

**TSENGULUSO YA KUBVELEDZELE KWA VHUTHU KHA NGANEA  
DZA MAGAU, A.W NA MAUMELA, E.T**

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## **MUANO**

N̄e wa tsaino i re afho fhasi ndi ana uri mushumo u re kha tsenguluso iyi ndi wanga we nda u kuvhanganya n̄e mūne nahone a u athu u isiwa kha yunivesithi ifhio kana ifhio u t̄oḁa u fusha t̄hoḁea ya digirii ifhio kana ifhio.

**TSAINO..... DATUMU.....**

N̄etshit̄ahame, N.E



## **VHUḐIKUMEDZI**

Mushumo hoyu woḑhe ndi u kumedzela kha mufunwa wanga wa mbiluni Vho-Ailwei David Netshiḑahame vhe vha si nete kha u nḑuḑuwedza na u mpfarisa kha zwoḑhe tshifhinganani tsha miḑwaha yoḑhe ya musi mushumo uno u tshi shuḑwa na vhana vhashu, Nḑuwiseni, Mbavhalelo, Maḑodzi, Takalani na lupedzi Andani.

Ndi dovha hafhu nda u kumedzela kha khaladzi anga Nndanganeni Lucky Musekene.

Vha u fhedzisela vha ndeme vhane nda kumedzela mushumo uno khavho ndi vhabebi vhanga Vho-Tshinakaho na munna wa vhaḑe Vho-Makonḑelele Muxawaḑowa Musekene.



## MANWELEDZO

Ngudo ino i tšodisa vhuthu sa zwe ha sumbedziswa zwone kha nganea dzo nanguludzwaho dza Vho-Magau, A.W na Vho-Maumela, E.T. Tšodiso ino yo wanulusa uri nga Tshivenda vhuthu vhu bveledzea nga zwivhumbeo zwo fhambanaho sa tšonifho na tshirudzi tsha muthu, u fhulufhedzea, u pfela vhañwe vhathu vhuṭungu, tshumisano na vhuthihi, mafunda na khangwelano na vhupfumedzani. Mawanwa a sumbedza uri Tshivenda tshi hulisa zwiito zwine zwa sumbedza vhuthu u fhirisa lupfumo. Tšodiso ino yo dovha ya wana uri hu na zwiito zwine zwa hanedzana na vhuthu sa lunyadzo, u sa fulufhedzea, tshiṭuhu, u shaya tshumisano na u shaya khangwelano na vhupfumedzani. Nga Tshivenda vhuthu vhu dzhielwa nṭha nga ndila ine muthu ane a ita zwi lwedzanaho naho u dzhiwa a si muthu.

## ABSTRACT:

The study deals with *ubuntu* as reflected in the selected novels of Magau, A.W and Maumela, E.T. Qualitative research method was employed. The study has discovered that *ubuntu* appears in many forms in Tshivenda such as respect for the dignity and worth of human beings, honesty, compassion, solidarity, generosity and forgiveness and reconciliation. The findings also reveal that Tshivenda puts more emphasis on activities which signify *ubuntu* than material wealth. The study also found that there are activities that are emical to *ubuntu* such as disrespect, dishonesty, cruelty, selfishness and greed and lack of forgiveness and reconciliation. *Ubuntu* occupies a central position amongst the Vhavana and anyone who negates what *ubuntu* promotes and upholds has been regarded as non-human.

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## **NDIMA YA 1: MVULATSWINGA**

### **1.1 MVULATSWINGA**

Vhuthu vhu dzhiwa sa mutheo kwawo wa matshilisano kha mvelele ya vhunzhi ha vharema vha Afrika, zwiuhuluhulu kha Afrika Tshipembe ja demokirasi. Naho *Ndayotewa ya Afrika Tshipembe* (1996) tshiteŋwa tsha 31(1) i tshi themendela fhungo ja uri muŋwe na muŋwe u na ppanelo ya u imisela mvelele ya hawe ntha, hone hu tou nga a si vhanzhi vhane vha kha di dzhiela ntha vhuthu sa mvelele ya vharema. Hu tou nga vharema vha vho takalela u ita zwithu nga ndila ine ya hudza mvelele dza mashango a vhukovhela ngeno vha tshi nyadzisa mvelele yavho (Masango, 2005:915). Huŋwe u wana mvelele ya vharema i tshi vho shumiswa kha u tsikeledza miraḡo mitete sa vhana, vhafumakadzi na vhaaluwa. Zwenezwo hu na thodea ya u sengulusa vhuthu sa filosophi ya ndeme ya Afrika Tshipembe. Honeha thodisiso iyi yo ombedzela thoho iyi kha nganea dzitevhelaho:

- **Muthu kha pfe na Ndi philiphise** nga Maumela, E.T.
- **Bulayo lo talifhaho na Mitsheḡo ya wa** nga Magau, A.W.

### **1.2 THAIDZO DZI KWAMAHO THODISISO**

Musalauno ho no vha na zwiitei zwinzhi na nzulele zwi itaho uri tshiimo tsha vhuthu vhathuni tshi kanakanise. Vhuthu vhu vhone vhu tshi nga tshirunzi tshaho tshi vho thengathenga musi ri tshi sedza kha masia a kwamaho zwa matshilisano, ekonomi, vhurereli na vhulamukanyi ha vhothe. Zwi sumbedza vhunzhi ha vhatu vha tshi nga vho no laḡa maitele a zwithu a Afrika ane a tuḡuwedza muya wa vhuthihi na matshilisano avhuḡi. Zwenezwi vhatu vha tshi khou tshila, ri wana ho no andesa u nyadzana; u sa thonifiwa ha vhaaluwa (Nabudere, 2011:8); vhutshivha; vhurangaphanda ha tseḡa, u tuḡuwedzwa ha

dzikhakhathi dzi si na vhubvo vhune ha tou pfi asuvhu; vhuvemu; mahosi ane a si thetshesele vhalanda; vhathu vha sa swikelei; u sa thogomeliwa ha vhana vha zwisiwana na vhashai na pfudzungule zwikoloni.

Mivhigo ya dzigurandza na thoho dza mafhungo kha nyandadza mafhungo zwi tanzilela uri vhuthu vhu khou thothela tshitshavhani, zwikoloni na mishumoni. Tsumbo dza khwinesa asidzi:

- “Horror school shooting with police service pistol of 14-year old at Pretoria private school” (*Sowetan*, 23 May 2003)
- “Corporal punishment: right versus might” (*The Star*, 21 July 2002). Hafha ndi he mudededzi a humbulela mugudiswa uri o mu tswela bege yawe. A dzhia tshitommbi tsha fola a mu fhisa ngatsho. A engedza nga u fhisa pulasitiki a mu rothisela marotha a fhisaho. Vhuthu arali zwi zwone zwauri vhu bwa fhungo la uri nwana wa muwe ndi nwana wau, zwino afha kha itshi tshiwo vhu nga ngafhi?.
- “Sexual abuse: Schools unable to cope” (*City Press*, 7 July 2002) hafha hu khou sumbedzwa uri u tambudza zwi elanaho na zwa vhudzekani zwi hone zwikoloni. Hezwi zwi zwi a solisea ngauri u ya nga ha mulayo wa nnyi na nnyi (common law principle) vhadededzi vha dzhiiwa sa vho imaho vhudzuloni ha vhabebi vha vhagudiswa (Squelch, 2000:12).

Maitetele aya a hanedzana na zwine vhuthu ha vha zwone. U ya nga ha Tutu (2007:2) vhuthu ndi:

the essence of being human. It speaks of the fact that my humanity is caught up and is inextricably bound up in yours. I am human because I belong. It speaks about wholeness, it speaks about compassion.

Hone u ya nga ha muwali Panse (2011:1) vhuthu ndi:

Traditional African philosophy that offers us an understanding of ourselves in relation with the world. According to *Ubuntu*, there exists a common bond between us all and it is through this bond, through our interaction with our fellow human beings, that we discover our own human qualities and granting these too to the former oppressors

Nga u sengulusa kubveledezele kwa vhuthu kha nganea dze nda bula kha **tshiteñwa tsha 1.1**, tshodisiso ino i do kona u fhindula mbudziso dzi kwamaho vhuthu maelana na sia li kwamaho vhushaka ha zwa matshiliso.

### 1.3 NDIVHO

Ndivho ya houno mushumo ndi u tshodisisa kubveledzelwe kwa vhuthu kha nganea dzo nanguludzwaho dza Tshivenda. Nyombedzelo i do vha kha u wanulusa u vha hone kana u sa vha hone ha vhuthu kha nganea nga dza Tshivenda dzo bulwaho kha **tshiteñwa tsha 1.1** tsha uno mushumo. Hezwi zwi do thusa kha u wanulula tshidziki tsha thaidzo na ndila dzine thaidzo dzi kwamaho u ngalangala ha vhuthu dza nga tandululwa ngadzo. Uri hu swikelwe ndivho iyi, ino tshodisiso i do lingedza u fhindula mbudziso dzitevhelaho:

- U ya nga ha Tshivenda vhuthu ndi mini ho sedzwa nganea dzo nanguludzwaho?
- Ndi zwifhio zwi sumbedzaho vhuthu nga Tshivenda musi ho sedzwa nganea?
- Zwine zwa tshuwedza na u thithisa tshiimo tsha vhuthu ndi zwifhio musi ho sedzwa nganea?
- U vha hone na u sa vha hone ha vhuthu zwi kwama hani kutshilele kwa vhaanewa?
- Zwivhuya na zwivhi zwa vhuthu ndi zwifhio musi ho sedzwa nganea?

## **1.4 ZWIPIKWA ZWA THODISISO**

Zwipikwa zwi hulwane zwa ino thodisiso ndi :

- U bvisela khagala zwine vhuthu ha vha zwone nga Tshivenda.
- U sumbedza zwiito zwine zwa dzhiwa zwi tshi angaredza vhuthu.
- U wanulusa zwithu zwine zwa tshweda na u thithisa tshiimo tsha vhuthu musi ho sedzwa nganea dzo nanguludzwaho.
- U thodisisa uri u vha hone na u sa vha hone ha vhuthu zwi kwama hani kutshilele kwa vhaanewa.
- U sumbedza zwivhuya na zwivhi zwa vhuthu.

## **1.5. NGONA**

Kha hoyu mushumo ho shumiswa ngona ya khwalithethivi. Ngona iyi yo tea kha uno mushumo ngauri mutheo wayo muhulwane ndi u nea mawanwa ane thalutshedzo dza dza thalutshedzwa nga maipfi hu si nga mbalombalo sa kha ngona ya khwanthithethivi (Berg, 2001:2-3).

### **1.5.1 kukuvhanganyele kwa mafhungo**

Kha u kuvhanganya mafhungo ndo shumisa ngona ya sekondari.

#### **1.5.1.1 Ngona ya sekondari**

Kha ngona iyi ho vha na u kuvhanganyiwa ha mafhungo a bvaho kha dzibugu dza laiburari, tsenguluso dza vhañwe vha thodisisi, athikili, inthanete, gurandza na magazine (McMillan & Schumacher, 2001:108).

### 1.5.1.2 Tsaukanyo ya data

Vhañwali vho fhambanaho vha talutshedza mutheo wa thyori u kwamaho u saukanyiwa ha data nga ndila dzo fhambanaha. Vhañwali vha ngaho sa Tesch (1990:95-96); Miles and Huberman (1994:56-57) vha ri u saukanya data ndi līga lihulwane kha thodiso ifhio na ifhio. Smit (2001:85) ene uri “data analysis literally means to break data into bits and pieces”. Vithal na Jansen (1997:22-24) vhone vha ri “the purpose of data analysis is to make sense of the accumulated information”.

Kvale (1996:176) ene a tshi amba u ri ‘to analyse means to separate something into parts or elements’ Hezwi zwi sumbedza uri tsaukanya data ndi u padukanya mafhungo wa a vhea kha zwivhumbeo na khethekanyo dzo fhambanaho. A tshi isa phanda u ri mutodiso u tea u sedza mafhungo e a a padukanya u bva matungo othe a dovha a a patekanya nga huswa u itela u wanulusa zwo dzumbamaho ngomu vhukati ha zwi re ngomu.

U khwaṭhisa uyu muhumbulo Bernard (2000:177) e nga afha na enevho a tshi amba nga ha tsaukanyo ya data u ri

data analysis is a process of bringing order, structure and meaning to the messy, ambiguous, time-consuming, creative and fascinating process.... Qualitative data analysis is a search for general statements about the relationship between the data.

Milayo mihulwane ye ya ndziela nzhele kha tsaukanyo ya mafhungo ndi ye Tesch (1990:95-96) na Smit (2001:85) vha i amba musi vha tshi eletshedza vhasaukanyi vha data. Milayo yeneyo ndi ine ya ri:

Data analysis is not the last phase in the research process. Data analysis process starts immediately the first piece of data is gathered. It is done concurrently and is integrated with the data collection process. Data analysis ends only after new data no longer generates new insights.

Ṭhalutshedzo dza vhaṅwali avha vhoṭhe dzi sumbedza uri vhukati ha tshifhinga tsha u kuvhanganya data, muṭodisisi u vha o livhana na mushumo muhulu wa u wana zwine data ya bvisela zwone khangala na u ṅea tshivhumbeo mafhungo. Honeha hu nga vha na vhukonḁi vhuhulu arali muṭodisisi a sokou kuvhanganya data a sa iti a tshi a saukanya zwenezwo nga tshifhinga tsha musi a tshi a wana.

Kha uno mushumo, tsaukanyo ya data yo tevhela tsenguluso ya zwi re ngomu “content analysis” (Blaikie, 2000:239). Zwi re ngomu kha nganea iṅwe na iṅwe zwo saukanywa zwa vhekanywa nga dzikhoudu, khoudu dza ṭanganywa dza bvisa khathagori, khathagori dza bvisa therwana, ngeno therwana dzo fhedza dzi tshi ri anḁadzela thero dza mawanwa. Ngauralo kha mawanwa ho swieelwa maḁavhivhi oṭhe thungo ha sala mawanwa o kunaho. Tsumbo dza izwi dzi wanala kha **Figara 3.1, 4.1 na 5.1** dza uno mushumo.

## **1.6 NDEME YA ṬHODISISO**

Vhuthu kha nganea dza Tshivendḁa dze dza nangwa a vhu athu u ṭodisiswa ngauralo ṭhodisiso ino i ḁo engedza mutheo wa nḁivho ya vhuthu zwi tshi kwama nganea dza Tshivendḁa.

Nga u senguluswa ha vhuthu kha nganea dza Tshivendḁa, na u ṅewa ha themendelo dza hone, arali dza nga tevhelwa, hu na khonadzeo ya u vhuedzedza vhuthu tshitshavhani ngamaandḁa zwino kha tshifhinga tsha

demokirasi hune muñwe na muñwe a vha a tshi khou sima luimbo lwa uri 'nñe ndi nñe' ha dovha ha andesa vhuimawoga.

Muñwe mushumo ndi wa uri themendelo na mawanwa nga murahu ha tsenguluso ya nganea dza Tshivenda dzo nanguludzwaho kha ino ṭhōḍisiso zwi ḍo thusedza kha u khwinisa nḍila dza matshilisano.

Honeha, vhunga ino ṭhōḍisiso i songo angaredza dzhara dzoṭhe, nangwe hu nganea dzoṭhe dza Tshivenda zwadzo, muñwe muṭḍisisi a nga ḍi ṭokonyea a ita inwe ṭhōḍisiso nge a vhona sia ḷi songo kwamiwaho nga ino ṭhōḍisiso. Hafha ndeme i vho ḍo sendamela kha fhungo ḷa uri ino ṭhōḍisiso i nga bwa inwe ṭhōḍisiso. Hezwi zwoṭhe zwi ita uri mushumo uyu u vhe wa ndeme vhukuma.

## 7 MANWELEDZO

Kha ino **ndima ya u thoma (1)**, ine ya vha mvulatswinga ya uno mushumo, ndo sumbedza thaidzo dzi kwamaho ṭhōḍisiso, ndivho na zwipikwa zwa ṭhōḍisiso, mushumo wa ṭhōḍisiso, ngona dzo shumiswaho na ndeme ya ṭhōḍisiso.

**Ndima ya vhuvhili (2)**, ine ya vha ya tsenguluso ya mañwalwa, ndo ṭandavhudza ṭhalutshedzo ya vhuthu, zwiṭaluli zwa vhuthu, ndeme dzine dza dzhiwa dzi dzone thikho dza vhuthu, vhuḍi na vhuvhi ha vhuthu u ya nga hune vhañwali vho fhambanaho vha pfesesa ngaho vhuthu.

## NDIMA 2

### TSENGULUSO YA MAÑWALWA

#### 2.1. MVULATSWINGA

kha **ndima ya u thoma (1)** ndo sumbedza mvulatswinga ya uno mushumo. Henefho ndi he nda anḡadza thaidzo dzi kwamaho ṡhoḡisiso, ndivho, zwipikwa na ngona dzo shumiswaho kha ṡhoḡisiso ino. Kha ino **ndima ya vhuvhili (2)** ndo ita tsenguluso ya mañwalwa u itela u ṡalutshedza zwine vhañwe vhañwali vha ṡalutshedzisa zwone vhuthu na zwiṡaluli zwaho. McMillian na Schumacher (2001:109) Vithal and Jansen (1997:14) Hart (1998:13) vha tshi amba vha ri ndeme ya tsenguluso ya mañwalwa ndi ya u vhea ṡhoḡisiso kha mikano ya ṡhoḡisiso dzo no itwaho, u fhungudza tshikoupu tsha ṡhoḡisiso, u sumbedza thaidzo dzi kwamaho ṡhoḡisiso na u wana thyori ine ya ya thusa kha ṡhalutshedzelo "interpretation" ya mawanwa.

#### 2.2 NGANEA

Vhunga uno mushumo u tshi ḡo kwama tsenguluso ya vhuthu kha nganea, ndi vhona zwo tea u thoma nga u buletshedza uri nganea ndi mini. ṡhalutshedzo ya nganea i pfala zwavhuḡi musi ho sedza vhubvo ha ili ipfi. Wikipedia (nd:1) i ṡalutshedza ipfi nganea sa ipfi liṡe nga Luisimane la pfi 'novel' nga hei ṡdila:

The present English (and Spanish) word derives from the Italian *novella* for "new", "news", or "short story of something new", itself from the Latin *novella*, a singular noun use of the neuter plural of *novellus*, diminutive of *novus*, meaning "new". Most European languages have preserved the term "romance" (as in French,



German, Croatian and Swedish "Roman", and in Portuguese "Romance") for extended narratives (Wikipedia, nd:1).

Hei ṭhalutshedzo i bvisela khagala uri nganea ndi nḍila ya kuñwalele kwa mañwalwa hune muñwali a vha a tshi khou anetshela tshiṭori tshilapfu tsha khumbulelo. Zwi amba uri nganea ndi bugu ya nganetshelo. U ya nga ha Wikipedia (nd:1) dzhara iyi yo thoma u ñwalwa henengei nga zwifhinga zwa “medieval and early modern romance and in the tradition of the novella”.

U ya nga ha *The World Book Encyclopaedia* (1986:442)

A novel is a long fictional story written in a prose. ... It has four basic features that distinguish it from other kinds of literature. First, the novel is a narrative, that is, a story presented by a teller. Secondly novels are longer than short stories ...novels vary greatly in length, but mostly exceed 60,000 words. Thirdly novels are written in prose rather than verse. ...Fourthly novels are works of fictions. They differ from histories, biographies, and other long prose that tell about real things.

Ṭhalutshedzo hei nayone i sumbedza uri nganea ndi tshiṭori tsha khumbulelo. Luambo lwa nganea lu a elela nahone a lu vhi lwo dzumbamaho. Sa kha ḡirama nganea i na tshivhumbeo na ṭhodea dzayo. ‘The construction of the narrative, the plot, the way reality is created in the works of fiction, the fascination of the character study, and the use of language are usually discussed to show a novel's artistic merits’ (*The World Book Encyclopaedia*, 1986:442). Hezwi zwi amba uri musi nganea i tshi sengaluswa hu sedzwa uri muñwali o kona u swika ngafhi u fusha ṭhodea dza nganea. Inwe ya idzo ṭhodea ndi thero. Naa thero ndi mini? Ṭhalutshedzo ya thero i kha **tshiteñwa tsha 2.3** afha fhasi.

## 2.3 THERO

U ya nga ha Wikipedia (nd:1):

A theme is a broad idea, message, or moral of a story. The message may be about life, society, or human nature. Themes often explore timeless and universal ideas and are almost always implied rather than stated explicitly. Along with plot, character, setting, and style, theme is considered one of the fundamental components of fiction. Another approach to literature stresses that idea, message, and moral are abstractions and that fiction makes the idea concrete through action. In this view many themes exist in any given story but what gives a story unity is one action of the human condition that is rendered through the various actions of the characters in the story.

U ya nga ha itshi tshiṭumbulwa zwi khou sumbedza uri thero ndi muhumbulo wo ṭandahuwaho kana mulaedza une wa kwama vhutshilo na vhuvha ha vhathu. Thero ndi inwe ya ṭhodea dza nganea.

Muṅwali Glaspell (nd:1) ene u ri thero ndi zwine muṅwali a tama u zwi ṭahisela kha muvhali. I nga vha pfunzo, mikhwa kana mbonele yawe ya vhutshilo. A tshi ya phanda u ri:

A theme is a fundamental and often universal ideas explored in a literary work. The writer's task is to communicate on a common ground with the reader. Although the particulars of your experience may be different from the details of the story, the general underlying truths behind the story may be just the connection that both you and the writer are seeking. The theme of a fable is its moral. The theme of a parable is its teaching. The theme of a piece of fiction is its view about life and how people behave (Glaspell, nd: 1).

Glaspell kha itshi tshiṭumbulwa u ṭalutshedza uri muṅwali wa nganea ha buletshedzi thero ya nganea, muvhali ndi ene ane a ri nga murahu ha u

sengulusa nganea a diwanela thero ya nganea ene muṅe. A tshi ya phanda u ri:

In fiction, the theme is not intended to teach or preach. In fact, it is not presented directly at all. You extract it from the characters, action, and setting that make up the story. In other words, you must figure out the theme yourself (Glaspell, nd: 2).

Kha ino thodisiso thero i amba mulaedza une muṅwali a tama vhavhali vha nganea vha tshi u pfa na u u divha. Nga inwe ndila ri nga tou ri ndi zwine muṅwali u khou rera nga hazwo. Muṅwali a nga vha a tshi khou rera nga ha lufuno, lufu, khangwelo, vhuyaḍa kana vhuthu.

## **2.4 THALUTSHEDZO YA VHUTHU**

Thalutshedzo ya vhuthu yo angalala vhukuma. Vhaṅwali vhanzhi vho no ḍi ṅea thalutshedzo dzo fhambanaho dza vhuthu. Gaylard (2004:266) u sumbedza hu na matavhi a vhuthu mavhili, vhuthu ha mashango a Vhukovhela (Western humanism) na vhuthu ha Afrika (African humanism/ubuntu). Vhuthu ha mashango a Vhukovhela vhu tuṅwedza vhuimawoga, muṅṅisano na vhuḍilangi ha muthu nga muthu. Nṅha ha izwo hu na kuhumbulele kwa uri muthu u na maanda a u ḍihumbulele, u ḍipfumisa, u shandula mbonalelo ya shango na mupo na u ḍivhofholola nga ndila ifhio kana ifhio. A tshi ya phanda Gaylard (2004:266) u ri “this lays itself open to criticism that it is in fact culturally specific, and accusation that its Eurocentricism has in fact helped to legitimise colonial expansion and conquest. In other words the enlightenment man took his norms to be universal”. Ndi enea mahumbulele e a ita uri mvelele dza Vhukovhela dzi vhone mvelele dza vharema vha Afrika sa dza fhasi nahone dzi songo bvelaho phanda. Vharema vha vhone sa vhane vha pfi a vha weli kha ‘humankind’. Fanon a tshi redziwa nga Glayard (2004:266) u hanedzana na mahumbulele ayo a ri:

Western values are enough to induce in the native 'a sort of stiffening or muscular lockjaw...The native laughs in mockery when Western values are mentioned in front of him...In the period of decolonisation, the colonised masses mock at these very values, insult them, and vomit them up.

Glaxard u pendela nga u vhangazwauri:

Leave this Europe where they are never done talking of a Man, yet murder men everywhere they find them, at the corners of every one of their own streets, in all the corners of the globe... European game has finally ended (Glaxard 2004:266).

Zwiṭumbulwa izwi vhuvhili hazwo zwi bvisela khagala uri maitete a vhuḱovhele ha tou vha a vhuḱi tshoṭhe. Maṅwe ao vharema a vha a takaleli zwiḱuluhulu musi vha tshi kombetshedzwa uri vha a tevhedze nga khani.

Vhuthu ha Afrika hone vhu ṭalutshedzwa nga ṅdila ine zwa sala zwi tshi vha khagala uri muthu a si tshiṭangadzime nahone ha tei u dzula o ḱihonela sa tshiredakhuni. Vhuvha ha muthu vhu vhonadza u vha hone hawe musi e vhuḱati ha vhaṅwe vhathu. Zwoṭhe zwine a ita zwi pfi zwo luga kana a zwo ngo luga, ndi zwiḱhuya kana ndi zwiḱhi musi ho sedzwa ṅdila dzine zwa kwama ngayo vhaṅwe vhathu.

Louw (1998:3) kha webe ene u ṭalutshedza vhuthu ha Afrika nga hei ṅdila:

The concept of *ubuntu* defines the individual in their several relationships with others, and stresses the importance of *ubuntu* as a religious concept. ...It describes a human being as a "being with others" and prescribes what "being-with-others" should be all about.

Thalutshedzo iyi ya vhuthu i dzhia muthu ya mu thalutshedza sa zwine a vha zwone musi e vhukati ha vhañwe vhathu. Thodisiso dzo no itwaho nga ha vhuthu dzi sumbedzisa uri filosofi ya vhuthu nga ndavhuko yo thoma Afrika. U khwaṭhisa muhumbulo uyu ri nga zwi vhona ngauri ipfi la 'vhuthu' li wanala kha nyambo nanzhi dza Afrika (*New World Encyclopedia contributors, 2008: Ubuntu phylosophy*).

U ya nga ha muñwali Panse (2011:1) vhuthu ndi:

Traditional African philosophy that offers us an understanding of ourselves in relation with the world. According to *Ubuntu*, there exists a common bond between us all and it is through this bond, through our interaction with our fellow human beings, that we discover our own human qualities.

Thalutshedzo iyi i bvisela khagala fhungo la uri vhuthu ndi hone vhune ha vhofhekanya vhathu. Vhathu vha wana vhuvha havho kha mbofho ya u vha havho vhathu vha dovha vha dzumbululelwa uri u vha muthu zwi amba mini.

Tutu (2007:2) u thalutshedza kuvhonele kwawe kwa vhuthu nga hei ndila: “*ubuntu*’ is not, I think therefore I am, it says rather: I am a human because I belong. I participate. I share. In essence, I am because you are”. Kuhumbulele uku ku khwaṭhisa thalutshedzo ya vhuthu yo newaho kha **tshiteñwa tsha 2.5.1** tsha uno mushumo. A tshi isa phanda u ri vhuthu ndi:

The essence of being human. It speaks of the fact that my humanity is caught up and is inextricably bound up in yours. I am human because I belong. It speaks about wholeness, it speaks about compassion (Tutu,2007:2).

Thalutshedzo iyi i anana na ya Panse (2011:2) nge ya bula uri vhuthu ha muthu vhu sumbedza uri hu na u pfelana vhuṭungu vhukati ha vhathu vha re na vhuthu nahone vha a dipfa uri hu na hune vha wela hone

U ḡadzisa izwi Bell (2002:5) u ri vhuthu vhu kwama zwine nga Tshiafrika vhe ndi mikhwa sa “social justice, truth, self respect, reconciliation, generosity, compassion, reciprocity, mutual sympathy, cooperation, and solidarity”

U ya nga ha Bell (2002:5) mikhwa i gudisa vhuḡipfari na uri muthu u fanela u tshilisa hani e vhukati ha vhaḡwe vhathu. Mikhwa yenei ndi ine ya katela u ḡhonifha, ngoho, na u pfelana vhuḡungu.

Muḡwali Mokgoro (2010:221-222) ene u ri:

In South African culture, *ubuntu* is the capacity to express compassion, justice, dignity, harmony and humanity in the interest of building, maintaining and strengthening community. The Constitution is anchored on the Constitutional values of equality, human dignity and freedoms. These values coincide with the key values of *ubuntu*.

Kha ḡhalutshedzo ino ya Mokgoro, hu khou sumbedzwa uri vhuthu vhu katela vhulamukanyi, tshirunzi na u khwaḡhiswa ha lushaka. Ndeme dzenedzi dza vhuthu dzi elanaho na dzo ḡwalwaho kha mvulatswinga ya *Ndayotewa ya shango ya 1996* ya ḡlino ḡa Afrika Tshipembe sa tshirunzi tsha muthu, ndinganyiso na mbofholowo.

Bagley (2009:1) a tshi ḡalutshedza iyi nzulele u ri *Mbekanyamaitete dza America dza zwa nḡḡa* dzi tea u tevhela maitete a vhuthu a Afrika ngauri ndi one a oḡhe ane a ḡuḡuwedza mbofho ya vhuthihi, pfano na maḡḡa a mutingati. Ene a tshi isa phanḡa u ḡalutshedza uri:

In understanding the responsibilities that come with or interconnectedness, we realize that we must rely on each other to lift our world from where it is now to where we want it to be in our

lifetime, while casting aside our worn out preconceptions, and our outdated modes of statecraft (Bagley, 2009:1).

Hafha muñwali Bagley a tshi amba nga ha vhuthu o dzhenisa na mafhungo a vhuḁi ha mutingati. Zwi amba uri vhuthu a vhu khoḁi vhuimawoga sa izwi mutingati u tshi ita uri vhathu vha vhe fhethu hu thihi.

Filosofi ya vhuthu naho yo thoma Afrika, i vho shumiswavho na kha vhudipulomasi nga vhavhusi vha mashango a vhukovhela. Mashango enea a vho shumisa murero une wa ri tsiwana i laiwa nḁilani na une wa ri ñwana wa muñwe ndi ñwana wau. Hezwi zwi vhonele zwavhuḁi kha maipfi e a ambiwa nga Hilary Clinton a tshi redziwa nga Bagley (2009:1) ane a ri:

It takes a village to raise a child,' we are now realizing that we must apply a similar approach worldwide. It takes a shared, global response to meet the shared, global challenges we face. This is the truth taught to us in an old South African principle, *ubuntu*, or a person is a person through other persons.

Arali vhathu vha edza zwe Hilary Clinton a amba nga ha vhuthu, vha nga kona u vhuedzedza mikhwa vhathuni ngamaanḁa arali vha fara muhumbulo wa uri ñwana wa muñwe ndi ñwana wau.

Tutu 2004 musi a tshi redziwa nga Ambrose (2006:2) u buletshedza vhuthu zwavhuḁi musi a tshi ri vhuthu :

Is the essence of being human. It speaks of the fact that my humanity is caught up and is inextricably bound up in yours. I am human because I belong. It speaks about wholeness, it speaks about compassion... They know that they are diminished when others are humiliated, diminished when others are oppressed, diminished when others are treated as if they were less than who they are. The quality

of *Ubuntu* gives people resilience, enabling them to survive and emerge still human despite all efforts to dehumanize them.

Tshiṭumbulwa itshi tshi sumbedza uri u hudzana hu si u nyadzana zwi a fhaṭa. Vhuthu vhu ṭoḍa zwenezwo. Fhedzi arali vhathu ri tshi nyadzana nga nḍila ifhio na ifhio, na riṅe vhane ra khou nyadza vhaṅwe ri fhedza ro vha vha nyadzeaho.

Ambrose (2006:1) ene u bula uri musii Ghandi a tshi vhudziswa nga ha maitele a Vhukovhela uri ndi avhuḍi fhedzi a Afrika ndi a vhuḍisa ngauri “The meaning of the word *ubuntu* is so far reaching, it could form the moral compass for us in the West to revolutionize our civilization in a way ..., to know that you are bound up with others in the bundle of life that is even”.

Bengu (1996:5) u ri

Ubuntu means humanness. It is the humanistic experience of treating all people with respect, granting them their dignity. Being human encompasses values like universal brotherhood for Africans, sharing, treating other people as human beings.

Hafha muṅwali u khou ombedzela uri vhuthu vhu kwama u ṅea muthu muṅwe na muṅwe tshirunzi tsho mu teaho na u dovha hafhu vhathu vha farana sa vharathu na vhakomana.

Makhudu (1993:40) ene u ri :“*Ubuntu* is a process and philosophy which reflect the African heritage, traditions, culture, customs, beliefs, value system, and the extended family structure”.Vhuthu vhu tou vha vhufa ha Afrika vhunga sa musii vhu tshi simuwa henefha miṭani. Arali zwo ralo, zwi amba uri vhana vha tea u gudiswa maitele a vhuthu hayani musii vha tshee nga havho. Iṭali lutanda lu tshi onyoloswa lu tshe liṅu.



Zwe Dandala (1996:70-72) a ḡadzisa ngazwo mihumbulo ya Makhudu (1993:40) ndi zwauro:

*Ubuntu* is a statement about being human, about fundamental things that qualify a person to be a person. ...Being human is achieved as a person shows characteristics that qualify him or her to be so regarded *ubuntu* is how you relate to people and is a fountain from which actions and attitudes flow.

Sa Makhudu (1993:40), Dandala (1996:70-72) na ene u vhona vhuthu sa tshithu tshine tsha muthu a tshi swikelela nga murahu ha tshifhinga. Musi hu tshi pfi muthu u na vhuthu, a hu vhi ho vhone nyito ya ḡuvha ḡithihi fhedzi. Vhu kwama matshilele a muthu a misi nga misi nahone ha zwi tou elela zwi tshi bva kha sia ḡine a vhone ngaḡo vhaḡvha vhuthu.

U ya nga ha Mthembu (1996:216):

*Ubuntu* is a key to all African values and involves humanness; a good is position towards others, and a moral nature. It describes the significance of group solidarity and interdependence in African culture; it places great value on dignity respect conformity and reconciliation in the midst of conflict and hardship.

Mtembumbu ene u dzhenisa mafhungo a vhupfumedzanisa sa iḡwe ya thikho dza ndeme dza vhuthu. Phambano dzoḡhe na vhuleme zwi nga kona u fhungudzea a rali ha shumiswa thikho ya vhuthu ya u farisana.

Tshivenda tshi a zwi sumbedza kha luambo lwa vhakale. Hu na mirero minzhi ya Tshivenda ine ya bvisela vhuthu khagala. Miḡwe ya mirero yeneyo ndi ine ya ri muthu ndi muthu nga vhaḡwe; zwanda zwi a ḡanzwana; vhana vha khotsi muthihi vha ḡhukhukana ḡhoho ya nzie; munwe muthihi a u ḡusi mathuthu; tsiwana i laiwa ḡdilani; hu laiwaho tsilu ndi hune muḡali a laiwavho hone;

kholomo ya ndila a i fhedzi hatsi, muima-wo-ga-shaka ndi nnyi? , na mupfuluwi tonda tshilindo (Milubi, 1996).

Thalutshedzo ya vhuthu yo hwalaho tshidziki tsha mushumo uno ndi ine ya wanala kha thalusaipfi ya *Cambridge International English Dictionary* (1995:692) ine ya ri "humane, humanity, humanness is showing kindness, care and sympathy towards others especially those who are suffering". Zwenezwi zwi katela na zwine Mokgoro (Nd:3) a ri:

Ubuntu value has also been viewed as a basis for a morality of co-operation, compassion, communalism and concern for the interests of the collective respect for the dignity of personhood, all the time emphasising the virtues of that dignity in social relationships and practices.

Kha tshiteŋwa tshitevhelaho ndi do sedza ndila ine vhuthu ha kwama ngayo zwa matshilisano.

## **2.5. VHUTHU VHU KWAMA HANI SIA LA ZWA MATSHILISANO**

Ndila ine vhuthu ha kwama ngayo zwa matshilisano zwi vhonelesa ngamaanda musi ro sedza kutshilele kwa muthu na vhushaka vhu re hone vhukati hawe na vhaŋwe vhathu (Louw, 1998:3). Zwithu zwi hulwane zwine zwa fhambanya muthu na phukha dzothe ndi uri muthu o tondwa nga vhukoni ha u humbula, u amba na matshilisano. Ndi zwine ha pfi muthu ndi "rational-being...social-being... capable of speech... possesses knowledge... intelligence... desire (Khuram 2006:3). Zwi amba uri musi ri tshi lingulula vhuthu ha muthu ri tea u sedza kuhumbulele kwawe, kutshilele kwawe na kuambe kwawe na vhaŋwe vhathu. Ri nga lingedza u vhudzisa na u fhindula mbudziso hedzi:

Kuhumbulele kwa uyu muthu ku laulwa nga zwipfi zwawe?. Zwipfi zwawe zwi vhea gole kha zwine a ita, a amba na zwine a humbulisa zwone? U vheya ene muṅe vhukati ha zwine a ita, a amba na zwine a humbula? U na tshikili tsha u thetshesha, a konou fhindula mbudziso? U dzula o vhea thandululo ya thaidzo dza masia oṅhe gopwani ḽawe lune a dzhiya hu si na dziṅwe ṅḽila na phindulo dza khwine kha dzawe?

Vhaṅwali Mbigi na Maree (2005:105) vha tshi ṽalutshedza ndeme ya vhuthu kha zwa matshilisano vho shumisa thyori ya tshanda na minwe. Vha a ri tshanda tsho itwa nga minwe. Minwe yenei nga tshivhumbeo a i lingani na u fana a i fani fhedzi nga u vha na tshumisano vhukati hayo tshanda tshi kona u bveledza mishumo mihulu minzhi. Hone arali munwe muṅwe na muṅwe wa ima nga woṅhe, na u hula hawo sa gunwe, a u koni u bveledza mushumo wa vhuḽi hu si na vhuleme. Mulayo muhulwane wa u ṽalutshedza iyi thyori wo angaredzwa kha murero une wa ri “a thumb, though it is strong, cannot kill an aphid on its own. It would require the collective cooperation of the other fingers” (Mbigi & Maree, 2005:110). Thyori iyi i kwama hani sia ḽa zwa matshilisano? ṽalutshedzo i huvhili. Tsha u thoma, minwe yo imela vhatu hune muṅwe na muṅwe wavho a vha na mushumo wawe fhedzi mishumo yeneyo ya shumiwa hu na vhuṽamani ho fhelelaho u itela u bveledza ndivho ya uri. Tsha vhuvhili minwe hei miṽanu yo imela ndeme khulwane dza vhuthu. Mbigi (1997) a tshi redziwa nga Poovan *na vhaṅwe*, (2006:18) vha ri:

The five key values are survival, solidarity, compassion, respect and dignity. These values have always been part and parcel of the African culture. In the African context these values are ‘assegais’ which are used to defend brotherhood, manage society and guide interpersonal relation.

Ndeme hedzi dza vhuthu vhuṽanu hadzo, ndi dzone dzine dza ita uri hu vhe na matshilisano avhuḽi vhukati ha miraḽo yoṅhe ya lushaka. Tsenguluso ya u vha hone ha zwiito zwine zwa angaredza thikho dza vhuthu kha nganea dze nda nanga, yo itwa kha **ndima ya vhurari (3)** ya uno mushumo.

### 2.5.1 ZWIṬALULI ZWA VHUTHU

Hu na zwiṭaluli zwine zwa kwama sia ḷa zwa matshilisano zwine zwa angaredza mbonalele ya muthu o pfumaho vhuthu. Zwone zwi vhoneala nga hei ṅdila:

Muthu a re na vhuthu u a kona u hudza na u ṭhonifha vhaṅwe; u a ambea nae; u a ḍinekedza tshifhinga tsha u vha na vhaṅwe; ha pfi a tshi tsikeledzea musi vhaṅwe vha tshi bvelela u mu fhira; u a pfa vhuṭungu musi vhaṅwe vhathu vha tshi vhaiswa, u shoniswa na u tsikeledzwa; u na vhushaka na vhaṅwe vhathu ho ḍitikaho nga ṭhonifho; u a kona u kovhekana lupfumo na vhaṅwe vhathu; u nanga tshithihi vhukati ha lupfumo na u tshidza; u vhidza vhathu vhahulwane nga zwifani hu si nga madzina; ha na vhutshivha; u ṭuṭuwedza u farelana; ha kombetshedzi vhurangaphanda hawe kha vhaṅwe vhathu nahone u a lingedza u kwama vhathu kha zwine a ita (Tutu:2007:2).

