavhale.

Mutukana o ro sa zwi ðivha

Uri malimakule a si tsimu

Ndi malingolingo

Ndi mambonisaluno.

Mutukana u vho lila u tsa

Muhuyu ndi tswavhelele

Zwipopola zwe a gonya ngazwo

Zwo kunuwa a tshi kha ḡi gonya.

Fhasi tsindeneni ḷa muhuyu

Hu fetema lutsinga

Lwa maḡi o sinyuswaho mulovha.

Mutukana o rondovhela tshoḡhe.

Maṭo one o rondolowa

Namusi hu vho fhirwa nga mulovha

Maṭo no sedza ḵone ditilili

Zwoṭhe zwo shanduka mamburelo.

Ndi maluzeze – tamba-na-gambana.

Tshirendo itshi tshi amba nga ha vhatukana vhane vha kungwa nga lunako lwa vhasidzana vha vho ita zwo bvaho ṅḵilani. Hezwi zwi ita uri vha ḵiwane vha kha tshiimo tshine vha si tsha kona u bva khatsho nga maanḵa musi avha vha vhasidzana vho no vhifha mivhilini. Ngauralo na dakalo ḵḵa ḵa u thoma ḵi a fhela, ha vho sala u ḵisola na vhuṭungu vhu ḵiswaho nga tshiimo itshi tshi sa bvei.

Tshirendo itshi tshi eletshedza vhatukana siani ḵa lufuno uri vha songo sokou kungwa nga lunako lwa musidzana lune vha vho fhedza vho no ita zwithu zwi vha dzhenisaho khomboni.

TSHO PHULEA

Ndo zwi vhone zwi sa tsha naka;

U ya ṅṭha na fhasi ho fhungudzea;

Muthada na u amba hu tshi vho ṭoḵwa;

Nda ḵi amba nda ri tshi re hone tshi hone;

Ya sa raha i ḵo ḵadza.

Wo vha u tshi zwi ḵo fhelela ngafhi?

Masiku a tshi t̄andulukana u d̄akani
Wo vha u tshi zwi d̄o fhela ngani?
Khombole dzi sa d̄ivhi mbalo u lidzwani;
Ndo d̄i amba nde tshi sa fheli tshi a t̄ula.

N̄amusi ri vho amba l̄iñwe;
Tshiñwe tsho ralo tsho wela tshiñweni;
Ri nga takala arali zwi d̄aho zwi dzanga;
Lu sa vhe lumongwe lu lwalaho lu mbumbeloni.
Naho zwo khakhea ri nga lidza mufhululu.
Zwo ntshusaho ndi nge u sa vhe na nyofho;
Ya u fhisa ha muno na vhutshilo haḽo;
Hu re na dwadze l̄i si na dzolokwe,
Zwi rathelaho na kha zwibebwa vhuhulu;
Ndo u vhudza u zwi d̄o d̄ivhea naho wa dzumbama.

Putuluwa-ha u si tsha shavha zwi khagala;
Ri vhudze-ha u ndi mihwalo ya ifhio t̄hoho;
U ambe ngoho ri sa d̄o shata vhatu vhulaḽa;
Ra d̄o remisa t̄hoho na dzi si na lufu;
Tsho phulea a hu na ñanga.

Tshirendo itshi ndi sathaya, tshi khou goḽa na u holedza musidzana wa phiranawe,
tseramisiamedzo, na hone wa mulenzhe mulapfu, wa u sa pfa, o fhedzaho o d̄ihwala (o vha
na thumbu)

4.8 Nyimbo dza sialala

4.8.1 Nyimbo dza sialala ndi mini?

Raňanga (2001 : 39) u ri:

Nyimbo dza sialala yo vha iňwe nđila ya u bvisela nnda zwa khanani dza vhathu nga nđila ya u tou imba. Hu nga vha dakalo, zwiphiliphiti kana tshifhio na tshifhio tshine tsha vha mihumbuloni ya muthu onoyo.

4.8.2 Mishumo ya nyimbo dza sialala

Mmbi na Mugeru (2004:60) vha dzumbulula miňwe ya mishumo ya nyimbo dza sialala nga nđila i tevhelaho: “Dzi a khođa , dza hofhola, dza țuțuwedza dza mvumvusa”

4.8.3 Nyimbo dza sialala dzi re na vhushaka na vhuumba, vhungoňwa na u anđea nga vhana muțani

Dziňwe dza nyimbo dza sialala nga Mmbi na Mugeru (2004:65)

MATAKADZA MBILUNI

Matakadza mbiluni,

Ndi nđwana

I yowee ahe,

Ndi n̄wana

N̄ne matakadza mbiluni yanga,

Ndi n̄wana

Vha takadzwa nga mini?

Nga n̄wana

Kumbo uku ndi kuimbo kwa malende ku shumiswaho u sumbedza dakalo musī n̄wana o bebwa muṭani. Tshiṅwe tshifhinga lu shumiswa u goḁa n̄wedzhi musī muṭani hu sa khou wanala n̄wana, vha tshi sumbedza uri zve vhone vha lavhelela ndi n̄wana.

Dziṅwe dza nyimbo dza sialala nga Thagwane (1993:42-43)

NDI A ṬONGA

Vha na vhanna vhavho vha a ṭonga,

Hehehee!