Samkange (1980:1) u ri vhuthu vhu angaredza milayo hei miraru:

The first maxim asserts that 'to be human is to affirm one's humanity by recognizing the humanity of others and, on that basis, establish respectful human relations with them.' And 'the second maxim means that if and when one is faced with a decisive choice between wealth and the preservation of the life of another human being, then one should opt for the preservation of life'. The third 'maxim' as a 'principle deeply embedded in traditional African political philosophy' says 'that the king owed his status, including all the powers associated with it, to the will of the people under him.'

Kha itshi tshiṭumbulwa ri khou sumbedzwa uri zwo tea uri musi ri tshi khou tshila ri ṭhonifhe vhushaka vhu re hone vhukati ha vhathu. Khosi i wana tshirunzi zwi tshi bva kha vhalanda. Vhutshilo na hone vhu tea u londiwa na u ṭhonifhiwa.

U ya nga ha Louw (1998:2) vhuthu vhu tshimbilelana na thendelano ya vhanzhi. A tshi isa phanda u ri:

*Ubuntu* underscore the importance of agreements and consensus...It ...has an almost infinitive capacity for the pursuit of consensus and reconciliation. Although there may be a hierarchy of importance among the speakers, every person gets an equal chance to speak up until some kind of an agreement, consensus or group cohesion is reached. This important aim is expressed by the words like “simunye” (we are one”, i.e. “unity is strength”) and slogans like “an injury to one is an injury to all”.

Thendelano na u farisana sa zwe Louw (1998:2) a zwi vheisa zwone zwi a tōdeā. Vhuthihi vhu tea u dzhielwa n̄tha ngauri ndi nga vhuthihi hune lushaka lwa nga kona u ima lwo khwaṭha.

Fhedzi zwiñwe zwa zwiḽogani zwenezwi arali zwi songo shumiswa zwavhuḽi zwi a ita thaidzo musi ri tshi vho ḽa kha p̄anelo dza muthu muthihi hu si dza tshigwada. Kha ri ḽou sedza mutshudeni we a si vhalele mulingo musi a tshi vho bwa uri ha phasa muthihi hu phasa vhoṭhe (Pass one, pass all). Hezwi zwi vho elana na vhushushedzi vhune ri nga si kone u amba uri ndi hone vhuthu kana ndi hone vhuthihi.

U ya nga ha Zulu, Urbani na Van der Merwe (2004:74) zwiaṅwiwa zwa vhuthu zwi khagala, asizwi, vhuthu:

instils the sense of belonging and respect ...of people; promotes and supports worthy indigenous customs and cultures; equips learners with a sense of service to fellow human beings; honours and cherish their parentage; equips learners with loyalty, honesty, respect for others' property; respect for human dignity; teaches tolerance of

difference; instils compassion for life and concentrate on the relationships among different persons and groups.

Zulu *na vhañwe* (2004:74) vha amba zwone musi vha tshi ri vhuthu vhu gudisa vhana mikhwa.

## **2.5.2. U sa vha hone ha vhuthu zwi kwama hani kutshilele kwa vhatu**

Kha **tshiteñwa tsha 2.5.1** ndo sumbedza zwiñaluli zwa muthu a re na vhuthu. Zwenezwo zwo sumbedza u vha hone ha matshilisano na vhushaka havhudi vhukati ha vhatu. Dakalo, mulalo, vhuthihi na lufuno zwi a vha hone musi hu na vhuthu.

U sa vha hone ha vhuthu vhatuni zwi kwama zwa matshilisano nga ndila i si yavhudi. Ri wana ho no andesa vhuyada, u sandwa ha vhabvannda, vhupondi, vhuñudzi, vhutshivha, u nyadzana; u sa ðhonifhana; vhutshivha; vhurangaphanda ha tseða na vhuimawoga, vhuvenu; mahosi ane a si thetshesele vhalanda; vhatu vha sa swikelei; u sa londiwa ha vhashai; na zwikolo zwi si na vhudziki (Zulu, 2004:74).

Tsenguluso ya zwiito zwine zwa thithisa vhuthu kha nganea dze nda nanga yo ðandavhudzwa kha **ndima ya vhuña (4)** ya uno mushumo.

## **2.6 VHUTHU VHU KWAMA HANI SIA ÌA ZWA VHURERELI?**

Vhunzhi ha vhatu vha Afrika vha wela kha mirafho yo fhambanaho i re na vhurereli, mvelele na lutendo zwo fhambanaho. Panse (2011:4) u ri

*Ubuntu* usually has a strong religious meaning. In general, the African belief is that your ancestors continue to exist amongst the living in the form of spirits and they are your link to the Divine Spirit. If you are in distress or need, you approach your ancestors' spirits and it is they who will intercede on your behalf with God. Therefore it is important to not only venerate your ancestors, but to, eventually, yourself become an ancestor worthy of veneration. For this, you agree to respect your community's rules, you undergo initiation to establish formal ties with both the current community members and those that have passed on, and you ensure harmony by adhering to the *Ubuntu* principles in the course of your life.

Itshi tshiṭumbulwa tshi bvisela khagala uri vhuthu vhu a kwamana na zwa vhurereli. Muthu arali o tshila zwavhuḍi fhanu shangoni, a tshi fa u ya avha muṅwe wa vhadzimu. Hezwi zwi ṭuṭuwedza uri muthu a ḍifare u ya nga maitele a vhuthu a tshee fhanu shangoni. Tutu (2007:28) a tshi zwi amba u tou ri “if we have loved enough while we were alive there is life after death here...our love will go on for generations”

Vhunga vhathu vha na mvelele dzi sa fani, zwo ralovho na kha zwa vhurereli. Vhuthu vhu ṭuṭuwedza u ṭhonifhiwa ha vhurereli hoṭhe. Vhuthu tshidzikini tshaho hu na zwa vhurereli. Ndi ngazwo muthu a welaho kha mvelele ya vhuthu, musi o khakheliwa, u ranga u ṭoda thandululo ya thaidzo i vhuedzaho vhoṭhe, arali a kundelwa ha fhidzi u amba uri Mudzimu kana vhadzimu vha ḍo zwi vhona. A vhuya a amba zwenezwi, u a bvisa thaidzo iyo mbiluni yawe, ha sala hu tshi ḍa muhumbulo wa u hangwela.

Muṅwali Mphahlele (1989) u ri vhurereli na mvelele ya vhuthu a zwi koni u paḍukanyiwa. Arali vhukati ha shango ha nga vha hu tshi khou bvelela zwithu zwi sa takadziho, khosi, magota na vhakoma vha kusi kwonokwo vha ya kuvhangana kharoni, ha reriwa, ha wanala maine ane a tea u dzivhela shango na masakha aḷo uri hu shango ḷi lale. Musi khosi i tshi ita ngauralo, i vha i tshi khou sumbedza ndeme ya vhuthu ya uri vhafuwi ndi vha u fuwa vhathu.

## 2.7 VHUTHU VHU KWAMA HANI SIA LA ZWA POLOTIKI?

U bva tshe Afrika Tshipembe la dibvisa kha muvhuso wa tshitalula na khethululo nga muvhala, vhorapolotiki vha amba nga ha vhuthu musu hu tshi khwaṭhiswa vhuḑfumedzani, vhuḑhavhedzi ha vhanzhi na magavhelo a vhana na vhaaluwa u itela u khwaṭhisa vhuṭhihi. Panse (2011:2) u ri:

The passage of the White Paper for Social Welfare through the National Assembly signals the start of a new era in welfare delivery in South Africa. For the first time in our country's history delivery in the welfare field will be driven by key principles such as democracy, partnership, *ubuntu*, equity, and inter-sectoral collaboration, among others.

Musi a tshi isa phanḑa Panse (2011:2) u redza "White Paper", 1997, (National Developmental Social Welfare Strategy) nga nḑila i tevhelaho:

The principle of caring for each other's well-being will be promoted, and a spirit of mutual support fostered. Each individual's humanity is ideally expressed through his or her relationship with others and theirs in turn through recognition of the individual's humanity. *Ubuntu* means that people are people through other people. It also acknowledges both the rights and the responsibilities of every citizen in promoting individual and societal wellbeing" (Panse, 2011:2).

Itshi tshi ṭumbulwa tshi sumbedza uri tshiimo tsha vhuthu tshi a kwameavho nga nzulele ya polotiki ya shango. Mutakalo na tsireledzo ya vhuḑvha ha vhadzulapo zwi vho dzhielwa nṭha hu sina lunyadzo.

Nga tshifhinga tsha Khomishini ya Ngoho na Vhuḑfumedzani vhuthu ho ḑivhonadza zwiḑulu. Maipfi e a vha a tshi ambeswa o vha a u ṭuṭuwedza u



farelana, u ḡibula, vhuṭanzi ha ngoho na u pfesesana. Tutu (2007:5) u ṭanziela u ri:

victims forgave their torturers, indeed, even forgave those who by doing nothing had supported apartheid...This forgiveness was...about regaining dignity and humanity and granting these too to the former oppressors.

Arali hu songo vha na u shanduka ha nyimele ya zwa polotiki kha ḷino, mafhungo a vhuṭfumedzani na khangwelano o vha a tshi ḡo vha a songo vha hone. Itshi Tshiṭumbulwa tshi sumbedza uri vhuṭsikeledzi vha tshifhinga tshamuvhuso khethululo na vhone vho vha vhe zwipondwa zwa muvhuso wa tshiṭalula. Fhedzi nga nṭhani ha tshanduko na vhone vho kona u humbela khangwelo vha i wana.

## **2.8 ZWITHU ZWINE ZWA ṬUṬUWEDZA TSHIIMO TSHA VHUTHU**

Vhuthu sa mvelele iṅwe na iṅwe, vhu a kwamea nga zwiitei zwo fhamabanaho. Vhuthu vhu a kona u khwinisea kana ha suḡufhadzwa nga nzulele. Gaylard (2004:271) u ri vhuthu ndi zwithu zwine muthu a tou bebwa nazwo nahone zwi vhumba tshipiḡa tsha vhuvha ha muthu. Hone vhuthu honohu vhu nga khwinisea kana ha ngalangadzwa nga vhupo vhune muthu a khou ḡiwana e khaho. Zwi a konadzea uri muthu, nga nṭhani ha vhupo vhune a vha khaho a si tsha vha muthu. Hezwi zwi vha hone musi muthu o furalela thikho dza vhuthu. Gyekye 1997 a tshi redziwa nga Gaylar (2004:271) u ri:

In African societies personhood is a normative term. When an individual's conduct consistently appears cruel, wicked, selfish, or ungenerous Akan would say of that individual that 'he or she is not a person'. There are certain basic norms and ideals to which the behaviour of an individual ought to conform. These qualities include kindness, generosity, compassion, honesty, benevolence, respect

and concern for others. A more defensive view is that these qualities exist as a potential in all human beings, they are acquired or realised through the process of socialisation.

Kha itshi tshiṭumbulwa zwi tou vha khagala uri thikho dza vhuthu ndi dzine dza katela u pfela vhaṅwe vhathu vhuṭungu, u vha na mathakha kana mafunda, u ṭhonifha, u fulufhedzea, tshumisano na vhuthihi. Thikho idzi dza vhuthu honeha dzi amba mini? Afha fhasi hu ḡo tevhele ṭhalutshedzo dza thikho dza vhuthu nga nthihi nthihi.

### **2.8.1 U ṭhonifha**

U ṭhonifha ndi inwe ya thikho khulwane dza vhuthu. U ya nga ha vhuthu, vhuvha na maimo a vhathu tshitshavhani zwi tea u ṭhonifhiwa. Fromm (1956:2) a tshi amba nga ha u ṭhonifha u ri:

On a practical level respect includes taking someone's feelings, needs, thoughts, ideas, wishes and preferences into consideration. It means taking all of these seriously and giving them worth and value. In fact, giving someone respect seems similar to valuing them and their thoughts, feelings, etc. It also includes acknowledging them, listening to them, being truthful with them, and accepting their individuality and idiosyncrasies Fromm (1956:2).

Tshiṭumbulwa itshi tshi sumbedza uri a ri koni u amba uri hu na vhuthu musi vhathu vha tshi vhonelewa boḡeloni, vha sa thetshesesiwa, ho ḡala u vha ntende na u zwifhelana.

Musi a tshi isa phanḡa u amba zwauri:

Respect can be shown through behaviour and it can also be felt. We can act in ways which are considered respectful, yet we can also feel

respect for someone and feel respected by someone. Because it is possible to act in ways that do not reflect how we really feel, the feeling of respect is more important than the behaviour without the feeling. When the feeling is there, the behaviour will naturally follow (Fromm 1956:2).

Fromm u sumbedza uri musi muthu a tshi t̄thonifha muñwe zwi a tshimbilelana na zwine onoyo muthu a vhonisa zwone vhañwe vhathu, u d̄ivha muthu ane a khou t̄thonifhiwa u ita zwiito zwi t̄tanaho t̄thonifho nahone zwi a dovha hafhu zwa pfala malofhani uri henefho hune muthu a vha hone hu na t̄thonifho na muya wa u t̄thonifha. U t̄thonifha a hu tshimbilelani na u shengedza, u vhonele vhañwe vhathu boḡeloni, u d̄ihudza, u zwifhelela kana u shaya vhuḡipfari.

Tsenguluso ya kubvelele kwa t̄thonifho na tshirunzi tsha muthu kha nganea dze nda nanga zwo sumbedzwa zwavhuḡi kha **tshitenwa tsha 3.2.1** tsha uno mushumo. Kha tshiteñwa tshi tevhelaho ho ñewa t̄thalutshedzo ya u fulufhedzea.

### **2.8.2 U fulufhedzea**

U fulufhedzea ndi inwe ya thikho dza vhuthu. Ri tshi ya kha sia la zwa matshilisano muthu ane a fulufhedzea zwoḡhe zwine a ita zwi vha zwi khagala. Muthu ane a fulufhedzea u a vhofhiwa nae mulanga. Ha phuruluwe kana a shanduka sa luaviavi. Musi hu tshi ambiwa nga ha u fulufhedzea hu pfi:

Honesty refers to a facet of moral character and denotes positive, virtuous attributes such as integrity, truthfulness, and straight-forwardness along with the absence of lying, cheating, or theft. Additionally an honest person will inform others of opportunities for growth and self-actualization. Secrets allowing people to be harmed, self-deception, that is, not being aware of one's own environment, and remaining silent when duty calls forth an opinion become

silences which hurt others in the long-run. Honesty means being open (Wikipedia, nd: 1).

Zwine zwa khou ambiwa hafha ndi zwa uri muthu ane a fulufhedzea ha zwifhi, ha tswi, ha sokou fhumula musi a tshi vhona hu tshi khou itwa zwi sa ðivhalei naho zwi si khou itelwa ene, ha fari zwiphiri zwine zwa nga kha ði fhedza zwi tshi dzhenisa vhañwe vhathu dzikhakhathini nahone zwa vhufhura ndi zwithu zwine zwa vha kule nae.

Tsenguluso ya kubvelele kwa u fulufhedzea kha nganea dze nda nanga zwo sumbedzwa zwavhuḁi kha **tshitenwa tsha 3.2.2** tsha uno mushumo. Kha tshitenwa tshi tevhelaho ho ñewa ṭhalutshedzo ya u pfela vhañwe vhathu vhuṭungu sa thikho ya vhuthu.

### **2.8.3 U pfela vhañwe vhathu vhuṭungu**

U pfela vhañwe vhathu vhuṭungu ndi zwithu zwine zwa vha mutheo wa vhuthu. Zwi katela vhukoni ha muthu ha u pfela vhañwe vhathu vhuṭungu. Hezwi zwi nga konadzea musi muthu a tshi kona u anganya nzulele ya muñwe muthu o zhakwaho nga maṭungu kana o vhaisalaho muyani, a ðidzhia a ðivhea vhukati ha yeneyo nzulele sa ane zwa khou itea khae kha nyimele i fanaho na yeneyo. Muthu ane a pfela vhañwe vhathu vhuṭungu a wana wa hawe a tshi shaya kana u lila, u a dzula fhasi a lilisana nae. U a pfa vhuṭungu musi vhañwe vhathu vha tshi vhaisiwa kana u nyadziwa. Vhañwe vhañwali vha ṭalutshedza u pfela vhuṭungu nga hei ndila:

Compassion is a virtue, one in which the emotional capacities of empathy and sympathy (for the suffering of others) are regarded as a part of love itself, and a cornerstone of greater social interconnection and humanism-foundational to the highest principles in philosophy, society, and personhood. There is an aspect of compassion which regards a quantitative dimension, such that individual's compassion

is often given a property of "depth," "vigour," or "passion." More vigorous than empathy, the feeling commonly gives rise to an active desire to alleviate another's suffering. It is often, though not inevitably, the key component in what manifests in the social context as altruism. In ethical terms, the various expressions down the ages of the so-called Golden Rule embody by implication the principle of compassion: Do to others what you would have them do to you. (Wikipedia, nd: 2).

Mafhungo mahulwane ndi a uri u pfela vhuṭungu ha vhukuma hu vha hone zwi tshi bva mbiluni. U ya nga ha tshiṭumbulwa itshi, kha u vhavhalela, vhathu vhane vha khou pfa vhuṭungu, vha a khuthadziwa na u thuswa. Vhathu vha funzwavho nga mbavhalelo na kha maṅwalo makhethwa. Bugu ya Vhakorinta ya vhuvhili ndima ya u thoma, 1:3-7 i vhalea nga u rali:

Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort, who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves received from God. For just as the sufferings of Christ flow over into our lives, so also through Christ our comfort overflows. If we are distressed, it is for your comfort and salvation; if we are comforted, it is for your comfort, which produces in you patient endurance of the same sufferings we suffer. And our hope for you is firm, because we know that just as you share in our sufferings, so also you share in our comfort.

Nga haya maipfi Murena Yesu o vha a tshi khou sumbedza Vhakhiresite nga ha u pfela vhaṅwe vhathu vhuṭungu na khathutshelo. U ri vhathu vha fanela u ṭutshela lutamo na dzinyemulo dzavho vha fara ṅḽila ya u khathutshela na u fhumudza vha havho nga maanḽa vho lemelwaho na vho ṭungufhalaho. Pfunzo iyi yo vha i pfalesaho kha tshifanyiso tsha Musamaria wa khathutshelo na kha pfunzo ya thavhani kha Mateo 5 he Murena Yesu a vha a tshi khou funza nga ha mashudu. U pfela vhuṭungu hu fanela tou ralovho musu ri tshi tevhedza vhuthu.

Tsenguluso ya kubvelele kwa u pfela vhañwe vhathu vhuṭungu kha nganea dze nda nanga zwo sumbedzwa zwavhuḍi kha **tshitenwa tsha 3.2.3** tsha uno mushumo. Kha tshiteñwa tshitevhelaho ho n̄ewa ṭhalutshedzo ya u tshumisano na vhuthihi

#### **2.8.4 Vhuthihi na tshumisano**

Vhuthihi na tshumisano zwi wela kha dziñwe dza thikho dza vhuthu. Ndi nga tshumisano na vhuthihi he vhathu vhakale vha vha vha tshi kona u farisana vha kunda vhuleme hoṭhe he vha vha vha tshi ṭangana naho. Musi hu tshi ambiwa nga ha tshumisano hu pfi:

Solidarity is the integration, and degree and type of integration, shown by a society or group with people and their neighbors. It refers to the ties in a society and social relations that bind people to one another... In simple societies it may be mainly based around kinship and shared values. In more complex societies ... refers to social solidarity with an emphasis on unity, group consciousness, and social cohesion (Ahmed, 2004:189).

U ya nga ha Ahmed (2004:189) vhuthihi vhu kwama ṭhanganelano ya matshilisano hune vhushaka vhukati ha vhathu ha dzhiiwa sa tshithu tshine tsha khwaṭhisa na u vhofhekanya vhathu fhethu huthihi. U ya nga ha Louw (1998:2) tshumisano na vhuthihi zwi nga ṭuṭuwedza uri vhuthu vhu sa ngalangale. Arali hu na vhuthihi na tshumisano hu a vha na vhukwamani havhuḍi vhukati ha vhathu. Zwoṭhe zwine zwa itwa zwi vha zwi tshi bva kha thendelano ya vhanzhi. Vhathu vha a wana zwo tea uri vha ye afho hune thuso ya khou ṭodea hone.

Tsenguluso ya kubvelele kwa vhuthihi na tshumisano kha nganea dze nda nanga zwo sumbedzwa zwavhuḍi kha **tshiteñwa tsha 3.2.4** tsha uno mushumo. Kha tshiteñwa tshi tevhelaho ho n̄ewa ṭhalutshedzo mafunda.

### 2.8.5 Mafunda

Mafunda ndi inwe ya thikho dza vhuthu. Mathakha a kwama mafungo a u sa dzima na dzema la u nea hu sa lavhelelwi u lifhelwa. Smith (2009:2) a tshi talutshedza mafunda uri:

Generosity is the habit of giving freely without expecting anything in return. It can involve offering time, assets or talents to aid someone in need. Often equated with charity as a virtue, generosity is widely accepted in society as a desirable trait... In times of natural disaster, relief efforts are frequently provided, voluntarily, by individuals or groups acting unilaterally in making gifts of time, resources, goods, money, etc...Generosity can also be spending time, money, or labour, for others, without being rewarded in return. Open handedness, and liberality in the giving of money and possessions to others (Smith 2009:2).

U ya nga tshitumbulwa tshi re afha ntha, mafunda a toda uri muthu ane a khou nea a zwi ite zwi tshi bva mbiluni hu si na u kombetshedzwa kana mavhonwa. Tshivena tshi ri u fha ndi u fhahea... Fhedzi muhumbulo wa u fhahulula a u tei u tou khwahtisedzwa tshothe ngauri kha dziinwe nzulele u nea hu a itea naho hu si na khonadzeo ya u lifhelwa. Honeha muthu ane a nea, kanzhi na ene u a newavho. Ndi zwine ha pfi mashudu a munei a fhira a muneiwa. Ane a dzula o puta tshanda a si kanzhi a tshi nga kona u tangedza. U tangedza hu konadzea zwihulu kha tshanda tsho putululwaho.

Tsenguluso ya kubvelele kwa mafunda kha nganea dze nda nanga zwo sumbedzwa zwavhudi kha **tshitenwa tsha 3.2.5** tsha uno mushumo. Kha tshitenwa tshi tevhelaho ho newa talutshedzo ya khangwelano na vhufumedzani.

## 2.8.6 Khangwelo na vhupfumedzani

Nga maitetele a Tshivenda a vhuthu, musi vhathu vho khakhelana kana vho lwa vha tea u swika hune vha farelana lufhanga. Hu na murero une wa khwaṭhisa maitetelele eneo une wa ri vhathu ndi ṅanga dza kholomo vha a kuḁana. Enright (2001:3) u ri u hangwela:

... is typically defined as the process of concluding resentment, indignation or anger as a result of a perceived offense, difference or mistake, or ceasing to demand punishment or restitution. Forgiveness may be considered simply in terms of the person who forgives including forgiving themselves, in terms of the person forgiven or in terms of the relationship between the forgiver and the person forgiven. ... In some contexts, forgiveness may be granted without any expectation of restorative justice, and without any response on the part of the offender. In practical terms, it may be necessary for the offender to offer some form of acknowledgment, apology or restitution, or even just ask for forgiveness, in order for the wronged person to believe himself able to forgive.

Sa zwine Enright (2001:3) a khou ambisa zwone kha itshi tshiṭumbulwa, u hangwelana ha ngoho hu ṭoḁa uri mukhakhi a ḁibule nahone a ḁisole a humbele pfarelo u itela uri hu vhe na mutheo wo khwaṭhaho wa u farelana. Mukhakhi nga murahu ha u humbela pfarelo na ene muṅe u tea u ḁihangwela. Sa zwine Enright (2001:1) a khou ambisa zwone, u hangwelana hu a vha hone naho mukhakhi kana mukhakhelwa a si tsheeho u itela u bvela phanḁa ha muya wa vhulamukanyi ha vhoṭhe.

U hangwelana ho vhonelesa nga tshifhinga tsho Khomishini ya Ngoho na Pfupfumedzani ye ya vha hone nga ṅwaha wa 1990 fhanḁ Afrika Tshipembe. Nga tshenetsho tshifhinga:



The victims forgave their torturers, indeed, even forgave those who by doing nothing had supported apartheid. And some perpetrators confessed and asked for forgiveness and were given amnesty. This forgiveness was not about altruism. It was about regaining dignity and granting this to the former oppressors (Tutu, 2007:5).

A tshi isa phanda nga mafhungo a khangwelano Tutu (2007:79) u ri:

Forgiveness gives us the capacity to make a new start... And forgiveness is the grace by which you enable the person to get up, and get up with dignity, to begin anew... In the act of forgiveness we are declaring our faith in the future of relationship and in the capacity of the wrongdoer to change.

Tshiṭumbulwa itshi tshi sumbedza uri u hangwelana hu ita uri vhushaka vhu vhe ha vhuḍi, vhu ḍifhe nahone vhu si kalakate. Mukhaxhi na mukhaxhekwa vha fhedza vho wana luvhande luthihi lwa matshilisano. Hezwi ndi hone u sumbedza vhuthu.

Ṭhoḍisiso dzo no itwaho nga vha International Forgiveness Institute dzi sumbedza uri:

... People who forgive are happier and healthier than those who hold resentments. The first study to look at how forgiveness improves physical health discovered that when people think about forgiving an offender it leads to improved functioning in their cardiovascular and nervous systems. Another study at the University of Wisconsin found that the more forgiving people were, the less they suffered from a wide range of illnesses. The less forgiving people reported a greater number of health problems (Enright, 2001:1).

Itshi tshiṭumbulwa tshi sumbedza uri muthu ane a hangwela u dzula o ṭakala. U hangwela na u pfumedzana zwi sumbedza vhuthu. Hu si vhuthu fhedzi, zwi

dovha zwa nea mutakalo na ndalamo kha avho vhane vha hangwela. Hezwi ndi zwe zwa dzumbululwa nga thodiso.

Zwine zwa kongisa na u thithisau khangwelano ndi thaidzo dzi kwamaho kuhumbulele kwa vhatu. Vhañwe vha humbula uri:

There is one only defect in forgiving persons and not another; that defect is that people take a forgiving person to be weak. That defect, however, should not be taken into consideration, for forgiveness is a great power. Forgiveness is a virtue of the weak, and an ornament of the strong. Forgiveness subdues some in this world; what is there that forgiveness cannot achieve? What can a wicked person do unto him who carries the sabre of forgiveness in his hand? And unforgiving individual defiles himself with many enormities (Wikipedia, nd: 13).

U ya nga ha itshi tshitumbulwa vhatu vha humbulela uri muthu ane a tsvhanya u hangwela ndi goswi, ndi tsilu nahone ndi ane a ofha. Fhedzi hangwelaho nga murahu ha tsvha hu vha ene ane a vhuudzanya vhatu ha vha na mulalo na vhuledzani zwine vhuthu ha takalela zwone.

Nabudere (2011:18) ene u amba uri u hangwelana hu tshimbilelana na vhuufumedzani. A tshi isa phanda u amba uri:

Reconciliation requires the creation of consensus about the existence of a conflict... Reconciliation is about accepting responsibility for wrongs committed since guilt is not the main point of the process. What is important is recognising the problem, acceptance of the responsibility for what has happened and the willingness to be part of the search for a solution. (Nabudere, 2011:18).

Zwine zwa khou ambiwa hafha zwi tou kombetshedza uri mukhaki na mukhakhelwa vha tea u wanana na u pfesesana huñwe fhethu uri u

hangwelana hu vhe ha ngoho, ha tshoṭhe. Tshihulwane ndi u wanulusa he thaidzo ya lala hone, vhathu vha kona u sedza nḡila dzine dza nga shuma u tandulula iyo thaidzo.

## 2.9 ZWIITO ZWINE ZWA NYADZISA TSHIIMO TSHA VHUTHU

Arali muthu o aluwa kha vhupo vhune ha imisela mvumbo ya vhuthu nṯha, u vha o imbelwaho nga maitele a vhuthu a vho vhidzwa u pfi muthu.

Polotiki ya shango na yone i nga ṯuṯuwedza kana ya ngalangadza vhuthu. Mashango ane a si vhe na demokirasi ha ṯuṯuwedzi mvelele ya mirafho ya zwigwada zwiṯuku ngeno a re nayo a tshi i ṯuṯuwedza. Tsumbo khulwane ndi ya ḽino ḽa Afrika Tshipembe hune *Ndayotewa* ya 1996 ya vha na tshiteṅwa 31(1) tshi kwamaho mvelele ya nnyi na nnyi. Fhedzi Gaylard (2004:271) u ri:

Critical assessment and re-evaluation of tradition is called for, whereby tradition is viewed not simply as the passive acceptance of values inherited from the previous generations, but as the creative shaping of the heritage from the perspective of ethical ideals in view of what people of South Africa want to become in the future.

Iyi ṯhalutshedzo i sumbedza uri ndi zwa ndeme uri vhathu vha ṯutshela kule na zwiito zwine zwi si ṯuṯuwedze vhuthu. Gaylard (2004: 271) ene u a ri sumbedza zwiṅwe zwa zwiito zwi sa ṯuṯuwedzi vhuthu. Kha ri sedze zwine muṅwali uyu a amba kha itshi tshiṯumbulwa:

When an individual's conduct consistently appears cruel, wicked, selfish, or ungenerous Akan would say of that individual that 'he or she is not a person'. There are certain basic norms and ideals to which the behaviour of an individual ought to conform. These qualities include kindness, generosity, compassion, honesty, benevolence, respect and concern for others. A more defensive view

is that these qualities exist as a potential in all human beings, they are acquired or realised through the process of socialisation (Gaylar, 2004:271).

Afha Gaylard u khou amba uri tshituhu, vhutshivha, vhuvhi, ndi zwithu zwine zwa itisa uri muthu a pfi a si muthu nahone zwi nyadzisa tshiimo tsha vhuthu. Zwiṭaluli zwenezwi zwa muthu a si na vhuthu a zwi vhaisi ene mune fhedzi, zwi vha na masiandaitwa a si a vhuḍi na kha vhathu avha re nga tsini na onoyo muthu kana vhane vha tshila nae.

Mushumo wa ṭoḍisiso wo bveledzwaho nga tshiimiswa tsha “The International Forgiveness Institute” tsho thomiwaho nga Univesithi ya Wisconsin-Madiso tsho wana uri:

People who were generally more neurotic, angry and hostile in life were less likely to forgive another person even after a long time had passed. Specifically, these people were more likely to still avoid their transgressor and want to enact revenge upon them two and a half years after the transgression (Enright, 2001:1).

Zwiṅwe zwa zwiito zwine zwa nyadzisa vhuthu ndi lunyadzo. Lunyadzo lu a ḍiṭana kha ṅila ine muthu a mba ngayo na vhaṅwe vhathu, kha zwine a tshilisa zwone na zwine a ita musi e vhukati ha vhaṅwe vhathu. Lunyadzo lu a vhone lwa dovha lwa tou pfala. Mawanwa a ṭhoḍisiso yo itwaho nga Formm a ri:

We do not feel respect when:

We are forced, we are ignored, we are threatened, we feel imposed upon, we feel intruded upon, we feel judged or rejected, we are not listened to, we are lied to, we are lied about, we are not given reasonable explanations, we are not asked for our opinions, we are invalidated, we are mocked, we are stereotyped, we are

underestimated, we are not taken seriously, our feelings are not taken seriously, our preferences are not taken seriously, our dreams are not taken seriously, our ideas are not taken seriously, we are interrupted (Fromm, 1956:2).

U ya nga ha Fromm (1952:2) muthu a nga si kone u pfa u ri u ṭhonifhiwa hu hone arali vhuvha hawe vhu sa ṭhonifhiwi kana hu tshi bvelela zwothe zwo bulwaho kha itshi tshitumbulwa. Hezwi zwi nga kona u fhungudza kana u thithisa tshiimo tsha vhuthu.

A tshi ya phada u ri:

Respect seems to be like a boomerang in the sense that you must send it out before it will come back to you. Respect cannot be demanded or forced, though sometimes people mistakenly believe that it can... Those in positions of authority often expect and try to demand that those beneath them show 'respect.' But if they have not first earned respect by showing it, which is done by respecting the other person's feelings and needs, they may find that their power is actually based on fear. Once a person no longer fears such an authority figure, then ... power base quickly disappears out from under them, often leaving them feeling frustrated, powerless, confused and resentful (Fromm, 1956:2).

Kha itshi tshitumbulwa Fromm u khou sumbedza uri u ṭhonifhiwa hu thoma kha u ṭhonifha. Muhulwane u tea u ṭhonifha mutuku uri mutuku na ene a kone u mu ṭhonifhavho. Hone u ṭhonofhiwa na u ofhiwa zwo fhambana ngauri muthu u a kona u ofha muthu ngeno a sa muṭhonifhi. Vhuthu hone vhu dzhiala n̄tha maitele a u ṭhonifhana.

Tsenguluso ya kubvedzele kwa lunyadzo kha nganea dze nda nanga yo sumbedzwa kha **tshiteñwa tsha 4.2.1** tsha ino ṭhodisiso.

Tshiñwe tshine tsha nyadzisa vhuthu ndi vhutshivha. Aquinas (nd:1) a tshi amba nga ha vhutshivha uri:

greed is the obsession with accumulating material goods. A greedy person values material goods more than they value God. The Bible also tells us that greed is something that can never be satisfied. Greed and slothfulness have similarities in definition. The greedy and slothful both crave material goods as well as they have no desire to work for or to exchange anything of value for the object of their desires. The slothful will not work even for basic necessities much less add value to the world around them. The greedy will use deception to acquire material goods. The greedy will lie and use false pretence to acquired goods at the expense of others (Aquinas, nd: 1).

Thalutashedzo ya Aquinas i sumbedza uri vhutshivha ndi tshivhi tsho livhanywaho na u itela vhahura tseḁa na u ḁipfumisa lwa ḁamani nga zwithu zwa tshifhinganyana. A tshi isa phanḁa uri vhutshivha ndi tshivhi Mudzimuni ngauri vhu ḁiḁoḁela lupfumo lwa fhanḁo fhasi. Zwiito zwa vhutshivha zwi katela u sa fulufhedzea, vhufhura na tshandḁanguvhoni.

Tsenguluso ya kubvedzele kwa vhutshivha kha nganea dze nda nanga yo sumbedzwa kha **tshiteñwa tsha 4.2.5** tsha ino ḁhoḁisiso

Tshiñwe tsha zwiito zwine zwa thithihisa vhuthu ndi u sa kona u hangwla. U sa hangwela hu vhaisa vhukuma muthu o faraho muñwe nga mbilu nahone zwi mu vhangela na malwadze a sa lafheiho. Woodland a tshi amba nga masiandaitwa a u sa kona u hangwela u ri:

As long as we are holding anger, resentment and grudges against another person, we are poisoning our bodies with toxicity, lowering our immunity to disease and on subtle levels generating thoughts, expectations and attitudes that repel our highest good. As we hold on to the belief that someone has harmed us so badly that we cannot, will not, forgive, we give power to the part of us that feels vulnerable and susceptible to being harmed. Our lack of forgiveness actually draws more circumstances that will feed our anger and victimization (Woodland, 2000:2).

Kha itshi tshiṭumbulwa Woodland o sumbedza uri u sa hangwela zwi udges against another pṅama na muhumbulo. U sa hangwela zwi bva kha uri vhatu tshifhinga tshoṭhe vha dzhia hu vhone vhone khou khakheliwa nga vhaṅwe ngeno hu na uri na vhone tshiṅwe tshifhinga vha vha vha tshi wela kha vhukhaki ho raloho. Hezwi a zwi elani na maitete a vhuthu a khangelano na vhpufumedzani.

Tsenguluso ya kubveledeze kwa u sa hangwelana kha nganea dze nda nanga yo sumbedzwa kha **tshiteṅwa tsha 4.2.6** tsha ino ṭhoḍisiso.

## **2.10 ZWIVHUYA NA ZWIVHI ZWA VHUTHU**

Zwivhuya na zwivhi zwa vhuthu zwi nga si kundwe u vha hone, fhedzi zwivhuya ndi zwinzhi u fhirisa zwivhi. ṭhoḍisiso yo itwaho nga Poovan *na vhaṅwe* (2006:19-22) yo wana uri ndeme dza matshilisano maelana na vhuthu dzi ṭuṭuwedza matshilisano avhuḍi a zwigwada na a mirafho. Vho wana zwauri arali muthu a vhuya a vhona zwauri vhaṅwe vhatu vha a ḍitika ngae, na ene u mbo ḍi vha na muya wa vhuthihi na vhaṅwe. Vho dovha vha wana u ri u ṭhonifha hu beba huṅwe u ṭhonifha ngamaanda arali u ṭhonifha ha hone hu si ha muhoyo. Tshirunzi tshone vho wana uri tshi vha hone hu tshi sedzwa mishumo ya muthu. U ṭhonifha na tshirunzi vho wana uri zwi tshimbila zwoṭhe. Tshine tsha takadza hafhu vho wana uri arali hu na tshumisano muya wa u lifhedza kana u konyolola vhaṅwe vhatu u a fhungudzea.

Thikho dza vhuthu dzi tshea dza buḍekanya kha vhutshilo ha vhoṭhe vha tshilaho na vho faho. Zwo raloho zwi hone kha vhunzhi ha mvelele. Phambano i nga vha ya uri kha vharema, vhafu vha vha tshipiḍa tsha vhadzimu. Henefha ri pfa Mahokoto (2010:213) a tshi ri ṭhonifho kha roṭhe i bva kha uri:

human dignity is costly simply because it is not our own, we do not earn it we do not create it; it was given to us by God's grace. ... We do not have the right to disrespect, oppress or even violate another person's dignity.

Nyaumwe na Mkhabela (2007:155) vha ri ndi nga nṭhani ha vhuthu he vhathu vhakale vha vha vha tshi kona u fhungudza vhushai na u thatha nḁala vhukati havho. Vho vha vha tshi humbudzana arali tshifhinga tsha u lima, u gobela, u ṭahula na u kaṅa tsho swika. Maitele a madavha o vha a tshi ita uri vhathu vha shumisane vhoṭhe khathihi, zwa engedza vhuthihi. Mahafhe na nyimbo zwo vha zwi tshi dzudza vhathu murunzi muthihi ha tshiniwa ho takaliwa..

Zwivhi zwa vhuthu ndi zwauri milayo yaho zwiḁa kale:

it was patriarchal in nature, very hierarchical and highly discriminatory. Everything that anyone did was determined by his or her position within the complex network of relationships with its inflexible set of obligations and taboos. It was not completely homogeneous or harmonious. The class system flourished, even within what was in effect an extended family. Some were more equal than others (Keevy, 2009:21).

Hei ṭhalutshedzo i sumba u ri vhuthu khaho a hu na mbofholowo kana ppanelo ya muthu e eṭhe. Muthu o vha a tshi tou kombetshedzwa uri a ite zwine zwa khou itwa nga vhunzhi ha vhathu naho a sa funi. Kha zwenezwi Louw (1998:3) u ri:

When faced with this plurality of cultures, people often resort to either absolutism or relativism in their assessment of others. The absolutist dogmatically and arbitrarily evaluates the other in view of criteria with which the latter does not identify him-/herself. It is thus expected of the other to submit to a colonising hegemony of norms and values. The other is assumed to be nothing but an extension of the assessor's self, more of the same.

Filosofi ya vhuthu i ofhisa fhaḁa hune ya vho shumiswa kha u kombetshedza vhathu u ita zwo bvaho zwi no nga sa zwa dzigenge lune vha kombetshedzi vha ri vhuthu vhu a tenda vha tshi ita zwithu khathihi vha sumbedza vhuthihi.



Vhuthu vhu vho shulwa nga mavhala ha sala zwine ha vha zwone zwi tshi vho sokou tumetshedzelwa na zwi si zwone. Hune vhathu vha kundelwa u wana thandululo ya thaidzo hu vho sokou pfi vhuthu vhu ri ri tea u hangwelana. Khangwelano ya hone na yone ndi ine ya tou pfi tshikanda milamila. Henefha ndi hone hune mukhakhelwa a dzulwa ntha ha pfi kha hangwele, nga u shavha u khakhisa thikho ya vhuthu ya vhupfumedzani na ya vhuthihi a vho sokou tenda. Fhedzi Nyaumwe na Mkhabela (2007:154) vha ri zwi a konadze arali muthu a si khou shumisa maitete a vhukovhela a 'majority rule' enea a uri mulayo kha u dzhie vhukando hawo.

U ya nga Keevy (2009:37) vhuthu vhu vhekanya vhathu u ya nga maimo avho tshitshavhani. Vhuthu vhu tendela khethululo nga mbeu, vhukale na maimo. U ya nga ha vhuthu maimo a tevhela hei ndila: vhadzimu, khosi, vhahulwane sa vhahatuli dzikhoroni, vhannami, vhafumakadzi, vhana na dziphuli. Thevhekano hei a i pfukhiwi naho zwo tou ita hani.

Zwi tshi ya huwe milayo ya vhuthu i kandedza nga maanda vhafumakadzi. Thikho ya vhuthu ya mafunda a i fheleli kha maliwa fhedzi, i ya ya kwama vhafumakadzi nga ndila i kondaho siani la zwa vhudzekani. Arali ho da vhaeni, mufumakadzi ndi ane a tea u shuma mishumo yothe a sa thusiwi. Maelana na mulayo wa u funda na u swielela vhaeni Keevy (2009:43) u ri:

"The fundamental value of hospitality encompasses the following:

- Men who went to the same school of initiation can share wives,
- Absent husband can be replaced by a friend appointed by them,
- Brothers especially twins can share duties of being husbands,
- Sterile husband may appoint a surrogate to have children and
- A healer may have sexual relations with the patient.

Mbigi na Maree (2005:54) vha ri vhuthu vhu shumisa:

Solidarity principle. Individual conformity and loyalty to the group is demanded and expected. The dark side is that failure to do so will meet harsh punitive measures such as ... burning of the houses and assassination.

Keevy (2009:49) a tshi dudzisa fhungo la zwivhi zwa vhuthu u ri:

Ubuntu does not guarantee fundamental human rights for individual members, strangers or outsiders as the concern for societal survival is greater than the concern of individual rights. What is perceived as equality in ubuntu reality is fundamentally different from the right to equality as comprehended in Western jurisprudence.

Zwitumbulwa izwi vhuvhili hazwo zwi sumbedza uri vhuthu a vhu thonifhi ppanelo ya muthu muthihi. Zwi amba uri u ya nga ha ndeme ya vhuthihi vhuthu vhu kombetshedza uri hu itwe zwine zwa khou takalelwa nga tshigwada. Zwa muthu muthihi a zwi dzhielwi ntha.

## 2.11 MANWELEDZO

Kha **ndima ino ya vhuvhili (2)** ndo sumbedza tsenguluso ya mañwalwa. Henefha ndi he nda nea thalutshedzo ya nganea, thero na vhuthu. Nqila dzine vhuthu ha kwama ngadzo sia la zwa matshilisano, vhurereli na zwa polotiki zwo sumbedzwa. Zwithu zwine zwa tshuwedza na u thithisa tshiimo tsha vhuthu, zwivhuya na zwivhi zwa vhuthu na zwiito zwine zwa angaredza vhuthu na zwone zwo anadzwa.

Kha **ndima vhuraru (3)** ndo nea tsenguluso ya zwiito zwine nga Tshivenda zwa angaredza vhuthu kha nganea dza Magau, A.W na Maumeta, T.E.

## NDIMA 3

### TSENGULUSO YA ZWIITO ZWINE NGA TSHIVENḐA ZWA ANGAREDZA VHUTHU KHA NGANEA DZA MAGAU, A. W NA MAUMELA, E. T.

#### 3.1. MVULATSWINGA

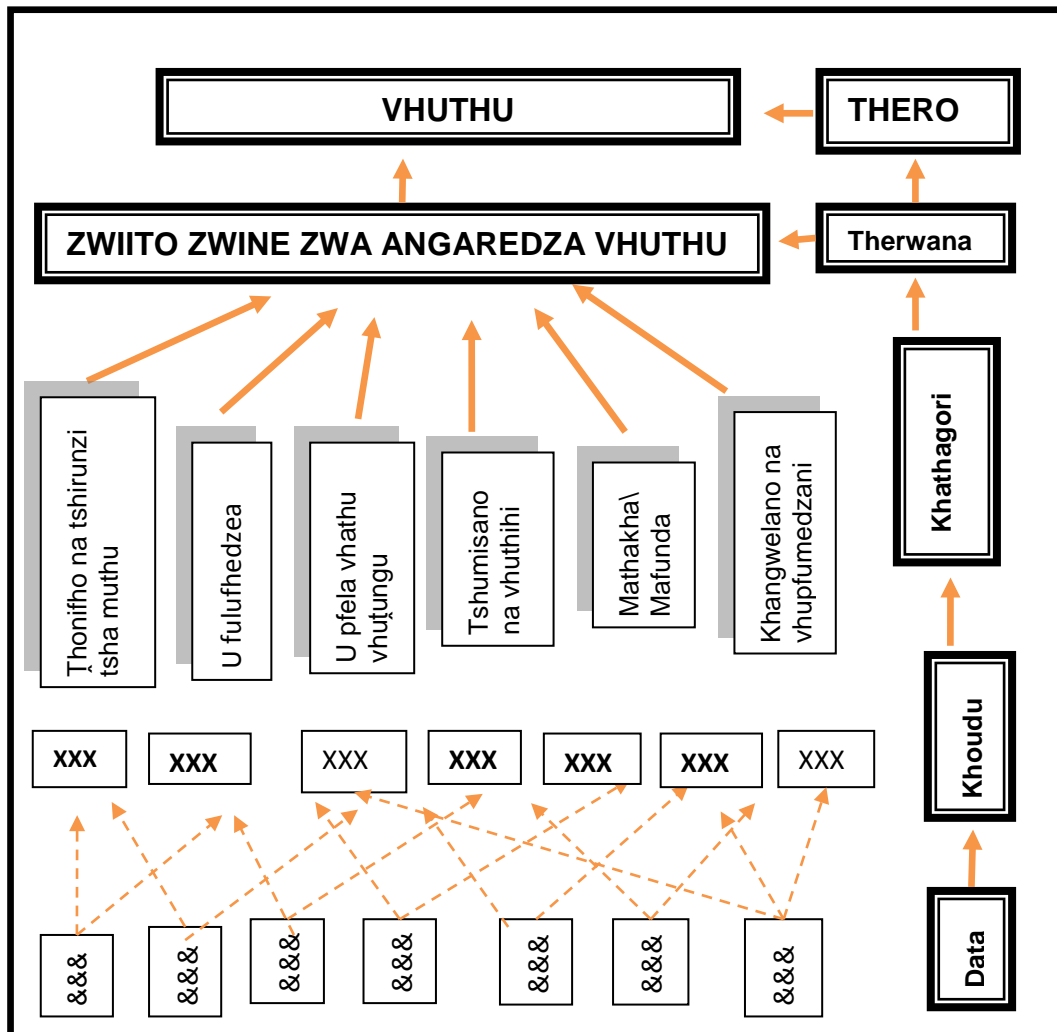
Kha **ndima ya vhuvhili (2)** ndo sumbedza tsenguluso ya maḥwalwa. Henefha ndi he nda ḥea ḥthalutshedzo ya nganea, thero na vhuthu. Nḑila dzine vhuthu ha kwama ngayo sia ḑa zwa matshilisano, vhurereli na zwa polotiki zwo sumbedzwa. Zwithu zwine zwa ḥuḥuwedza na u thithisa tshiimo tsha vhuthu, zwivhuya na zwivhi zwa vhuthu na zwiito zwine nga Tshivenḑa zwa angaredza vhuthu na zwone zwo anḑadzwa.

Kha ino ndima ya **vhuraru (3)** ndi ḑo vha ndo sedzesa uri zwiito zwiḥulwane zwine nga Tshivenḑa zwa angaredza vhuthu maelana na zwipikwa zwo sumbezwo kha **khethekanyo ya 1.5** tsha ino ḥhoḑisiso zwo bveledzwa u swika ngafhi kha nganea ḥḥa dze nda dzi nanga. Nganea dzenedzo ndi Magau (1980) **Bulayo ḑo ḥalifhaho** na Magau (1984), **Mitsheto ya wa**, Maumela (1983) **Ndi philiphise** na Maumela (1988) **Muthu kha pfe**. Ndo thoma nga u bula tshiḥwe tsha zwiito zwine nga Tshivenḑa zwa sumba vhuthu, nda konou sumbedza tsenguluso ya u ri zwo bveledziswa hani kha nganea idzi vhuḥa hadzo.

#### 3.2 KUBVELEDZELE KWA ZWIITO ZWINE ZWA ANGAREDZA VHUTHU KHA MAḥWALWA A TSHIVENḐA

Vhunga zwiito zwine zwa dzhiwa zwi tshi sumbedza u angaredza vhuthu kha Tshivenḑa zwi tshi kwama masia o angalalaho sa a vhurereli, polotiki, ekonomi na a

matshilisano, a zwi nga konadzei uri masia eneo a senguluswe a fhelele othe kha uyu mushumo. Fhedziha ndi do sedzesa zwiito zwi sumbedzaho vhuthu zwi welaho kha sia la zwa matshilisano.



**Figara:3.1 U sumbedzwa ha zwiito zwine zwa angaredza vhuthu zwi bvaho kha tsaukanyo na ṭhalutshedzelo ya data**

Tsenguluso ya nganea dzo nanguludzwaho zwi tshi kwama zwiito zwine zwa angaredza vhuthu i do itwa ho tevhelwa mbekanyo i re kha **Figara ya 3.1**.

### 3.2.1 Ṭhonifho na tshirunzi tsha muthu

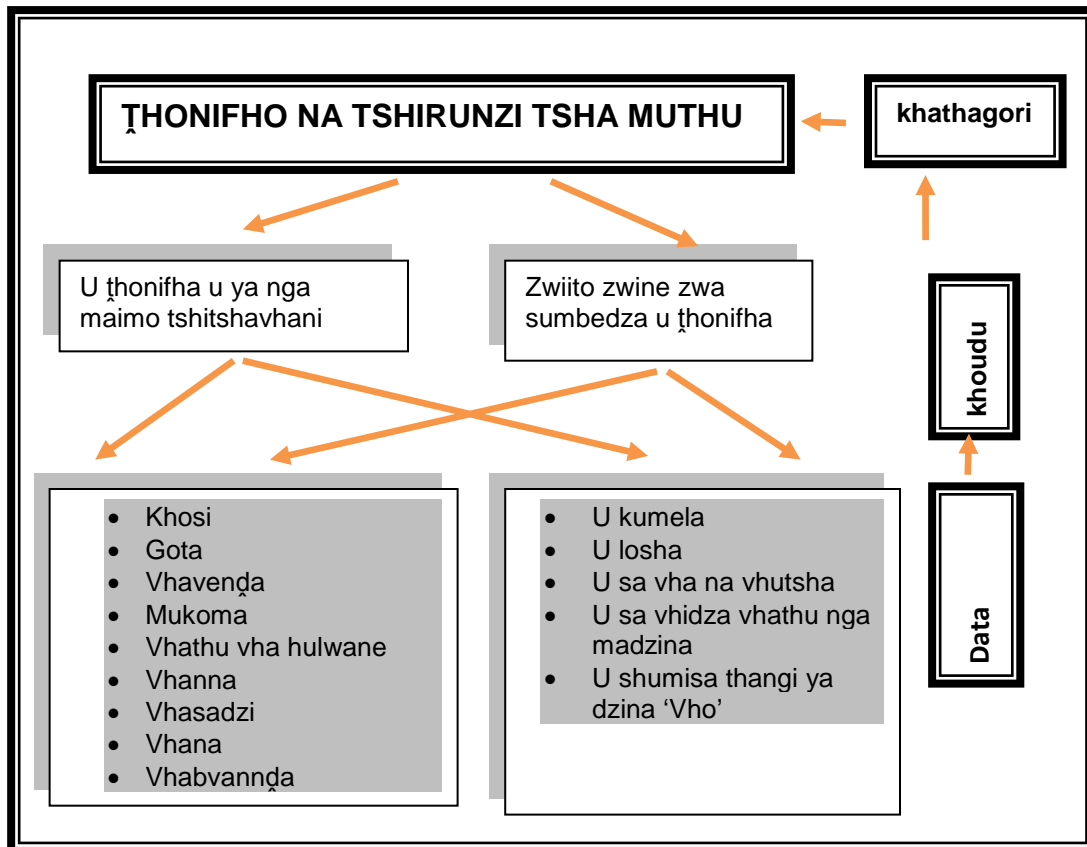
U ya nga maitele a vhuthu, u ṭhonifha ndi tshithu tshihulwane. Poovan *na vhañwe* (2008:18) a tshi amba nga ha ndeme ya u ṭhonifha u ri:

In general respect refers to objective, unbiased consideration and regards for the rights, values and beliefs and property. ...Respect is one of the most central values of the ubuntu world view as it stipulates the social position of an African in society as well as brings forth and highlights a whole set of authoritarian and hierarchical relationships (Poovan *et al*, 2006:18).

U ṭhonifha uhu hu elana hafhu na u vha na ndango yo tou vhekanyiwa nga u tevhekana u ya nga maimo zwi tshi kwama vhushaka vhu re hone vhukati ha vhathu. Kha u ṭhonifha honohu, tshirunzi tsha muthu a tshi sali nᅇa.

Mafhungo a ṭhonifho na tshirunzi tsha muthu o khwaᅇhisedzwa kha *Ndayotewa ya Afrika Tshipembe* (1996) kha tshiteñwa tsha 10. Zwithu zwine zwa sumbedza ṭhonifho kha kutshilele kwa muthu, hu nga vha ngomu muᅇani kana vhukati ha tshitshavha, ndi zwine muthu onoyo a itisa zwone musi e vhukati ha vhañwe vhathu na zwine a ambisa zwone na vhathu vhahulwane. Maitele aneaᅇa a u kotha, u luvha, u losha na u kumela musi khosi i tshi khou zwa ndi ane a ṭana ṭhonifho na tshirunzi tsha muthu. U sema na u ambela vhathu nga tshiambela a zwi sumbedz ṭhonifho. Muthu ane a vha na vhuthu u vhonala nga u hudza na u ṭhonifha vhanwe. U ṭhonifha hu dovha ha vhonala nga u vhidza vhathu vhahulwane hu si nga madzina avho. Vhathu vhahulwane musi hu tshi tevhedzwa ṭhonifho vha vhidzwa nga zwifani, mitupo na maimo avho kha lushaka, sa vhakoma, vhavenda, mavu, ha dovha ha shumiswa thangi ya dzina “Vho-”. Hezwi zwi khwaᅇhisedzwa nga hei ṭhalutshedzo:

Other manifestations of ubuntu are that it is taboo to call elderly people by their given names; instead they are called by their surnames. This has the effect of banishing individualism and replacing it with a representative role, in which the individual effectively stands for the people among whom he comes from at all times (*New World Encyclopedia contributors, 2008*).



**Figara 3.2 U sumbedzwa ha ṭhonifho na tshirunzi tsha muthu sa thikho ya vhuthu zwi bvaho kha tsaukanyo ya mafhungo**

U ya nga ha Mbigi na Maree (2005:18) muthu ane a ṭhonifha vhañwe vhathu ha na luswetho, lunyadzo kana u vhonela vhañwe vhathu boḁeloni. Nga Tshivendḁa ṭhonifho na tshirunzi tsha muthu a zwi fhandekani. U ṭhonifha hu tevhela tshirunzi tsha muthu u ya nga maimo ane vhathu vha vha nao tshitshavhani.

Maimo eneo a vhewa nga mutevhe u sa thithisiwi u ya nga vhushaka vhu re hone ho sedzwa matshilisano. Nga Tshivenda hu na maambe ane a ri muthu u nyadza khosi a siho shangoni Jayo. Fhedzi maambe eneo ha kwami u nyadziwa ha zwiimo zwi ngaho sa vhukoma kana vhuvenda. Zwi amba uri muthu naho e na vhuimo ha uri, arali a sa tevheli maitete a tshitshavha kusini kana shangoni Ja hawe, a nga kha di sala a tshi nyadzea. Maitete aya a a wanalavho na kha manwalwa a Tshivenda. Thalutshedzo dza zwiito zwine zwa sumbedza u thonifha kha nganea dze nda nanga vhuṅa hadzo dzi do thalutshedzwa ho sedzwa **Figara 3.2**.

Kha nganea ya Magau (1984) ine ya pfi **Mitsheto ya wa** zwiito zwine zwa sumbedza u thonifha zwo bveledzwa kha zwiwo zwo fhambanaho. Vhabvumbedzwa vha re kha ino nganea vho vhewa u ya nga maimo na zwiito zwavho zwine zwa angaredza vhuthu. Nthantha kha mutevhe wonoyo ri wana hu na khosi Vho-Mavundadavhi, vhakoma Vho-Balavhali na Vho-Gumani, vhanna vha khoro, vhafumakadzi na vhana Magau (1984: 53, 25,19). Vhothe havha vhathu vha newa tshirunzi u ya nga ha maimo avho. Honeha zwiito zwi songo daho na zwi sa sumbi vhuthu zwi a kona u fhungudza ndeme na tshirunzi tsha muthu.

Vhamusanda Vho-Mavundadavhi vha a thonifhiwa. Musi hu na milandu na zwiwo kana mafhungo mahulwane zwi a swikiswa thavhani. Kuswikisele kwa hone ku tevhela maimo. Kha ino nganea vhafumakadzi Vho-Avheani na Vho-Nyadzanga vho wana tshitumbu tsha mufu Vho-Piet Tshawe Nguluvhe tsho pangwa mulindini wa thagalu. Zwe vha ita zwone ho vha u gidimela midini vho livha mukomani. Musi zwi tshi kwama matshimbidzele a zwithu munwali o nea hei tsumbo:

U vhona yeneyo khombo zwa vha tshuwisa zwinzhi. Ndi afha vha tshi tuwa nga u gidima vha tshi shavha ...vha tshi khou gidimela midini. 'Vhakoma! vhakoma Vho-Gumani! Kha vha de vha vhone! ndi Vho-Nyadzanga zwenezwi vha tshi tou levhukana vha phanda. Vhathu i dani ni vhone-vho. Ndi Vho-Avheani zwenezwi vha tshi phiguluwa vhe murahu (Magau, 1982:26).

Vhakoma Vho-Gumani vho ri u pfa mafhungo aya, vha si t̄avhanye u sokou a dzhena nga vhutsiluni. Vhunga vhamusanda vha tshi t̄honifhiwa mafhungo othe ane a hwedzwa musanda a tea u ranga a sedzulusiwa zwavhuḁi. Vho-Gumani vho amba na vhathu vha re fhasi havho nga maimo uri vha vha thuse. Vho ri vha tshi amba vha ri:

Phanḁa ha musi ndi sa athu u vhiga heyi khombo kha khosi, riṅe vhathu vhahulwane khathihi na havha vhafumakadzi vha dziṅanzi ri fanela u thoma ra vhona nga ashu maṭo. Vhakalaha vhahulwane na vha kegulu kha ri mbo ḁi tsa zwino... vhaṭuku vhe vha vha vhe hafha halwani vha mbo ḁi balangana (Magau, 1984:26).

U bva afho vhakoma Vho-Gumani, Vho-Balavhali na vhathu vhahulwane vho ḁo gonya thavhani ha vhamusanda Vho-Mavunḁadavhi u isa muvhigo wa zwe vha vhona. Tshihulwane tshine tsha khou vhone na ndi uri vhaanewa vho t̄ana maitete a vhuthu nga u t̄honifhana zwi tshi ya nga maimo.

U t̄honifha vhathu u ya nga maimo zwo sumbedzwavho na kha nganea ya Magau (1980:9) ine ya pfi **Bulayo lo t̄alifhaho**. Zwiito zwine zwa sumbedza u t̄honifha u ya nga maimo zwo bveledzwa zwavhuḁi musi ro sedza matshimbidzele a milandu u bva kha mudzulapo zwawe u ya kha khosi. Vhunga sa musi shango la vhamusanda Vho-Mphagane lo vha lo hula, lo vha lo khethekanywa nga mivhundu. Muvhundu muṅwe na muṅwe u bva fhasi wo vha u na vhadzulapo zwavho, vhaaluwa, mukoma, gota ha konou tevhela vhamusanda thovhela Vho-Mphagane. Khethekanyo ya t̄honifho u ya nga maimo kha nganea ya **Bulayo lo t̄alifhaho** yo sumbedzwa nga mivhundu, magota na vhakoma. Tsumbo yo vhekanywa nga hei ṅila:



**Thebulu: 3.1 U khethekanywa ha shango la Mphagane uya nga mivhundu na maimo a vhathu**

	<b>Magota a Mphagane</b>	<b>Mukoma</b>	<b>Muvhundu</b>
Khosikhulu	Vho-Khangale Mukhotho	Vho-Gumani	Marombeni
	Vho-Tumbalamisevhe, N	Vho-Lugisani Joel	Tshiozwi
Vho-Mphagane	Vho-Nyamalwela Singo	Vho-Madilonga	Dovhoni
	Vho-Mutibamela		Hamutiba

Zwo vhekanywa u bva kha Magau (1980:9)

U hudza vhathu nga u tevhekana zwi vha zwo itelwa u ri u ṭhonifhana na tshirunzi tsha muthu zwi vhe hone. U ṭhonifiwa u ya nga maimo zwi tikedzwa nga Keevy (2009:37) we a wana uri:

Traditional African communities consist of patriarchal hierarchies which assign rights on the bases of communal membership, status. ...every one in the community has an assigned place and must do what he must do without any demand. At the top of the societal hierarchy there is the African spirit... the elders...adult males...women...children...strangers (Keevy, 2009:36-37)

Muñwali Magau u sumbedza khosi Vho-Mphaga vha tshi hudza na u ṭhonifha magota avho. Vho vha vha sa khethululi ho sedzwa mbeu. Izwi ri zwi vhona musi vha tshi vhea Vho-Nyamalwela Singo u ri vha vhe gota la Dovhoni naho vhe mufumakadzi (Magau, 1983:9).

Kha nganea ya Maumela (1983) ine ya pfi **Ndi philiphise** maitete a u ṭhonifha vhathu zwi tshi ya nga maimo avho tshitshavhani ho bveledziswa nga ndila yavhuḏi naho zwiwo zwa u ṭhonifha zwi songo ḏalesa. U ṭhonifiwa ha Vho-Mathomu khotsi a

Mukandangalwo sa ramabindu ho sumbedzwa hu hone. Mukalaha Vho-Magela vha tshi swika vhengeleni la Vho-Mathomu u koloda mugayo vho amba na Vho-  
Mathomu nga ndila ya u vha tthonifha vha ri:

Vhane vhanga, tshidada muhali. ... Vhathu vhahulwane! Ndi nne muhali!  
Ndo vha ndi tshi khou humbelavho thuso. ...Ndo vha ndo davho u koloda  
mugayo wa randa mbili fhedzi. Tshelede ndi do i disa ndi tshi hola  
nwedzi u daho. Muholo washu hafhu wo no vha tsini. Kha ndi nwalwe  
mutana... (Magau,1983:15).

Vho-Mathomu kha itshi tshitumbulwa naho vha si khosi vha khou vhidziwa ho  
shumiswa maipfi a u hulisa sa 'vhane vhanga' na 'muhali'. Vho-Magalela naho vhe  
muthu muhulwane vho ita na u losha musi vha tshi amba na Vho-Mathomu. Hezwi  
zwi sumbedza u tthonifha tshirunzi tsha muthu.

Kha nganea ya Maumela (1988:12) **Muthu kha pfe**, Vho-Rasivhaga vho sumbedzwa  
sa ramabindu a tthonifheaho vhukati ha shango. Ri pfa vha tshi kaidzana na nwana  
wavho Malindi vha tshi ri u khou vha shonisa na u vha bvula tshirunzi. Vha ri vha pfa  
vha tshi niwa nga thoni musi vhatu vha tshi sokou ri hu na Malindi Rasivhaga nga  
afha na nga afha, na linwe na linwe o ita zwa uri na zwa uri. Musi vha tshi khou mu  
sema vho amba hezwi:

Mudi wa phosho na tsemana nne thi pfani nawo. Tshinwe hafhu, hovhu  
vhutshilo hau ha tshikha hafha nda vhu khou ri tshinya madzina. U fanela  
u zwi divha uri nne ndi muthu a re na dzina fano Venda, na iwe u a zwi  
divha. Zwino u humbula uri vhatu vha tshi ri nwana wa Rasivhaga vhe  
vhe o lala tshipotoni o kambiwa, zwi a ntakadza naa? Hee? ... Nne ndi  
fano ndi vho tou shona na u rambalala hafha nda (Maumela, 1988:12).

Sa mubebi muwe na muwe, hafha Vho-Rasivhaga na vhone vha a thavhea musi  
nwana wavho Malindi a tshi ita zwi soliseaho. Ri tshi tevhedza maitete a vuthu zwi a

ṭodea uri mubebi a kaidze ṛwana wawe, hone zwi ḡo sala kha ene ṛwana uri u tevhedza zwifhio vhunga Vhavenda vha tshi amba uri a hu bebiwi mbilu.

U ya nga ha u ṭhonifha sa thikho ya vhuthu, musi vhathu vhahulwane vha tshi vhidzwa, madzina avho a rangelwa nga thangi ya dzina 'Vho-'. Na kha nganea idzi vhuṅa hadzo ri wana vhathu vhahulwane madzina avho a tshi rangelwa nga u shumisa thangi ya dzina 'Vho' zwine zwa sumbedza u hudza na u ṭhonifha vhathu vhahulwane. Kha nganea ya Magau (1984:1, 2, 15) ine ya pfi **Mitsheṭo ya wa** hu na vhathu vhahulwane vha no nga sa Vho-Matambule, Vho-Piet Tshawe Nguluvhe, Vho-Balavhali, thovhela Vho-Mavundadavhi na vhaṅwe.

Kha nganea ya Magau (1980:9), **Bulayo lo ṭalifhaho**, ri na vhathu vhahulwane vha no nga sa thovhela Vho-Mphaga, vhafunzi Vho-Mamidze, vhamusanda Vho-Mukhotho, vhakoma Vho-Lugisani na vhaṅwe. Kha nganea ya Maumela (1983:1,8), **Ndi philiphise** ri na pholisa Vho-Mandinde, Vho-Vusani, Vho-Mathomu na vhaṅwe ngeno kha nganea ya Maumela (1988:1,3,10), **Muthu kha pfe**, ri tshi wana vhathu vhahulwane vha no nga sa Vho-Rasivhaga, Vho-Denga, Vho-Dembelele na vhaṅwe. Hezwi zwi sumbedza u hudza hune ha angaredza u ṭhonifha sa iṅwe ya ndeme dza vhuthu.

Nga nṅa ha u shumisa thangi ya dzina 'Vho', kha vhunzhi ha madzina a vhathu vhe nda bula afha ṅṭha vhaṅwali vho inga nga u rangisa maimo a vhathu zwitshavhani phanda sa vhamusanda, thovhela, vhakoma, vhafunzi, pholisa, komundanda na maṅwe maimo manzhi e ndi si a bule. Hezwi zwi sumbedza hafhu u ṭhonifha tshirunzi tsha muthu.

Kha nganea ya Maumela (1988:1,3,10), **Muthu kha pfe**, Vho-Dembele vha sumbedza u ṭhonifha Vho-Rasivhaga. Naho vha si khosi vha tshi amba navho vha shumisa ipfi:

'muwali'. Zwiḽa Malindi musi o tswa goḽoi ya khotsi awe vha amba na Vho-Rasivhaga uri "A huufha vha tshi mu ḽivha uyu mutukana wavho muwali" (Maumela, 1998:3). Madeza musi a tshi khou lugisa goḽoi ya Vho-Rasivhaga, u sumbedza u vha ḽhonifha, na ene u shumisa ipfi 'muwali'. Uri a tshi amba a ri 'Mushumo ndi muhulu muwali'. A tshi amba nga ha magwangwangwa a dzigoloi o ḽadzaho hoḽhe uri 'riḽe ri kha ḽi zwi londa na muwali (Maumeli, 1988:18)? Ipfi 'muwali' ḽo shumiswa hunzhi musi vhashumi vha tshi khou amba na Vho-Rasivhaga u sumbedza u vha ḽhonifha.

Musi khosi i tshi zwa, vhanna vho vha vha tshi sumbedza ḽhonifho nga u kumela ngeno vhafumakadzi vha tshi tou losha. Kha nganea ya Magau, **Mitsheḽo ya wa**, vhakoma Vho-Gumani vha pfala vha tshi kumela vha tshi ri " Mbilalume muḽe wanga. Zwi tou nga zwi khou zwiwaho ndi zwone ḽemashanga" (Magau, 1984:26). Kha ino nganea zwiito zwa u kumela muḽwali Magau o zwi sumbedza kha nzulele dzo fhambanaho hune vhamusanda vha vha vha tshi khou zwa. Vha nga vha vha tshi khou zwa vhe madakaloni kana vho dinalea. Musi vhamusanda vho fhedza u haḽula mulandu wa Madzanga wa u sa fhedzisa u fhaḽa nḽu ya Vho-Matambule, "khoroy luvha vhathu vha balanga" (Magau, 1984:37).

Pholisa Vho-Makatu nga murahu ha khoro vho dzhena musanda vha tshi khou kumela zwenezwi vha tshi swika tsini na tshamudane tsha musanda vha ri "Dada ḽa shango! Mvumi ya galanga, Nda u ya nduna, Muhali wa mafumo (Magau, 1984:39)" Hezwi zwi sumbedza ḽhonifho.

Na kha nganea ine ya pfi **Bulayo ḽo ḽalifhaho** muḽwali Magau (1980:10,) o sumbedza vhalanda vha tshi ḽhonifha khosi nga u kumela. Musi khoro ya Mphagane yo dzula, ho vha hu na vhakoma Vho-ḽidzebe vhe vha vha vha tshi tou shuma u kumela na u tendelela zwenezwi mavu vha tshi zwa sa nḽila ya u ḽhonifha (Magau,1980:15).Huḽwe he vhalanda vha sumbedza u ḽhonifha khosi nga nḽila ya u luvha ndi nga murahu ha musi tshiphiri tsha vhafunzi Vho-Mamidze, Vho-Mandiwana

na Vho-Mukhotho tsho no bvela khagala. Ndi musi vhamusanda Vho-Mphaga na vhone vho no wana vhuṭanzi kha madzhisiṭaraṭa u ri muṅwali wa vhurifhi ha u vhanga vuhosi ho ṅwalwa nga Tshambenga o ṅewa ndaela nga Vho-Mamidze na khonani dzavho. Khosi ndi hezwi i tshi elekanya uri nga Mugivhela wa murahu ha Gudufuraidei i ḡo vhidza tshivhidzo tshihulu na tshikona thavhani Mphagane. Nga ḡuvha ḡeneḡo thovhela Mphaga vho bvumbulula tshiphiri zwi tshi pfala vho dzikuwa vhukuma. U kumela ha vhalanda u sumbedza ṭhonifho ḡo ḡuvha ho vha huhulu. Vhe vha tshi amba vha ri :

Vhoinwi no luṭanya Vho-Nyamalwela Singo kathihi na Vho-Lugisani na Tshambenga. Vhudzuloni ha u ṭuwa Vho-Lugisani shangoni ḡanga hu ṭuwa vhoiwu noṭhe. Vho-Mubvumbi, Mbilalume muṅe wanga, mboloma muhali. ...Kha vha ṅee havha vhanna vhararu. Ndi maṅwalo a bvaho kha vhahulwane muvhusoni a khwaṭhisaho u pandelwa havho hafhano shangoni ḡanga nga ṅe (Magau, 1980:88).

Vha tshi khou ralo u zwa hu pfala zwikumelo fhedzi sa “Mbilalume muṅe wanga! Marunga dzi ndevhelaho! Mboloma muhali!” (Magau, 1980:88). Vho-Mphaga vha mbo ḡi ri tshanda tshikwamani wo! Vhe fulobo tharu dze dza vha dzi na marifhi mararu a tshiofisi ṭhwa! Vhe kha Vho-Mukhotho, Vho-Mandiwana na Vho-Mamidze tsike! Ayo o vha marifhi a u khwaṭhisedza u thathwa ha avha vhararu. U bva afho zwikumelo zwo pfala na musi Vho-Lugisani vha tshi wana luṅwalo lwa tshiofisivo lune lwa khwaṭhisedza uri a vha tsha ḡo pfuluswa.

Muṅwali Magau u sumbedza uri khosi i tshimbila na vhalanda sa ṅḡila ya u sumbedza ṭhonifho. Vhalanda vha nga ho sa vhakoma Vho-Gumani, Vhakoma Vho-Pharamela, Vho-Balavhali vho vha vha tshi tshimbila na khosi (Magau, 1984:53). Nga tshifhinga tsha musi Vho-Matambule vha tshi khou isedzelwa phungo ya u via, ho swika he vhathu vha shango vha halifha vha ri Vho-Matambule kha vha thathiwe shangoni ḡa Membe he vha fulufhedzisa na u vha fhisedzela vhusiku vho lala. Khosi nga u ofha u tshinyadziwa ya takuwa na vhaṅwe vhalanda vha ya ha Vho-malabi he

vho-Matambule vha vha vha tshi shuma vha tshi dzula hone, u vha vhudza uri vha sudzuluse Vho-Matambule.

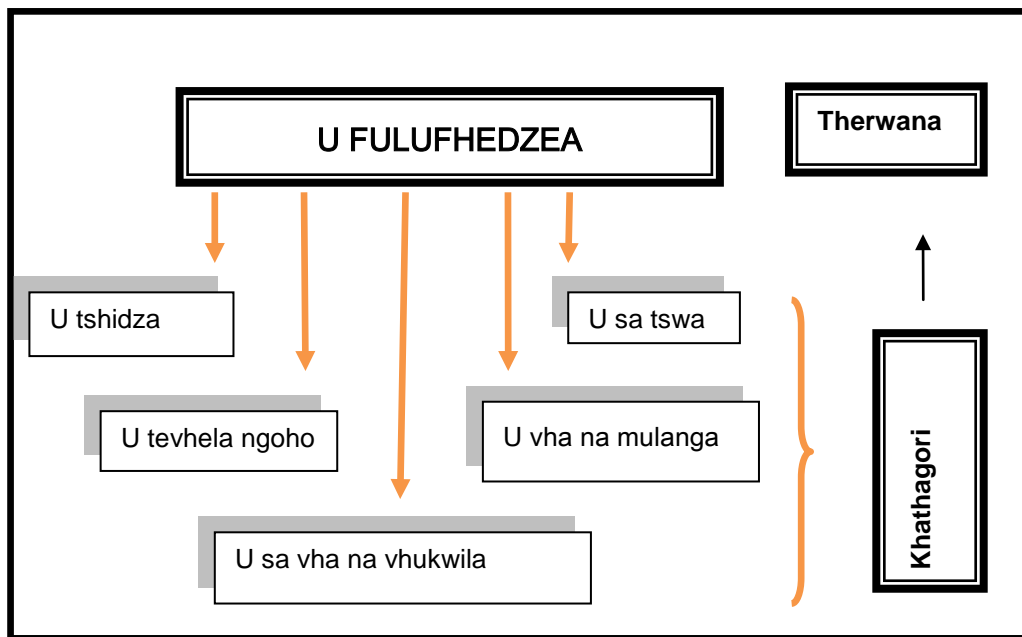
Na kha nganea ya **Bulayo lo ṭalifhaho**, muñwali Magau (1980:10) o sumbedza hafhu u enda na mavu sa n̄dila ya u sumbedza ṭhonifho kha khosi. U ṭhonifha sa thikho ya vhuthu zwo vha zwithu zwe muñwali Magau (1980:14,15) a vha na luvhonela nazwo lwa u ri u ṭhonifha zwi tou gudiwa. Zwenezwo ndi zwe a sumbedza zwi tshi tea u ṭavhiwa sa mbeu kha vhaswa nga n̄dila ya dzindayo.

Muñwali Maumela kha nganea yawe ine ya pfi **Muthu kha pfe**, zwiito zwa u kumela a zwiho vhunga mafhungo ayo a sa kwami vuhosi, fhedzi u losha sa n̄dila ya u ṭhonifha ho vha hone naho hu songo tou ḡalesavho. U losha ri hu pfa musu Vho-Rasivhaga vho ya Mutitima na Madeza uri a vha lugisele tshigayo tshavho. Vha tshi swika henengei ri pfa Vho-Rasivhaga vha tshi vha resha vhashumi vhavho nga u ri “Hee ndau ya nduna” Vhaḡa vha tshi fhindula vha ri “Ndaa” (Maumela,1988:19). Hezwi zwi sumbedza u ṭhonifha. U ṭhonifha hu tikedzwa nga Poovan *na vhañwe* (2006:24) vhe vha wana uri

Respect is very important. Respect is a foundation of ubuntu. If ubuntu can be taken and dissected, respect would make a huge chunk of that...That is ubuntu is respect...Dignity is related to respect and it is created through one's behaviour ...one's interaction with others.

### 3.2.2 U vha hone ha u fulufhedzea

U fulufhedzea ndi iñwe ya thikho khulwane dza vhuthu. Muthu ane a fulufhedzea zwoṡhe zwine a ita zwi vha zwi khagala. Muthu ane a fulufhedzea u a ṭhonifha mulanga, ha shanduki sa luaviavi. Tsenguluso ya u fulufhedzea zwi ḡo itwa zwo livhanyiswa na **Figara 3.3**.



**Figara 3.3 U bveledzwa ha u fulufhedzea sa thikho ya vhuthu hu bvaho kha tsaukanyo na thalutshedzelo ya data**

Musi shangoni la Membe ho vuwa gaḁa la u vhaisa Vho-Matambule nga zwine ha pfi vho via, ho vha na zwiwo zwi vhili zwi sumbedzaho u fulufhedzea zwe zwa ita uri ngoho i bevele dzwaini. Zwauri Vho-Nguluvhe vho vha vha tshi nwesa thothotho zwo vha zwi tshi divhea. Zwe zwa vha zwi sa divhei ndi tshivhangi tsha lufu lwavho. Tsha u thoma, dokotela we a tola tshitumbu tsha Vho-Piet Tshawe Nguluvhe o ita mushumo wawe nga u vuhfulufhedzea. Musi o no fhedza u tola tshitumbu o ṅwala mawanwa awe. Mawanwa a hone a vha o ṅwalwa nga hei ṅdila:

Mufu Piet Tshawe Nguluvhe, muso ndo mu ara ndo wana tshipiḁa tsha tshivhindi tshawe tsho swa nga ṅwambo wa u nwesa hawe halwa vhu kalakataho. Lufu lwo ḁiswa muso tshivhindi tsho fhanduwa mufu a tanza malofha manzhi. U fhanduwa ha tshivhindi zwo bevela muso o wa kana o rwiwa. Zwirado zwo thukhulwaho zwo nongokanywa nga zwikhokhonono. Zwa uri mufu o wanala o pangwa mulindini wa thagalu mapholisa vha fanela u ita thodisiso (Magau, 1984:40).

U fulufhedzea he dokotela a hu sumbedza musi a tshi n̄wala mawanwa a lufu ho ita uri vhañwe vhatu vha vulee dziṭhoho vha thome u vhona mafhungo nga in̄we n̄dila.

Muñwe muthu we a fulufhedzea kha u thusa uri ngoho i bevele khagala ndi n̄anga Vho-Mugwabane. Zwe zwa itea ndi zwa uri Vho-Matambule vho vha vho ṭalutshedza Vho-Mugwabane nga ha samba ṭe vha ambadzwa ṭone nga Vho-Balavhali. Vho-Mugwabane sa n̄anga vho vhudza Vho-Matambule uri Vho-Balavhali vho vha vho ḡa ha havho maelana na khaladzi avho vhane vha khou lwala milenzhe. Vho vha vhudza na zwa uri vho langana navho uri vhone sa n̄anga vha ḡo ya u ilafhela mulwadze henefho hayani kha ṭa Membe. Vho-Matambule ndi hezwi vha tshi humbela n̄anga Vho-Mugwabane uri vha ite uri Vho-Balavhali na khaladzi vha ambe arali muñwe wavho o shela mulenzhe kha u fara kana u vhulaha mufu Vho-Nguluvhe. N̄anga ho swika he ya laedza uri musi vha tshi ambelela vha bule dzina kana madzina a muthu ufho na ufho we vha fara tshitumbu tshawe ngauri hu na muñwe ane a khou gungula. Mufu onoyo ndi ane a khou ita uri mulwadze a si fhole. A dovha a langana na Vho-Matambule uri vha vhe hone, fhedzi vha tou dzumbama uri vha ḡipfele nga dzavho n̄devhe. Nangoho zwo ḡa zwa itea ngauralo. Vho-Matambule vho no zwi pfa vha vhidza mapholisa uri na vhone vha ḡe vha lalele uri vha pfe phondi dzi tshi ḡibula. Musi vho thetshesela vha pfa Vho-Balavhali vha tshi ri:

N̄amusi hu thoma n̄e u ambelela vhulwadze ha hoyu Mutshekwa. Haano maḡuvha vhulwadze vhu khou fhola nga zwiṭuku nga zwenezwi zwa u pandela muya na malofha zwa Nguluvhe muvhilini wa hoyu khaladzi. ...Iwe muya wa Tshawe Piet Nguluvhe we ra fara malofha awe i bva kha Mutshekwa na riñe roṭhe u dzhene hafha dindini (Magau, 1984: 92).