Vha vho tou nga vho tou vha beba,

Hehehee!

Vha na vhasadzi vha vho vha a ṭonga,

Hehehee!

Vha vho tou nga vho tou vha beba,

Hehehee!

Nangwe ndo fuka saga ndi a ṭonga,

Hehehee!

Saga n̄ne ndi a ṭonga,

Hehehee!

Nangwe ndo fuka saga ndi a ṭonga,

Hehehee!

Saga n̄e ndi a ṭonga,

Hehehee!

Nangwe ndi si na munna ndi a ṭonga,

Hehehee!

Nangwe ndi si na munna ndi a ṭonga,

Hehehee!

Hehehee!

Ndi kuimbo kwa malendeni ku sumbedzaho uri u vha na musadzi kana munna ndi zwithu zwavhuḍi zwine vhathu vha zwi tama, vha re nazwo vha vhone vha tshi zwi ṭongisa, na hone zwi vhone sa vhana vhe vha vha beba

MAKONḌE N̄WANANGA

N̄e Makonḍe n̄wananga,

Tsho vhilingana ahee tsho vhilingana!

N̄e munna a si na musadzi a thi pfanani nae,

Tsho vhilingana ahee tsho vhilingana!

N̄e Musadzi a si na munna a thi pfanani nae,

Tsho vhilingana ahee tsho vhilingana!

Uku kuimbo ndi kwa malende hune zwi pfala mubebi a khou laya n̄wana wawe uri vha tea u mala na u malwa ngauri ndi zwithu zwine vhabebi vha lavhelela kha vhana vhavho uri vha vhe na miṭa.

4.9 NGANO

4.9.1 Ngano ndi mini?

Ñanga (2001:1) u ri “Ngano ndi mafhungo kana zwiṭori zwine vhomakhulu vha anetshela vhaḍuhulu vhavho.”

Tshikota, Phaswana, Phophi na Netshitomboni (2006:88) vha ri: Ngano ndi mafhungo a kale kana mafhungo a no anetshelwa vhaḍuhulu nga vhomakhulu wavho.

Rañanga (1997) a tshi redza Bascom (1965) u ri:

Folktales are prose narrative which are regarded as fiction. They are not considered as dogma or history, they may or may not to be taken seriously. Nevertheless, although it is often said that they are told only for amusement, they have other important function, as the class of moral folktales should be suggested.

A kha ḡi vha ene Rañanga (1997) o dovha hafhu a redza Brunvand (1986) a ri:

Folktales are traditional prose narrative that are strictly fictional and told primarily for entertainment, although they may illustrate a truth or point of moral.

U ya nga zwo redzwaho afho n̄tha ngano dzi pfala hu nganea dzine dza tou anetsheliwa nga mulomo. Afha hu anetshelwa vhaṭuku (vhana) nga vhahulwane.

4.9.2 Mishumo ya ngano

- Mmbi na Mugeru (2004:1) vha ri mishumo ya ngano ndi i tevhelaho :
- Ngano dzi a mvumvusa.
- Ngano dzi a vhone shela mvelele na ndavhuko.
- Ngano dzi a funza.

4.9.3 Ngano dzi re na vhushaka na vhuumba, vhungoṅwa na u anḁea nga mbebo mbinganoni

Dziṅwe dza ngano dzi na vhushaka na u anḁea na u sa anḁea nga mbebo ndi dzi tevhelaho:

Mafenya (2002:25)

MUSADZI WE A VHA A SI NA N'WANA

Kha muñwe muḽi ho vha hu na mukegulu we a vha e na vhana vha vhaṭhannga vhaṅa. Avha vhaṭhannga vhoṭhe vho mbo mala vhafumakadzi vhavho. Hoyu mukegulu o vha a tshi dzula navho musi avha vhana vho ya u shambila ngei Vhurwa. Havha vhafumakadzi vho vha vho tou vhingelwa hone u shuma. Vho vha vha tshi lima tsimu dza mazwale wavho nga vhoṭhe. Na u pana phulu vho vha vha sa pani vha tshi hu ḽo shuma vhomazwale.

Afha muḽini vho shudufhadzwa nga vhana. Mashudu mavhi mufumakadzi muṭuku wa afha muḽini ene ho ngo vha na n'wana. Zwenezwi musi hu tshi khou dzedziwa. Mukegulu vho vha vha tshi mbo ḽi thoma fhungo ḽa vhufumakadzi na hone u ya u beba. Zwenezwi vho ṭanganedzana na vhomazwale, u tshi wana uḽa muṭuku o no sokou goo na gaku a si tsha kona u isa mulomoni. O vha a tshi shengedzwa a tshi dzulela u lila nga hone u sa beba. Huñwe ndi he mukegulu vha vha vha tshi ita vha tshi hana a tshi ḽa vha tshi ndi u tambisa zwiliwa nga meila i si na mushumo. Na munna zwenezwi o vhuya o vha a tshi ḽi gungula nga ḽa uri ene maanḽa awe a khou lovha nga u dzula na hoyu musadzi a sa bebi.

Ho vha hu tshi ri musi masimuni ho fhirutshela, vhañwe vhafumakadzi vha pfi vha a awela vha mamisa vhana vhavho. Uḽa a si na n'wana ndi we ha pfi ha aweli sa izwi a si na tshine a awelela tshone. Ene o vha wa u dzula zwenezwo hu tshi ḽiwa. A sa athu na u ḽa lungana a ḽi pfi a takuwe. O vha wa u ṭwela u lila misi yoṭhe. ḽiñwe ḽuvha a tshi khou sinḽa vhusiku. Ha ḽa mukegulu wa kale-kale a mu hambela Thebvu. Uḽa musadzi a mbo mu ṅea. Mukegulu a mu ṅea gumba. A ri a dzule o ḽi putela ḽi ḽo thothonya ha bva n'wana. Na ngoho murahu ha

tshifhinga a thothonya ha bva n̄wana. O takala vhukuma hoyo musadzi. Na luya luambo lwa fhaḽa muḽini lwa mbo ḽi khauwa. Ha mbo vha u fa ha lungano.

Kha lungano ulu musadzi a sa bebi u pfala a tshi shengedzwa, u tambudzwa na nga u dziḽwa zwiliwa na u kolelwa nga u irwa madzina a tshifuwo Meila, sa izwi hu tshi fhulufhelwa uri Meila a i dzwali. Munna wawe na ene o vha a tshi mu itela luambo nga hone u sa beba hawe, a tshi ri maanḽa awe a khou lovha nga mufumakadzi a sa bebi.

MASIANDAITWA A U SA BEBA KHA MUFUMAKADZI
U ḽungufhala
U sa ḽa zwiliwa
U dzimwa zwiliwa
U shengedzwa
U lila
U vhidzwa meila
U gungulelwa
Luambo / u senwa
U vhudziwa uri a u na mushumo

Nenzhelele (1990:23)

a) MAIVHA A VHATHU

Ho vhuya ha vha na muñwe munna we a vha o dzea vhasadzi vhavhili. Huno musadzi muthihi o vha e na vhana, hone muñwe a si na vhana. Huno hoyu musadzi we a vha e na vhana o vha a tshi sea uḽa a si na vhana. Na munna o vha a tshi funesa musadzi we a vha e na vhana.

ḽiñwe ḽuvha ha ḽa maivha mavhili a fhufha-fhufha henefho hayani a sa shavhi muthu. Uḽa musadzi a a ḽusela thoro mbili a posa, maivha a doba a ḽi fhufhela. Musi maivha e ngei ḽakani, a kudzela makumba mavhili, a vhuya a thothonya. O thothonya ha bva mutukana na musidzana. Maivha aḽa a ḽa a fha musadzi uḽa vhana avho. A vhudza musadzi uri vhana avho vha songo rwiwa. Muna a tshi vhona vhana vhaḽa a takala nge a ḽivha uri mutukana u ḽo mu lisela thakha, wa musidzana u ḽo shuma a tshi farisa musadzi u bika vho ya mushumoni.

ḽiñwe ḽuvha musadzi a tshi vhuya hune a bva hone, a wana uḽa musidzana a songo bika. A semana nae a vhuya a mu longa luvhando. Nwananyana a ḽala a shavhela ha khaladzi yawe mafuloni. Vhe hangei ḽakani vha langana u shavha uri vha sa tsha vhuyelela ngei muḽini. Musi vha hangei malisoni vha pfa mvula i tshi bvuma ya vhuya ya na. Vha nzehena ḽilani ya u ya naḽo. Vha swika mulamboni vha wana mulambo wo ḽala wo tou phaa.

Munna a tshi vhona thakha i sa vhuyi a tevhela. O swika a wana thakha i yothe malisoni a i khada. A amba na musadzi wawe uri a yo toda vhana. Musadzi a yo toda vhana. O ya a wana vhuṭala ho luga mulamboni. A tshi swika a wana uḷa mulambo wo ḍala. Vhaḷa vhana vha tshi mu vhona vha shanduka vha vha dzithanda. Musadzi a tshi vhona mulambo wo ḍala a huma, vhone vha wela. Vho mbo ḍi ṭuwa vha si tsha dovha vha vhuyelela ngei he vha bva hone. Munna a sinyuwa a tshi vhona thakha yawe i si tshee na mulisa na hone musi vho ya mushumoni vha tshi vhuya vha wana na khali i songo vhewa. Munna a rwa uḷa musadzi a mu pandela.

Kha ulu lungano musadzi a sa bebi o vha a tshi tou seiwa nga muhadzinga wawe. Munna ene o vha a tshi funesa musadzi uḷa o bebaho, o ḍo takala musi a tshi wana uḷa musadzi a sa bebi e na vhana, fhedzi u ṭuwani ha avho vhana vhavhili zwo ḍo fhelisa vuhadzi ha uḷa musadzi we a vha a sa bebi.

MASIANDAITWA A U SA BEBA HA MUFUMAKADZI
U sewa
U sa funeswa
U rwiwa
U phandelwa

Mabuya na Khathi (1986:45-51)

a) KHOSI YE YA VHA I TSHI BEBA MAHUNGUUVHU

Ho vhuya ha vha na inwe khosi ye ya vha i na vhaṭaṭuni vhanzhi. Vhaṅwe vha avho vhaṭaṭuni vho vha vha tshi beba, fhedzi vhana vha hone vha tshi bebwa vhe mahunguvhu. Vhukati ha avho vhaṭaṭuni hovha hu na muṭaṭuni muthihi we a vha a sa bebi e muumba.