Vho-Balavhali vho ita nga u ralo vha ita kararu vha konou posa ṭiṭa gwada fhala dindini. Vho no fhedza vha dzula fhasi ha tevhela Tshishonga. Tshishonga a ri u fhedza ha ḡa Ntsundeni. Vho-Mutshekwa vha dzhia ḡinga vha ṭi fhonḡa nga ṭa phamba ye vha fhiwa nga n̄anga Vho-Mugwabane vha ambelela vha ri:



Hoyu muya wa Nguluvhe we a fela fhanu muḁini wanga u khou ntambudza. Zwino iwe muya wa Tshawe Nguluhve i bva kha nḁe u dzhene hafha dindini! Iwe muya wa Tshawe i bva fafha milenzheni yanga u...(Magau, 1984: 92).

Ho ri vha sa athu u fhedza u ambelela, vha mangala he vha vha vhe hone hu tshi tshena nga mavhone vha mbo ḁi fariwa nga mapholisa na zwenezwo. Pholisa Vho-Mulelu na vhone vho shuma nga u fulufhedzea vha si punḁise vhuḁanzi na nzudzanyo dze dza vha dzo livhanywa na u lalela uri Vho-Balavhali na vhathu vhavho vha farwe vhe vhukati ha nyito. Arali zwi vhe zwo ralo ndi musi ngoho i tshi ḁo vha i songo tsha bvela khagala. Hezwi zwe zwa itwa nga dokotela, ḁanga Vho-Mugwabane na pholisa Vho-Mulelu zwi sumbedza u fulufhedzea na u sa laḁa mulanga zwine zwa vha tshipiḁa tsha dziḁwe dza thikho dza vhuthu.

Kha nganea ya Magau (1980: 92) ine ya pfi **Bulayo lo ḁalifhaho**, muḁwali o sumbedza hu na vhathu vhane vha takalela u tevhedza ngoho na uri ngoho yeneyi i shumiswe kha u tshidza vhaḁwe vhathu. Kha heino nganea Vho-Lugisani vho vha vha tshi tevhedza ngoho fhedzi. Hezwi zwo fhedza zwi tshi vho vha vhengisa nga vha si na vhuthu.

U fulufhedzea ha Vho-Lugisani ri hu vhona muḁwe musi khoro ya Mphagane yo dzula i tshi khou sengisa milandu. Vho-Sandani Mawelewele vho vha vho vhoniwa mulandu wa uri vho hana u bvisa tshelede hone i mishumo ya tshimbevha na tshandḁanguvhoni. Zwe zwa swikisa kha uri vha vhoniwe mulandi zwo bva kha uri Vho-Mandiwana vha zwi vhea nga hei ḁila:

Nḁe ḁanga fhungo kheḁi:.. Vho-Mawelewele vho khakha ngauri mafhungo aya a u fhaḁa tshikolo vho a pfa, vhone vha si bwise. Mukoma we nda mu ruma uri a tshimbile a tshi kuvhanganya iyo mali vho mu vhona vha mu nyadza vha si bwise vhaḁwe vha tshi lifha vhone vha hana. Zwino nḁe ndi vha vhona mulandu na u vha haḁula nga eneo mafhungo kha heino khoro ine ya pfi ambadzifhele (Magau, 1980:1).

U ya nga he Vho-Mandiwana vha vhea mafhungo, Vho-Lugisani vho wana uri khoro khulwane yo vha i songo khwaṭhisa uri tshelede i thome u kuvhanganyiwa. Vho fhedza vha tshi amba zwauri vhone a vha vhoni Vho-Mawelewele mulandu. Vha fhedza nga ḽa uri nahone:

Vho-Mandiwana vho khakha ngauri maṅwe mashango a Mphagane ha zwi ḽivhi nahone ha athu u ḽivhadza vhalanda vhao. Na havha vhamusanda Vho-Mukhotho vha Marombeni hune Vho-Mawelewele na Vho-Mandiwana vha dzula hone vho khakha ngauri vho senga haya mafhungo khoroni yavho hu uri ndi mafhungo a sa athu u thoma u shuma. Hu ḽi nga tshelede ye vha dzhia kha vhaṅwe vhatu vhe vha si hanedze nga u shaya ṅdivho ya haya mafhungo, ndi khwine i tshi humela murahu (Magau, 1980:1).

Khoro i tshi tevhela iyi ngoho, zwo mbo ḽi wanala zwi khagala uri Vho-Mawelewele a vha na mulandu, vha mbo ḽi vha vho bva tshikwekweni tsha vhare.

Kha yeneyi nganea Magau (1980:4,12) u sumbedza huṅwe he Vho-Lugisani vha sumbedza u fulufhedzea nga ṅdila ya u tou sumbedza ngoho ndi ha musi hu tshi sengwa mulandu vhukati ha Vho-Netshikweṭa na Vho-Khumela Rabambukwa. Vho-Netshikweṭa vho vha vha tshi khou pomoka Vho-Rabambukwa vha tshi ri vho vha fhisela tshiṭanga na thundu yoṭhe ye ya vha i ngomu kathihi na tshitumba tshoṭhe tsha mbudzi vhusiku. Vho-Netshikweṭa vho ṭalutshedza uri vha khou humbulela Vho-Rabambukwa ngauri vho vha na tsemano navho musi vhe halwani. Henefho ndi he Vho-Rabambukwa vha vhudza Vho-Netshikweṭa vha tshi khou semana vha ri vha ḽo zwi vhona vha amba na zwa uri vha ḽo vha fhisela muḽi. Vho-Netshikweṭa vho dovha hafhu vha ṭanzilela uri maipfi aneo vhone vho a kholwa. Vho-Rabambukwa vha tshi sengiswa vha tenda uri maipfi oṭhe vho a amba fhedzi a si vhone vho fhisaho. Vho-Mandiwana vhone vha tshi fhindula vha ri zwi khagala uri Vho-Rabambukwa vha na mulandu, vha sa athu u hwedza mafhungo thavhani ndi khwine muhwelelwa a tshi ḽisola.

Nga murahu ha u thetshelesa mafhungo u bva matungo othe, Vho-Lugisani vho livhanyisa phindulo yavho maelana na mulandu u re tafulani vha ri:

Nne ndi vhudzisa khoro hezwi; arali Vho-Netshikweṭa vho zwi kholwa na u zwi divha zwauri Vho-Rabambukwa vha do fhisa muḍi wavho honoho vhusiku, ndi nga'ni vha songo linda muḍi wavho? Arali muḥwe a litsha muḍi wawe u tshi swa e na vhuṭanzi nazwo, muḥwe a tou fhisa nga ene muḥwe phambano ndi ifhio? A si tshi fa vhothe vho fhisa miḍi yavho naa...(Magau, 1980:13)?

Khoro i tshi sedza ya wana uri vhuṭanzi ha uri Vho-Rabambukwa vho fhisa muḍi wa Vho-Netshikweṭa vhu sa fushi, Vho khou tou humbulelwa. Hezwi maitele a vhuthu a a imi nazwo. Tshivenda na tshone tshi ri a ri fara mbava nga lwayo. Tsho salaho ha pfi vhanna avha vhuvhili havho vha fanela u pomokololana. U bva afho fhungo lo mbo di lala naho Vho-Mandiwana na Vho-Mukhotho vho vha vha tshi khou kombetshedza uri mulandu u sendamele kha Vho-Rabambukwa.

Vho-Lugisani vha dovha vha sumbedza u fulufhedzea musi hu tshi khou sengwa mulandu wa Vho-Budzwa. Havha munna vho vha vho lukelwa tshikwekwe nga musadzi wavho musi hu na phambano mbinganoni yavho. Musadzi wa Vho-Budzwa o ita mireo yothe ye ya vha yo livhiswa kha u ri Vho-Budzwa vha tandwe nga lubuvhi lwa tshinyadzo. Honeha ho tou fa Vho-Lugisani na Vho-Mutiba vhe vha landula musi hu tshi vho ṭodou rwiwa Budzwa lwa tshidzhedzhebu. Vho-Lugisani musi vha tshi tshea fhungo vho sumbedzisa zwauri:

Vhuṭanzi ha uri Vho-Budzwa vho via ro vhu ṭoda khroni dza tshikhuwa ri si vhu wane. Zwino na kha ino khoro a ri vhu wani. Vho-Budzwa vha nga si thathiwe shangoni nga ḥwambo wa uri ha pfi vha na phungo ya u via. Arali havha Vho-Budzwa vha tshi khou thathiwa nga ḥwambo wa u pfi vho via, vhuhulu hu thoma u tuwa vhanzhi vhe vha vha na phungo yeneyo (Magau, 1980:23).

Zwo ri u ralo khoro ya Mphagane ya sala i si tshe na tshe ya fara tshine tsha nga ita uri Vho-Budzwa vha wanale mulandu.

Huñwe u fulufhedzea muñwali o hu sumbedza musi Tshambenga a tshi ñea vhuñanzi maelana na mulandu wawe wa u vhulaha ñwana wa Vho-Lugisani. Tshambenga o vha e muñwe wa vhañhannga vhe vha ya muñini wa Vho-Lugisani u vha tshinyadza nga zwe ha vha hu tshi pfi vha khou vhangha vuhosi na u ña vhatu. O ri musi a tshi ñea vhuñanzi nga ñuvha ña tsengo ya mulandu wonoyo a ri:

Murena, ñe hayo mafhungo a thi a ñivhi ngauri ndo vha ndo kambiwa nga halwa. Nahone vhafunzi Vho-Mamidza ndi vhone vho ntshutshudzaho. Na vhurifhi he vha mpha khoho vhu na mme anga (Magau, 1980:77).

Nyito ya Tshambenga ya u ñea vhuñanzi ha ngoho zwo thusa nga mañda kha u bvisela khagala maitele a sumbaho vhuthu. Arali Tshambenga a vhe a songo ita nga u ralo ndi misi Vho-Lugisani vha tshi ño vha vho sokou fela fela sa bete ñi tshi fela mutukuni.

Kha nganea ine ya pfi **Ndi philiphise**, muñwali (Maumela, 1983:5) o sumbedza Tibani e musidzana a fulufhedzeaho. U zwifha hoñhe ho vha hu kule nae. Musi Tibani a tshi ambisiwa nga Mukandangalwo ho ngo ñavhanya o mu tendela. O thoma a sedzulusa u ri Mukandangalwo ndi muthu ñe. O ri a tshi fhindula Mukandangalwo a zwi vhea nga hei ñila:

Phindulo ngoho ni a i ñivha Mukanda. Ni humbula uri a nga vha mañwe afhio arali i si phungo ya zwenezwi zwine na khou ñtokonya ngazwo zwino? Nga Mukondeleli wa mme anga hu pfi inwi a ni fhiri rokho, nahone ni tamba nga vhana vha vhatu. Zwino hezwi u rali ndi u ñodou swenda ñe nga ñña na fhedza na nkudza gondoni. Fhedzivho ndo ita mashudu nda ni ñivhavho ñamusi. Khavhe ni mmbudze ññwe dzina ñhamusi... Ngoho a thi ñivhi lini nga khaladzi (Maumela, 1983:4).

Maipfi haya a sumbedza uri Tibani ndi musidzana a fulufhedzeaho, o diimisela kha zwa vhumatshelo hawe. U khou sumbedza uri ene ha todi u tambywa ngae sa zwine ene Mukandangalwo a khou itisa zwone kha vhañwe vhasidzana.

U fulufhedzea ha Tibani ho vha hu tshi divhiwa nga vhathu vhanzhi kusini kwa hawe. Khonani ya Mukandangalwo, Mukhwandala na ene o vha o no di pfa nga ha u fulufhedzea ha Tibani. Mukhwandala musi a tshi talutshedza Mukandangalwo nga he a pfa ngaho vhane vha amba nga ha Tibani a ri:

A si u thoma ndi tshi pfa nga hae hoyu muthu a tshi ambiwa na nne. Ndo no pfa vhañhannga vhanzhi vha tshi amba nga u dinembeledza nga hae. Tshi vha vhulahisaho ndi uri hu pfi ha tendi muthu mani inwi. Ngoho vha ri u a konda. Vhañwe vha ri ha sei na Dzhimu na Dzhege ni a divha. Aredzi, ðhañwe inwi ni do phumelela sa musi ni tshi diambela wahashu. Inwi zwa vhukuma vhasidzana ni a vha kona. Kana ni tou vha na kutanda wee!. Zwino arali a sa ñwala ni do tou ita hani (Maumela, 1983:4)?

Ntha ha hezwi Tibani o ranga a divhadza vhabebi vhawe nga ha Mukandangalwo a sa athu u mu ñea phindulo ya u ri u a mu funa kana hai. U fulufhedzea ha uyu Tibani hu divhiwavho na nga mme a Mukandangalwo. Vho ri vha tshi amba ngae vha ri:

Ñwananga, houja ndi ene musadzi. Nne ndi pfa na mbilu yanga yo sokou mu tshenela. Dzi si hedzi phiranawe dzine vhozwi na takalela u sokou khadela hayani lini. Hezwi zwine a si ni bulele uri u a ni funa nga tshihadu, u khou todou vhona arali ni tshi khou mu funa zwi mbiluni. Vhanayana vha kale ro vha ri tshi tou ralo. Inwi zwino ni ri u khou ni tongela, buphuthe langa ili (Magau, 1983:9).

Mme Mukandangalwo vha tshi vhambedza Tibani na vhañwe vhasidzana vha musalauno vho wana uri nga u fulufhedzea Tibani ha fani navho na kathihi. Hone u fana na vhasidzana vha kale vhe vha vha vha tshi ongolowisa phindulo nga khole u ri vha kone u vhona arali zwine zwa khou ambiwa zwi zwa ngoho.

Vho-Lugandila vho nanga u phulusa Mukandangalwo lufuni u ja musi we Themba a vha a tshi tšodou tšusa kha vha tshilaho. Vho-Lugandila vho fulufhedzea vha sevhela Maradzhe u itela uri a thusane navho kha u tshidza Mukandangalwo. Ri pfa muñwali a tshi amba u ri:

Maradzhe... ndi hezwi a tshi vha vhudza othe e a sevhiwa nga Vho-Lugandila... O vha shushaho zwinzhi ndi eneaļa a Themba a u ri u khou vhuya vhege idaho u tangula Mukandangalwo (Maumela, 1983:39).

Kha nganea ya Maumela (1988:1), **Muthu kha pfe**, ri wana na hone hu na vhaanewa vhane vha fulufhedzea. Muanewa Madeza o vha a tshi fulufhedzea kha mushumo wawe wa u lugisa dzigoloi. Vho-Rasivhaga tshifhinga tshothe musi vho tangana na thaidzo ya goloi vho vha vha tshi vhidza ene. U ja musi Malindi o tshinya gerebogisi ya goloi ya khotsiawe, Madeza o ri u fhedza u i tola a vha vhudza Balanganani nwana wa Vho-Rasivhaga uri:

Goloi ya muñe wañu yo fhanduwa gerebogisi. Mañwe maño a gere hedzi dzayo o vunđea othe. Vhudzani mukalaha uri nñe a hu na tshine nda nga kha di i ita. Vhuhulu kha vha ise matshelo li tshaho goloi hei giratshini (Maumela, 1988:1).

Hafha Madeza ho ngo zwifha kana u fhura masheleni zwi songo tea sa zwine vhañwe vhomakhanikhe vha itisa zwone. O vha vhudza ngoho.

Muñwe musi tshigayo tsha Vho-Rasivhaga hu tshi pfi tsho tshinyala nahone tshi ita phosho i tatisaho na u dzingisa nđevhe musi tshi tshi bvuma, ho di vha ene Madeza we a ya u tshi kolongonya. Ri ri u kolongonya ngauri Madeza o dzula o zwi bvisela khagala a vhudza vhone Vho-Rasivhaga uri ene mafhungo a u lugisa tshigayo ha a koni. U ri u kona u lugisa goloi, fhedziha u do lingedza u vha thusa nga hune a kona ngaho. Nangoho o ya a lingedza u tshi lugisa. Nga murahunyana a ya a vula fhaļa kha khali ya tsho. Muñwali o sumbedza uri:

Madeza o ri u vula heneŋha a dzhenisa tshanḡa tshawe tsha monde, a tshi tshimbidza nga zwiḡuku, o vhoneŋshela nga thotshi ye a fara nga hetshi tshiḡwe tshanḡa. Musi o fhedza tshifhinganyana a tshi khou phuphuledza, vha akhamala a tshi vhuisa tshanḡa o fara zwithu zwiraru. Vha tshi sedza vha wana, yo maḡo, ndi mabaudu mahulu a bvaho na zwivhonzhe nga u sinḡekanywa. Vha tshi sedza vha wana uri hedzo baudu a si dza fhethu na huthihi hafha tshigayoni lini. U ri dzo ḡa hani nahone dzi bvafhi, a vho ngo zwi ḡalusa (Maumela, 1988:21).

Na heneŋha Madeza o ita mushumo nga nḡila ya u fulufhedzea. Hezwi zwi sumba vhuthu.

Muḡwali Maumela u sumbedza vhashumi vha Vho-Rasivhaga vha tshi fulufhedzea vhukuma. Vho vha vha sa ambi vhuḡanzi ha u zwifha. Hezwi ri zwi vhona zwiḡa vha tshi vhudza Vho-Rasivhaga uri Malindi o vha o ḡa heneŋho tshigayoni a tshi ri o rumiwa nga khotsi awe uri a ḡe a dzhie tshelede yoḡhe ya tshigayo. Nḡhani ha uri vha mu fhe sa ḡwana wa mutholi wavho, vhone vha si zwi ite. Vho ranga vha mu vhudzisa mbudziso dzo vhalaho. Vha tshi pfa zwine a khou amba vhu vhuḡafuḡafu vha konou ri:

Riḡe ro ri u pfa zwine a khou amba zwi sa pfadzi ra tou dadadza. A tshi simesa u ri ḡaḡisa nḡe nda ri kha tou huma a vhuye na luḡwalo lwo ḡwalwaho nga tshanḡa tshavho, nahone lu na tshigandḡo kana tshiḡembe tsha vhengeleni. Muḡhanḡa a tshi pfa ri tshi amba ngauralo a sinyuwa zwiḡulu. Ndi afhaha a tshi vho thoma u ri ḡera na u ri goḡa. ... Riḡe nga u pfa ro no dinalea ra mbo ḡi bva ra dzula nḡa (Maumela, 1988:23).

U sumbedza u fulufhedzea, vhashumi vho vhudza Malindi uri u fanela u ḡa o fara vhuḡanzi vhu pfadzaho sa luḡwalo lu re na tshigandḡo ndi hone vha tshi ḡo konou mu fha tshelede.

Kha vhana vha Vho-Rasivhaga vhoḡhe a hu na we a vha a tshi fulufhedzea u fhira Balanganani. Khotsi awe vho vha vha tshi mu fha tshelede ya u renga tshiḡoko tsha

vhengeleni na khefini nga tshifhinga tshithihi a sa vhuye a lingea a tswa inwe.. Khotsi awe vha pfala vha tshi mu laedza uri:

Ni do tuwa na Mulalo uri a do ni thusa u nanga malabi na zwiambaro zwa vhana na zwa vhafumakadzi. U shavha uri ni nga rongomelwa ndi do buba na nne nda da nda ni vusa. ...Samusi ni tshi khou tuwa na Tshitovheke, ndi khwine ni tshi mbo di mu vusa afho vhengeleni. Imani ndi vuse hoyu Seani a gidime a ye hone. ...Gofhi ni kha di do vhuya na thoma na phuga shu (Maumela, 1988:29)?

Huñwe he Balanganani a sumbedza u fulufhedzea ndi ha musiki khotsi awe vha tshi mu laedza na zwauri a tshi vhuya u renga thundu a fhire a tshi holela vhashumi a dovhe a dzhie na gwama la masheleni a vhuye nalo. Nangoho a ita nga u ralo. Musiki vhe ndilani ya u vhuya hayani, vha pondiwa nga mavemu a vhanna mararu. Balanganani o lwa nga ndila dzothe u tsireledza thundu ntswa yo dadzaho veni na gwama line la khou tea u swikiswa hayani. Kulwele kwawe ku vhone nga zwe a ita musiki vha tshi fhadziwa nga mavemu. Tsumbo:

Balanganani ndi hezwi a tshi dovha a kokodza mpundu, e henefha kha tshifhatuwo thetshela u zwi pfe. Wa vuvhili wa mu wana hafha fhasinyana ha khumbakhamba. Yo, zwenezwi a tshi tou ndi a rembuluwa, u vhona ula wa vhararu o no fara kula kukedzi kwa tshede...O mbo di dovha a doba tshila tshikhurufedzo tshawe. ...O no swika khae, Balanganani a mbo di khae nga tshila tshikhurufedzo kha khana runzhunzhu! Balanganani u vhona a tshi mu furalela sa zwenezwi a mbo di tshi litsha tshikhurufedzo hafhu kha mutana (Maumela, 1988:45).

Balanganani o lwa na mavemu naho zwo vha zwi tshi nga amba u fhira hawe shangoni. O vha a tshi itela uri a bveledze zwe a fulufhedzisa khotsi awe.

U fulufhedzea he ha sumbedzwa nga vhaanewa hu elana na zwine zwa ambiwa kha Wikipedia (nd:1) ha uri:



Honesty refers to a facet of moral character and denotes positive, virtuous attributes such as integrity, truthfulness, and straightforwardness along with the absence of lying, cheating, or theft. ... an honest person will inform others of opportunities for growth and self-actualization. (Wikipedia, nd: 1).

### 3.2.3 U pfela vhuṭungu

Mbavhalelo sa inwe ya ndeme dza vhuthu i katela vhukoni ha muthu ha u pfela vhaṅwe muthu vhuṭungu. Hezwi zwi nga konadzea musi muthu a tshi kona u anganya nzulele ya muṅwe muthu o zhakwaho nga maṭungu kana o vhaialaho muyani, a ḡidzhia a ḡivhea vhukati ha yeneyo nzulele sa ane zwa khou itea khae. Muthu ane a pfela vhaṅwe vhatu vhuṭungu a wana wa hawe a tshi shaya kana u lila, u a dzula fhasi a lilisana nae.

U a pfa vhuṭungu musi vhaṅwe vhatu vha tshi vhaisiwa kana u nyadziwa. Ndeme iyi ya vhuthu i a wanalavho na kha maṅwalwa a Tshivenda. Kha nganea ya **Magau (1984:50), Mitsheṭo ya wa**, Vho-Matambule vha a pfa vhuṭungu musi ṅwana wavho a tshi tambudzwa zwo livhanywa na samba ḡa u via ḡine vha khou tou fhomiwa nga Vho-Balavhali na khaladzi avho vho-Mutshekwa Zhendedzi. Samba ḡeneḡi ḡo vha ḡo no pfukhela na kha vhana. He zwi ri zwi pfa musi muṅwali Magau (1984:49) a tshi amba uri muṅwe musi nga masiari a Swondaha Vho-Matambule na malume vho dzula heneḡha hayani vha vhona Maalakano ṅwana wa Vho-Matambule wa kutukana a tshi vhuya hayani nga u gidima a tshi khou lila... O no fhumula a swika phanda ha khotsi awe a toololela vhabebi vhawe zwe zwa mu dina. A ri vhanwe vhatukana vha khou mu thatha hangei bolani a tshi khou tamba. Vha khou mu nnzhonzhowedza vha tshi mu sea vha tshi ri khotsi awe ndi ḡiviavhathu nahone vha a vha tamba na ṅwana wa ḡiviavhathu. Vho-Murabi, malume a Vho-Matambule vho pfa vha tshi vhaisala musi vha tshi vhona u tambudzwa ha Vho-Matambule na Maalakano.

Vhamusanda Vho-Mavundadavhi na vhone vho vha vha tshi pfela vhañwe vhathu vhuṭungu. Hezwi ri zwi vhona musi vha tshi swela mbilu vhalanda vhavho musi hu na zwiwo zwi shushaho sa mavharivhari a u via na dzimpfu shangoni ḽavho (Magau, 1984:27).

Muñwe musi vho ṭwa khoroni na u ambara malinga vha songo ambara hu tshi khou sedzuluswa na u senguluswa mulandu wa Vho Matambule wa u pfi vha a kwamea kha zwa u viiwa ha Vho-Nguluvhe. Musi vhafuwi vha tshi vhudziswa arali mufu vha tshi mu ḽivha vho zwa vho vhaaisala vha ri:

Ndi mulanda wanga nandi! Ndi Piet Nguluvhe hoyu muthu. Mathina ri khou ṭoda muthu a fano? Na ndi mini zwine zwa khou bvelela mavuni anga iwe vhathu. Mme awe Vho-Nzeni nazwino khevhano (Magau, 1984:27).

Vhamusanda Vho-Mavundadavhi musi vho ya ha Vho-Mutshekwa u pfalani ha lufu lwa Vho-Nguluvhe, vho lamba u kumeliwa sa tshipiḽa tsha u pfela vhuṭungu muṭa wo welwaho nga lufu. Muñwali Magau (1984:29).

Na vhañwe vha vhathu vha shangoni ḽa Membe vho vha tshi pfelana vhuṭungu nga tshavho nga tshifhinga tsha dzimpfu. Vhathu vho ya muḽini wa Vho-Nnzeni nga vhunzhi, u vha lilisa kha lufu lwa ñwana wavho lwo vha welaho (Magau, 1984:28-29).

Mafhungo a u pfela vhathu vhuṭungu o vhonevho na nga tshifhinga tsha maṭungu a Vho-Mutshekwa Zhendedzi. Vho-Balavhali vho tsa vha tshi gonya vha tshi ilafhisa milenzhe ya khaladzi avho. Vho ṭoda dziñanga u vhuya u swika vha tshi wana dzembelekete Vho-Mugwabane vha Makovha. Naho hu kule Vho-Balavhali vho fhelekedzana na ñwana wa khaladzi Ntsundeni, a vho ngo teledza u hu swika. Maitele enea a u ilafhisa mulwadze e a sumbedzwa nga Vho-Balavhali a tikedzana na zwine Masango (2005) a amba zwone a tshi ri:

The concept of caring is a gift from God for all human beings. ...In the African community ...human life is sacred and must be preserved, defended and enhanced as a matter of priority above everything. ...For example, the family will spend all they have in order to seek healing for the one who is sick. ... caring for African people endeavour to help those who are in difficulties (Masango, 2005:915, 919, 920).

Vho-Balavhali musii vho swika nanga Vho-Mugwabane vho vhudzisesa nga ha vhulwadze, vha dībula na uri ndi vhone vhone, vha bvaho ngafhi. Vhe vha tshi amba vha ri ndi vhone Vho-Balavhali, nahone vha bva Hamatika. Vho ḁa nge vha tou laedzwa nga muḁwe. Vho-Balavhali ndi afha vha tshi ḁalutshedza vhomaine uri ha havho a ḁo ngo eḁela vhunga hu na malwadze kha vhathu vhanzhi.

Kha ino nganea Ntsundeni naho o olwa sa musidzana a sa fulufhedzeiho, wa mazwifhi na u luḁanya vhathu, hu ḁi vha na sia ḁawe ḁe ḁa vha ḁi ḁavhuḁi. Ndi muthu we a vha a tshi kona u a pfela vhaḁwe vhathu vhuḁungu. Hezwi ri zwi vhone musii mme awe vha tshi khou lwala. O vha a tshi tshimbila na malume awe Vho-Balavhali hoḁhe he vha vha vha tshi ya u ḁoḁa thuso hone uri mme awe vha fhole. Khoyu zwino afha mutevhani wa u thatha muya na malofha zwa Vho-Nguluvhe uri zwi bve kha mme awe vha kone u fhola. O ri musii a tshi sedza dindi a ḁhavhea, a ḁavha mukosi a lila a ri:

“Heḁi...he...heḁi di..dindi ḁi khou ḁuledzela mme anga ḁivhiḁa. Mme anga ndi hone vho fa mmawee! yowee! Mmawee”(Magau, 1984:87).

O ri u ralo a konḁelela a ita zwe nanga ya laedza.

Muḁwali Magau (1980:76) kha nganea yawe ine ya pfi **Bulayo ḁo ḁalifhaho**, o sumbedza Vho-Nethononda khonani ya Vho-Lugisani, na Vho-Liswoga, muḁalutshedzeli wa kotho, vhe vhanna vhane vha kona u pfela muḁwe muthu vhuḁungu. Nga murahu ha tsengo ya tshipiḁa tsha mulandu wavho, Vho-Lugisani vho

olwa sa muthu o vha salaho muyani. Hezwi zwo vha zwo ralo ngauri ho vha hu duvha la tsengo ya Tshambenga we a vha vhulahela nwana wavho nga tombo. Vho-Nethononda vho vha vhe nga tsini vha tshi khou vha khuthadza. Kha Vho-Lugisani ho vha ho no tou sala u digigida nga maipfi na ngelekanyo dza zwothe zwine vha khou vhaiswa ngazwo. Vho vha vha tshi vho tangedza muhumbulo wa uri vha tou vha wa khombo. Ri wana Vho-Nethononda vha tshi vha khuthadza vha ri thanwe vha khou tou vhangiswa vhukoma. Vhone vha vha fhindula uri “a si hezwo Vho-Nethonond ndi tou vha na khombo.” Nga tshifhinga tshenetsho Vho-Lugisani vho vha vhe na dandetande la uri vho thathwa nga khosi thovhela Mphaga ha pfi vha tea u bva nga nda ha mikano ya shango la Mphagane. Nga afha vho vhulahlwa nwana. Vho-Nethononda vha vhone vha tshi khou pfela khonani yavho vhuṭungu. Ndi afha vha tshi vhudzisa Vho-Lugisani arali luṭa luṭwalo lwa u thathwa havho vha na lwo. Vho vha vha tshi khou itela uri arali lu hone vha vha thuse vha tuwe nalwo ha magisitarata u vhudzisesa mafhungo vhunga vha si vhone vho thomaho mifhirifhiri. Nangoho vha vha thusa vha thoma nga u vhudzisa kha pholisa vha ri:

Nṅe ndi na luṭwalo lu bvaho kha khosi yanga Vho-Mphaga. Hei khosi i ri ndi pfuluwe shangoni layo ngeno nṅe ndi sa divhi zwe nda tshinya. Zwino ndi vhudzisa uri mafhungo o raliho ngeno khoroni dza tshikhuwa a vhudziswa ofisini dzifhio (Magau, 1980:77)?

Pholisa Vho-Liswoga na vhone vha tshi pfa aya mafhungo a uri Vho-Lugisani vha khou thathwa na uri ndi vhone vho vhulahlwaho nwana vha thanwe mbiluni na vhone vha dina tshifhinga tsha u thusa Vho-Lugisani. Vho thusa kha u vha sumbedza ofisini dza magisitarata. Ee! Vho ri u swika hone vha thusea. Nga thuso na u pfeliwa vhuṭungu nga thanwe vhatu, ngoho yo fhedza ya bvela khagala. Mufumakadzi wavho Vho-Muofhe vha amba vho takala vha ri “Ha, ngoho ro vha na mashudu mahulu, ro vha ri tshi do pfuluwa ra ya ngafhi vhukati ha tshilimo tshingafhano?” (Magau, 1980:78).

Kha ino nganea khosi Vho-Tumbalamisevhe na vhone vho olwa sa muthu we a vha a tshi pfela thanwe vhatu vhuṭungu. Hezwi ri zwi vhone musi thovhela Vho-

Mphaga vho dinalea. Vho vha vho dinwa nga luñwalo lwa u vhanga vuhosi lune lwa pfi lwo ñwalwa nga Vho-Lugisani. Vho no dzelela ho swika he vha doba tshigidi vha ri vha khou toḁou davhalasa Vho-Lugisani khathihi. Vho-Tumbalamisevhe nga u pfela Vho-Lugisani vhuḁungu vha vha kaidza vha ri “Hai muhali ñemashango, vho rali sa muhulwane vha songo shulula malofha, kha tou rwiwa nga ḁhamu khulwane zwawe nandi (Magau, 1980:78).

Muñwali Maumela (1983: 37) kha nganea ine ya pfi **Ndi philiphise** o sumbedza muanewa Vho-Lugandila sa muthu ane a kona u pfela vhañwe vhathu vhuḁungu. Vho-Lugandila vho vha vhe mushumi wa hayani wa Mukandangalwo na Zodwa. Ho ri zwenezwi vhe henefha mushumoni, musi ho Themba o ḁa u dala, vha vhona nyito ine ya sumbedza u kanakanisa. Hoyu Themba vho vha vho vhudzwa u pfi ndi khaladzi a Zodwa musadzi wa Mukandangalwo. Zwenezwi vha tshi khou ḁi isa zwiliwa vha pfa zwi ambiwaho zwi tshi sumbedza uri ndi zwa vhafunani. Mukandangalwo o vha a siho o ya ḁoroboni. Zwenezwi ho dzuliwa kamarani ya u ḁela, ho no furwa halwa, Vho-Lugandila ha pfi kha vha vhe vho tsiruwa vha ḁo tou dovha vha vhudzwa nga ḁilogo. Ngauri vho vha vho no vha na helwa na zwine zwa khou itea vha ḁuwa khole vha vhandalala na luvhondo. Tsho! vha pfa maano oḁhe a u ḁangulwa ha Mukandangalwo nga a vha vhavhili. Mathina ndi munna na musadzi. U pfa izwo zwa vha vhaisa nga maanda. Vha pfela Mukandangalwo vhuḁungu maelana na zwine a khou shumiwa na zwine zwa kha ḁi ḁo bveledzwa u ya nga ha pulane dza avha vhavhili. Zwo vha vhaisaho ho vha haya maipfi e a ambiwa nga Themba a tshi vhudza Zodwa:

Mufunwa wanga, naa iyi phuphulavho a i vhuyi ya vhona uri hu khou bvelela mini afha? Haya maḁithu a kanya o dziñwa vhuluvhini a baselwa nga mbipo. Sedzani ayo maningo ane muthu a ri kana ndi a bere wee. Zwa uri ri a funana a zwi ḁihwi (Maumela, 1983: 37).

Maipfi enea ndi e a ita uri Vho-Lugandila vha zwi ḁivhe uri Themba na Zodwa a si khaladzi na khaladzi, ndi vhafunani. Vha tshi tshetshelesa hafhu vhapfa Themba a tshi fhindula a ri:

...Ipfani hafha musidzana, nne vhege i daho ndi khou vhuya u ni dzhia na u tangula hei mbara. U do ndivha zwavhuḁi Muvenda. Arali a ita pfupfupfufuru nne ndi a vhulaha mmbwa nda tuwa. Tshelede ri kumba yothe. Inwi ni ita makungo a uri tshelede yothe u bva Musumbuluwo u swika ndi tshi vhuya i sa ye banngani. Yothe i sengedzelwe henefha sefoni i re fhanu nduni (Magau, 1983:37).

Muya wa u pfela muthu vhuḁungu ndi wone wo kombetshedzaho Vho-Lugandila u sevhela Maradzhe ndangano vhukati ha Zodwa na Themba. Maradzhe na ene o ri u zwi pfa a pfela mukomana wa we vhuḁungu. O mbo ḁi ya a sevhela mme muhulu wawe mafhungo aya. Nangoho vha amba zwone vha tshi ri a dzimana u la malombe mukosi a a phalalana. Maradzhe zwino khoyu. U pfala a tshi amba uri:

Mafhungo e nda vha vhidzela one vhakegulu a ri u vhaisa a dovha a ofhisa. A thi kholwi uri muḁa wa ha Mathomu tshe wa vha hone wo no tangana na zwihulu zwingafha.(Maumela, 1983:39).

Maradzhe o dovha hafhu a vhothea u ri a ye a tode thuso ya tshipholisa he a talutshedza Vho-Mandinde mafhungo nga vhuḁalo. Vho-Mandinde u pfa zwenezwo vha fulufhedzisa u do thusa. Vhe ri vha tshi mu fhindula vha ri:

Aiwa, a songo isa mbilu kule Maradzhe. O shuma tshinna hafha. A songo tsha diremisa thoho zwothe zwi kha riḁe zwino. Nne li tshi sala li tshi sikuwa ndi do vha ndo no vhea milavhu na magwekwe na vha re vhangana. Na ene Komundanda ni do vhona u do ni nea tshanda nga hezwi zwe na ita. Guranda ine ya do tahedza izwi i do vha i si ya vhukuma (Maumela, 1983:41).

Zwe Maradzhe na Vho-Lugandila vha ita zwi sumbedza u kona u pfela muḁwe muthu vhuḁungu. Vho zwi kona u ḁidzha vha divhea kha nzulele ine Mukandangalwo a khou toḁou vhewa khayoy, vha wana zwi sa tanganedzei. Ndi ngazwo vho ita uri khombo i thivhelee i sa athu u vha hone. Nga thuso ya tshipholisa vho do dzula vho ita ngoma

madzula wo vhambwa. Ri nga kona u amba nga nṱhani ha zwenenzwi uri vhathu havha vho vha vhe na vhuthu.

Huṅwe hune ra wana hone ndeme ya u pfela vhuṱungu ndi ha musu khotsi a Mukandangalwo vho valelwa sibadela vho rwiwa nga tshiṱirouku. Mukandangalwo o vha a tshi khou ṱoṱou pfa kha dokotela arali khotsi awe vha tshi ṱo dovha vha vha khwine. Dokotela o mu fhindula a tshi sumbedza u u pfela vhuṱungu a ri:

Khotsi aṅu ni fanela u zwi ḍivha uri vho wana tshiṱirouku. Vha kha tshiimo tshi ofhisaho lune a ri tami na vhoiwi vha mashaka ni tshi vha vhona hu sa athu u fhela iri dzi eḍanaho fumbili iṅa kana u paḍa. ... Hezwo a si zwine ra nga kona u amba zwino. Riṅe ri ḍo ita nga hune ra kona. Ndi uri hetshi tshiṱirouku tshi funesa vhathu vha mirole yenei i eḍanaho na khotsi aṅu. Tshihulwane vhulwadze hovhu vhu vhangiswa nga u sa ita nyonyoloso na u ḵa mbilu kha mirole heyi. Kha vhoiwi mashaka tshihulwane ndi u sa fhela mbilu ngauri u onga hovhu vhulwadze zwi dzhia tshifhinga nyana. Hone vhu thithisa sisiteme ya vhuṱaledzi. Ni khou zwi pfesesa? (Maumela, 1983:17).

Dokotela hafha o vha a tshi khou lugisela Mukandangalwo u dzhia vhuḍifhinduleli ha u onga khotsi awe. Hezwi zwi elana na ṱhalutshedzo ine ya wanala kha Cambridge International English Dictionary (1995:692) ine ya ri "humane, humanity, humanness is showing kindness, care and sympathy towards others especially those who are suffering".

Kha nganea ya Maumela (1988:24) ine ya pfi **Muthu kha pfe**, Madeza u sumbedza a tshi kona u pfela muṅwe muthu vhuṱungu. Nga murahu ha musu vhashumi vha Vho-Rasivhaga vho no amba zwoṱhe zwe Malindi a ḍa a ita afha tshigayoni, Vho-Madeza vho pfa vha tshi vho vhavhalela Vho-Rasivhaga. Hafha ndi he vha lingedza u vha khuthadza nga u amba vha tshi shumisa luambo lwo ṱambaho na u ṅuṅedza nga mafhungo a Mudzimu. Hezwi vho zwi ita ngauri nga murahu ha ṱhalutshedzo dza vhashumi zwo vha zwo no vha khagala uri Malindi, ṅwana wa vhona Vho-Rasivhaga

ndi ene we a panga baudu hedziḷa dze dza tshinyadza tshigayo tsha khotsi awe. Vho-Madeza vho ri vha tshi vha khuthadza vha ri:

Ri nga ita hani muhali. Ndi mbebo ya shashata. ... Vhukuma! Ngoho ndi yeneyo. Kha ri tende dzone dzithabelo muhali. Ndi amba ngauri ndi tshone tshiḷangu. ... Vha a ḍivha, vha mpfarele kha ḷeneḷi: u beba ḷiḷwe ḍuvha ndi u bva muya muhali (Maumela, 1988:24).

Hafha Vho-Madeza zwi sumbedza vha khou tou nanguludza maipfi a u khuthadza Vho-Rasivhaga. U tshinyadziwa nga ḷwana wo tou beba zwi a vhavha. Vho-Madeza vha khou amba sa muthu o ḍivheaho kha nyimele ya u vha mubebi, vha dovha vha humbulela zwine mubebi a nga pfa musi ḷwana wawe a si tsha mu pfela vhuḷungu. Ndi nga zwo vha tshi ri vha tshi khuthadza vha amba uri hu ḍo kona dzone dzithabelo.

Malindi naho o vha a tshi dzulela u vhaisa khotsi awe na mme awe nga u tswa, u zwifha, tshipimbi na vhugevhenga, vhabebi vhawe vho vha vha tshi mu funa. Hezwi ri zwi vhona uḷa musi Malindi o huvhala a tshi khou hamboka tshelede goloini ya khotsi awe. Vho-Rasivhaga vha tshi wana uri muḷwe wa vho huvhalaho ndi Malindi vho, pfa vhuḷungu vhu tshi vha ḷhavha mbiluni. Muḷwali u ri Vho-Rasivhaga vha vho sokou ri “Ndi Malindi nḷe mayo! Mathina zwiḷa u ya Orlando sitediamu” (Maumela, 1988:46-7). A vho ngo tsha ḷhaphudza, vho mbo ḍi rembuluwa na zwenezwo, vha furaḷela havha vhaḷwe, vha ima kulenyana vho tou hwala na zwanḍa kha ḷhoho. Na mme awe Vho-Denga vho ri u zwi pfa vho mbo ḍi tou ḷokela heneḷho. U dzivhuluwa khuvha vha lila vha ḷomba mudzimu

Dokotela o ilafhaho Malindi kha mafuvhalo oḷhe o sumbedza u pfela vhuḷungu Malindi uyu o no holefhalaho. A dovha hafhu a pfela vhuḷungu na Vho-Rasivhaga avha vho mu bebaho. A laedza manese uri Vho-Rasivhaga vha tshi ḍa afha sibadela vha sumbedzwe ofisini yawe. Zwino kevha vho swika ofisini ya dokotela. Dokotela o vha vhudza uri:



Ñwana wavho ro mu tshidza Vho-Rasivhaga. Vha songo tshuwa tshithu. ...O huvhala mutshilitshili. ...Zwino tshipiḁa tshawe tsha u bva hafha kha khundu u tsela fhasi tsho fa. A huna tshine tsha nga kha ḁi ḁo itwa naho vha toḁa ḁangḁe. Zwino vhone tshi re hone vha fanela u mu rengela gariki ine vha ḁo mu tshimbidza ngayo u swikela. (Maumela, 1988:49).

Dokotela hoyu u pfala a tshi khou amba na Vho-Rasivhaga nga ḁila ya u vha pfela vhuḁungu. O tsivhudza Vho-Rasivhaga uri tsho salaho ndi u ḁanganedza zwoḁhe zwo iteaho, vhutshilo ha ya phanḁa.

### **3.2.4 Tshumisano na vhuthihi**

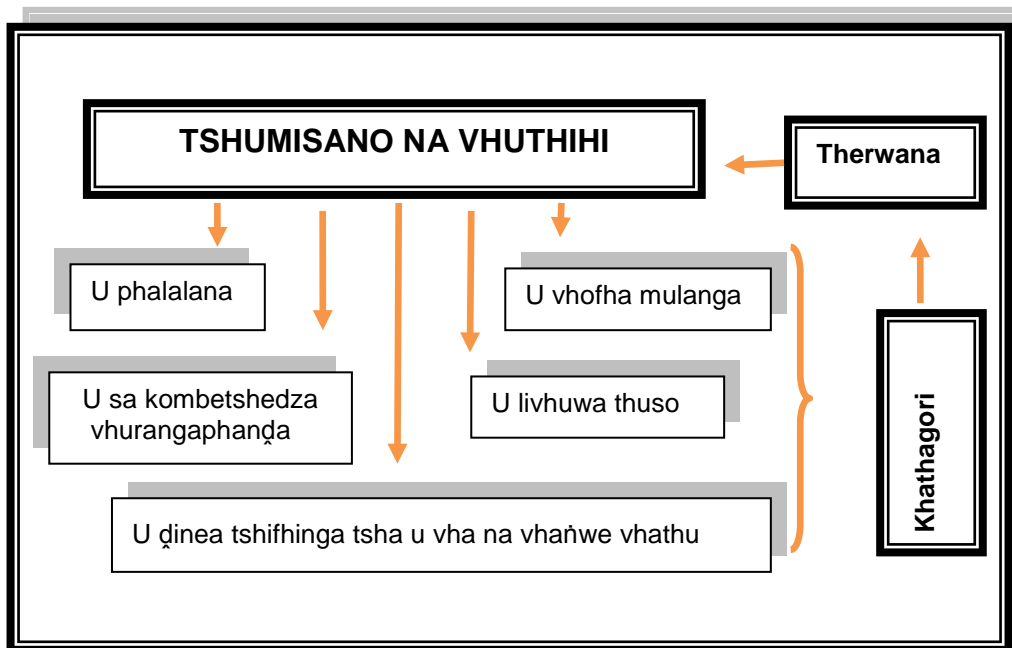
Tshumisano na vhuthihi ndi zwiḁwe zwa zwiito zwine zwa wela kha thikho dza vhuthu. Muthu ane a vha na tshumisano u a kona u ḁineḁa tshifhinga tsha u vha na vhaḁwe vhathu. Hu nga vha zwimimani, dzimpfuni kana mitamboni. Tshivendḁa tshi tou ri “Muima woga, shaka ndi nnyi? Hei ḁhalutshedzo i bvisela khagala uri muthu ha koni u vha muthu e eḁhe. U fanela u vhoneḁa a tshi takalela matshilisano avhuḁi. Vhavendḁa vhakale vho vha vha tshi thusana na nga mishumo. Musi tsho limuwa kana ho swika tshifhinga tsha u ḁahula vho vha vha tshi ramba davha vha farisana kha mishumo. Hu tshi vha na dzingoma, tshele na mabepha, vhathu vho vha vha tshi rambana vha thusana. Tshumisano yenei yo vha i yone ine ya ita uri hu vhe na u farana na vhuthihi vhukati ha lushaka. Tutu (2008:1) maelana na aya mahumbulele u ri:

Ubuntu speaks particularly about the fact that you cannot exist as a human being in isolation. It speaks about our interconnectedness. You can't be human all by yourself.

Hei ḁhalutshedzo i katela u lungekana na u ḁumekana ha vhushaka vhukati ha vhathu. Muthu ha koni u ḁiphina nga u dzula e eḁhe sa tshiendangolo. U fanela u

vhonala a tshi takalela matshiliso avhuḁi na vhaḁwe vhathu. Maitele aya a a wanalavho na kha maḁwalwa a Tshivenda.

Tshumisano sa iḁwe ya thikho dza vhuthu yo ḁalutshedzwa u ya nga ha mbekanyo i re kha **Figara 3.4**.



**Figara 3.4 U bveledzwa ha tshumisano na vhuthihi sa thikho dza vhuthu zwi bvaho kha tsaukanyo ya mafhungo**

Kha nganea ya Magau (1984:28) ine ya pfi **Mitsheḁo ya wa**, ri wana vhafumakadzi Vho-Avheani na Vho-Nyadzanga vha tshi sumbedza tshumisano nga u thusa kha u ḁea vhuḁanzi mapholisani maelana na u wana havho tshitumbu tsha mufu Vho-Piet Tshawe Nguluvhe. Vhathu vhahulwane vha muḁi na vhone vho phalala nga u bvisa tshitumbu itsho mulindini wa thagalu na u tshi gagamisela goloini, lwe arali hu vhe hu mme a mufu kana mashaka fhedzi zwo vha zwi tshi ḁo konḁa.

Kha ino nganea ho vhonala tshumisano khulu ye ya n̄ekedzwa nga tshipholisa. Mapolisa vho farisa kha t̄hoḍisiso ya tsho laho mufu Vho-Piet Tshawe Nguluvhe. Musi vho vhighelwa uri shangoni la Membe ho wanala tshitumbu, a vho ngo ita thidza, vho mbo ḍi ri dadali! Vho no vhona nzulele ya zwithu, pholisa lihulwane Vho-Makatu vho fulufhedzisa uri t̄hoḍisiso i kha ḍi ya phanḍa. Vho fhedza nga u vhudza vhamusanda uri:

Hetshi tshitumbu ri ḍo tuwa natsho ra tshi isa sibadela ha dokotela uri a vhone zwe zwa mu vhulaha. Zwauri mufu o tou longelwa mulindini wa thagalu zwi tou vha khagala. Mafhungo othe vha lavhelese riḅe. (Magau, 1984:29).

Vhosedzheni Vho-Mulelu ho swika he vha dzhia tsheo ya u ya u lalela nga tsha vhukoma uri vha tou batela muvhudza tshilaloni. Vha langana na maḅwe mapholisa uri vha tea u tuwa na khamera, luvhone kathihi na theiphirekhoda. Muḅwali u ri sumbedza uri vho zwi ita nga hei ndila:

Nga madekwana eneo Vho-Mulelu na ala maḅwe mapholisa mavhili vha ambara zwiambaro zwa phuraivethe zwa u ḍikhakhisa., Vha dodoma zwenezwo hu vhusiku vha dzhena muḍini wa Vho-Mutshekwa. ... Nga u t̄avhanya mapholisa vha vhea dzitheiphirikhoda heneffho tsini na dindi...vha dzumbama. Vho-Mutshekwa...Vho-Balavhani na Tshishonga... vha tshi swika fhaḷa dindini vha dzula fhasi vha tou li tanga. Vho-Balavhali vha ri: iwe muya wa Tshawe Piet Nguluvhe we ra fara malofha awe, ibva kha Mutshekwa na riḅe rothe u dzhene hafha dindini (Magau, 1984:91,92).

Vha tshi tou fhedza u amba maipfi enea hupfi Vho-Mulelu vho mbo ḍi vhea mukosi vha ri hufariwe vhaloi avho vhothe. Kathihi fhedzi vhaḷa mapholisa vha mbo ḍi funga mavhone, ha mbo ḍi vha u farwa ha vhathu vhe vha longa tshandḍa kha lufu lwa Vho Nguluvhe. Hei tshumisano yo vha i ya n̄thesa. Zwi takadzesaho hafhu ndi uri Vho-Mulelu vho t̄honifha mulanga we vha vhofha na Vho-Matambule, vha si punḍisa mafhungo.

Inwe tshumisano yo vhonala nga tshifhinga tsha musu Laḷani o lovha o rambelwa phondi nga Tshiofhisu hu u lifhedza Vho-Matambule kha mavharivhari a u ri vho via. Ho tou fa thuso ya vhathu vhe vha vha vhe na tshumisano. Vhunga sa musu Laḷani o

vhulahelwa makhuwani ho vha na mushumo muhulu wa u tōḁa na u vhuisa mufu hayani. Malume awe Vho-Frans na vhañwe vho ḁo twa vhe kha gaḁa la u mu tōḁa. Laḁani o vha o bva a tshi ri u khou ya u renga miroho ngei Klipspruit a si tsha vhuya. Vhathu ho swika he vha vho ḁo wana masalela awe hu nga Swondaha. Hafha hu khou sumbedza tshumisano ine ya vha hone musi muthu o dzhenelela kha zwa madzangano a mbulungano na kha u fhaḁa vhukonani na vhañwe vhathu. Muñwali o ñwala a ri:

Nangweha ho tou fa Vho-Frans na khonani dzavho kathihi na thuso ye avha vha i wana kha madzangano a dzimbulungano u vhuisa itsho tshitumbu. Ngavhe zwi wele zwanḁani zwa Vho-Matambule vhe vhoḁhe ndi musi uyo mushumo khavho u tshi ḁo nga muvhuda wo beba ḁavhu. Vhusiku ha Lavhuḁanu leneḁo goḁoi dza hwala tshitumbu tsha mufu Laḁani (Magau, 1984:61-62).

Khosi Vho-Mavunḁadavhi vho vha vhe na tshumisano khulu na vhalanda vhavho. Musi ho ḁiswa milandu khoroni vho vha vha tshi i sengisa. Musi Vho-Matambule vho hwelela Madzanga uri u khou hana u fhedzisa u fhaḁa nḁu yavho, khosi yo dzhenelela. Nga maanḁa maipfi avho o vha a a u tuḁuwedza uri vhathu kha vha vhe na tshumisano. Vho ri vha tshi fhindula na u haḁula mulandu vha ri:

Arali vhathu vha sokou pomokana samba sa vhuloi kana vhuvia-vhathu ngeno zwi si na vhuḁanzi a thi dzheni khazwo. Haya ndi mafhungo ane mupomokwa na mupomoki vha tea u bva miḁalu vha ya mungomeni. A no pembela a ralo, o farwaho a vheulwa bemu. Arali a mafhungo a dzinndwa dze na ita muḁini wa mukalaha Vho-Matsea muñwe na muñwe u lifha rannda dza fumi ...Hoyu Madzanga ngauri u khou hana u fhedzisa tshifhaḁo tsha hoyu Matambule, u fanela u humisela murahu hafu ya mutengo we a ta hu sa athu u fhela miñwedzi ya rathi (Magau, 1984:37).

Kuhaḁulele hoku kwa milandu kwa khosi ku sumbedza u vhumbwa ha vhuthihi vhukati ha mukhaxhi na mukhaxhelwa. Mafhungo mahulwane hu u itela uri hu vhe na muya wa tshumisano vhukati ha vhadzulapo vha Membe nga huswi. Nabudere (2007:6) u khwaḁhisedza maitete aya nge a amba a ri:

African law is positive not negative. It does not say 'thou shalt not' but 'thou shalt'. ...does not create offences, it does not create criminals, it directs how individuals and communities should behave towards each other.

Tshumisano ya Vho-Mavundadavhi sa khosi yo vhonele hafhu musi tshitumbu tsha Vho-Nguluvhe tsho wanala. Vhamusanda vho ri u zwi pfa vha takutshedza nga tsha vhuhulwane vha ya u divhonela nga avho maṭo. Nga ḍuvha ḷa mbulunngo vha dovha vha vhe thi taṅwi (Magau, 1984:29).

Kha nganea ya Magau (1980:88) ine ya pfi **Bulayo lo talifhaho** khosi Vho-Mphaga na vhone vho vha vha tshi sumbedza u vha na vhuthihi na tshumisano na vhalanda vhavho. Tshumisano ya vho Mphaga yo vhonelesa musi vhalanda vhaṅwe vha tshi hwelelwa milandu. Vho vha vha tshi thetshesela zwavhuḍi musi milandu i tshi sengiwa vha lingedza u pfesesa tshidziki tsha thaidzo. Arali zwa itea uri muṅwe wa vhalanda a vha o zwifhelelwaho, vho vha vha tshi tenda a tshi vhofhololwa. Vho vha vha sa kombetshedzi vhurangaphanḍa havho kha vhatu. Musi vho wanulula uri Vho-Lugisani vho zwifhelwa nga vhadziatshimbevha vha no nga sa Vho-Mandiwana, Vho-Mukhotho na vhafunzi Vho-Mamidze, ha pfi vha khou vhangavhuhosi na uri ndi khwine vha tshi tou thathiwa, khosi Vho-Mphaga vho sumbedza tshumisano khulu. Vhadziatshimbevha avha vho vha bvisa zwiduloni vha vha thatha phanḍa ha nnyi na nnyi. Nga nṅḍa ha izwo vho dovha vha fariwa ngauri vho vha vha tshi khou fhiritanya shango na u ḷavha muya wa mifhirifhiri zwine zwa si elane na tshumisano sa iṅwe ya thikho dza vhatu. Zwa u fariwa ha zwifheṭi izwi zwiraru muṅwali u ri na zwone zwo itea vhatu vho kuvhangana nga hei ṅḍila:

Zwenezwo vhatu vha tshi tou bonyolola maṭo vha kanuka mapholisa vha tshi mbo ḍi dadali kha Vho-Mandiwana na Vho-Mamidze kathihi na Vho-Mukhotho u swika vha mbo ḍi vha vhofha nga dzitsimbi vha vha hohela ngomu goloini ya mapholisa nga murahu vha vha valela. Kathihi fhedzi iyo veni ya mba ḍi dia buse i tshi ḷuwa ngeno iṅwe yo sala na maṅwe mapholisa (Magau, 1980:89).

Vho-Mphaga vha sumbedza u vha khosi yo imbelwaho kha maitete, matshilele na mikhwa i angaredzaho vhatu. Ndi muthu we a vha a tshi shumisa maipfi avhuḍi kha u ḷuḷuwedza uri hu vhuse muya wa vhuthihi na tshumisano vhukati ha vhalanda vhavho. Vho-Lugisani mathomoni fhungo ḷa u pfuluselwa havho Dovhoni a vho ngo ḷi takalela. Vho ri vha tshi sedza vha wana hu si na khonadzeo ya u bveledza tshithu.

Muñwali o vhekanya nyambedzano vhukati ha khosi Vho-Mphaga na Vho-Lugisani nga hei ndila:

Zwino muhali, hufha vhathu vha hone ndi sa vha ðivhi, zwino ndi ðo kona naa u shuma navho? Vho-Mphaga vhe fhaḷa vha vha fhindula vha ri khavho...a hu na tshiphuga tsha muḷali u fhio na u fhio tshi fhiraho u kona u tshila na vhathu vhoṭhe vhoṭhe, hoṭhe hoṭhe (Magau, 1980:40)

Nga murahu ha aya maipfi ane a sumbedza vhuḍi ha tshumisano, Vho-Lugisani vho vho ðo pfa vha tshi nga kona u ḷanganedza khaedu ya u pfulutshela Dovhoni uri vha ye u tikedza vhamusanda Vho-Nyamalwela Singo na u bvededza shango ilo phanḍa. Maitele enea a lungekana na zwine Nabudere (2007:3) a ri:

Africans have this philosophy called ubuntu...the essence of being human...is used on daily bases to settle disputes and conflicts... in his existence and being umuntu strives to create conditions for his/her existence with other human beings...a person is a person through other persons.

Naho ngelekanyo dza vhadziatshimbevha dzo vha dzo livhiswa kha u vha isa, kha Vho-Lugisani ho tou vha phaṭhutshedzo yo dzumbamiswaho. Ri ralo ngauri musi uyo tshumisano na vhuthihi zwo vhone la hafhu musi tshikona tsha Marombeni tshi tshi takuwa tsha thusa Vho-Lugisani nga u rema basha na mbalelo zwa u thusedza u fhaṭa zwifhaṭo zwiswa. Hezwi hu pfi o vha e maitele a u thusedza musi hu tshi dzheniswa vhukoma kana vuhosi hene fha Mphagane. Muḍi muñwe na muñwe wa Dovhoni na Tshiozwi hu pfi wo thusedze nga hatsi ngeno vhafumakadzi vhoṭhe vho isa thuso ya u nama na u hulunga zwifhaṭo (Magau, 1980:41).

Kha yenei nganea ri dovha hafhu ra sumbedzwa Vho-Lugisani vhone vhaṅe sa munna we a vha e na tshumisano na vhuthihi na vhañwe vhathu. Hezwi ri zwi vhona musi vha tshi lwela uri shangoni ḷa Dovhoni hu vhe na mvelaphanḍa ho rangiswa tshumisano phanḍa. Vho-Lugisani vho vha muthu we a kakarika a tshi tsa a tshi

gonya a tshi ya tshikhuwani u ya u hambela masheleni a donesheni a u bveledzisa shango kha zwiimiswa zwo fhambanaho. Hothe he vha ya, vho vha vha sa tuwi vhe vhothe. Vho vha vha tshi tshi mbila na Vho-Makhado na Vho-Nethononda vhanna vhe na vhone vha sumbedza tshumisano. Vho-Lugisani vho vha vha tshi ambesa fhungo ja uri vhathu vha tea u ita mutingati vha farisana. Kha u bveledza shango vhathu vha tea u tou ita sungasunga. Musi wa khoro Vho-Lugisani vha pfala vha tshi ri:

Kha ri farisane ri kokodzane na u sukumedzelana nga pfano sa vhatambi vha deu ya domba ndi hone hu tshi do vha na lwendo. Ri songo tumbana kana ra dzulana ntha sa vha lwaho nndwa ya tsimbe. Ngauri kha vhenevho tshavho ndi u pwanjeledzana fhasi na u tshipana na u vhulahana. Huno vha tshi fa a hu fi vhone vhe vhothe fhedzi, hai, hu fa na lwendo. (Magau, 1980:56).

Haya maipfi a a fhaa nahone a sumbedza vhudzivha ha muya wa tshumisano na vhuthihi sa ndeme khulwane ya vhuthu. Muwali u ri vha itaho zwa u tzimbeledzana na u dzulana ntha khavho a hu na ane a nga ri a tshi diamba na u difhima a ri ndi mukundi. Hu o tumbiwaho ntha, he mutumbi, vhothe a hu na hune vha ya. Vhothe vha nga di zuwa u kunda lwa kufhinganyana, nga murahu ha tshifhinga hu vho do sokou sala matsivha a si na tshiambo.

Ndi nga tshumisano he shangoni ja Dovahoni ha vha na mvelaphanda ya u fhaa ha mavhengele, khefi, tshikolo, kiliniki na u bwiwa ha maadi. Khonadzeo ya hezwi zwothe yo vha hone ngauri Vho-Lugisani na Vho-Makhado vho vha vha tshi kona u tutuwedza tshumisano vhukati ha vhathu. Vho vha vha tshi shumisa maipfi ane a fhaa vhuthihi. Uri vhathu vha ite sungasunga ja R50 muthu, vho amba na vhathu vho kuvhangana musu wa khoro vha ri:

A si lupfumo kana vuhali ha pfumo zwine zwa ita uri muta kana lushaka lu beve phanda lini, ndi u pfana na u talukanya uri naa pfano zwi amba mini? Heyi tshelede a si nnzhi arali ri tshi khou pfana ra dovha ra badela nga zwituku nga zwituku. Hafhu muthu a tshi di fhaa ndu

khulu kana a renga goloi nga tshelede i fhiraho afha kule? (Magau, 1980:51)

Naho vhathu vho thoma nga u koloŋwa, nga murahu shango lo swika he la tenda u ita sungasunga. Ndi nga tshumisano yeneyo he ra wana na vha la vhe vha vha vha tshi ita zwa u kokodzela thungo na vhutshivha vha tshi shona vha vho tama u shumisana na vhaŋwe. Hezwi zwo ralo musi vha tshi vho vhona zwivhuya zwa vhuthihi zwi sa farisi thoni nahone zwi khagala. Maelana na ili fhungo Tutu (2007:3) u ri “People with ubuntu are approachable, their attitude is kindly and well-disposed...”

Kha nganea ya Maumela (1983:41) ine ya pfi **Ndi philiphise** naho ho dala zwiwo zwine zwa sumbedza u sa vha hone ha pfano, fhedzi ho di vha na zwiitei zwi si gathi zwe muŋwali a sumbedza tshumisano vhukati ha muŋa wa ha Mathomu wone uŋe na vhukati ha muŋa na tshipholisa. Nga murahu ha musi Maradzhe o sevheliwa nga ha dzhatsha le la vha lo vhekanyelwa mukomana wawe, o ita uri hu vhe na muŋangano muhulu wa muŋa. Ho vha ho kuvhangana Vho-Lugandila vhe vha vha vhe mushumi wa Mukandangalwo, Vho-Muthuŋe vhe vha vha vhe mme a Maradzhe, Vho-Vusani mme a Mukandangalwo na ene Maradzhe. Vhathu avha musi vhe afha ndivho yawe Maradzhe yo vha i ya u vha vhudza zwe a sevhelwa nga Vho-Lugandila. Ho swika he a vha sevhelwa uri Themba onoyu we ha vha hu tshi pfi ndi khaladzi a musadzi wa Mukandangalwo u khou dzudzanya u vhuya a tshi ŋangula Mukandangalwo nga Swondaha i no khou tevhela. Zodwa o vha e nga ngomuvho kha tshikwekwe hetshi. Vho-Vusani mme a Mukandangalwo naho vho thoma vha tshi khou gungulela uri ene Mukandangalwo ha vha pfesesi sa mme awe na luthihi, vho fhedza vho tenda u thusedza kha u thivhela khombo yo dzudzanyelwaho Mukandangalwo. Maradzhe u vhudza avha mme muhulu wawe a ri:

Vha songo amba vha tshi ya kule mme muhulu. Mafhungo e nda vha vhidzela one ndi malugana na matshilele a onoyu mukomana wanga na hoyu ane a ri ndi mufumakadzi wawe. ... Ene o no dilugisa zwine a fanela u ita. A ri zwine a do ita kha Mukandangalwo i do vha pfunzo zwa



dovha zwa mu tshidza. A re Mukandangalwo a songo vhuya a fanywa a fanyiselwa kana a luŋwa nḡevhe (Maumela, 1983:41).

Musi ho dzulelwa aya mafhungo, muya wa tshumisano na vhuthihi wo vha wo alama vhukati ha avha vhathu vhoṭhe. U bva afha vhathu vho ḡo tendela Maradzhe u ri a ite zwoṭhe zwine zwa nga thusa mukomana wawe. Maradzhe o fhedza o ṅwalela mukomana wawe luŋwalo lwa u mu ḡivhadza zwauri u ḡo mu kanda nga Swondaha i tevhelaho hu vhusiku (Maumela, 1983:40).

Mukandangalwo ene ho ngo vhuya a zwi elelwa zwauri Maradzhe u khou ḡa u thusa ene na zwa uri tshifheṭimbulaise nga vhusili ndi Zodwa musadzi wawe. Ee! vhe tibu ndi khali tsha mbiluni ya muṅwe a tshi ḡihwi. O vha a tshi ḡo zwi ḡivha hani ṅwana wa vhathu zwa makwatini e si phame. Ho tou fa dzone dzimbondo ngauri na vha kale vha tshi amba vhe mbondo na dzone dzi na nḡevhe.

Nga ngoho nga Swondaha i tevhelaho, vhusiku ha vhaloi, Maradzhe a vha o mela o ṭḡḡa na pfariso i bvaho tshipholisani. Mapholisa na vhone vho sumbedza vhuthihi na tshumisano khulu. Vhoṭhe vho ḡa u thusa u thivhela muṭangulo. Vho ri u swika vhoṭhe vha dzula vho vhandamela. Themba na vhathu vhawe a vho ngo vhuya vha zwi ḡivha kana u zwi elekanya zwauri zwa vhusiku honoho i ḡo vha fasha ndi u fashevho. Fhedzi Themba na vhawe vho ri u swika vha lingedza u ṭangula, hone vho ro tou wana tshipholisa na tshone tsho lugela khaedu. Hezwi muṅwali o zwi sumbedza nga hei ṅdila:

Mapholisa u vhone khaedu yenei a mbo tou funa zwoneha...Zodwa nge ha rwa luvalo, a tshenuwa o posa ḡḡa banga fhasi...Thotshi ya mbo khavho vaa! Muṅangoni ho ima maisa mahulu. Mavhuru nga dzavho na yone misili. ... Tshedza tsha dovha tsha wela kha maṭo a Themba, tsha tevhelwa nga gulu dzi re na ṭhase dza mulilo dzo livhanywaho nae. ...a ḡala fhasi a songo vhuya a tshema. ...Mapholisa mararu a tshi khou bva na tshiḡa tshiṭhanga dzo swa, hu khou dzhena Maradzhe na Vho-Sedzheni Mandinde (Maumela, 1983:45,46).

Themba na vhawe uyo musu vho wana mafhungo o ima nga nzhelele. Vhunga khangala mbili dzi si nga si dzule muina muthihi, zwo ralovho na kha magevhenga, a nga si dzule murunzi muthihi na tshipholisa. Mapholisa ho swika he vha fhaḁa magevhenga aḁa. Samusi zwanḁa zwa magevhenga zwo vha zwo lavhelela u shumisa tsimbi kha u gevhenḁa, mapholisa na vhone vho shumisa tsimbi kha zwanḁa zwa magevhenga. Ha nukha musili musu ho ḁangana tsimbi na tsimbi.

Tshumisano iyi nngafha yo ponyisa vhutshilo ha Mukandangalwo. O tou mangala musu ho no fungwa dzimbone a tshi vhona mapholisa mararu a tshi khou bva na tshiḁa tshiḁhanḁa tshe tsha vhuya tsha mu likita uḁa musu we a tswa Zodwa musadzi wa muḁwe munna. O tshenuwa zwihulu a tshi vho vhona na Maradzhe murathu wawe e henefho o ḁa u mu phalala. Mukandangalwo u pfala a tshi vho sokou ri:

Maradzhe murathu wanga! Maradzhe ndi inwi? Maradzhe ḁwana wa khotsi anga. Yowee Maradzhe!... Maradzhe wee!. Ngoho ngoho Maradzhe! A tho ngo zwi ḁivha...ngoho ngoho (Maumela, 1983:46)

Nga tshifhinga tshenetsho o vha a tshi vho vhovhola sa dzhetshana. Nga u tou angaredza Maradzhe, tshipholisa tsho rangwa phanḁa nga vho Mandinde na Vho-Lugandila vhoḁhe vho sumbedza tshumisano na vhuthihi, i ḁḁila ya u thusa muḁwe ngavho. Hezwi zwi sumbedza vhuthu. A hu na na tshithihi kana mbadelo zwayo ye vha vha vha tshi khou mu thusa vho lavhelela yone. O tou vha mafhungo a vhuthu. Hezwi zwi khwaḁhiswa nga muhumbulo wa Ramose, (1999) a tshi redziwa nga Nyaumwe na Mkabela (2007:158) wa u ri “if and when one is faced with decisive choice between wealth and the preservation of the life of another human being, then one should opt for the preservation of life”

Musidzana Tibani o vha e na tshumisano yavhuḁi na vhathu. Musu o wana wa hawe a tshi lila o vha a tshi dzula fhasi a lilisana nae. Hezwi zwo vhone musu khotsi a Mukandangalwo Vho-Mathomu vho lovha. Tibani naho vhushaka hawe na Mukandangalwo ha zwa miḁa ho vha vhu tshi vho suḁufhala, ene ho ngo zwi fara nga mbilu kana a mu lifhedza. U ya nga ha Maumela (1983:19) Tibani na vhahawe vho

takuwa vha yavho u dzulela tshumelo ya mbulungo i ndila ya u tshonifha Vho-Mathomu lwa u fhedzisela na u khuthadzana na vha muṭa. Hezwi zwi sumbedza vhuthu.

Nga nṅa ha tshumisano ya musu zwo vhfifa muṅwali o sumbedza tshumisana ya vhaanewa na nga musu wa madakalo. Mukandangalwo o vha a tshi ḍinea tshifhinga tsha u vha e na vhaṅwe vhathu. O vha a tshi tshimbila a tshi dalelavho na khonani dzawe. O vha a tshi ḍi ita a tshi tsivhudzana na khonani dzawe nga mafhungo a elanaho na zwa matshilisano avhuḍi (Maumela, 1983:6). Mathomoni a nganea Mukandangalwo o vhuya a thusa Tibani musu o xedza tshipatshi tsha tshelede. O ri u tshi doba a tshi fara, o no wana muṅe watsho ho ngo ita zwa uri ndi mashudu a phele, Mudzimu ha ṅei nga tshanda. O tshi ṅea muṅe watsho. Ndi henefha he Mukandangalwo a sumbedza u vha na tshumisano.

Muṅwali Maumela (1988:19) kha nganea yawe ine ya pfi **Muthu kha pfe**, o sumbedza vhaṅwe vha vhaanewa vhe vhathu vha re na tshumisano. Tshumisano yeneyo o sumbedza tshi tshithu tshavhuḍi siani ḷa zwa matshilisano. Nga ngoho Tshivenda tsho amba zwone tshi tshi ri munwe muthihi a u tshisi mathuthu, muima woga shaka ndi nnyi. Vho-Rasivhaga zwo vha zwi tshi ḍo vha kondelwa u tshimbidza mabindu a vho othe vhe vhoṭhe. Nga u vha hone ha tshumisano yavhuḍi vhukati havho na vhashumisani navho zwithu wo vha zwi tshi vha lelutshela. Hezwi ri zwi vhona musu vha tshi swika mabinduni avho. Tshifhinga tshoṭhe vho vha vha tshi wana yo ombana, vhashumi vhavho vha tshi khou shuma zwavhuḍi.

Fhala silahani vho wana vhathu i thaathaa. Vha rengaho vha tshi vhone vha tshi bva vho fara zwiputo nga zwanḍa. Vho ḍisaho mavhele tshigayoni na vhone vha vhone vha ḍala fhedzi vha tshi khou huma ngauri tshigayo tsho vha tsho tshinyala. Vhaṭhannga vha vhashumi vha tshi vhona goloi ya mutholi wavho i tshi swika, vha ya khayi nga u tou hwenya, u swika vha mbo ḍi vha lumelisa (Maumela, 1988:19). Zwoṭhe hezwi zwi sumbedza uri hu na tshumisano vhukati havho.

Balanganani u vhone e n'wana o rombaho. U a tama mabindu a khotsi awe a tshi tshimbila zwavhuḍi. Tshifhinga tshoṭhe khotsi awe vha tshi mu ruma u renga tshiṭoko u a ya. U a buba nga matshelonitsheloni. Arali a tshi vhone uri mishumo ya ḍuvha yo mu ḍalela, u i thoma hu tshe na tshifhinga. A tshi zwi ita u a bva na u ḵa a songo ḵa a amba uri zwa vhuragane u ḍo zwi vhone phanḍa. Muḵwali u amba uri:

Ndi tsini na dzikhushumusi. Balanganani iṭali u tou gaba na mishumo ya vhengeleni. Tshifhinga tshinzhi u wanala e goloini. Ndi nga vhege ya vuvhili ya n'wedzi wa Nyendavhusiku nga madekwana musi khotsi awe vha tshi mu vhudza uri u fanelau bubela ḍoroboni Vilili. Henengei u yo renga thundu yoṭhe ya vhengeleni na ya khefina yo teaho khushumusi (Maumela, 1983:46).

Hezwi zwi sumbedza u ri ho vha hu na tshumisano yavhuḍi vhuḵati ha Balanganani na khotsi awe Vho-Rasivhaga.

Vho-Rasivhaga na vhone vho vha vhe na tshumisano na vhaḵwe vhatu. Vho vha vha tshi ḍiṅea tshifhinga tsha u dalela mashaka. U ya nga ha Maumela (1988:7), Vho-Rasivhaga vho vha vha tshi ita vha tshi ya u ṭolela khaladzi avho Vho-Mutangwa ngei Musina. Hu pfala uri vho ri u wana khaladzi avho na vhana na mukalaha vho takala vha pfa na vhone vho takala.

Kha **tshiteḵwa tsha 3.2.5** tshi tevhelaho afha fhasi ndi ḍo ḵekedza tsenguluso ya u vha hone ha mafunda sa iḵwe ya thikho dza vhuṭhu kha nganea ḵḵa dze nda nanga.

### 3.2.5 Mafunda kana Mathakha

Muthu ane a vha na mathakha tshifhinga tshoṭhe u a takala musi a tshi vhone vhaṅwe vhathu vha tshi mu dalela na musi vha tshi bvelaphanda. U a kona u tamela vhaṅwe vhathu mashudumavhuya, ha koni u shumisa mathakhatshiloi. Nga iṅwe ṅdila ri nga ri ha na vhutshivha. Hoyu muhumbulo Tutu (1999:1) u a u khwaṭhisedza musi a tshi ri:

A person with Ubuntu is open and available to others, affirming of others, does not feel threatened that others are able and good, for he or she has a proper self-assurance that comes from knowing that he or she belongs in a greater whole and is diminished when others are humiliated or diminished, when others are tortured or oppressed.

Maitele aya a u thakha na u swielela vhaeni o sumbedzwa a tshi vhumba tshipiḡa tsha thikho kana ndeme dza vhuthu. Muṅwali Magau o zwi sumbedza kha nganea dzawe, **Mitsheṭo ya wa na Bulayo lo ṭalifhaho.**

Muṅwali Magau (1984:54,55) o ṅwalesa nga ha u thakha na u swielela vhaeni. Izwi ri zwi vhone musi Vho-Mavunḡadavhi vho dalela Vho-Malabi u vha ḡivhadza uri vha sudzuluse Vho-Matambule mushumoni ngauri shango lo vha lo hagala, li sa tsha ṭḡdou pfa tshithu nga ha Vho-Matambule. Vho-Malabi vho swielela vhafuwi ṅduni zwavhuḡi. Ha rerwa milandu. Nga murahu Vho-Malabi vha ntsha halwa ha tshikhuwa vha ṅea vhafuwi Vho-Mavunḡadavhi, ha nwiwa mapfene o tsitsa na vhana.

Li tshi ri swaṭhaswaṭha mavu vha ṅenga na mukoma wavho. U thakha vhathu ha Vho-Malabi ho dovha ha vhone musi vha sa sokou rula Vho-Matambule mushumo vha sa ite tshithu. Vho vha ṅea zwiambaro zwavho na zwa muṭa wavho woṭhe, saga mbili dza mugayo, vha vha hwalela thundu nga fhedzi vha i isa hayani ha Vho-Matambule vha vha fulufhedzisa na u vha ṭḡdisa mushumo (Magau, 1984:54). Na heneḡha Vho-Malabi vho olwa sa muthu ane a ṅea a dovha a vha na mafunda.

Musi Vho-Balavhali vha tshi swika Makovha, he nanga Vho-Mugwabane vha vha vha tshi dzula hone, vho swielelwa zwavhuḏi nḏuni ya vhaeni. Vho adzelwa na thovho. Vho no fhedza u tunguliwa na u nḑewa mishonga na dziphamba, Vho-Mugwabane vho vha humbele uri vha thome vha imenyana, ha itea hezwi:

Vho-Mugwabane vha ya muḑani he vha amba na mufumakadzi wavho uri vha ḑisele vhaeni zwiliwa. Zwiḑiwa zwo no ḑiswa Vho-Balavhali na muḑuhulu vha swiḑula. Vho no swiḑula, Vho-Mugwabane vha konou vha vhofoholola (Magau, 1984:74).

Zwa u thakhiwa nga zwiliwa zwo ḑi iteavho na musī nanga Vho-Mugwabane vho ḑa shangoni ḑa Membe u ilafha Vho-Mutshekwa Zhendedzi khaladzi a Vho-Balavhali, vhe milenzhe yavho ya vha i tshi nga khufhi ya Dundu, yo sokou vhi! Ho swika he Ntsundeni a nḑea Vho-Mugwabane zwiliwa vha ḑa, vha konou ḑuwa.

Kha nganea ine ya pfi **Bulayo lo ḑalifhaho** muḑwali Vho-Magau vho sumbedza u thakha na u ḑanganedza vhaeni zwo vha zwihulu ḑuvha ḑe kiliniki na tshikolo zwa vulwa ngei Dovhoni ha gota Vho-Nyamalwela Singo hune Vho-Lugisani vha vha mukoma hone. Hu pfala uri ho vha ho rambiwa vhueni vhezhi, mafunda na one o vha e a nḑhesa. Vhunga musī uyo milomo yo vha i minzhi, hu pfala u pfi:

Kha u thakha vhueni havho, zwi tshi bva kha u takalela tshikolo na kiliniki, vha Dovhoni vho ḑhavha kholomo mbili na nngu ḑhanu na khuhu dza fumi. Mahalwa o fhambanaho khathihi na maswa na zwiḑwevho a huna we a kona u vhalala a zwi fhedza (Magau, 1980:57).

Kha mushumo uyu, u thakha vhatu ho vha maitele a vhatu e muḑwali Maumela (1983:8) na ene a a sumbedza kha nganea ine ya vhidzwa u pfi **Ndi philiphise**. Nga ḑuvha ḑe Tibani a vha o ḑa u dalela Mukandangalwo, o wana Vho-Vusani vho lugisa maḑiwa oneone a u thakha mazwale ane a kha ḑi ḑo vha. Muḑwali o zwi sumbedza nga hei nḑila:

Mukandangalwo ho ngo takala zwone u vhone na Tibani. Nangoho na Vho-Vusani vho mbo tou funa zwone. Vho mbo di mu thavhela khuhu ya tshikekeya. E maliwa vho tou mbo di lugisa oneone vhukuma. Vho-Vusani u mu vhone vho mbo di tou pfa vho fushea. (Maumela, 1983:8).

Nga nnda ha maliwa Vho-Vusani vho vhudza Mukandangalwo uri “Inwi zwino nga Mugivhela wonoyu ni fanela u ya. Na mukalaha ndo no vha tswela. A vho ngo takala zwone lini. Ni mu nangele zwienda na rokho zwo mu teaho hafho vhengeleni, ndi do badela” (Maumela, 1983:10). Mafunda a Vho-Vusani o vha o tangana na u takalela u do vha na mazwale.