Nga tshiṅwe tshifhinga ho vha hu tshi ri uyo muṭaṭuni a sa bebi mahunguvhu , musi o oḡidzulela, mahunguvhu a fhufha nga nṭha hawe a mu hasha nga miora. Nga murahu ha afho mahunguvhu a ri : “ṭuwa fhanu muṭani wa khotsi ashu ngauri a u bebi!”

Uyo muṭaṭuni muṭuku wa khosi o vha a tshi lila lu ṭungufhadzaho. Tsho dinesaho ndi tsha uri ho vha hu si na na muthu na muthihi ane a mu pfela vhuṭungu.

Nga liṅwe ḡuvha a sa tou vha na zwipiringedzi, a takuwa a ya kha khosi . a swika a vhudza khosi uri ene o khakheliwa nga maanda , nga mulandu wa zwenezwo ene u fanela u fhambana na khosi a ḡitutshela. Khosi ya pfa yo mangala nga maanda ngauri uyo muṭaṭuni yo vha i tshi mu funa nga maanda naho hu uri o vha a sa bebi. Naho zwo ralo u fhembeledza he khosi ya ita a ho ngo farisa tshithu . Phelelodzoni uyo muṭaṭuni a pfela khosi vhuṭungu. A dzula fhasi a elekanya a vhofha ḡa u dzula henefho musanda naho a sa bebi. O kundwa nga u beba naho e mahunguvhu zwao. Mahunguvhu a ḡi bvela phanda na u mu shengedza. A dovha a mu hasha nga miora. Nga murahu ha afho a ṭuwa a tshi sea. O vha a tshi u sea a ḡiphina. A tshi ralo a tshi sea onoyu muṭaṭuni.

Uyo muṭanuni a dzula fhasi. A thoma u lila. A lila a sa gumi. Khosi ya mu fhembeledza. Fhedzi mahunguvhu one, a ri, ṭutshela kule hangei!”Khosi yone ya mu vhudza uri a songo ṭuwa ngauri yone i ya mu funa. Uyo muṭanuni a si ṭuwe a dzula .

Nga ḍuvha ḷi tevhelaho hu tshee nga matsheloni, a bubela u reḍa khuni. A enda a tshi lila. O vha a tshi khou elekanya uri ndi nga mulandu wa uri a sa bebi zwi itisaho uri a dzule a tshi dinalea, lune a vhuya a tou sewa na nga mahunguvhu e a bebwa nga vhaṅwe vha vhaṭanuni ngae. A pfa a tshi tama na u tou beba aneo mahunguvhu. A bvela phanda na u reḍa khuni a tshi ḍi enda a tshi gungula.

Ngilani a ṭangana na Vhomaine. Vha ri khae , “vhone mufumakadzi , vha lilela mini?” A fhindula nga ipfi ḷi tetemelelaho ḷo ḍalaho mbilaelo. A ri: “ Ndi khou lila ngauri a thi bebi, vhaṅwe nga nṅe vha beba mahunguvhu!”

Nga murahu ha afho a fhumula.Vhomaine na vhone vha fhumula. Vha lavelesana. Nga murahu ha afho Muṭanuni a ri :“Vhaṅwe nga nṅe vha dzula vha tshi rumela vhana vhavho vhane vha vha mahunguvhu, uri vha nkhashe nga miora.Vhana avho iyo ndaela vha a i tevhedza. Nga murahu ha afho vha kona u mbudza u ri ndi ṭuwe afho pfamoni ya musanda ngauri a thi bebi!” Vhomaine vha thoma vha fhumula. Vha mulavhelesa. Vha kona u mu vhudza uri a humele murahu hayani. Vha mu laedza uri a kuvhanganye zwitemba a vha lindele. Vhone vhomaine vha ḍo swika nga ḍuvha ḷi tevhelaho muṭani wawe.

Ha ngo tsha bvela phanda na u reḍa khuni. O mbo ḍi vhoḥfa dzanda ḷawe a ṭuwa. Musi a tshi swika hayani a thoma u ṭoda zwitemba. A zwi bvisa ḍulini. A zwi phula nga murumbulo. A khuthula mbeu, a ṭoda na zwitibo a zwi wana!

Vhomaine vha ḁa nga u tou ṅangavhedza vha swika vha dzhena ṅuni. Vha vhea ṅanga na ṱhangu dzavho fhasi tsini na navho. Vha ṱhavela uḁa muṱanuni kha gona ḁa mulenzhe wa tshanda tsha monde. Vha kona u kokodzea malofha a uyo mufumakadzi kha dongo ḁo kwasheaho. Musi o no kheṱha vha a khuthulela zwitembani. Vha kona u ṅuṅedza na luvhanda lutswu vha zwi tibela ngomu.

Maine vha laedza muṱanuni uri izwo zwwitemba a ye a zwi gwele ḁaledaleni. O vha a tshi nga ḁi zwi fukedza a dzula a tshi ya u zwi ṱolela, fhedzi u fanela u vha na ngoho uri a hu na muthu o mu vhonaho.

Na ngoho a ita nga he a vhudzwa ngaho. vhaḁa vhana vhane vha vha mahunguvhu vha ḁi ita vha tshi ḁa vha tshi mu hasha nga miora. Vha ita izwo zwithu u dovha na u dovha lune lwa swika kararu. Vha mu vhudza uri a ṱuwe afho muḁini ngauri ndi muumba a sa bebi. Vha mu thatha. A dzula fhasi a lila.

Musi a tshi ya u ṱolela tshitemba tsha u thoma a wana ho thathaba mitwe nga ṅṱha ha afho he tsha vha tsho gwelwa hone. A pfa o tshuwa fhedzi a sokou ya u eḁela.

Nga matsheloni a ḁuvha ḁi tevhelaho a dovha a vhuyeleda. Na ngoho! A wana ṱhoho dza vhana vhavhili dzo ṱolela! A ri: “Hezwi ndi zwithu zwi kanukisaho.”

A akhamala nga maanda. Nga murahu ha afho a fhumula. A humela murahu ṅuni a tshi tetemela o farwa nga nyofho. Ha ngo tsha eḁela zwavhuḁi.

Nga matsheloni a ḍuvha ɓi tevhelaho o vha ene muthu wa u thoma u vuwa. Mahaḡa zwino o vha o no bvela nḡa. A ɓavhanya u gidimela murahu nḡuni sa zwe a vha o laedziswa zwone nga Vhomaine uri a songo vhonwa nga muthu musi a tshi ya afho fhethu, kana arali e fhethu afho.

A humela murahu a eḡela fhedzi khofhe dzi si ḡe. ɓa vhuya ɓa tsha. O ḡi dovha a vha ene muthu wa u thoma u vhona uri ḍuvha ɓo tsha. A ya ḡaledaleni. A tshi swika a wana vhana vhavhili vha u naka vho dzula fhasi. Mutukana na musidzana. A dzhia muthihi a gidimela nḡuni na uyo ḡwana nga u ɓavhanya. A dzhenisa uyo ḡwana. A humela murahu. A dzhia ḡwana wa vhuvhili. A tou gidima. A dzhena nḡuni. A sa thithise na tshithu na tshithihi.

Nga ɓiḡwe ḍuvha khosi i tshi khou tandula muḡi wa musanda, ya pfa uɓa muḡanuni a tshi khou amba ngomu nḡuni. Ya mangala uri hu nga vha ho tshinyala mini. Ya humbula uri ɓhamusi mahunguvhu a nga vha a tshi khou dovha hafhu u mu dina nga u mu hasha nga miora. Ya dzhena nḡuni nga u ɓavhanya.

Mufumakadzi wa vhathu a tshuwa nga maanḡa. khosi ya mangala i tshi vhona vhana vhavhili vha u naka. Ya thoma ya fhumula i sa ambe tshithu. Ya ima ya tou ḡo. Ya lavhelesa avho vhana. Ya kona u vhudzisa : “Avha ndi vhana vha nnyi?”

“Ndi vhanga, vhamusanda.” Khosi i si fhindule tshithu. Vha lavhelesana , hu tshi lavhelesana khosi na uyo muḡanuni wa muumba. Khosi ya bvela phanḡa na ayo mafhungo ya ri: “Ngoho ndi a livhuwa. Ndi pfanelo ya uri ndi ḡivhadze vhathu vhanga haya mafhungo. Vha fanela u kuvhangana fhanu uri ri livhuwe midzimu; vhathu vhanga vha fanela u takala

na riṅe. Ndi ḍo ṅea ndaela kha mmbi yanga uri i ḍe i vhulahe mahunguvhu haya oṅhe ane a vha hafha muḍini wa khotsi anga.”

Ha fhela tshifhinga khosi yo fhumula. Ya kona u bvela phanḍa ya ri: “haya mahunguvhu o nnetisa. Naa vhasadzi avha ndi vhathu-ḍe vhane vha beba zwiṅoni zwine zwa fhufha? Ṇamusi ndo ṅewa mukololo nga vhadzimu vhanga mukololo ane a ḍo dzhena vuhosini hanga. Ndo dovha hafhu nda ṅewa na mukololo wa musidzana ane a ḍo malwa nga khosi yo pfumaho. Vha ḍo tika vuhosi hanga.”

A thoma a fhumula tshifhinganyana. “Mahunguvhu haya ane a dzula a tshi fhufha hafha muḍini wa khotsi anga a thi tsha a ṅoḍa.”

Khosi ya rumela ndaela kha mmbi yayo yoṅhe. Ha vhone hu tshi tou nga na vhone vho vha vho dzula vho lindela u pfa ayo mafhungo avhuḍi. Nga ḍuvha ḵo tewaho afho musanda vhathu vha tou tshatshama. Vhathu vho takala. Nyimbo dza nndwa dza imbiwa na zwirendo zwa u khoḍa zwa rendiwa.

Khosi ya kona u ṅea ndaela ya uri muṅanuni muṅwe na muṅwe a bevele khagala na vhana vhawe. Vhaṅanuni vhoṅhe vha musanda vho vha vho ambara tshidele. Vho vha vho nakelela. Vha tshi ḍikukumusa.