Tshivenda tshi ri tshanda i ya tshanda vhuya. Vhavana vha ri u fha ndi u fhahea... Ndi zwone zwauri Tibani o thakhiwa zwiwulu musi uja o ya u dalela mutuka wawe Mukandangalwo. Zwino Mukandangalwo khoyuvho o da u dalelala gede wawe. Zwe a thakhiswa zwone zwo mbo tou vha na kavhili musi zwi tshi vhambedzwa na zwe mme awe vha thakhisa zwone Tibani Matibe uja musi. Mukandangalwo a tshi ya ha Tibani o tuwa na khonani yawe Mukhwandala. Muñwali u sumbedza uri vho ri u swika henengei vha tou farwa sa vhakwasha vhahulu vhukuma (Maumela, 1983:10).

Mathakha a Mukandangalwo maelana na vhahammeni o vha a tshi nga o no kalula. O ri u vhone muñwe musidzana a no pfi Zodwa zwiya o ya u tolela khotsi awe sibatela, a mbo di tswea mbilu a mu ambisa. Zwino khoyu a tshi khou tanga lwendo lwa u ya u dalela Zodwa henengei sibatela. Muñwali Maumela (1983:20) u sumbedza uri Mukandangalwo o tuwa o hwalela maliwa a u thakha ngao Zodwa muthu wawe muswa. Mitshelo nga ngei butini ya golo hu pfi yo vha yo longwa nga ndalo. Musi Themba o da u dala ha Mukandangalwo o vha a tshi tou ja a nwa zwine a funa. Hezwi naho zwi tshi wela kha u thakha vhaeni u sa athu u pfa zwiñwe u nga ri ndi vhuthu. Musi ri tshi vho ya phanda zwi vho disumbedza u ri ndi zwa u tou liwa ngauri o vha o no fulufhedzisa Tibani uri u todou mu mala.

Kha nganea ya Maumela (1988) ine ya pfi **Muthu kha pfe** a ho ngo vha na he ra pfa mafhungo a u thakha vhathu.

### **3.2.6 U vha hone ha vhupfumedzani na khangwelano**

Vhupfumedzani na khangwelano ndi dzinwe dza thikho khulwane dza vhuthu. Khangwelano i tũtũwedza muya wa u farelana. Muthu ane a vha na vhuthu u vhonala nga u kona u farela muñwe muthu. A si muthu ane a dzula a tshi vhalela muñwe muthu vhuvhi kana u tũtũwedza dziphambano. Tshivenḡa tsho amba zwone tshi tshi ri vhathu ndi ḡanga dza kholomo vha a kuḡana. Fiḡlosofi ya Afrika i a vhonala hafhu na kha kuvhusele kwa mahosi. Hu na murero wa Tshivenḡa une wa ri “khosi ndi khosi nga vhathu”. Murero wonoyu u tũtũwedza mahosi u ri vha tũhonifhe vhalanda vhavho, vha dovhe hafhu vha vha fare sa vhashumisani. Hu khoroni dza shango, hu khoroni dza lushaka, hu khoroni dza musanda, hu khoroni dza miḡa, hoḡhe hu tea u fhefheḡa muya wa khangwelano wo ḡisendekaho nga vhupfumedzani sa thikho ya ndeme ya vhuthu. Sisiteme ya u senga milandu ya vhalanda khoroni dza misanda na yone i tea u tevhedza maitete a vhuthu. Arali mulandu wa vha wo itwa nga muthu ane a vha muraḡo wa tshigwada, ndaḡiso i ḡewa tshigwada tshoḡhe. Henefho hu shumiswa murero une wa ri “Mutei a nya ngoma o nyela vhoḡhe.” Ndaḡiso yenei i vha yo livhanyiwa kha u pfumedzanya vhathu, hu si u fhandekanya vhathu. Ndi ngazwo zwine mukhaxhi na mukhaxhelwa vha ḡewa mbofholowo ya u dovha vha vha tshipiḡa kha u ḡa tshifhingulo. Vhañwe vhañwali vha ri :

In the concept of unhu, crimes committed by one individual on another extend far beyond the two individuals and has far-reaching implications to the people among whom the perpetrator of the crime comes from. Unhu jurisprudence tends to support remedies and punishments that tend to bring people together (New World Encyclopaedia Contributors 2008).



Nganea ya Magau (1983:95), **Mitsheto ya wa** musi i tshi vho ya mafheloni yo sumbedza u pfumedzana sa zwiito zwi angaredzaho vhuthu. U tambudzwa hothe ha Vho-Matambule nga Vho-Balavhali ho sumbedzwa mutheo waho ho vha hu vhutshivha, tshimbevha, u shaya lufuno, mbeu ye Vho-Balavhali vha i tshavha kha shango. Ngoho yo bvela khagala duvha la tsengo. Musi mutshutshisi a tshi vhudzisa Vho-Matambule arali hu na zwine vha todu u diambela, vhone vha ri: “Murena, ndo tshinyaleliwa nga zwithu zwinzhi nga nwanbo wa samba na zwino la sa tou fhomololwa ...lushaka lwa hashu lu do fa tshothe nga shango” (Magau,1983:95). Vho-Matambule vho fhedza vha tshi tshutshedza zwothe zwe zwa bvelela khavho sa u thatwa mushumoni, u teketelwa nga shango, u tambudzelwa vhana, u rwiwa havho, na u vhulahelwa murathu wavho Latani. Zwothe vho bula vha ri zwo bveledzwa nga nthani ha samba la u via.

Uyo musi hu pfala uri Vho-Balavhali na Tshishonga vho hatulelwa dzhele miwaha mitanu mitanu. Murena a tshi isa phanda a ri:

Naho ni songo vhulaha no khakha. Vhanwe vhathu vha nga lutana vha vhulahana nga zwe na ita. Ngauri muhwelelwa u ri u na kholomo, mulandu wa u fhomolala muhweleli u lingana kholomo dza futhanu (Magau, 1983:96).

U tendelwa ha Vho-Matambule uri vha ambe zwothe zwo bvelelaho khavho zwo ita uri gwikhwi le vha vha vhe nalo mbiluni yavho li bve. U bva na ngoyo ya tsho vhulayaho Vho-Nguluvhe zwo ita uri na shango li divhe zwauri Vho-Matambule vho vha vha khou sokou lifhiswa na u hwedzwa samba la zwithu zwe vha si zwi ite. U fhomolowa ha Vho-Matambule nga Vho-Balavhali zwo gudisa Vho-Balavhali uri muthu ndi muthu nga muhwe, zwa dovha zwa vha gudisa muya wa vhu pfumedzani. Zwothe hezwi zwi ita uri vhathu vhothe vha pfumedzane, hu vhe na mulalo kha shango. Hezwi ndi zwinwe zwa zwiito zwi sumbedzaho vhuthu.

Maitele aya a a wanala na kha nganea ya Magau (1980:15), **Bulayo lo talifhaho.** Thovhela khosi Vho-Mphaga vho vha vha tshi thonifha vhalanda vhavho, vha tshi vhusa nga u tevhedza murero une wa Tshivenda une wa ri vhathu ndi mapfura vha a doliwa. Vho vha vha tshi tendela magota a re fhasi havho a tshi sengisa milandu kha mivhundu yao. Honeha arali mulandu wa bala ho vha hu hone u tshi fhiriselwa thavhani Mphagane. Na henengei thavhani ho vha hu si na mafhungo a tshikanda milamila. Fhungo lo vha li tshi adziwa la senguluswa, vhathu vhothe vho vha vha tshi tendelwa u vha tshipida tsha khatulo ya lo ha konou tevhela u pfumedzana.

Muñwe musi Vho-Mandiwana vha tshi vhona tshee ha thoma u sengeriwa milandu hu si na pfano kha khoro, vho kumedzela mafhungo kha thovhela Vho-Mphaga. Maipfi e khosi Vho-Mphaga musi vhe kha khuluni vha amba one a tshi pfiwa khoro yothe yo theshelesa a ri:

Iwe vhahashu, vhathu vha thovhela mashaka, nne ndi ri zwothe itani nga pfano. Hafhu izwi zwa sialala ri tshi khou zwi ita nga miñwaha, zwino ñañwaha kha ri dzou lingedza iyi mihumbulo miswa ya Vho-Lugisani na Vho-Libago. ... Tenda ni si mphirise phanda kha ndila i livhaho tshitakani tshine thema ya vha na ñwana hone. ... Pfanani vhahashu, vhonani, vinduvindu na phosho zwa mahovhohovho zwi kundisa dula na khovhe u fhaa, hone fhaa he ma di a dzika a ita tivha lihulu a hu dzuli khovhe fhedzi zwi la, tharu na ngwenana na mvuvhu zwi a wana vhudzulo zwa tokomelwa (Magau, 1980:15).

Maipfi haya a thovhela Vho-Mphaga a laya kulugele na maanda a u pfumedzana. Vho amba zwauri dzikhakhathi dzi kundisa mvelaphanda. Muñwe na muñwe kha vhe tshipida tsha u farisana uri hu vhe na vhushaka havhudi hune vhathu vha si swogelane khundani na tshilazwuloni. Hone arali zwithu zwi tshi khou tshimbila zwavhudi kha shango vhathu vha mikhwa na maitete o fhambanaho vha nga kona u tshilisana zwavhudi vhothe.

Maitete a Vho-Mphaga au laya kulugele a yelana kuhumbulelekune kwa khatisa mafhungo haya:

Harmony, friendliness, community are great goods. Social harmony is for us...the greatest good. Anything that sought-after good is to be avoided. Like the plague. Anger, resentment, lust for revenge, even success through aggressive competitiveness, are corrosive of this good (Tutu, 2007:85).

Kha nganea ya Magau (1984:5) ine ya pfi **Mitsheḡo ya wa**, muḡwali u sumbedza tshiwo tsha u farelana. Muḡwe musidzana we a vha a tshi pfi Ntsundeni ho swika he a tswa zwiambaro vhengeleni ḡa Vho-Malabi he Vho-Matambule vha fhedza vho mu omba. Mme awe Vho-Mutshekwa Zhendedzi na malume awe Vho-Balavhali vha ri u pfa zwauri ḡwana o wanala a tshi khou ita mafhungo a gunwe, vha wana zwo tea u ri hu vhe na nzudzanyo ya u mu humbelela u farelwa lufhanga.

Vho-Balavhali zwenezwi vha kha nyambedzano vho amba vha ri:

Mafhungo e ra ḡdela one a a dina vhukuma. Ndi riḡe vhaḡe vha houḡa ḡwananyana a no pfi o khakha fhano matsheloni. ... Ndi ḡwana washu. Hoyu ḡwana o khakha zwihulu nahone fhano ro ḡda u farelwa lufhanga (Magau, 1984:5).

Ndi hezwi Vho-Malabi vha tshi vha fhindula vha ri:

Hafhano vhengeleni ḡanga arali ha ḡdala vharengi ndi tswelwa thundu. Zwino ḡamusi mbava ya hone ndo i fara. Hoyu ḡwana u ḡo lifha thundu yanga yoḡhe ye ya ngalangala u bva kale. Hoyu ḡwana wavho... arali a vhe o farwa nga ḡḡe o vha a tshi ḡdovha e tshitumbu zwino (Magau, 1984:5).

Vho-Balavhali vha tshi tou amba vho ḡḡukufhadza vha tshi phuphuthela na zwanda vha isa phanda vha ri:

Yuwii! Vho-Malabi, kha vha mu hangwele muṅe wanga nandi, Vhukhaki ha houyu ṅwana na riṅe ri khou vhu vhona.ndo rali sa mukalaha ngi tshi vhuya nda hwalea nda ḍa ndo vhona vhuḍa he hoyu ṅwana a ita vhu vhuhulu vhukuma. Nṅe ndi khou humbela uri hoyu ṅwana vha mu farele lufhanga nandi (Magau, 1984:5-7)!

Nyambedzano heino i sumbedza uri kha zwigwada zwivhili zwine zwa khou ṭḍou pfumedzana hu vha hu na mukhaki na mukhakhelwa na dziṭhanzi. Mukhaki u vha e na vhatu vhane vha khou mu tshimbizela mafhungo vhane vha vha vha tshi khou sumbedza u tenda mulandu. Mukhakhelwa u a sumbedza vhuṭungu vhune a khou vhu pfa sa zve Vho-Malabi vha ambisa zwone. Naho zwo ralo nga murahu ha nyambedzano milandu i a phumulwa ha vha na u farelana. Vho-Malabi naho vho vha vho dinalea nga u ṭolou tswelwa, ho swika he vha tsa fhasi, vha fhungudza mbiti dzavho, vha fhedza vho ṭanganedza u humbelwa pfarelo. Vho fhedza nga u ta uri hu badelwe rannda dza furaru yo katela thundu ye ya tswiwa na ndaṭiso. Nagoho zwa ralo. Haya maitele a sumbedza vhuthu siani ḷa Vho-Malabi sa ramabindu na Vho-Balavhali sa muhumbeli wa pfarelo, ri sa hangwi na Ntsundeni ene muvhangi wa mafhungo. Ḍuvha ḷa musi a tshi khou humbelelwa pfarelo o vha o ḍiputa.

Vhuḍi ha u humbelana pfarelo na khangwelano zve zwa itea vhukati ha Vho-Balavhali na Vho-Malabi vhu elana na zwine Tutu (2007:79) a ri:

Forgiveness gives us the capacity to make a new start... And forgiveness is the grace by which you enable the person to get up, and get up with dignity, to begin anew... In the act of forgiveness we are declaring our faith in the future of relationship and in the capacity of the wrongdoer to change.

Huṅwe u pfumedzana he ha vha hone ndi ha musi Madzanga a tshi vho hana u fhedzisa u fhaṭa nḍu ya Vho-Matambule zwo ṭuṭuwedzwa nga vengo ḷe ḷa vha ḷo ṭavhiwaho nga Vho-Balavhali ḷa u tshinyadza Vho-Matambule. Vhamusanda vho ṭavha muya wa vhuḍi vhukati ha Vho-Matambule na Madzanga. Vha vha sumbedza maitele a vhuthu. Hafha ndi he vha ri vha tshi vha pfumedzanya vha ri:

Arali vhathu vha sokou pomokana samba sa vhuloi kana vhuviavhathu ngeno zwi si na vhuṭanzi thi dzheni khazwo. Haya ndi mafhungo ane mupomokwa na mupomoki vha tea u bva miṭalu vha ya mungomeni o no pembela a ralo o farwaho a vheulwa bemu. Arali a mafhungo a dzinndwa dze na ita muḍini wa mukalaha Vho-Matsea muṅwe na muṅwe u lifha rannda dza fumi ...Hoyu Madzanga ngauri u khou hana u fhedzisa tshifhaṭo tsha hoyu Matambule, u fanela u humisela murahu hafu ya mutengo we a ta hu sa a thu u fhela miṅwedzi ya rathi (Magau, 1984:37).

Kha nganea ya Magau (1980:83) ine ya pfi **Bulayo lo ṭalifhaho**, u hangwelana ho vha hone kha mafhungo e a vha a tshi khou konḁa. Vho-Mukhotho na khonani dzavho vho vha vhe vhathu vha vhengaho Vho-Lugisani vha tshi vha vhengela u amba ngoho. Zwino vengo ḽeneḽi lo vha swikisa he vha lukela Vho-Lugisani mafhungo a vhukwila a u ri vha khou vhangā vuhosi ha Dovhoni. Hezwi zwo vha zwo itelwa u luṭanya Vho-Lugisani na Vho-Nyamalwela Singo. Musi tshiphiri tsha zwikwekwe zwa ṭhanganelo ya vhararu zwa u wisa Vho-Lugisani zwo no fholodza, Vho- Mphaga vho pfala vha tshi ri vhathu kha vha farelane. Ngauralo:

Vhafunzi Vho-Mamidze u pfa vhothovhela Mphaga vha tshi amba mafhungo a u pfumedzana vho ri u bva heneḽho ofisini vhe ri! Vha tshi ya u sevhela khonani dzavho Vho-Khangale Mukhotho na Vho-Mandiwana. ...Vha re Vho-Lugisani na Vho-Nyamalwela Singo vho pfumedzanywa nga Vho-Mphaga, vha dovha vha shumisana zwavhuḍi musu dzembe lo dovha ḽa vhuḽelela muḽhiṅini waḽo (Magau, 1980:83).

Ho vhuya ha ri musu hu na mbulungo ngei Tshiozwi, vhafunzi Vho-Mamidze vha ri vho khamedzelwa tshaloni tsha mufu Muanaḽo nga ḽivemu Phundululu. Mbilahelo iyi ho swika he vha i ṭahisa nga ḽuvha ḽa khoro ya Mphagane. Vha ri vho ri musu vho bonya vha mangala vho sukumedzelwa tshaloni vha wela nṭha ha bogisi ḽa tshitumbu vha vhaḽisala kha phanḁa na kha shama. Gaweni ḽavho ḽa tiba bogisi. Vho-Lugisani vho ḽo sumbedza mafhungo a uri vhathu vha tea u hangwelana vha ri “Hayo mafhungo vhafunzi kha vha tou a hangwa tshoṭhe. Hufha vhone vhe mufunzi, hoyo muthu kha vha mu hangwele” Magau (1980:16). Fhungo ḽi vhafunzi naho vho humbelwa uri vha ḽi thudzele kule, lo vha ṭhavha vha si vhuḽe vha kona u hangwela.

Kha nganea i no pfi Ndi philiphise, muñwali Maumela o sumbedza tshipiḁa tsha u hambela pfarelo nga murahu ha musu Mukandangalwo o no hongwa nga shango. Nga tshifhinga tsha musu ḁuvha ḁi tsha ḁi vha ḁo mu ḁavhela, o vha a tshi fhufha na vhahameni o hangwa musadzi wawe wa kholomo Tibani. Zwino khoyu Mukandangalwo a tsha ḁi bva u tou ponya lufu, u khou ruma vhathu u ri vha ye ha vhomakhulu u mu humbelela pfarelo. U vho tama hu tshi vho nga zwi nga naka arali zwa ḁamba zwa itea nga u ḁavhanya vha vhuya na musadzi wawe Tibani na ḁwana. Muñwali u zwi vhea nga hei ḁdila:

Mukandangalwo zwo no ḁangana na mbiti, a kuvhanganya mashaka u rera navho ḁa u ḁo vha ruma u mala tshoḁhe na u farelwa lufhanga kha vha ha Matibe ngei Madombidzha. A tshi isa phanḁa a ri u khou ḁoḁa musadzi wawe ḁwedzi u sa athu u fhela. Arali i tshelede ya u farela lufhanga a ri vha nga ḁi ta i eḁanaho kana u fhira gemo ḁa u mala vhukuma. ... Aiwa! Vhahulwane vho mbo ḁi tou funa zwoneha (Maumela, 1983:48).

Hafha Mukandangalwo u sumbedza o no hanganea tshoḁhe. Zwa zwino u pfala o no ḁilugisela u ita tshiḁwe na tshiḁwe tshine tsha nga ita uri ene na musadzi wawe vha pfumedzane. Tshipiḁa tsha u hambela pfarelo arali muthu o vha o khakha tshi wela kha u vha na vhuthu. A zwi ambi uri muthu o vha o khakha zwi ngafhani, u farela hu a ḁi vha hone. Afha Mukandangalwo o tou vha wa mashudumavhi ngauri u hambela hawe pfarelo zwo vho ḁangana na musu Tibani wawe o no dzhia sia ḁa u ḁo vhingana na khonani yawe ya mbiluni Mukhwandala. U ya nga Maumela (1983:49), ndi lufuno luswa vhukati ha avha vhavhili lwo itaho uri Mukandangalwo a vho reshana na garaḁa ya thambo ya mbingano vhukati ha Tibani na Mukhwandala.

Kha nganea ya Maumela ine ya pfi **Muthu kha pfe**, dokotela o shuma mushumo muhulu wa u ita uri hu vhe na u pfumedzana vhukati ha Malindi na khotsi awe. U ya nga ha Maumela (1988:6,10,45) Malindi o vha a tshi tou vha mupfa wa Murenzhe mulenzheni wa khotsi awe. O vha a tshi ita zwoḁhe zwine zwa nga si takadze mubebi. Fhedzi nga murahu ha musu o no huvhala, dokotela ho swika he a khuthadza Vho-Rasivhaga u ri vha thuse ḁwana wavho nga tshomedzo dzoḁhe vhunga o no vha muthu ane a si tsha ḁo kona u ḁiitela nga eḁhe. Maipfi a u

fhedzisela o vha a tshi tšutšuwedza u hangwela. O fhedza nga u shumisa murero a sumbedza uri “A ri laṭi ṅwana nga phaḍi khotsi anga” (Maumela, 1988:49).

### **3.3 MANWELEDZO**

Kha ino **ndima ya 3** ndo ita tseguluso ya nganea ndo sedzesa zwiito zwine nga Tshivenda zwa angaredza vhuthu kha nganea ṅṅa dze nda dzi nanga. U ya nga ha tsaukanyo ya mafhungo yo itwaho ya idzi nganea sa zwe zwa sumbedziswa zwone kha **Figara 3.1**, zwiito zwine zwa angaredza vhuthu zwi kwama (a) ṭhonifho na tsirunzi tsha muthu, (b) u fulufhedzea, (c) mbavhalelo na u pfela vhaṅwe vhathu vhuṭungu, (d) tshumisano na vhuthihi, (e) mathakha kana mafunda, na (f) khangwelano na vhupfumedzani.

Kha ndima ya **vhuna (4)** ndi ḡo segulusa u bveledzwa ha zwiito zwine zwa thithisa kana u nyadzisa tshiimo tsha vhuthu.

## NDIMA YA 4

### TSENGULUSO YA ZWIITO ZWINE ZWA THITHISA VHUTHU KHA NGANEA DZA MAGAU, A.W NA MAUMELA, E.T

#### 4.1 MARANGAPHANĀ

Kha **ndima ya vhuraru (3)** ndo sengulusa kubvedzele kwa zwiito zwine nga Tshivenda zwa angaredza vhuthu kha nganea dza Magau, A.W na Maumela E.T. U ya nga ha tsaukanyo ya mafhungo zwiito zwenezwo zwo katela thonifho na tshirunzi tsha muthu, u fulufhedzea, mbavhalelo na u pfela vhañwe vhathu vhuṭungu, tshumisano na vhuthihi, mathakha na khangwelano na vhuṭfumedzani.

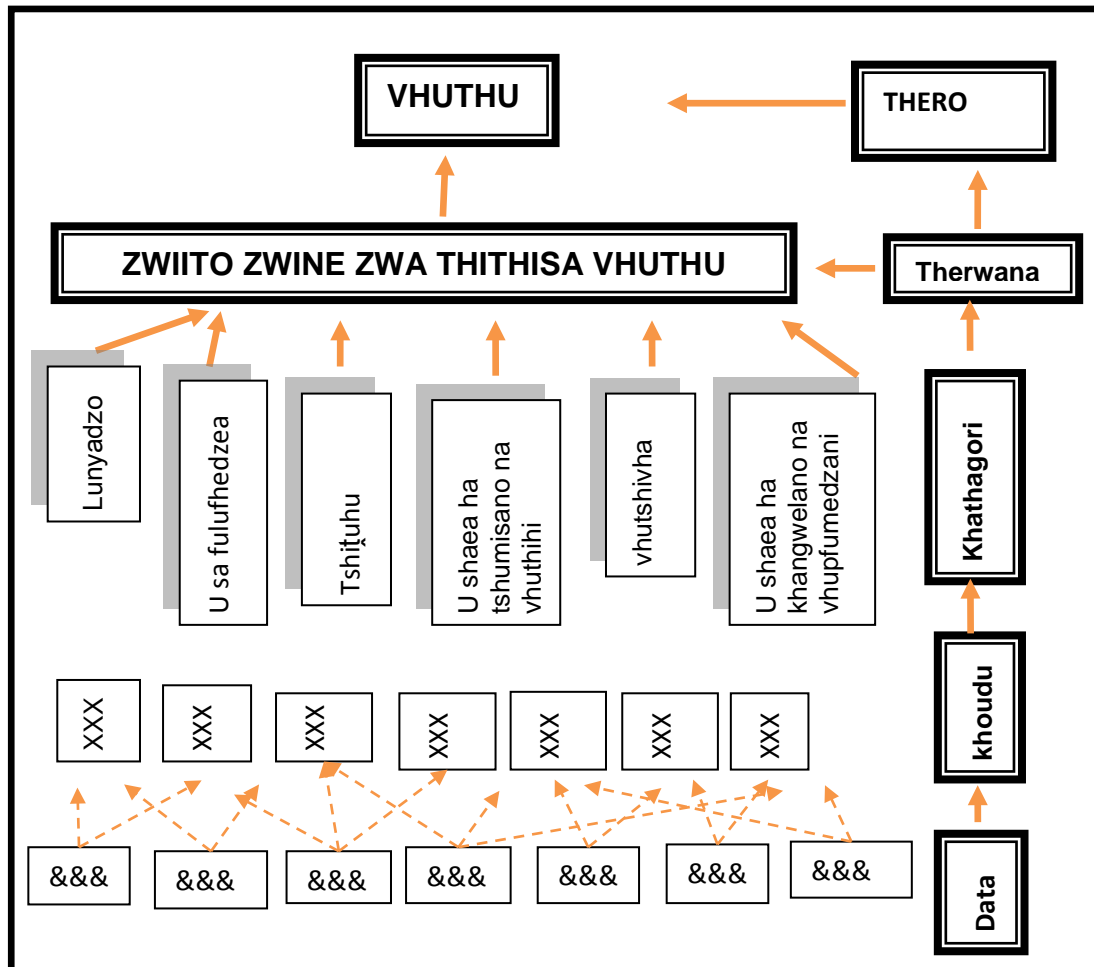
Kha **ndima ino ya vhuṅa (4)** ndi ḁo segulusa kubvedzele kwa zwiito zwine zwa nyadzisa kana u thithisa tshiimo tsha vhuthu. U ya nga tsenguluso ya mañwalwa Mbigi na Maree (2005:103-108) vha ri vhuthihi, u fulufhedzea, u shumisana, u pfelana vhuṭungu, u thonifhana, u londolana, u thakha kana mafunda ndi zwiito zwiḁulwane zwine zwa angaredza vhuthu ha Afrika. Zwino arali zwo ralo, ndi zwifhioha zwiito zwine zwa nyadzisa tshiimo tsha vhuthu? Kha **tshiteñwa tsha 4.2** ndo saukanya data kha nganea nṅa dze nda nanga u itela u wanulusa arali khadzo hu na zwiitei zwine zwa nyadzisa tshiimo tsha vhuthu.

#### 4.2 TSENGULUSO YA ZWIITO ZWINE ZWA NGALANGADZA VHUTHU KHA NGANEA DZA TSHIVENĀ

Tsenguluso ya mañwalwa zwi tshi kwama zwithu zwine zwa nyadzisa tshiimo tsha vhuthu kha ino ndima yo tevhela mbekanyo yo sumbedzwaho kha **Figara 4.1**. Tshipiḁa tsha data tsho sumbedzwa zwavhuḁi nga murahu ha u bulwa ha khathagori iñwe na iñwe.



U ya nga nzudzanyo ya **figara 4.1** zwiito zwine zwa nyadzisa tshiimo tsha vhuthu zwe nda zwi wana nga murahu ya tsaukanyo ya data zwo bvisa khathagori dza rathi (6). Khathagori dzenedzo ndi u shaea ha thonifho, u sa fulufhedzea, tshiṭuhuhu, u shaea ha tshumisano na vhuthihi, vhutshivha na u shaea ha khangwelano na vhu pfumedzani.



**Figara:4.1 U sumbedzwa ha zwiito zwine nga Tshivenda zwa nga thithisa tshiimo tsha vhuthu zwi bvaho kha thalutshedzelo ya data**

Ndi kanzhi ri tshi pfa vhathu vha tshi amba uri vhaṅwe vhathu vha musalauno a si vhathu. Mbudziso khulwane i vha ya uri zwi ḁa hani uri vha pfi a si vhathu ngeno nga tshivhumbeo vha tshi fusha thodea dza u vha vhathu? Phindulo ya hone i

konḡa sa maḡo a khuhu. A hu tou vha na ṡhalutshedzo nthihi ya tshiomate ine ra nga i ṡnea ṡnamusi ya kunda ndingo ya tshifhinga. Ndi ralo ngauri vhuthu sa mvelele ya Tshivendḡa, ndeme dzaho dzi a shanduka u ya nga mirafho na nga zwifhinga. Fhedziha ri nga tou ri vha pfi a si vhathu musi ho sedzwa zwiito zwavho musi vhe vhukati ha vhaḡwe vhathu na ṡḡila ine vha tshilisa ngayo na vhaḡwe vhathu. Nga iḡwe ṡḡila tshitshavha tsha uri na tsha uri tshi vha tshi na ndavhelelo ya kutshilele kwa muthu. Arali miḡwe miradḡo ya tshitshavha ya ḡifara nga ṡḡila ine maitele a hone a vha o bvaho nga nḡda ha mikano ya ndavhelelo, vhathu vhenevho vha pfi a si vhathu. Hu dzhiiwa uri vha khou nyadzisa vhuthu. Zwi a konadzea uri muthu, nga nṡhani ha vhupo vhune a vha khaho a si tsha vha muthu. Hezwi zwi vha hone musi muthu o furaleta thikho dza vhuthu. Gyekye (1997) a tshi redziwa nga Gaylar (2004:271) maelana na ili fhungo u ri:

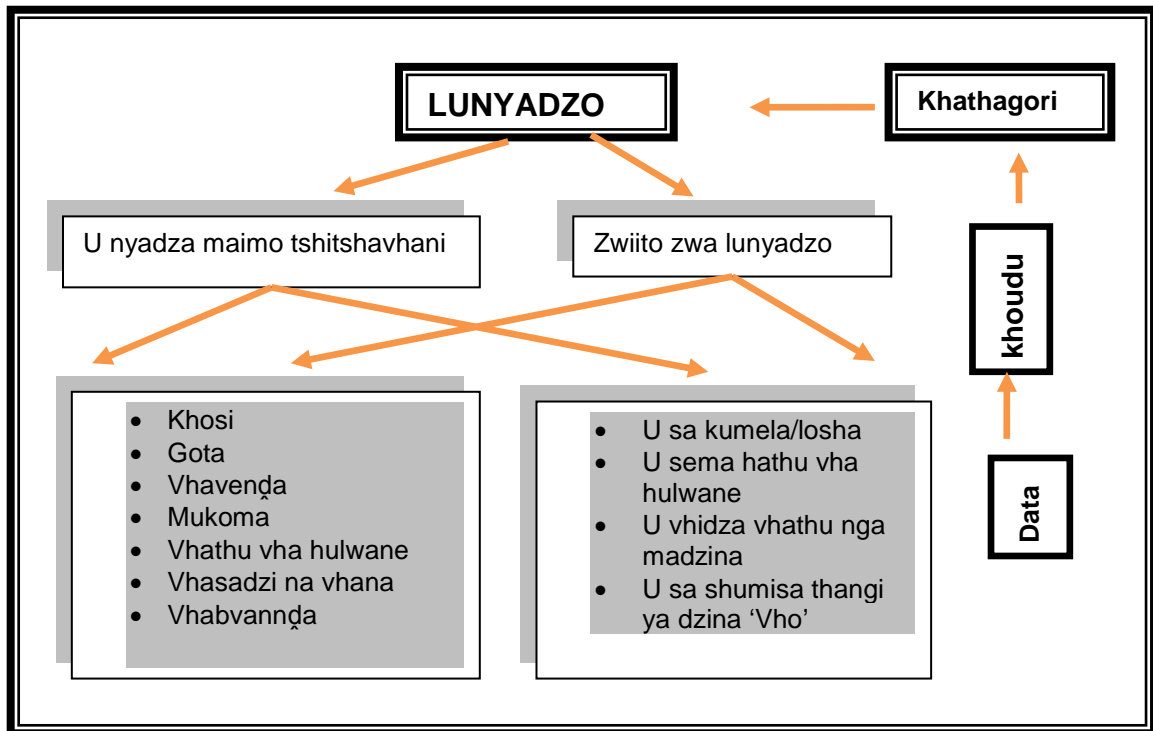
In African societies 'personhood' is a normative term. When an individual's conduct consistently appears cruel, wicked, selfish, or ungenerous Akan would say of that individual that 'he or she is not a person'. There are certain basic norms and ideals to which the behaviour of an individual ought to conform. These qualities include kindness, generosity, compassion, honesty, benevolence, respect and concern for others. A more defensive view is that these qualities exist as a potential in all human beings, they are acquired or realised through the process of socialisation (Gaylar, 2004:271).

Afha fhasi hu tevhela tsenguluso ya zwiito zwine zwa thithisa vhuthu.

#### 4.2.1 Lunyadzo

Kale vhathu vho vha vha tshi ṡthonifhiwa u ya nga maimo fhedzi musalauno a zwo ngo tsha ima nga u ralo. Kha nganea ya Magau (1984:52) ine ya pfi **Mitsheḡo ya wa**, muḡwali o ri sumbedza muḡwe muṡhannga wa garaba a tshi sia ha u rema a rema kha thobvuma. Khoyu e hafha khoroni ya Membe. Maipfi ane a khou amba one a pfala a a u nyadza mavu, khosi Vho-Mavunḡadavhi.

Kha ndi dzhie tshikhala hetshi ndi tevhele **Figara 4.2** kha u senguluse u shaea ha tshonifho na tshirunzi tsha muthu sa zwithu zwine zwa nyadzisa tshiimo tsha vhuthu.



**Figara: 4.2 U sumbedzwa ha lunyadzo zwi tshi bva kha tsaukanyo na tshalutshedzelo ya data**

Zwe zwa itea ndi zwauri ho vha hu na phungo ya uri hu na vhananyana vho pandamedzwaho nga Vho-Matambule na Vho-Malabi vha tshi tshonifho vha via. Zwino muhali vho vha vha tshi khou vhudzisesa vhalanda uri vha pfe uri mafhungo a hone a khou yela ngafhi. Ndi afha uyu muḡhannga wa garaba a tshi vho amba uri:

Musanda vha songo mangala musi ri tshi vho vhuya makhuwani hu vhusiku ra ḡa ra thuntsha hoyo ramavhengele na Matambule. Ro amba ra ri tshonifho kana mutsinda a ri vha tshonifho muno ngauri hune vha bva hone liḡwe ḡuvha vho tou pandamedzwa nga vhuloi (Magau, 1984:52).

Lunyadzo lwa vhalanda lu khou thoma u tou vhone heneffa. Vhamusanda na vhone vho tea u tshonifiwa na u newa ndevhe. Musi vhamusanda vha tshi khou zwa, ndi zwithu zwe zwa vha zwi songo dowelea uri vha dzheniwe hanwani nga muthu u fhio na u fhio. Muṭhannga uyu o ri u fhedza u amba aya maipfi a vha o tou vhangula khoro yoṭhe. Khoroni ho fhedza ho no vuwa nzhowenzhowe inwevho i sa takuwiho fhasi. Ndi afha muṭwe wa vhanna vha khoro na ene a tshi vho anza lunyadzo a fhindula a ri:

Tshee vhone muhali vha rano vho no vhuya vha sengisa mulandu wa u via fhanu Membe? Kani na vhone vha khou via? Ri ri hoyo munna kha tuwe. A ḍa fhanu kharoni ri ḍo mu tumukanya nga makhavha (Magau, 1984:53).

Kha tshi tumbulwa tshi re afha nṭha zwi khou sumbedza uri vhamusanda a vha tsha tshonifiwa. A ri tsha amba tshundu na vhatinda, na vhone a vha tsha tshonifiwa sa vhathu. Hu pfi kha vha shakuliswe. Vhuthu vhu tuṭuwedza uri muthu naho e tshundu ndi muṭwe nga riṅe. Hu na murero wa Tshivenda une wa ri kholomo ya ndila a i fhedzi hatsi. Heyi i vha i ndila ya u toḍou sumbedza uri ri songo nyadzana kana u khethululana zwi tshi bva kha uri muthu ndi mudzulapo naa kana hai.

Zwino ngauri nyambo dza vhanna vha khoro na dzone dzo vha dzo no tangana na mafhungo a kwamaho zwa vhushushedzi, khosi Vho-Mavundavhi ho swika he vha vho kombetshedzea nga murahu vha ya ha Vho-Malabi vha vha vhudza uri kha vha thathe Vho-Matambule mushumoni uri vha sudzuluwe shangoni la Membe. Hezwi vho zwi ita nga nyofho na zwauri Vho-Malabi na vhone vho vha vha tshi vho pfi vha ḍo fhiselwa vhengele. Vho-Malabi na vhone nga nṭhani ha nyofho ho swika he vha tenda u sudzulusa Vho-Matambule ngauri na vhone vho vha vha tshi vho pomokwa u via na u shushedzwa ha pfi vha ḍo fhiselwa vhengele. Zwithu hezwi arali ho vha hu kale zwo vha zwi si nga si itee ngauri khosi yo vha i tshi tshonifiwa. Hezwi a tou vha mafhungo a lunyadzo lu sa vhuyi fhanu tsini nahone lu sa vhuyi lwa vhudziswa.

Vho-Balavhali naho vho vha vhe gota, nga u angaredza maitete avho o vha a tshi nyadzisa tshiimo tsha vhugota. Nga inwe ndila muthu a nga kha di tshi shumisa kha u tshinyadza vhathu. Ndi ralo ngauri Vho-Balavhali ndi muthu we a vha e tsini na musanda. Vho-Mavundavhi kanzhi vho vha vha tshi thetshesela zwine Vho-Balavhali vha amba zwone. Khevha vha tshi khou ana uri vha tea u tou ima lurandala lwa u tambudza Vho-Matambule. Musi vha tshi vhudza khosi mafhungo vho vha vha tshi a amba vho a shanda nga khole vha ri kha khosi:

A hu na muthu ane a nga divhulahela dindini la thagalu. Nne ndi humbulela uri houla mufu o tou viwa nga vhoramavhengele vha tshi toda phamba na zworo. Tshinwe tshine tsha nkanukisa ndi uri huufha mufu Nguluvhe o wanala tsini na muji wa muthu a no shuma vhengeleni (Magau, 1984:28)?

Na vhone Vho-Balavhali afha vha sumbedza lunyadzo lwa u nyadza Vho-Nguluvhe. A vho ngo shumisa mavhidzele a Tshivenda a muthu muhulwane. Vho siedza thangi ya dzina 'Vho'. Musi vho no tava vengo vhukati ha khosi Vho-Mavundavhi na Vho-Matambule vho pfala vha tshi khou kovhela dakalo lavho khaladzi avho Vho-Mutshekwa vha tshi ri:

Ula muloi Matambule mapholisa vho mu fara zwenezwino. Pfumo le a vha o sumba houno muji wanu namusi ndo li rembulusa la sumba thoho yawe (Magau, 1984:46).

Maitete haya a Vho-Balavhali a nyadzisa vhugota. Vhathu vha nga di fhedza vha tshi amba uri vhugota mathina ndi mukumba wa nngu nga nda fhedzi nga ngomu hawo hu phele. Hezwi u ya nga ha vhuthu a si zwone zwo lavhelelwaho kha vhugota, ndi zwine zwa nyadzisa vhuthu.

Kha yenei nganea ri dovha hafhu ra tangana na mafhungo a lunyadzo hune vhathu vhahulwane vha vhidzwa nga madzina nahone hu songo shumiswa thangi ya dzina 'Vho'. Hezwi ri zwi wana musi Vho-Matambule vho no tshinyiwa dzina vha tshi vho

vha vhidza u nga ṛwana muṭuku. Vho-Balavhali vho ri vha tshi khou amba na khaladzi avho vha ri:

Houḷa Matambule sa ḷiviavhathu kha kundwe o bwela mukuku wa ṇama ya Nguluvhe hafho tsimuni. Zwino tshine khoru ya tea u mu kaidzela tshone, ndi u sa ḡa hawe khoroni haano maḡuvha (Magau,1984:60).

Hu Vho-Nguluvhe, he Vho-Matambule vhoṭhe ndi vhathu vhahulwane vhane vha tea u ṭhonifhiwavho. Vha tea u vhidzwa nga mavhidzele kwao ho shumiswa thangi ya dzina ‘Vho’

Vhana na vhone vha sumbedza vha tshi vho nyadza vhabebi. Vhabebi vha Ungani vho mu eletshedza uri a fhedzise u mala Ntsundeni a mu vhingwe. Ene ngauri o vha o no pfa zevhezevhe ḷa zwitshela ḷa uri Ntsundeni u funana na Vho-Matambule, o pfa a si tsha takalela u mu mala. Zwe zwa vha zwi tshi khou mu dina ndi uri havha Vho-Matambule vho vha vha vhe muthu muhulwane. Zwiṇwe zwo vha zwauri hupfi vho mu bvisisa thumbu. Fhedzi ene o vha o tea o ṭhonifha zwe vhabebi vhawe vha vha vha tshi khou mu eletshedza zwone. Musi vha tshi amba na Ungani, o vha fhindula a ri:

Hoyu Ntsundeni ane vha khou nkombetshedza uri ndi fhedzise u mu mala ndi mu vhingwe a thi tsha mu funa. Kha maliwe nga onoyo Matambule wawe. Vha mmbudza mafhungo a tsiku yawe ngeno ene a na zwiambaro zwe a ṇewa nga Matambule. Hi! Kha fuke zwenezwo. Zwino vhone baba na mmawe ngauri vha khou nnzumba ngoho ya haya mafhungo, Ntsundeni thi tsha mu funaha. Thundu ye nda mala ngayo kha i lovhe zwayo (Magau, 1984:10).

Hafha Ungani ha khou ṭḡḡou thetshesela vhabebi vhawe. Ene u khou ita zwa u thetshesela khonani yawe Tshishonga ane a mu vhudza mafhuno o a shanda nga khole ngauri na ene o vha e na dzangalelo kha onoyu musidzana wawe Ntsundeni. Mathina arali a ṭhonifhe zwe vhabebi vhawe vha vha vha tshi khou mu tsivhudza

khazwo khamusi zwo vha zwi tshi do mu tshimbilelavho sa vhañwe vhaṭhannga. Vhabebi vha Ungani phindulo ya u ri ha tsha mala musidzana wawe a yo ngo vha takadza. Vho fhedza vha tshi vho mu humbulela uri a nga vha o no vha na vhasidzana vha makhaḁa henengei tshikhuwani. A nga vha e mafhumgo a lunyadzo e Ungani a ṭana one o vha a si avhuḁi.

Na kha nganea ya Magau (1980:14) ine ya pfi **Bulayo lo ṭalifhaho** hu na zwiito zwine ra wana miñwe miraḁo ya tshishavha i tshi nyadza vhakoma na vhañwe vhatu vhahulwane. Vhaswa vha khou vhoneala vha tshi vho vha na lunyadzo lu sa takadzi. Muñwali u sumbedza vhatu vhahulwane vho dzulela fhungo ḁa lunyadzo lwa vhaswa khoroni. Muñwali u ri:

Ilo fhungo khoro ya ḁi ḁadzisa nga vhunzhi. Ya sumbedza uri a si u ṭwa masosani fhedzi kha vhaṭhannga, hu na u ṭangula mali ya vhalala na u nyadza vhakalaha nga vhukati. Khoro ya sola zwine vhaswa vha nyadza vhalala hu na uri masimu oṭhe, mashango oṭhe na madzina ao kathihi na mikano yazwo zwo itwa nga vhakalaha. Hu ḁi nga na mabindu, zwiendedzi, zwiambaro na zwikolo zwine vhaswa vha ḁiphina ngazwo zwo itwa nga vhalala ngeno vhalala hu si na na tshithihi tshine vha ḁiphina ngatsho tshine tsha bva kha vhaswa (Magau, 1980:14).

Nyambo heino i khou sumbedza na u bvisela khagala uri vhaswa vha musalauno a vha tsha ṭhonifha vhakalaha. Hu lunyadzo, hu u ṭwa masosani, hu u ṭangula, he vhuvhava zwoṭhe zwo fhaṭela kha vhaswa. Hezwi a zwi sumbi u ṭhonifha sa thikho ya vhuthu. Fhungo heḁi ḁa lunyadzo ḁi elana na zwine Nabudere (2011:8) a ri

...today the respect of the Elders and the traditional hierarchy of authority has been undermined because of the changes that were brought about by the colonization of pastoral people and the subsequent hostile policies continued by the post-colonial order against them.

Zwiito zwa lunyadzo kha nganea ya Maumela (1983:12) ine ya pfi **Ndi philiphise** zwo anda. Ri wana Vho-Vusani vha tshi khou kaidza ñwana wavho

Mukandangalwo. Vho vha vha tshi khou mu kaidzela uri u tea u thoma u fhaṭa muḍi wawe. Hone fhungo ilo lo vha li tshi vho konḍa ngauri Mukandangalwo o vha o no tswiwa mbilu nga musidzana ane mme awe vhe ndi libunyu. Musadzi wawe Tibani o lingedza u konḍelela a ḍi bandutshedza vhuhadzi na ḥwana a tshi ḍi zwi ḍo nga zwa vhaḥwe fhedzi zwa sea zwi tshi ṭanama. Vho-Vusani vhe vha tshi amba na ḥwana Mukandangalwo maelana na ili fhungo vha ri:

Mukandangalwo ḥwananga, uyu musidzana waṅu wa Libunyu kana ndi musadzi zwi ḍihwa nga nnyi? Ni vhona u nga ni ḍo dzudzana wa tshena shu? Ni mmbulahiselani mbilu ḥwananga. Muthu wa hone na u mu ḍivha a ni mu ḍivhi na mu fhedza. ...Ḥwanga, tshihulwane ri sola hohu u vha hawe muhulwane kha inwi houḷa muthu. U naka ndi u naka zwaho. Zwauri o funzea a zwi ambi na tshithu hezwo. ...Zwino uḷa ḥwana wa vhatu ane na vha na ḥwana nae iwe vhatu! Ndi tshipengo, ndi miniha zwino? Ḥwana wa phola uḷa ngoho? O vhuya na ene ndi mudedekadzi. Ḥwana wa u luga vhannani (Maumela, 1983:12).

Maipfi haya a tou pfala uri ndi a ndayo ya mubebi i bvaho kha muthu wawe wa nga ngomungomu. Mbilu ya Vho-Vusani yo vha i khou swela uri zwa ḥwana wavho zwi nakevho. Hone Mukandangalwo a tshi fhindula u ri:

Mmawe, vhone vha songo ḷa mbilu nga ḥṅe. Hoyu musidzana ro pfana zwithu zwashu. Ro vhuya ri a anḍana na kha nyambo dzashu. U fhambana nae nga khaladzi kha vha hangwe vhone. Hoyu ndi ene wanga we Mudzimu a tou mmbetshela ene. Ngoho ḥṅe ndi khou vha anela, hoyu ra fhambanyiswa ḥṅe ndi ḍo fa ndi khombe. ...Naa vha khou ṭodou ri ndi tou mala avha vhasidzana vhoṭhe nga shango? Ane a khou ḍi humbulela u malwa nga ḥṅe arali ndi si tsha mu funa ndi khombo yawe na vha hawe. Onoyu ane vhatu vha ri ndi Libunyu ndi wanga zwino (Maumela,1983:12).

Mukandangalwo hafha u khou pfala a tshi khou nyadza maipfi a mme awe a tshenzhemo. Mme awe vha a ḍivha zwiṭaluli zwa ḥwananyana o lugelaho u fhaṭa muṭa. Zwauri hoyu musidzana wa Mukandangalwo wa Libunyu ha athu u mu guda a mu fhedza na zwauri ndi muhulwane khae ndi zwone. Fhedzi Mukandangalwo khae ho ḍala lunyadzo nahone u ri mme awe kha vha hangwe ene ha tsha ḍo



shandukisa muhumbulo wawe. Fhedziha, vhaambi vha ri wa sa li pfa u vhudzwani u do li pfela vhulaloni. Tshi dinaho ndi uri Mukandangalwo a tshi amba na mme awe u tou halifha a tshi vha semekanya. O fhedza a tshi amba uri kha vha fhumule ngauri ene ha “tsha toḁou pfa vhukafukafu vhu ngaho honoho” (Maumela, 1983:13)

Huḁwe he Mukandangalwo a sumbedza hone lunyadzo, u ya nga ha Maumela (1983:32), ndi musu a tshi hwaleahwalea a ya u mala onoyo musidzana a songo vhudza mme awe. O tuwa a ya u mala ene muḁe na khonani yawe Mukhwandala vhe vhavhili. Zwe vha tangana nazwo henengei vho wana hu si na ane a nga mu vhudza ngauri vhunzhi hazwo zwo vha zwi tshi kakanisa. U ri muthu ane a khou mala khae nga ngoho ndi khaladzi a musidzana wawe o wana zwi tshi mu kela maḁari. Fhedzi zwone zwo bva kha u sa thetshesela na lunyadzo lwawe. Hezwi zwi nyadzisa vhuthu.

Kha nganea ya Maumela (1988:11) ine ya pfi **Muthu kha pfe** ri wana muḁwali a tshi ri olela mutukana Malindi ḁwana wa Vho-Rasivhaga sa ḁwana we a vha a tshi nyadza vhabebi vhawe. Zwe a vha a tshi itisa zwone ndi uri o vha a tshi tou vha mupfa ḁamani ya vhabebi vhawe. Musu a tshi kaidziwa o vha a sa thetsheseli. Liḁwe ḁuvha o vhuya hayani a tshi khou toḁa tshedele ya u nwa ngayo halwa kha mme awe. A fhedza a tshi vho thoma na zwa dzikhakhathi a rwa na khaladzi awe Seani. Vha tshi mu kaidza a ri:

Hoyu Sean ndo mu rwela zwine a ḁivha. U mu rwa ene a thi athu u mu rwa ndi kha ḁi ḁo mu lafha. I swili yone u ḁo laḁa kha ḁe Malindi. Ndi pfi “Beḁethe” ḁe arali vha sa nḁivhi (Maumela, 1988:13).

Mme awe ngevha zwino vha tshi khou toololela khotsi awe vha ri:

Khakhathi yo vuwa na Malindi hafhano. ...Haya makhasimane ane a sokou kabilwa, muthu a sa tou a thupha a ḁo mu liḁa ḁoho liḁwe ḁuvha vha ḁo vhona. Lo tsha o kakaila, lo tsha o kakaila. Ha vhuyi a khetha na u khetha. Muvanya ndi kuvanya, phainivho ndi phaini, mbambavho na yone ndi khayi (Maumela, 1988:8).

Hoyu Malindi hothe hothe vha divha ene. U nwana wa muthu o bebwaho nduni a lila, wa vho dzula u milomoni ya vhathu, zwi a takadza mubebi ngoho? Na zwino kha hu kundwe vho mu shela one madambi. A si zwa fhedzi. Ene u a zwifha, liñwe divha vha do mmbudza vhone. (Maumela,1988:10).

Vho ri vha sa athu u fhedza u toololela khotsi awe zwothe a mbo di vha u ya vha dzhena hanwani a ri: “ Vha khou zwifha vhone musadzi. Khotsi awe vha tshi ri vha dzhenelele a ri khavho: “E!...E!...E!...Nne ndi khomboni, ndi vho tou nga ndo ponda muthu nga khaladzi. Zwino hafhu ndo thetshelesa. Kha vha mmbudze ndi todou edela” (Maumela,1988:11).

Ndila ine Malindi a khou fhindula ngayo vhabebi vhawe zwi sumbedza uri ha vha thonifhi. A zwi pfesesei uri zwi da hani uri ene sa nwana a hambe mme awe a vha vhidze uri “vhone musadzi”. Khotsi awe na vhone vha pfi kha vha tavhanye vha ambe nga ndila heila ya lunyadzo lwa mafhelelo. Hohu ndi u shaya thonifho sa thikho ya vhuthu.

Huñwe he Malindi a sumbedza hone u vha na lunyadzo ndi musi a tshi tswa golo ya khotsi awe a vhuya o i tshinya gerebogisi a si ambe. Khotsi awe vha i lugisa nga mbiti. Naho zwo ralo ho swika he a dovha a i tswa a ya halwani ngayo o kunga na vhahameni. Khotsi awe vha i tevhelela. Na henefha ho vha na dzitsemamo. Malindi khotsi awe vha pfa vho dinalea nga maanda. Vha tshi ri vha mu dzhenele nduni a tsima luvhone. Vha semena nae vha mu vhudza uri arali a tshi khou pfa u nga o no vha munna ndi khwine a tshi tuwa mudini wavho. Ene a tshi vha fhindula a ri:

Nne vhathu vha khou sokou nndina ndo diedetshela zwithu zwanga. Arali i ndila ya u todou thatha nne hafha mudini wavho, kha nne ho vhofhana. Ndi hunzhi hune nda nga ya nda dziilela hone. Nahone nda zwi funa ndi nga ya hune nda sa tsha do dovha nda vhone nga muthu na muthihi. Fhedzi tshi ntakadzaho ndi uri a tho ngo humbela u bebwa fhano. Liñwe divha ndi do tou humbela uri vhathu vha nkhumisele he vha nngwana

ndi hone ngauri huufha ndi tshi khou tshinya madzina mahulu. (Maumela, 1988:13).

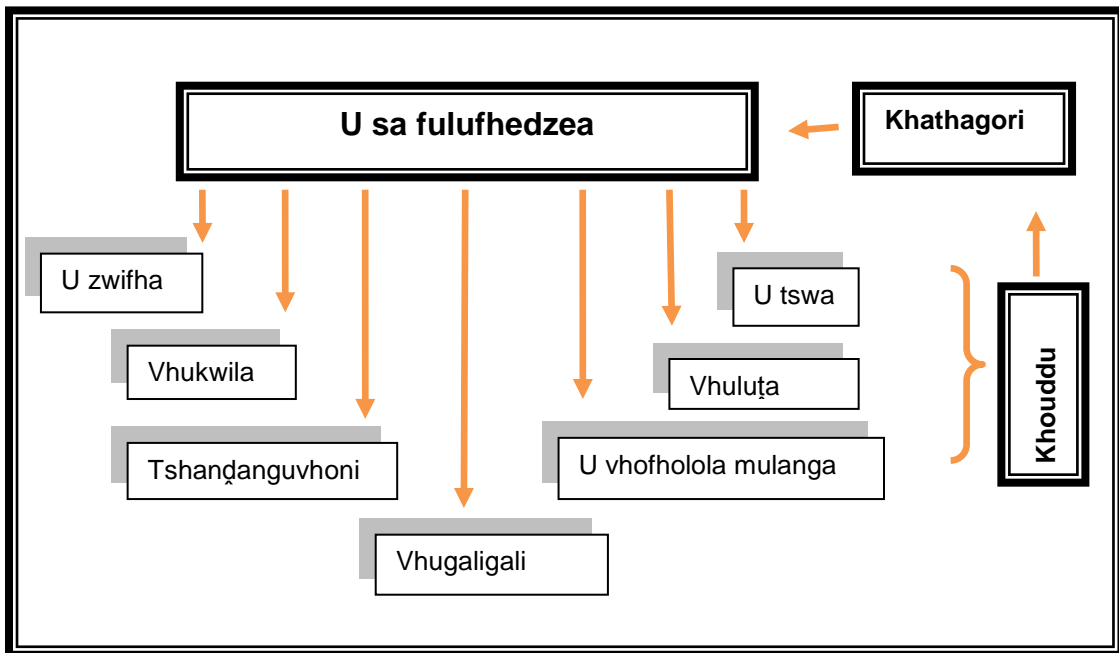
Naho hu tshi pfi asizwo thophi a i sevhiwi, hezwi zwa lunyadzo lwa Malindi zwo no hulela. U kanya u ri na maipfi ane a vhudza vhabebi vhawe a vha o no pfukha mikano ya vhuthu. Kha **tshiteŋwa tsha 4.2.2** ndo ŋea tsenguluso ine ya sumbedza u sa fhulufhedzea sa tshithu tshine tsha thithisa vhuthu.

#### **4.2.2 U sa fulufhedzea**

U sa fulufhedzea ndi tshiŋwe tsha zwithu zwine zwa thithisa vhuthu. Musi ho ḡala u sa fulufhedzea vhukati ha lushaka kana kha vharangaphanḡa, zwi ita uri na vhaḡukuḡuku vhe vha vha tshee vho fara maitele kwao a vhuthu vha miliwe nga maitela a vhunzhi ha mutape ha vha sa fulufhedzei. Hezwi zwi nga kha ḡi ralo musi vhathu vha tshi vhone vha sa fulufhedzeiho vha tshi vhone vane vha khou bvelela kha masia manzhi.

U saukanyiwa ha maŋwalwa maelana na u sa fulufhedzea ho itwa ho tevhelwa nzudzanyo i re kha **Figara 4.3**.

Vhaanewa vha u zwifha, vhundiandia, vhukwila, u tswa na u sa vhoŋhiwa navho mulanga vha hone kha nganea dza Vho-Magau. Hezwi zwoḡhe zwi vhidzwa u pfi ndi u sa fulufhedzea. Kha nganea ya Magau (1984) ine ya pfi **Mitsheḡo ya wa** vhaanewa vha nga ho Vho-Balavhali, Vho-Mutshekwa, Ntsundeni, Tshishonga na Tshiofhisio vho vha vha sa fulufhedzei na kathihi. Nganea i tshi thoma, ri wana musidzana Ntsundeni a tshi tswa zwiambaro vhengeleni ḡa Vho-Malabi. Vhuḡanzi ha uri o tswa ho vha vhu sa vhuyi ha timatimisa ngauri ho vha hu na dziḡhanzi nahone o wanala e nazwo. Nga ḡuvha ḡa musi mme awe na malume awe vho ḡa u mu humbelela pfarelo, na zwiambaro zwe a vha o tswa zwo vha zwi hone.



**Figara 4.3 U sumbedzwa ha u sa fulufhedzea sa tshithu tshine tsha nga thithisa vhuthu zwi tshi bva kha tsaukanyo ya data.**

Nga murahu ha musii pfarelo dzo no ṅewa, vhe ṅḽilani ya u ya hayani, ndi hune Ntsundeni a vho shanda mafhungo. Ho ḽo swika he a vho ri ene ho ngo tswa. Vho-Matambule vha khou mu zwifhelela. Nga maipfi awe o zwi vhea nga hei ṅḽila:

Na heḽḽa thundu ine vha ri ndo tswa vho tou mpha vhe ri iwe ṅwana mpfunḽe zwino ṅḽe ndi tshi vho hana vha vho ri ndo tswa (Magau, 1984:8).

Hezwi zwine Ntsundeni a khou amba zwone u khou zwifha.

Zwi nga huṅwe zwi a vha zwone zwauri u sa fulufhedzea hu fhungudza vhuthu kha vhaṅwe vhatu. Ntsundeni khoyu na ene a tshi vho kweana na mme na malume awe kha zwithu zwine zwa si vhe zwone. U ya nga ha maipfi a bvaho kha Vho-Mutshekwa ene sa ṅwana ri nga ri u khou tou dzhiela zwa u sa vha muthu kha vhabebi ngauri vha khou shanda Vho-Matambule zwi khagala.

Vho-Mutshekwa vha tshi ɔɔdou ɔanzwa n̄wana wavho dzina na vhone vho amba vhuɔanzi ha u zwifha. Ho swika he vha isedzela Vho-Matambule phungo i elanaho na zwa u kombetshedza lufuno. Vha ri n̄wana wavho ho ngo tswa, zwe zwa itea ndi uri:

Mafhungo a hone ha na buli ɔavhuɔi. Zwi nga hoyu Matambule o ambisa hoyu Ntsundeni a mu kombetshedza na thundu. Zwino Ntsundeni a tshi vho mu lamba kathihi na u hana idzo thundu hu vho pfi Ntsundeni o tswa. Naa zwino arali muthu ndi sa mu funi ndi tou vhofhelelwa na danda uri ndi tende? Zwino zwenezwo zwa u vhamba muñwe na danda a si tshi fa hu u tshipashu? (Magau,1984:8).

Mazwifhi enea ho swika he a nyelela sa maɔi a ɔhavhela ha vho sokou vuwa zwithu zwinzhizwinzhi. Zwi tshi vho ya phaɔda zwo kundisa na ene Ntsundeni vhuhadzi ngauri mafhungo enea a mazwifhi o fhedza o swika nɔevheni dza Ungani mukwasha wa Ntsundeni. Nga afha na Tshishonga a tshi vho pfa khonani yawe Ungani a tshi vho kanakana kha u mala Ntsundeni a tou ri koɔo! zwo ɔa hone. Tshishonga ngauri o vha a tshi vho funa Ntsundeni a vha o wana tshibuli. Ndi afha na ene a tshi vho zwifha a lunga na muɔo. Musi khonani yawe Ungani a tshi mu vhudzisesa nga ha lufuno vhukati ha Vho-Matambule na Ntsundeni, vhudzuloni ha uri a ambe ngoho ene o engedza nga mafhungo a vhuluɔa. O ri a tshi vhudza Ungani a ri:

Haya mafhungo na n̄ne ndo a pfa nga shango. Hu pfi hoyu Ntsundeni o pfana na Vho-Matambule kaleni, zwi tshi ɔa vhukati Ntsundeni a suvha. Zwino hu pfi ɔiñwe ɔuvha o ya u renga hangei Membe, Vho-Matambule vha tshi mu vhona nga vuvu ɔa u lambiwa vha mu bvulisa zwiambaro zwe vha vha vho mu rengela zwone hezwo vha kha ɔi funana. ...Vhañwe vha tshi amba vha ri hoyu Ntsundeni musi a kha ɔi anɔana na Vho-Matambule o vhuya a vunde a mulenzhe, ha ri a sa athu u tou gonya miri ene Matambule na vhabebi vha Ntsundeni vha ɔavhanya vha zwi kanganyedza shango ɔi sa athu u bonyolowa (Magau,1984:11).

Mukalaha Vho-Balavhali vho vha vha sa fulufhedzei, na vhuthu vho vha vha si naho. Ri ralo ngauri muthu ane avha na vhuthu ha zwifhi, ha na vhukwila, zwithu zwe Vho-Balavhali vha vha vho dalesa zwone. Vhumenemene havho ha u tshinyadza Vho-Matambule ho swika he ha vhulahisa murathu wa Vho-Matambule tshikhuwani. Hu na fhethu hunzhi he vha pfala vha tshi fheṭa Vho Matambule. Vho zwifhela Tshiofhisio zwauri vhuṭanzi ha dokotela ha uri Vho-Nguluvhe vho fa nga thothotho a si hone. Zwone ndi zwauri vho tou viwa. Vha ri mapholisa vha khou swaswara Vho-Matambule (Magau,1984:45).

Tshiofhisio a tshi pfa zwenezwo, nga murahu ha mbulungo ho swika he a rambela Laṭani murathu wa Vho-Matambule malaitha uri vha mu vhulahele henengei tshikhuwani hu u itela u lifhedza Vho-Matambule.

Musi Vho-Balavhali vho ya u ṭoḍela Vho-Mutshekwa ṅanga, vho sia vho zwifha henengei. Vho vhudza ṅanga Vho-Mugwabane zwauri Membe hu na munna ane a khou fhedza vhathu. U ri u via, a ri u tshipa, zwoṭhe ha vhuyi a zwi vhona. Vha ri zwa zwino zwi khwine ngauri mapholisa vho mu omba. Naho kotho i songo wana Vho-Matambule mulandu wa u via, Vho-Balavhali vha tshi isa phungo vha ri u via ho vha hone. Hezwi zwi sumba u sa fulufhedzea.

Kha nganea yenei ine ya pfi **Mitsheṭo ya wa** vhuluṭa na vhukwila zwo bveledzwa nga vhuḍalo. Tshishonga o luṭanya Ntsundeni na Ungani nga mazwifhi awe (Magau, 1984:11). Vho-Balavhali vho luṭanya Vho-Matambule na shango nga mazwifhi avho (Magau, 1984:20). Vho-Mutshekwa vho dzhenisa Tshishonga zwikwekweni nga u vha tenda u fhurwa nga Vho-Balavhali. Vho Balavhali vhukwila havho vhuhulwane ho thoma musi vha tshi khou ṭoḍou tsireledza khaladzi avho uri zwi si ḍivhee uri Vho-Nguluvhe vho fela muḍi wa Vho-Mutshekwa. Mapfi avho a vhukwila ngea:

Hoyu mufu arali ra nga mu longa dindini la thagalu lukomboni lwa tsimu ya Matambule, shango li do ri o viiwa nga Matambule. Habe ni divhe hoyu Matambule o no itela hoyu nwana washu Ntsundeni samba livhi le la mu tshinyisedzela vhuhadzi hawe. Zwino namusi ndi hone ro mu wana. (Magau, 1984:20).

U sa fulufhedzea a si thikho ya vhuthu. Vhudzuloni ha u fhaṭa, u sa fulufhedzea hu a thutha. Tshishonga o sokou dzheniswavho kha mafhungo a vhuṭali ha swiswi na zwikwekwe. Tshe ene avha a tshi khou funa tshone ndi Ntsundeni. Zwo sokou tou iteavho musi o ḍa u vhona Ntsundeni wawe a vho ṭangana na ṅdou i tshi dzwala. Ha ri u ṅenga zwe vhutoto. A vho ḍiwana na ene o no dzhena tshihodoni gombeloni la dandetande li si na tshipfotsho.

Muṅwali Magau (1980, 1984) nga dzawe u tou nga mafhungo a u sa fulufhedzea ha muthu o vha a sa a takaleli na luthihi. Ndi ngazwo o zwi sumbedza hunzhi he muthu a sa fulufhedzeiho hu tshi vha ene ane a wana ṭhamu yawe yo mu lindela phanda. Nga inwe ṅdila u pfa u sa fulufhedzea hune a hu vhona kha shango hu tshi mu ṭokonya, ha mu fara nga huvhi. Nga ṅṅa ha kha nganea ine ya pfi **Mitsheto ya wa** muṅwali u sa fulufhedzea o hu sumbedza na kha nganea yawe ine ya pfi **Bulayo la talifhaho**.

Sa kha **Mitsheto ya wa**, kha **Bulayo lo talifhaho** muṅwali Magau o thoma nganea yawe nga u sumbedza vathu vha re na madzina, vho faraho maimo kha lushaka vha tshi vha vhone vhane vha dzumba u sa fulufhedzea ngomu maipfani ane a nga ndi avhuḍi ngeno vho thoma nga u luka vhukwila na mazwifhi swiswini. U ya nga ha Magau (1980:1), ri pfa vhavenda Vho-Mandiwana vha tshi khoda khoro ya Mphagane uri ndi yone ambadzifhele ngeno vha tshi khou ṭodou lifhisa Vho-Mawelewele mulandu we vha si u ite. Vhukwila vhu khou sala vhu tshi pfala musi Vho-Mandiwana vha tshi khou amba na vhamusanda Vho-Mukhotho vha tshi ri:

Vhamusanda khonani yanga, vha khou zwi vhona uri uyu Lugisani o ponyokisa Mawelewele we ra vha ro mu fasha zwavhuḍi. Ndi amba

ngauri arali ho vha hu si Lugisani ndi musi Mawelewele namusi ri tshi do vha ro mu nwata tshiunza lwa u tou gagavhula (Magau, 1980:2).

Vho-Mukhotho vhe nga fhaḷa vha tshi vha dadzisa vha ri:

Lugisani ho ngo ponyokisa Mawelewele fhedzi, o dovha a dzhenisa na riṅe milanduni mihulu. Nga liṅwe duvha u do lifha milandu yenei yothe nga thoho yawe. Hoyu Lugisani hafha vandani la Mphagane u diita masithesela mulenzhe-wa-goloi (Magau, 1980:2).

Kha nyambedzano vhukati ya Vho-Mukhotho na Vho-Mandiwana zwi khou pfala uri hu na tshananguvhoni. Zwi amba uri milandu na ndatiso dzayo i lukwa magudani i sa athu u diswa khoroni. Zwenezwi zwi sumba u sa fulufhedzea. Zwi dovha hafhu zwa thithisa vhaḷa vhane vha kha di fulufhedzea, na vhane mvalo dzavho dza u fulufhedzea dza vha dzi sa athu u fa. Vhenevho vha sala vhuthu havho vhu tshi thithisea.

Kha tshiṅwe tshiwo muṅwali Magau (1980) o sumbedza Vho-Tshikweṭa vha tshi zwifhelela Vho-khumela Rabambukwa vha ri vho vha fhisela tshiṅanga na tshitumba tsha mbudzi. Muhweleli wa mulandu o vha a sa divhi mufhisi ngauri mulilo wo itea ene o lala hu vhusiku. Zwe zwa vha zwi tshi khou itea ho vha hu mafhungo a u tou humbulela kana u tou anganya. Vho-Mandiwana ngauri vho vha vhe na tshandanguvhoni ri pfa vha tshi khou luka mafhungo na Vho-Tshikweṭa vha tshi ri:

Vhone Vho-Tshikweṭa, hoyo Khumela nṅe Langanani ndi do mu itela tshivhanga tsha hololwe tshi si na mutheu. ...Vhone Vho-Tshikweṭa phanda ha ndau a hu yiwi muthu a si na tshikuni. Musanda nahone hu a ubiwa. Vho-Tshikweṭa, madekwana ndi do langana na vhamusanda Vho Mukhotho uri mafhungo haya avho a vhe mulandu wa shishi wa tshipentshela une ra do u sengisa mukomani kana kha gota. Ndi sa vha zwifheli vha de khoroni ya lushaka hangei Mphagane nga Mugivhela... vha do vhona uri Khumela ri do mu lifhisa hani. ...Tenda haya mafhungo vhone Vho-Tshikweṭa vha tshi do a ladza madini ngauri vha a ladza muliloni ri do swa ra vho do diseisa nga shango khathihi na u ditshinyisedzela shanzha nga vhukati (Magau, 1980:5).



Kha yenei nganea ri wana Budzwa we a zwifhelelwa ha pfi o via ngeno zwi si zwone. Hafha muñwali o sumbedza u sa fulufhedzea huhulu hune muñwe muthu a itelwa tshimbevha na kavhili. Budzwa ene o vha e na musadzi wawe Tshiwandalani fhedzi vho vha vha tshi dzulela u lwa. Tshilwelwa tsho vha tsha uri Budzwa o vha e na lufarathonga. Musadzi muhulwane nga nṭhani ha vivho a humbula u ðivhulaha. A sa athu u ita nga u ralo a thoma a luka tshikwekwe u ri lufu lwawe lu kwame munna wawe. Tshikwekwe tsha hone muñwali o tshi ṭalutshedza nga hei nḍila:

Ndi hone a tshi ṭuwa a ya silahani ya Vho-Madida ngei ha Mutiba a renga malofha a kholomo yo ṭhavhiwaho ḷeneḷo ḍuvha nga lulege a tou a dzumba. Ha ri nga madekwana munna wawe a sa athu vhuya nyendoni dzawe, tshifhinga tsha musu muselwa e kha khakhathi dzawe dza u bika a mbo ḍi dzhia aḷa malofha a a shela kha musiamelo wa mbete ngei nḍuni khulwane a shela na fhasi ha mmbete. Mañwe makovho a a rothisela kha tshiukhuvha. U bva heneḷho a rothisela mañwe muṭani u swika khoroni ya muḍi. O no fhedza afho a tswa muñwadzi na zwienda zwa munna a zwi ambara zwoṭhe. Aḷa malofha a dovha a a rothisa hafhu na nḍila i livhaho kutivhani kwa Ditimbu... Ndi he a swika a shela mañwe malofha kha lutombo heneḷho tsini na tsinde ḷa tshikukulu. O no fhedza ndi he a ðivhofhelela guyo mukuloni a ḍiposa Ditimbu he a fela hone (Magau, 1980:5).

Vhukwila hovhu ho vha ho itwa nga nḍila ye ha vha hu si na we a vha a tshi nga kholwa uri Budzwa ha ḍivhi tshithu. Ho tou fa vhasengisi vha milandu vha ngoho sa Vho-Lugisani vhe vha vhudzisesa na u ita ṭhoḍulusiso. Fhedziha muñwali u khou ṭoḍou ri sumbedza u vhidha ha mbilu dza vha si na vhuthu nahone vha sa khathali uri kha vhukwila havho hu vha isala vhathu vhangana.

Huñwe u sa fulufhedzea ri hu vhona kha ṭhanganelo ya vhararu, he Vho-Lugisani vha zwifhelelwa ho tou nḍwaliwa na marifhi hu tshi pfi vha khou ṭoḍou huliswa uri vha vhe khosi ya Dovhoni. Muñwali Magau (1980:60) u khou ṭanzilele u ri tshihulwane ho vha hu u ṭoḍou vha isa Vho-Lugisani. Vhafunzi Vho-Mamidze, Vho-Mukhotho na Vho-Mandiwna vho vha vho ḍiimisela u vhona ṭhoḷo ya Vho-Lugisani i tshi swika hune ya ḍa yo vhewa kha ndilo. Hone zwe vha vha vho zwi tama a zwo

ngo itea ngauri ngoho na mazwifhi a zwi dzuli fhethu huthihi nahone vhubvaḡuvha ndi kule na vhukovhela.

Nganea dza Maumela (1983,1988) sa dza Magau (1980,1984) dzi na zwiwo zwine khazwo vhaanewa vha sumbedza u sa fulufhedzea. Kha nganea ya Maumela (1983:4) ine ya pfi **Ndi philiphise** ri wana muanewa ane a pfi Mukandangalwo. Onoyo o vha a sa fulufhedzei na luthihi siani ḡa vhahameni. O vha a tshi enda a tshi fhura vhana vha vhathu a tshi vha fulufhedzisa uri u ḡo vha mala. Zwino khoyu a tshi khou fhura Tibani Matibe. U ri ene u a mu funa. Zwauri ha fulufhedzei ri zwi pfa kha maipfi a phindulo ya Tibani. U ri a tshi mu fhindula a ri:

Phindulo ngoho ni a i ḡivha Mukanda. Ni humbula uri a nga vha maḡwe a fhio arali i si phungo ya zwenezwi zwine na khou nḡokonya ngazwo zwino? Nga Mukondeleli wa mme anga hu pfi inwi a ni fhiri rokho, nahone ni tamba nga vhana vha vhathu. Zwino hezwi u rali ndi u ḡoḡou swenda nḡe nga nḡha na fhedza na nkudza gondoni. Fhedzivho ndo ita mashudu nda ni ḡivhavho ḡamusu. Khavhe ni mmbudze ḡiḡwe dzina ḡhamusi... Ngoho a thi ḡivhi lini nga khaladzi (Maumela, 1983:4).

Phindulo ya Tibani i khou sumbedza uri o no pfa zwinzhi nga ha u sa fulufhedzea ha Mukandangalwo. U sa fulufhedzea honohu hu thithisa tshiimo tsha vhuthu. Hezwi ri zwi pfa ngauri ho swika he khonani ya Mukandangalwo ane a pfi Mukhwandala a vha na ene a tshi vho tama maitete a u fhura a khonani yawe. Na ene o vha a tshi vho vhona u nga u kona u fhura vhananyana ndi hone vhuḡaliḡali. Ri pfa a tshi amba nae a tshi ri:

Vhaḡwe vha ri ha sei na Dzhimu na Dzhege ni a ḡivha. Aredzi, ḡhaḡwe inwi ni ḡo phumelela sa musu ni tshi ḡiambela wahashu. Inwi zwa vhukuma vhasidzana ni a vha kona. Kana ni tou vha na kutanda wee! (Maumela, 1983:4)

Mukhwandala a tshi sedza u kona u fhura vhananyana ha Mukandangalwo u vho humbulela uri ḡhaḡwe u khou vha fhura o shumisa dziphamba na mishonga nahone

a dovha a mu khoḁa uri vhananyana u a vha kona. Hezwi ndi hone u thengathenga ha vhuthu.

Mme a Mukandangalwo na vhone vha sumbedza vha tshi khou dinalea nga u sa fulufhedzea ha Mukandangalwo. Hezwi zwi vhone vha tshi amba uri u sokou kokodzela vhasidzana hayani. Vhone vha tshi amba vha ri Tibani u khwine “Dzi si hedzi phiranawe dzine vhozwi na takalela u sokou khadela hayani lini” (Maumela, 1983:4).

U ya nga ha Maumela (1983: 48) Mukandangalwo o vha e si muthu ane arali o vhoḁha mulanga na muthu a bveledza ndangano. Ri wana a tshi fulufhedzisa Tibani uri u ḁoḁou mu mala. A tshi vho swika vhukati a vho thoma mafhungo awe a u monamona na Zodwa. O fhedza o kwasha mbilu ya mufunwa wawe Tibani. Tibani na ene a tshi vho vhone Mukandangalwo a si tsha konadzea na ene ho ḁa he a laḁa tshovha a bva fhungoni. Tibani o fhedza a tshi vho maliwa nga Mukhwandala we a vha e khonani ya ene Mukandangalwo. Hezwi ri zwi pfa hafha hu tshi pfi Mukandangalwo zwiḁa o no honḁwa nga shango, o vha a tshi vho ḁoḁou vhuvelana na Tibani. Mashudumavhi o vho tou lumeliswa nga garaḁa ya thambo ya munyanya wa Tibani na Mukhwandala. Hezwi zwo ita uri Tibani naho o vha e na vhuthu a tshi fulufhedzea, a vho vhone sa muthu ane a khou edza zwa Mukandangalwo. Tibani ene o vha o siwa hu si tsee na tshikhala tsha zwine a nga ita nga nḁa ha uri a ḁithomele muḁa wawe muswa.

Kha yenei nganea ri wana u sa fulufhedzea huhulu ho sumbedzwa nga Zodwa na Themba. Zodwa o funa Mukandangalwo a si mu vhudze uri ene u na munna nahone o no malwa. Ho swika he a tenda u malana nae hone e mafhungo a vhoḁhura. U ya nga Maumela (1983:32) Mukandangalwo o fhuriwa a ya u mala Zodwa hu si kha vhabebi vhawe. O malwa kha munna wawe Themba Ho swika he vha vhoḁana. Themba ene o vha o dzula o lalela ḁuvha line ngaḁo a ḁo ḁa u ḁangula Mukandangalwo. Vho-Luganndi ndi vhone vhe vha wanulula tshiphiri vha

vhudza Maradzhe. Mukandangalwo o zwi ðivha nga ðuvha ða mutangulo. Zodwa o swika he a vhudza Mukandangalwo a ri:

Vhavenda ni tou vha madonngi ni a ðivha. Ni humbula uri muthu a no nga sa nne a nga malwa nga maðithu a no ða vhathu? Wanga munna we ra saina rothe arali u sa ðivhi ndi onoyu ane iwe wa ri ndi sivhara tshau. Phuphula iyi! A u koni u ðielekanyela. Riñe ri khou ðoda masheleni hayo e wa ðadza ngao sefo na thundu ra bva ra fhela (Maumela, 1983:44).

Maipfi aya a Zodwa a dzumbulula uri vhathu nga u shaya u fulufhedzea sa thikho ya vhuthu vha a kona u luka mazwifhi na u ita zwa vhukwila vho ðiimisela. Hezwi zwi a thithisa tshiimo tsha vhuthu.

Kha nganea ya Maumela (1988:3) ine ya pfi **Muthu kha pfe** u sa fulufhedzea hu hone vhukati ha vhaanewa. Muanewa we a vha e na vhuvhava, mazwifhi na u sa fulufhedzea hu re na phungo ho vha hu Malindi. Malindi o vha a tshi tswa goloi ya khotsi awe a ya halwani ngayo o hwala na vhasadzi. Muñwe musi o vhuya a ðuwa a ya vhengeleni ða khotsi awe a rengisa thundu a fhedza a shavha na tshelede ya hone nga goloi. Hezwi ri pfa vhashumi vha Vho-Rasivhaga vha tshi vha vhudza uri:

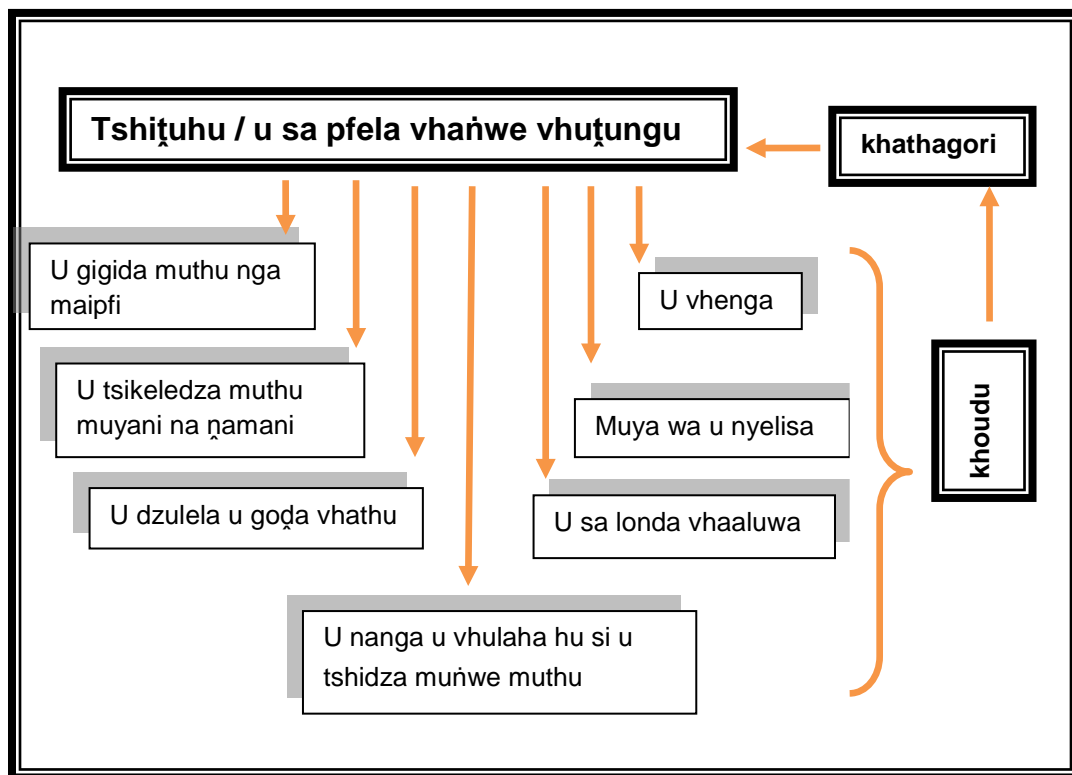
A, Huufha vha tshi mu ðivha uyu mutukana wavho muhali. Kha vha pfe-ha...Mafhungo othe o thoma nga u rali: hoyu Malindi o ða hafhano vhengeleni nga iri ya vhufumi thihi. U dzhena fhanu ngomu, a mbo ði mona nga murahu ha khaunthara a thomavho u rengisa a sa ambi na muthu. U amba amba hawe hu u ðoda fhedzi tshintshi dza havha vharengiselwa, kha hoyu Mulalo a re mutshinini. Hei inwe ye a vha a tshi khou i ðanganedza kha havha vharengi, u amba ngoho hu a tshidza, riñe a ro ngo vhuya ra dovha ra vhona uri yo fhelelafhi. Iri ya vhufumi mbili yo no rwa ndi hezwi a tshi mbo ði hafha ngomu vhengeleni ñelenele. Riñe ri kha ði sola uri muthada ya livha khofini ri vho sokou pfa goloi i tshi vho bvuma (Maumela, 1988:3).