Mahunguvhu a litshedziwa. A balangana. A fhufha a tshi mona na muḍi woṅhe. A thoma u sokou fhufha-fhufha hoṅhe-hothe. Musi a tshi khou ita zwenezwo o vha a tshi khou mona na uyo muṅanuni ane a pfi ha bebi. A mona ngauralo. A humbula zwiḵa zwifhinga zwa musa a tshi ita a tshi mu hasha nga miora. O vha a tshi tama u dovha a ita ngauralo fhedzi a

kundwa ngauri vhomme ao itsho tshifhinga vho vha vha songo a ruma, sa zwe vha vha vha tshi dzula vha tshi ita.

Musi ho vuwa ilo bonyongo uyo mutanuni a humela murahu. A fhedza tshifhinganyana o ngalangala. Musi a tshi vhuya o vha o kuvhatedza vhana. vhañwe vha vhudzisa vha ri: “Naa uyu o kuvhatedza mini?”

Vha ita zwe vha zwi dowela. Vha mu sea. Nga tshenetsho tshifhinga a mbo di fukula vhañwa vhana. Vhana vhavhili vhavhuhuhudi – mutukana na musidzana. vhañwa vhañwe vha ima vho akhamala. Khathihi fhedzi ha tou tshete. Ha fhumulwa lu shushaho.

Vhomme vhothe vha mahunguvhu vha sokou tshete. Mahunguvhu a bvela phanda na u fhufha-fhufha a tshi mona henefho ntha. Vhañwe vhathu vha bvelela vha ri, “Naa hone ndi ngani mahunguvhu a tshi nga tendelwa u fhufha a tshi mona-mona phanda ha vhanna vha khoro ya musanda?”

Khosi ya thoma ya fhumula tshifhinganyana. Nga murahu ha afho ya sumba nga pfumo ya ri, “Hoyu ndi ene ane a do vhusa shango langa. Nga ngeno hafhu uyu ndi ene ane a do malwa nga khosi yo pfumaho uri thakha yanga i tsireledzee!”

Vharangaphanda vha mmbi vha fhumula vhe tshete. Vha lavhelesa ngeno na ngei. Nga linañwe sia ho vha ho dzula vhomme a ala mahunguvhu. Vho vha vho dinalea nga maanda! Milomo yavho i tshi tou nembelela! Vhathu vha bvela phanda na u bvumela vha tshi ri, “Ro tenda vha musanda!”

Khosi ya kona u ri, “vhulayani mahunguvhu haya. A tshinyadzeni othe. Vha a wela ntha. Mahunguvhu a vhulahwa! a fa , a fhedwza othe.

Nga murahu ha afho ha itwa ndivhadzo ya vhuvhili, “vhulahani na vhomme vha haya mahunguvhu.” Vha pwashekanywa lu tungufhadzaho. Muḽi wothe wa ḽala tshililo. Na vhone vha fheliswa tshothe. Uḽa muḽanuni we a vha a tshi dzulela u sewa a vho tshila a tshi diphina; naho hu uri ho vha hu tshi pfi u muumba. Na vhatu vha vho thoma u mu funa.

Na lungano lu fhela ngauralo.

Afha mufumakadzi wa muumba o shengedzwa na u thathiwa nga vhana, o sewa nga vhana na vhomme avho, a tambula nga mutsiko wa u sa beba.

Izwi ri nga zwi angaredza ngaurali

MASIANDAITWA A U SA BEBA KHA MUFUMAKADZI
U hashwa nga miora
U shengedzwa
U sewa
U ḽalwa / U thathwa
U lila
U gungula
U dinalea

4.10 MANWELEDZO

Ngano tshinwe tshifhinga dzi khatshwedza fhungo la uri, ndivho ya u bebwa ha vhafumakadzi ndi uri vha bebe vhana. Dzi bvukulula uri muumba ha tanganedzei na hone u a seŋwa, a nyadzwa, a nyefulwa, a hofholwa na u holedzwa. Idzo ngano dzi disa tshifanyiso tsha uri vhafumakadzi vho raloho a vha na mushumo kana tshivhuya kha vhanna vhavho. Nahone vha dzwiwa vha zwidahela na uri ndi vhavhi vhukuma. A hu na ngano dzi no amba nga vhungonwa, ho dalesa dzi no amba nga vhuumba, zwa sia mulandu wa u sa vha na vhana mutani hu samba li shatwaho mufumakadzi.

NDIMA YA VHUṬANU

5. PHENDELO YA ṬHODISISO

5.1 MARANGAPHANḌA

Ndima ya vhuṭanu ndi phendelo (magumo) ya ṭhodiṣiso. I dovha ya sumbedza manweledzo, mawanwa a ndima dzoṭhe; ya u thoma, ya vhuvhili, ya vhuraru, ya vhuṇa na themendelo ya ṭhodiṣiso.

5.2 MANWELEDZO A NDIMA DZOṬHE

Ndima ya u thoma i sumbedza nyangaredzo ya ṭhodiṣiso, ndivho, ngona dzo shumiswaho u kuvhanganya mafhungo a ṭhodiṣiso, tsenguluso ya mawanwa na thuso ine ṭhodiṣiso ya sumbedza kha vhavhali.

Ndima ya vhuvhili ndi tsenguluso ya maṅwalwa e vhaṅwe vhaṅwali vho fhambanaho vha maṅwalwa o fhambanaho vha a ṅwala nga ha ṭhodiṣiso ya vhuumba na vhungoniwa.

Ndima ya vhuraru ndi he ha sumbedzwa ṭhalutshedzo, zwivhangi, thaidzo, masiandaitwa na thandululo ya vhuumba na vhungoṅwa.

Ndimba ya vhuṅa ndi tḥoḍisiso ya vhuumba na vhuṅoṅwa yo livhanywa na luambo (mirero, thai, maidioma, ngano, makateli, nyimbo na vhurendi) na matshilisano a lushaka lwa Vhavenda.

Ndimba ya vhuṭanu ndi phendelo ya tḥoḍisiso; manweledzo, mawanwa na themendelo.

5.3 MAWANWA

- Hu na vhuumba na vhuṅoṅwa vhu no vhangwa nga malwadze.
- Vhuumba na vhuṅoṅwa vhu no vhangwa nga vhathu.
- Vhuumba na vhuṅoṅwa vhu no vhangwa nga Mudzimu.
- Vhuumba na vhuṅoṅwa vhu no vhangwa nga u sa ilela/ londa.
- Hu na vhuumba na vhuṅoṅwa vhu no ilafhea na vhu sa ilafhei.
- Mbebo ndi tshifhiwa tsha mudzimu.
- Tshayambebo ndi ya mbeu dzoṭhe (munna na mufumakadzi)
- Vhuumba na vhuṅoṅwa vhu na vhushaka na luambo, vhuṅa ho shumiswa mirero, thai, ngano, maidioma, nyimbo dza sialala na makateli kha u alusa luambo siani la iyi tḥoḍisise.

5.4 THEMENDELO

- Arali hu sa wanali vhana muḍini mulandu u songo hwedzwa mufumakadzi e eṭhe a vhuya a tou pandelwa.
- Munna na mufumakadzi vha songo malana hu u itela u beba vhana.
- Mbingano kha i vhe ya munna muthihi na mufumakadzi muthihi (monogamy)

- Muṭa kha u dzhie phetho ya ndingo ya zwa tshayambebo muṭani kha munna na mufumakadzi vhuvhili havho.
- Muṭa u tea u tendelana kha u dzula u si na vhana arali zwa dzilafho zwo bala.
- Muṭa u tendelane kha u renga ṛwana kana vhana afho he mbebo ya sa anḑee.
- Muṭa u dzhie phetho ya dzilafho kha mufumakadzi kana munna a sa bebi.
- Muṭa u songo pwashea nga mulandu wa tshayambebo.
- Muṭa u tendelane kha u dzula u si na vhana arali zwi tshi bala tshothe.
- muṭa u wane vha eletshedzi vha u eletshedza nga zwa tshea mmbebo.

BUGUTSHUMISWA

- Breidemeier, H.C. & Stephenson, R.M. 1962. *The Analysis of System*. New York: Richard and Winston.
- Chigidi, W.L. 2009. *Shona taboos: The Language of Manufacturing Fears for Sustainable Development*. Zimbabwe: Mildrands state University.
- Chirevo, V. Janet, E.T. 1997. *African Religion and Culture Alive*. Pretoria: via Africa.
- Denkema, F. 1999. *The Venda Traditional Marriage*. Unpublished.
- Douglas, J.D. 1990. *New Bible Dictionary*. Leicester: Protestant Book Centre.
- Ember, C & Ember M.M. 1988 *Cultural Anthropology*. New Jersey, Englewood Cliffs: Prentice Hall.
- Gerald, D. 1985. *Mastering Sociology*. London: Hampshire R921.
- Goodman, N. & Marx, G. 1971. *Society Today*. New York: Library of congress
- Hawkins, J.M. 1988. *Oxford Large Print*. New York: Oxford University Press.
- John, B. 1997. *Family Studies an Introduction*. New York: Routledge publishers
- Keesing, R.M. 1971. *Cultural Anthropology. A Contemporary Perspective*. Orlando: Harcourt Brace College Publishers.
- Kimathi, G. 1994. *Your Marriage and Family*. Potchefstroom: PU Vir CHE
- Lawrence, C. 1974. *Is Marriage Necessary*. New York: Human Science press.
- Mabuya, L.T.L. & Khathi, N.P. 1986. *Mahovhohovho*. Pretoria: Evroll Marx publishers (pty)Ltd.
- Mafela M.J. 1995. *Divhapi ya Mañwalwa a Litheretsha a Tshivenda*. Pretoria : Kagiso.
- Mafenya, L.L. 2002. *Gender Perspectives in Tshivenda Folklore*. Unpublished Doctral Thesis. Turfloop: University of the North.
- Magubane, P. 1998. *Vanishing Culture of South Africa*. Cape Town: C Struik publishers.
- Mair, L. 1969. *African Marriage and Social Change*. London: Frank Cass and Company Limited.
- Masakona, J.M. 2000. *The Traditional Venda Marriage: A Theological Ethical Evaluation*. Potchefstroom: Pu Vir CHE.
- Mashau. T.D. 2006. *Unlocking the Mystery of Marriage: Issues in Premarital Counselling*. Potchefstroom: Pu Vir CHE.
- Mbiti, J. 1989. *African Religions and Philosophy*. London: Richard Clay Ltd.
- Mgwambane, L.G. 1987. *The Traditional Tsonga Marriage Practice*. Thohoyandou.

- Michael, H. 1980. *Sociology Themes and Perspectives*. 842 Yeovil Road, Slough: University tutorial press limited.
- Milubi, N.A. and Maqadzhe, R.N. 2004 *Mutoli wa Tshivenda* Gr 12. Polokwane: NAM publishers.
- Milubi, N.A. Sigwavhulimu, W.M.R. Ratshitanga, R.F. 1995. *Muungo wa Vhuhwi*. Pretoria: sigma press.
- Milubi, N.A. 2004. *Ngoma ya Vhatei*. Polokwane: NAM publishers.
- Mmbi, M. and Mugeru, N. 2004. *Lupfumo lwa Vhakale*. Tshohoyandou: Kalahari production and Booksellers.
- Mudau, T.T. 2008. *Phalaphala*. Tswane. Scorpion publishers.
- Muthige, A.M. *Ndaulo ya Kualutshela kwa Nwana wa Muvenda*.
- Nephawe, S. 2004. *Bepha la vho Makhulu*. Tshohoyandou: Nev productions.
- Netshiomvani, N.M. & Mudau, M. 2004. *Dza Makhulu Wanga*. Tshohoyandou: Zambezi Book.
- Netshivhuyu, M.J. 1991. *Tshithudivha*. Pretoria: J.L. Van Schaik.
- Nezhelele, P.H. *Ngano*. Johannesburg: Educaum publishers.
- Nicky, A.M. 1997. *Methods and Means for a Meaningful Marriage*. Pretoria: Kagiso.
- Norman, G. 1978. *Society Today*. New York :CRM/Random House.
- Nyirongo, L. 1997. *The Gods of Africa or the God of the Bible? The Snares of African Traditional Religion in Biblical Perspective*. Potchefstroom: Pu Vir CHE.
- Oladele, J.O. 1981. *Fundamentals of Psychological Foundations of Education*. Lagos: Johns-Lad publishers Ltd.
- Phophi, W. M.R.D 1992. *Ngano dza Vhana vha Vhumbedzi*. Pietermaritzburg: Centaur publications(pty) Ltd.
- Ralushai, V.N. 1999. *Truth and Reconciliation Commission Amnesty Hearing*. Tshohoyandou.
- Ramurunzi, T.S. 2002. *The Role and the Significance of Vhavana Female Initiation Songs*. University of the North. Unpublished M.A. Dissertation.
- Rananga, N.C. 1997. *The Structural Element of Venda Folktales*. University of South Africa.
- Rananga, N.C. 2001. *Zwila Kale*. Pietersburg: Lobelia publishers.
- Ryan, P. 1988. *What do Women Want? A Psycho-literary Investigation to the Quest for Fulfilment in Writing by Women (1965-1985)*. Unpublished M.A. Dissertation. Pretoria: UNISA.
- Shelly, P.B. 1976. *Shelly's Literary and Philosophical Criticism*. New York: Appleton-Century- Croft.
- Sigwavhulimu, W.M.R. 1975. *Mirunzi ya Vhuvha*. Pretoria: J.L.Van Schaik

- Stayt, H.A. 1968. *The Bavenda*. London: Frank Cass and Co.Ltd.
- Tan, S.L. and Jacobs, H.S. 1994. *Infertility: Your Questions Answered*. Singapore: McGraw-Hill Book co.
- Ṱhagwana, E.M. 1993. *Muvenda na Ngano Dzawe*. Florida Hills: Vivha.
- Tshikota, S.L. Phaswana, N.E, Phophi, L. Ṱetshitomboni, T.F and Mmbi, M.N. 2006. *Tsha Nkunda Ndi Lipo*. Ṱhohoyandou: Kalahari production and booksellers.
- Tshikota, S.L. 2010. *Ṱhalusamaipfi ya Mirero*. Ṱhohoyandou: Tshivenda national lexicography unit.
- Tshikota, S.L. 2012. *Ṱhalusamaidioma*. Ṱhohoyandou: Tshivenda national lexicography unit.
- Van Warmelo, N.J. & Phophi, W.M.D. 1967. Venda Law Part 2, 3, 5. *Ethnological Publications*. Pretoria: Government Printer.
- Verryn, T.D. 1975. *Church and Marriage in Modern Africa*, Johannesburg: Zenith printers.
- Website [http://www.Uihealthcare.Com/./Smoke 4998.htm/University of Gowa Hospital and Clinics-Smoking; Why a women should quit?](http://www.Uihealthcare.Com/./Smoke%204998.htm/University%20of%20Gowa%20Hospital%20and%20Clinics-Smoking;%20Why%20a%20women%20should%20quit?) 2012/08/19.
- Website <http://www.asante.net/articles/1/afrocentricity/2014/5/15>.
- West, M.A. & Morris, J. *ABANTU: An Introduction to the Black People in South Africa*. Cape Town: Tren Wah press
- Wheeler, G.C. & Ginsberg, M. 1915. *The Material Culture and Social Institutions of the Simpler People*. London: Routledge & Regan Paul.
- William, E.T. & Joseph, V.H. 1994. *Society in Focus: an Introduction to Sociology*. New York: Harper Collins college publishers.