Hezwi zwa Malindi a ita zwa u tswa tshelede ya khotsi awe a shavha nayo zwi sumbedza u sa fulufhedzea. Khotsi awe vho ri u zwi pfa vha mu iledza u dzhena

ngomu mabinduni avho. Kha **tshiteṅwa** tshi tevhelaho **tsha 4.2.3** ndi ḡo saukanya u bveledzwa ha tshiṭuhu sa zwiito zwine zwa thithisa vhuthu.

### 4.2.3 Tshiṭuhu

Tshiṭuhu na u sa kona u pfela vhaṅwe vhathu vhuṭungu zwo ṭalutshedzwa ho sedzwa **Figara 4.4**.



**Figara 4.4. U sumbedzwa ha tshiṭuhu na u sa kona u pfela vhaṅwe vhathu vhuṭungu zwi bvaho kha tsaukanyo ya data**

Muthu ane a vha na tshiṭuhu ha pfi u vhaaisala musi muṅwe muthu a tshi vhaaiswa. U pfa a tshi takala arali a tshi vhona vhaṅwe vhathu vha tshi wela khomboni. Naho a ḡelwa nga mihumbulo ya u thusa, vhuvha hawe ha tshiṭuhu vhu mu ita uri a tsikeledze mihumblo heila ya vhuthu, khae ha vho sala u ṭoḡou vhaaisa. Muthu wa

tshiṭuhu maano a u tshinyadza muhumbuloni wawe a a mu ḡela e manzhi. U a ṭoda na vhaṅwe vha ngaho sa ene uri vha mu thuse kha u bveledza maano mavhi a tshiṭuhu na tshinyadzo. Muthu a re na tshiṭuhu ha vhaṣali musi vhaṅwe vhathu vha tshi nyadziwa kana u pfiṣwa vhuṭungu. Khae arali zwo raloho zwi tshi itea u pfa hu makwandani. Muthu a re na tshiṭuhu u a kona u shumisa maipfi haḗḗ ane ndivho yao ha vha ya u vhulaha muthu muyani. Maipfi ane a si vhe avhuḗi a a kona hafhu na u vhulaha muthu lwa ṅamani. Maipfi enea a na maanda a no fhira matombo a dzingwane kha u gigidela muthu ngomu.

Kha nganea dza Magau (1980,1984) vhaanewa vhane zwine vha ita zwa sumbedza u vha na tshiṭuhu na u sa pfela vhaṅwe vhathu vhuṭungu vha hone. Hu na vhaanewa vhane vhudzuloni ha u nanga u tshidza muthu vhone vha nanga u vhulaha kana lupfumo. Kha nganea ya Magau (1984) ine ya pfi **Mitsheṭo ya wa Vho-Balavhali**, Ntsundeni na Vho-Mutshekwa vhudzuloni ha u nanga u tshidza vhone vho nanga u vhulaha Vho-Matambule lwa muyani. U vhulaha havho vho hu kona nga u tou shumisa maipfi a u ambadza samba. Vho-Matambule vho ṅewa samba ḗa u via, u tshipa na u shumisa miṭuvha ya vhathu sa tshioro nga Vho-Balavhali na Vho-Mutshekwa. Hezwi vho zwi ita vha tshi ri vha khou tou vha nyelisela zwiḗa zwe vha shata Ntsundeni samba ḗa u tswa na u mu ṭalisa nga Ungani. Zwino na avha vhararu vha vhoneḗa vha tshi khou lifhedza samba nga samba zwine a zwi ṭuṭuwedzi vhuṭhu. Muṅwali u ṭalutshedza zwine samba ḗa ita kha vhuṭshilo ha muthu nga tou ri:

Samba ḗi vhiḗhisa muthu dzimbiluni dza vhaṅwe ḗa shanda mikhwa na nzulele zwawe. Samba ḗi tumukanya vhuṣhaka, vhuḗonani na vhuṣwikeli ha muthu kha vhaṅwe vhathu kana shango. U pomokwa samba ḗa vhuḗoi kana ḗiviavhathu ndi pfumo ḗa vhaṭali ḗa u luṭanya muṅwe na shango (Magau, 1984:21).

Nangoho samba ḗe Vho-Balavhali na vhathu vhaṅvo vha ḗi ṅea Vho-Matambule ḗo vha ḗi tshi tou vha pfumo sa zwe muṅwali a zwi vheisa zwone. Muthu wa khuvhe vho ḗiwana vha tshi vho vhenḗiwa nga vhuṅzhi ha vhathu. Vhaṅwe vho tama kana u funa hu tshi nga arali Vho-Matambule vha vhe vho fa ho vha hu khwine. Hezwi ri

zwi pfa nga vhasadzi vha tshi khou amba vha tshi semana vhe fhaḷa tshisimani.  
Muḽwe wavho e a tshi amba a ri:

Houḷa munna u khou fhedza vhathu thovhela! Ḷiviavhathu ḷia! Hu tou kundwa muḽwe wa tshiḷuhu ane a nga ḷi fhisedzela vhusiku ḷa fa kana ḷa remiwa nga mbaḷo ḷa vuwe ḷe su! Honevho mmbwa ya ḷa iḽwe a i noni (Magau, 1984:31).

Haya ndi maipfi ane a sumbedza tshiḷuhu. Vho-Matambule vha tshi swika fhaḷa tsini, vhaḷa vhafumakadzi ndi u shavha vhoṽhe. Maipfi vho a pfa fhedzi nga itsho tshifhinga a vho ngo ḷivha zwauri o livhiswa kna vhone. Vho vho ḷo tou wana vhuṽanzi ha uri hu pfi vho via nga mufumakadzi wavho vho no vha hayani. U pfa izwo Vho-Matambule vha pfa vho tou neta vha tshi nga vho kovholwa nga matombo a dzingwane ngamaanḷa musi vha tshi elekanya maipfi a vhaḷa vhafumakadzi. Hezwi zwo mbo tou vha vhulaha muyani. Vho-Balavhali, vhudzuloni ha u amba ngoho ye ya vha i tshi ḷo tshidza vhathu, hone vhone vho nanga u vhulaha vho shumisa maipfi a u ṽavha samba. Hetshi ndi tshiḷuhu tshihulu. Ndi u ita uri muthu a vhe o faho ngeno a tshi khou tshila.

Vho-Matambule na vhone maipfi avho a a pfala uri ndi muthu o kwashekanaho muyani. Vho ri vha tshi vhudza Vho-Malabi vha ri:

Zwine vha khou amba zwone ndi zwone. Fhedzi nḽe vhutshiloni thi tsha ḷo nakelwa nga tshithu nga nṽhani ha heḷi samba. Ndi fhanu maṽhupho ane nda a vhona a fhirwa nga zwiḷa ndi dzhele ngomu mbondoni dzo honelwaho dza lindwa nga ḷiswole ḷo ḷiṽamaho nga mafumo. Ngeno nḽa ndo itelwa mitsheṽo yo lapfaho nahone yo khwaṽhaho u fhira mbondo dza dzhele...Ndi tshi lavhelesa matungo kana nda tou lilala ndi vhona swiswi fhedzi ngauri ngomu mitsheṽoni a hu na tshedza. U tshila kha nḽe zwi nga mmbwa i talaho tivhani ḷa ngweḽa. Ndi fhirwa na nga nguluvhe yo valelwaho tshitumbani ngauri iyo ya tshema vha ri i na nḽala vha i sukela mufumbu (Magau, 1984:31).

Maipfi aya a sumbedza vhuṭungu na u fa hune ha vha ngomu mbiluni ya Vho-Matambule zwo bva kha maitela a Vho-Balavhali a tshituhu. Mafhungo enea a khwaṭhisedzwa nga maipfi a Mother Teresa (2007:37) musi a tshi ri:

The biggest disease today is not leprosy or tuberculosis, but rather the feeling of being unwanted, uncared for and deserted by everybody. The greatest evil is the lack of love and charity, the terrible indifference toward one's neighbour...

Vho-Matambule a vha tsha vhona ndivho ya u tshila havho. Fhedzi kha vha tshituhu vha tou ri koṭo! zwo ḽi nyelisa. Zwino hezwo a si hone vhuthu, zwi thithisa vhuthu.

Kha yenei nganea muṅwali Magau (1984:58,61) o ri umbedza uri Tshiofhisio we a vha e murathu wa Vho-Nguluvhe, naho o vha o no wana vhuṭanzi ha uri mukomana wawe Vho-Nguluvhe vho fa nga thothotho, ene o ḽi omelela kha samba ḽeneḽia ḽa uri phondi ndi Vho-Matambule. Vhudzuloni ha u tshidza muthu ene o nanga u vhulaha lwa ḽamani. Ri wana a tshi rambela Laṭani mavemu uri vha mu vhulahe hu u ṭoḽou nyelisa na lifhedza Vho-Matambule. Mavemu o rengwaho nga Tshiofhisio vhunga na dzina ḽi ḽao ho ngo vhuya a lenga u vhulaha Laṭani hu u itela u wana mali. Maitele aya hanedzana na muhumbulo wa Ramose, (1999) a tshi redziwa nga Nyaumwe na Mkabela (2007:158) wa u ri:

if and when one is faced with decisive choice between wealth and the preservation of the life of another human being, then one should opt for the preservation of life.

Nga ḽuvha ḽa mbulungo ya Laṭani vhaṅwe vhadzulapo vhane na vhone vho vha vho no fa dzimvalo vho amba vha tshi takalela u vhaiswa ha Vho-Matambule. Vho vha vha sa vhuyi vha vha pfela vhuṭungu. Kha vha tshituhu ho vha ho ḽalesa u holedza. Hezwi ri zwi pfa musi vha tshi amba u ri:



Ito nga ito. Matambule o via Nguluvhe namusi murathu wawe o favho malofha a tshi fhalala na shango. ...thoho ya Nguluvhe ndi khulwane a i farwi. Malofha awe ndi tshipfula. Vha do fhela vhothe sa vho sikelwaho nga nzwambo wa u silinga (Magau, 1984:62).

Magau, (1984:62) a tshi isa phanda uri Vho-Balavhali na vhone vha tshi dadzisa vho ri “ri khou tolou amba uri mmbwa ya la inwe a i noni. Holu lushaka lwa ha Matambule lu do fa lwothe lu si tsha divhea shangoni”. Zwothe hezwi zwi sumbedza muya wa u sa pfela muñwe muthu vhuṭungu, zwine vhuthu ha lwa nazwo.

Kha nganea ya **Bulayo lo talifhaho** Magau (1980:23) na henefha muñwali o sumbedza vhatu vha tshituḥu vha ngaho sa vhafunzi Vho-Mamidza, Vho-Mukhotho na Vho-Mandiwana. Havha vhanna tshituḥu tshavho tsho vhone zwiḽa vha tshi langana u toḽou vhaisa Vho-Lugisani. Vho amba uri vha khou khakhiswa nga Vho-Lugisani kha kusengisele kwa milandu nahone vha khou vha kundisa muḽo. Vho-Lugisani vha vho vhengwa u swikisa lufuni. Ri pfa Vho-Mukhotho vha tshi ana uri “Nḽe Mukhotho arali nda ṽangana na hoyu Lugisani hu vhusiku ndi nga mu rema a fa” (Magau, 1980:23). Zwi amba uri havha vhatu vhusiku vha takalela u ita mishumo ya tshituḥu ngeno masiari vha tshi didzumba vha nga ndi vhatu vha vhulenda. Hezwi a si hone vhuthu. Ndi maipfi a sumbedzaho tshituḥu tsha khethekanyo ya nḽhesa. Nahone ndi zwiñwe zwa zwiito zwine zwa nga fhungudza vhuthu kha lushaka.

Tshambenga na khonani dzawe vho vho vha sa do vhulaha nzwana wa Vho-Lugisani. Zwo iteaho o vha mafhungo a tshituḥu e Vho-Mukhotho na khonani dzavho vha a luka a uri Vho-Lugisani vha khou vhangana vhuḥosi. Zwo swikisa kha u ri Vho-Mphagane vha nzwale luñwalo lwa u vha thatha. Mafhungo o swikiswavho ndevheni dza vhatukana nga Vho-Sara vhe vha tuṽuwedza uri Vho-Lugisani vha fanela u rwiwa. Zwino vhatukana vhe vhatukana, vhone u pfa zwenezwo, zwo ṽangana na madzelele vha mbo ḽi zwikiñi vha tshi ya ha Vho-Lugisani. U swika vha huwelela vha ri:

Hee! Hee Vho-Lugisani! vha kha ɔi vha vho dzula? Avho vhathu zwe vha amba a vho ngo zwi pfa naa? Hoo! Arali vha songo zwi pfa vha ɔo tou pfa u nga dzi mavheleni...Lugisani namusi a u nga lali hafho muɔini. Mathina u tshi ri kolekisa tshelede ya kiliniki na tshikolo u ɔoou renga vuhosi ngayo (Magau, 1980:72)?

Maipfi eneo Vho-Lugisani o vha vhaisa na u vha pwashékanya muyani ngamaanda ngauri zwe vha vha vha tshi khou ambelelwa zwone vho vha vha sa zwi ɔivhi. Zwo tou ɔa khavho sa tshimangadzo. Zwothe zwo itea nga u ɔavhanya. U ya nga ha Magau (1980:72) Vho-Lugisani na Vho-Muofhe vho mangala vha tshi vho pfa “mvirr! Hwiri! Bi! Mviri! Bi! phoɔho” ndi tombo ɔo rwa lutshetshe ha mbo ɔi vha u sia vhathu. Zwiito hezwi zwothe zwi andadza tshone tshiɔuhu na u sa pfela vhañwe vhathu vhuɔungu.

Vhaanewa vhane vha vhenga vhañwe kha iyi nganea vha hone. U vhenga a hu koniwi nga muthu a si na tshiɔuhu. Ri ralo ngauri u vhenga zwi fana na vhulwadze vhu sa fholi kana u ɔavhanya u fhola. U ita uri vengo ɔi dzule ɔi hone onoyo ane a vhenga u dzula a tshi khou shuma sa phuli ya ɔone vengo. Muthu ane a vhenga ha neti u vhaisa uyo ane a mu vhenga. U vhenga hu a swikisa kha u vhulaha. Tsumbo ndi ya musi muñwali Magau (1980:72) a tshi amba u ri:

Zwenezwi vha tshi tou khithi ngomu nduni Vho-Muofhe...vha pfa tombo phoɔho! Yuwii! mathina tombo heli ɔo pwasha ɔoho ya lushie Mukanangalwo lwe Vho-Muofhe vha vha vho lu beba muɔanani. Nwana o tshema luthihi fhedza a ri hwi!

Kha nganea iyi ya Bulayo ɔo ɔalifhaho, Vho-Lugisani vho vha vha tshi vhengelwa u amba ngoho. Vhavhengi vhavho vho vha vha tshi tama vha fa. Vho-Mukhotho na Vho-Mandiwana vho vha vhe vha vhulahi. Vho vhuya vha lingedza u vhulaha Vho-Lugisani nga u vha shelela tshitamba halwani. U ya nga ha Magau (1983:28) zwe zwa itea zwo vha zwauri musi Vho-Lugisani vha sa athu u nwa uho halwa ho sutshelwaho tshihulwane, muñwe muɔhannga a no pfi Bidzha o mbo ɔi ri ene u na ɔora a ɔavhanya a dzhavhula ɔi ɔo ɔo a dudunyedza. Ho mbo ɔi vha u ponya lufu

ha Vho-Lugisani. Zwino vha khou toudou dovha u lingedza u vhulaha Vho-Lugisani vho shumisa mañwe maano. Vho-Mamidze vho vhudza Vho-Mukhotho na Vho-Madiwana uri vha tea u tou vhulaha lwo talfihaho vhunga u vhulaha lwa u tuisa Vho-Lugisani kha vha tshilaho zwo bala nga lwa u thoma. Vhafunzi Vho-Mamidze vho swika he vha amba vha tshi tanzilela vha ri:

U vhulaha ho talfihaho a si u shulula malofha muhali, fhedzi ndi u tangula dakalo la muthu tshothe lune onoyo muthu kha u fa na u tshila a nga dinangela tshithihi tsha zwenenzwo ene muñe. Kanzhi muthu u anzela u dinangela u fa. Vhutshilo vhu si na dakalo ho fa ngauri mufu ha sei, na o tungufhalaho ha sei, tshawe u fhira mufu nga u ene a kona u tshimbila (Magau, 1980:30).

Maipfi a Vho-Mamidze naho vhe mufunzi a sumbedza tshituhu tshihulu. Hezwi vha khou zwi amba mudzi wa hone wo thoma kha u vhenga. Vengo lene lo la amara lwe la toudou beba u vhulaha lwa namani. Zwa zwino vha khou pfala vha tshi toudou tou vhulaha Vho-Lugisani lwa muyani lune u ya nga ha nzudzanyo dzavho zwi nga ita uri Vho-Lugisani vha dikhaule muya wavho vhone vhañe. Hezwi a zwi koniwi nga muthu o imbelwaho kha maitete a vhuthu nahone zwi nga ita uri a thome u dilifhedzela, ha vha u thithisa tshiimo tsha vhuthu.

Kha nganea dza Maumela (1983,1988) hu na zwiwo zwine zwa sumbedza tshituhu na u sa pfela vhañwe vhathu vhutungu. U ya nga ha Maumela (1983:37) kha nganea ine ya pfi **Ndi philiphise** kha u nanga vhukati ha lupfumo na u tshidza muthu, Zodwa na Themba vho nanga lupfumo ha vha u sima mudzi wa mabulayo. Havha vhathu vhuvhili havho vho vha vhe na tshituhu. Vho vha vha tshi takala arali muñwe muthu a tshi pfa vhutungu. Zodwa o ita uri Mukandangalwo a rwiwe nga Themba zwo bva kha uri ene a ite zwa lufuno nga nnda ha mbingano. O dovha hafhu a longa tshanda kha ndingedzo dza u vhulaha na u tangula Mukandangalwo. Themba o amba na Zodwa a ri:

Ipfani hafha musidzana! Vhege i daho ndi khou vhuya u ni dzhia na u tangula hei mbara. U do ndivha zwavhuḁi Muvenda. Arali a ita pfupfurupfufuru nḁe ndi a vhulaha mmbwa nda tuwa. Tshelede ri kumba yothe...Habe ni divhe uri a thi khou sokou tamba nga tshifhinga...Zwa feila...Tenda ni tshi divha uri ri do ni shuma mini na vhane vha vha vhangana (Maumela, 1983:37).

Maipfi haya a tou pfala uri ndi a muthu wa tshituḁu a si na vhuthu. Themba o dilugisela na u fulufhedzisa uri arali pulane dzawe dza u tangula dza nga fholodza zwine a do ita zwone vhudzuloni ha uri a tuwe a songo fara tshelede u do tou vhulaha ene Mukandangalwo a rwa a tshi sendedza.

Maumela (1988:44, 45,) kha nganea yawe ine ya pfi **Muthu kha pfe**, zwiito zwa tshituḁu zwo sumbedzwa zwi honevho kha kutshilele kwa vhaanewa. Malindi ḁwana wa Vho-Rasivhaga o vha e muthu we a vha e na tshituḁu na u tshi funesa zwa matiitii nga maanda. Zwino o vha a tshi dzulela u itela mme na khotsi awe dzikhakhathi na u rwa khaladzi hafha hayani a tshi toḁa tshelede. Musi a sa i wani o vha a tshi tou tswa. Zwino hafha hayani vhabebi vhawe vha vhuya vha vha na helwa nazwo. Ndi hezwi khotsi awe vha tshi mu iledza u dzhena mabinduni avho. Muḁwe musu ndi hezwi a tshi onesa uri ene u khou ya Orlando makhuwani. Mathina o vha a tshi khou zwifha. Vhuthu na u luga zwo vha zwo no pfuluwa khae ho sala tshituḁu. Ndi ngazwo zwi songo mu kondela u dzudzanya na vhaḁanguli uri vha mu thuse kha u tangula mukomana wawe Balanganani musu a tshi vhuya doroboni u renga tshitoko tsha khefini na vhengeleni. Hafha ndi he a shumisa vhuḁali vhu isaho tshinyaleloni. Ho swika he ene na vathu vhawe vha retshela goloi ya khotsi awe nga zwibigiri uri i thavhiwe mavhili a phwe. Nangoho zwa itea nga u ralo.U thomani Balanganani ho ngo zwi divha uri Malindi o vha itela mireo.

Musi goloi yo na ima Malindi na vathu vhawe vha thoma u ponda Balanganani, we na ene a dilwela. Muḁwali uri zwo itea nga u rali:

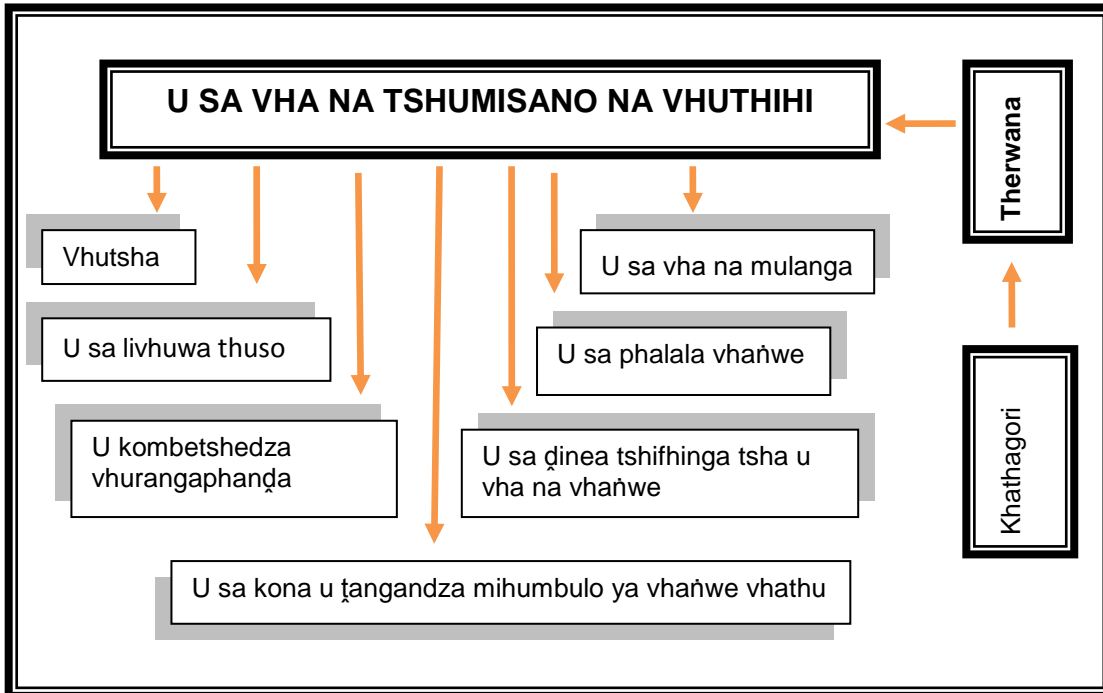
Zwenezwi vha tshi tou ri vha takuwe vha sedze zwavhuḁi vha vhona vhanna vhararu vho ima murahu havho. Tshohoni ho ambarwa miḁwadzi mitswu yo tibaho tshoho na khofheni u guma nga mukulo. Vha tshe vho akhamala vhuvhili havho ndi u mbo ḁi vha fhufhela vha vha gadela fhasi. ...vha tshi khou tsumbudzana na havha vho vha gadelao fhasi... uḁa wa vhuraru a mbo ḁi livha ngei goloini nga phanda...O no fara kuḁa kukedzana kure na tshelede nga tshanda tsha monde nga tsha uḁa o fara tsimbi ndapfu tsekhene. Zwenezwi a tshi ri Balanganani ndi u vhone nga tsimbi, Balanganani a banda (Maumela, 1988:44,45).

Vhukando hovhu ha u tangula Malindi o vhu dzhia nge a vha na tshituḁu. Vhudzuloni ha u nanga u tshidza muthu ene o nanga lupfumo. O vha o ḁiimisela u ita tshiḁwe na tshiḁwe kha mukomana wawe naho zwi tshi amba u vhulaha tenda ene a sala o wana tshelede. Arali Balanganani a sa tou banda a phepha tsimbi, ndi musi o rungiwa a fa. Zwo ḁo wanala uri ndi Malindi we a vha a tshi khou tangula musi mapholisa vho no swika nahone ho no huvhala ene Malindi. Mafhungo ho ngo tsha tshimbila nga he a vha o dzudzanya ngaho. U sa vha na tshumisano ho talutshedzwa kha **tshiteḁwa tsha 4.2.4.**

#### **4.2.4 U sa vha na tshumisano na vhuthihi**

Tshumisano na vhuthihi ndi zwiḁwe zwa zwiito zwine zwa wela kha thikho dza vhuthu ngeno u sa vha na tshumisano na vhuthihi zwi tshi wela kha zwiito zwine zwa nga thithisa vhuthu. U sa vha na tshumisano hu vhonala nga zwine muthu a ita musi muḁwe ngae o dziedzea. Muthu ane a si vhe na tshumisano u a kundelwa u ḁiḁea tshifhinga tsha u vha na vhaḁwe vhathu. Hu nga vha zwimimani, dzimpfuni kana mitamboni. Ha koni u ḁivhonadza. Tshivenda tshi tou ri muima wo ga, shaka ndi nnyi? Hei tshalutshedzo i bvisela khagala uri muthu u fanela u vha hune vhaḁwe vha vha hone. Muthu ane a vha na vhuthu u vha na vhushaka havhuḁi na vhaḁwe vhathu. A si muthu wa zwimogo, dzikhakhathi kana dzipfiriri.

U shaya tshumisano ndo hu tangavhudza ndo hu livhanya na **Figara 4.5** i re afha fhasi.



**Figara 4.5 U sumbedzwa ha u sa vha hone ha tshumisano na vhuthihi zwi bvaho kha tsaukanyo na țhalutshedzelo ya data.**

Kha nganea ya Magau (1984) ine ya pfi **Mitshețo ya wa**, ri wana vhaanewa vha no nga sa Vho-Balavhali, Vho-Mutshekwa, Tshishonga, na Ntsundeni vhe vhathu vha si na tshumisano. Vho-Balavhali vho sumbedzwa sa mubvumbudzwa ane vhunzhi ha zwithu zwine zwa thithisa vhuthu zwa vha zwo amara khae. Ndi muthu ane a țoda zwa dzinndwa na u ita uri vhathu vha dzule vha tshi lwa nga vuvhalavhala hawe vhu si na musi sa zwine na dzina țavho ța țanzilele zwone. Hezwi ri zwi vhone musi vha tshi thusedza kha u bvisela mafhungo nnda ha ndila nga mazwifhi. Zwița Tshitumbu tsha Vho-Nguluvhe tsho wanala, ho swika he vha vhudza mapholisa uri vha khou humbulela uri mufu a nga vha o tou viwa. Vha dovha vha isa phanda na u nea dzina ța Vho-Matambule sa vhone muhumbulelwa muhulwane. Zwavhuđivhuđi Vho-Balavhali vho vha vha tshi khou țodou uri Vho-Matambule vha fariwe hu u tou vha nyelisa. Nangoho vho swika he vha farwa.



Khosi Vho-Mavundavhi na vhone vha tshi vhona shango li tshi khou vhenga Vho-Matambule lu isaho tshinyaleloni, na vhone vha vho fhedza vha tshi tenda uri Vho-Matambule vha sudzuluswe. Vho tenda nga u ofha u tshinyadzwa naho khothe i songo wana vhuṭanzi ha u ri ngangoho Vho-Matambule vho via. Vilili loṭhe heli lo vha li tshi khou vhangwa nga Vho-Balavhali na vhathu vhavho.

Mafhungo a u shaea ha tshumisano na vhuthihi vhukati ha vhathu a a wanalavho na kha nganea ya Magau (1980:15) ine ya pfi Bulayo lo ṭalifhaho. Vhathu vhenevha vha dovha vha vhonala vha si na tshumisano na vhaṅwe vhathu. Ri wana vhanna vha no nga sa Vho-Mukhotho, Vho-Mandiwana na Vhafunzi Vho-Mamidze vha tshi funa nga maandā u piringanya zwithu. Ndi vhanna vha funaho zwa mifhirifhiri ine vha ita vho dzumbama. Musi khoro ya Mphagane yo dzula, ho swika he ya dzinginya fhungo la u vhuisa mikhwa vhukati ha vhaswa ngauri ho vha hu na vhaṅwe vhane vha sokou vutshela vhabebi na u tha madaizi. Vho-Lugisani vha amba vha ri uri vhaswa vha bve masosani na u vhuedzedza ṭhonifho ndi khwine vha tshi rengelwa bola na gere, khoro i renga na goloi ya u gudisa vhaswa u reila. Mihumbulo hei ndi yavhuḍi arali vhanna vha khoro vhoṭhe vha tshi nga farisana. Fhungo ili Vho-Mandiwana na Vho-Mukhotho vho mbo ḍi li hanedzela kule. Vha thoma u sokou semana vha ri:

Nṅa vhone Vho-Lugisani vho tou takala zwavhuḍi? Ri vha vhudza zwithu zwi dzhenisaho tshelede, vhone vha ri vhudza zwa u tambisa tshelede ya lushaka, Hi! (Magau, 1980:15).

Vho-Mukhotho hu pfi musu vha khou semana ngaurali vho no takuwa vhudzuloni havho vha tshi vho sumba Vho-Lugisani nga zwandā. Zwine zwa khou vha dina ndi mafhungo a ipfa nṅe. Mihumbulo ya Vho-Lugisani yone yo vha i ya vhuḍi. Fhedzi Vho-Mukhotho vha khou humbula ndila dza kale dze dza vha dzi tshi shumiswa u laya vhaswa dzine zwazwino ngauri zwithu zwo no shanduka a dzi tsha tou shuma zwavhuḍi. Vho-Mukhotho na Vho-Mandiwana vho vha vha tshi khou kombetshedza uri vhaswa vha iswe dzingomani dzi no nga sa mirundu na tshiṭamboni. Na liṅwe na liṅwe kha vha limiswe dzunde na nahone hu vhe na ndaṭiso khulwane ya masheleni. Mafhungo eneo o fhela nge thovhela nga dzavho



vha dzhenelela vha ri khoro kha i lingedze zwithu zwiswa ngauri dzingoma na madzunde zwo ḍi vha zwi hone izwo kaleni fhedzi thaidzo dza dza vhaswa dza ḍi vha dzi tshi khou endelela. Khani hei ya Vho-Mandiwana i sumbedza hone u shaya tshumisano.

Huñwe u shaya tshumisano Vho-Mukhotho na vhathu vhavho vho hu sumbedza zwiḽa Vho-Lugisani vho ḽa na muhumbulo wa uri Dovhoni hu fhaṽiwe tshikolo. Luñwalo lwo ri u swika khroni ya Mphagane, Vho-Mukhotho vha hana lu tshi ambiwa nga halwo. Fhedzi vha vhamba maano mavhi a u ri marifhi uyo musi a tea u sokou vhaliwa ha si ambiwe tshithu ngao. Muhumbulo wavho muhulwane wo vha u wa u ṽoḽou pfa uri luñwalo lwa Dovhoni lu khou amba nga ha mini uri vha kone u ya u kwama vhañwe ngavho uri vha tshinyisedze muhumbulo uyo. Nangoho izwo ho swika he vha zwi kona. Zwino Vho-Mukhotho khevha vha na Vho-Mamidze vha tshi khou luka vhandiandia. Vha tshi langana mafhungo avho vho vha vha sa sedzi zwivhuya zwine shango ḽa nga zwi wana. Hone vhone vho vha vha tshi sedza fhedzi uri zwi tea u dziedza Vho-Lugisani. Ri zwi pfa musi Vho-Mamidze vha tshi amba u ri:

Lugisani thuso ya tshelede a songo i wana, ene muñe u ḽo ita sungasunga muvhunduni wawe. Gemo ḽa yeneyo tshelede ḽi tiwa ngeno nga khoro. ... Zwi amba uri muṽa muñwe na muñwe u ḽo bvisa fuṽhanu wa dzi rannda. Zwino heyo tshelede vhathu vha Dovhoni vha nga si i kone. Ndi hone vhathu vha tshi ḽo vhona vhuleme ha heyo mithelo vha mu vhenga na hone vha si tsha pfulutshela Dovhoni. Huñwe vhañwe vha mipengo sa Phundululo o raḽaho vha mu vhulaha! (Magau, 1980:49).

Nga nḽila ine Vho-Mandiwana vha khou amba ngayo na Vho-Mukhotho zwi tou pfala uri a vha na tshumisano nahone ndi vhathu vhane vha si sedze hune shango ḽa khou u shanduka ḽi tshi yela hone. Khroni ya shango vho vha vha tshi ya fhedzi vha tshi ya vho hwala makoña na vhumenemene. Hezwi ri zwi vhona ngauri mihumbulo yoṽhe ine ya vha ya u fhaṽa vhone vho vha vha tshi hanedzana nayo.. Hezwi zwi sumba u shaya tshumisano.

Kha nganea ya Maumela (1983) ine ya pfi **Ndi philiphise** ri wana Mukandagalwo na ene a tshi sumbedza zwiito zwine kha zwo ha si vhe na tshumisano. Muthu we a vha o mu ḑowela ho vha hu Mukhwandala fhedzi. A ri pfi na fhethu na huthihi he a vha a tshi ţanganelana na vhañwe vhathu hone. Zwiḽa murathu wawe Maradzhe a tshi mu ṅwalela luñwalo lwa u ri u khou ţoḽou mu dalela ene o mbo ḽi zwi landula a tshi khou ţuṽuwedzwa nga musadzi wawe. A dzhia luḽa luñwalo a kherukanya a posa muliloni o dinalea. A dovha hafhu a langana na musadzi uri a re Maradzhe u fanela u tou iliswa uri a songo tsha vhuya a lu vhea hafha muḽini wa ene Mukandagalwo. Nahone u tea u ḽo tou vumbedzwa nga mulomo. Mukandagalwo u vhudza musadzi wawe uri:

Havha vhaeni vhawe ane a ri u ḽo ḽa navho hafhano hanga, u ḽo tou shona na mukombo. Ndi ḽo vha pfutsekisa vhoṽhe nae. Hafhu ndi a mu vhona hoyu mutukana, zwi tou nga u vho ḽihumbulela kha inwi. A sa vhona ndi ḽo mu khakhela ṅe. A thi monwi nga mutukana (Maumela, 1983:40).

Hafha Mukandagalwo u sumbedza a tshi khou nyala murathu wawe, ha ţoḽi a tshi ḽa muḽini wawe ngeno madalo a hone o livhanyiwa na u mu tsireledza. U vho humbulela uri a nga vha a tshi khou ţoḽou mu dzhiela musadzi wawe. Zodwa na ene ngauri u na vhuluṽa na ene o vha a tshi vho khwaṽhisedza uri u khou mu emula. Ri pfa a tshi vhudza Mukandagalwo u ri:

Mathina vhone a vha zwi ḽivhi? Ndi kale ndi tshi khou vhona tsedzele hei yawe. Hu khou ţoḽiwa ṅe hezwi ndi hafha. Vha sa tou mu thanyele hoyu mutukana a nga vha pwashela muḽi. Vharathu vha nga u mangadza ḽiñwe ḽuvha. Ndi vhanzhi vhanna vho no dzhielwaho vhasadzi nga vharathu. Zwino vha vhona lu luñwalode lwonolu (Maumela, 1983:40).

Vhoṽhe Zodwa na Mukandagalwo a vha na vhuthu. A si zwavhuḽi u luṽanya vhathu ngeno u tshi khou itela madzangalelo au a thungothungo.

Mme a Mukandangalwo Vho-Vusani na vhone vho vha vha si na tshumisano. Hezwi ri zwi vhona nga tshifhinga tsha lufu na mbulungo zwa mukalaha wavho Vho-Mathomu. Nthani ha u thusa uri mbulungo ya mukalaho wavho i tshimbile zwavhudi, vhone vho vha vho ima murandoni wa u pomoka muhadzinga wavho Vho-Muthude vhuloi. Vho vha vhudza na zwa uri vho vhulaha munna wavho vha tshi itela uri vha sale na ludzula. Maipfi avho a vha o ima nga hei ndila: “arali vha tshi khou fhima ludzula lwa thundu ya mukalaha wanga yo salaho vha do tou shona na mukombo ngauri Maradzhe wavho ha nga vhandi na hafu ya senthe yayo” (Maumela, 1983:18). Vhahulwane vha muta vho bva na u kaidza zwa sokou da nda. Tshi dinaho ndi uri vho vha vha tshi khou teketela muhadzinga muḁi wo no fhatwa na vhafunzi vha tshi khou nea tshumelo ya mbulungo. Vho-Muthude vho bva na uri u kona gumba ndi u mila u tafuna li a silingisa, vha vhuya vha bva mulomo. Ho swika he vha dzhenwa nga mbiti vha doba piki henefho mavhidani vha tshi khou lila vha livha kha muhadzinga Vho-Vusani. Maipfi e vha vha vha tshi khou amba one khea:

Namusi vho guma! Ndi do vha sumbedza nne musidzana! Sa musu ndi tshi pfi ndi phondi ya muloi ndi khwine ndi tshi namba nda sumbedza vhupondi hanga vhathu vho dala, tshi vhe tshithu tsho fhelaho tsha ngoho. A thi tolou liswa mbilu nga gwizana la muḁwe musadzi nne lini! Mathina a vha vhoni muri u no gonyea! U vha thonifha hanga a si uri vha tou vha Mudzimu wanga vhone lini! Nne ndi Muthude wa Vhanyai; ndi zwa vhukuma (Maumela, 1983:18).

Vho-Muthude maitete avho o vha a tshi sumbedza tshumisano. Vho-Vusani nga u shaya havho tshumisano vho fhungudza vhuthu kha Vho-Muthude. Ndila ine Vho-Muthude vha khou amba ngayo zwi khou sumbedza uri vho lingedza ngamaanda u kondelela u shoniswa nga Vho-Vusani. Vho vha vha tshi vha thonifha ngeno vhone vha sa vhuyi vha zwi vhona. U vhuya Vho-Muthude vha bva mulomo zwo vha zwo no kalula. Vha khou vha vhudza na zwauri u thonifiwa ho guma. Zwi amba u ri Vhavenda vha tshi vhuya vha amba uri wa pandela tsilu u hume... vho vha vha tshi amba zwi ngaho sa zwenezwi.

Kha nganea ya Maumela ine ya pfi **Muthu kha pfe** na hone ri wana hu na zwiito zwine zwa sumbedza u shaea ha vhuthihi na tshumisano. Malindi o vha a tshi tou ḍihwa nga shango lọthe u ri ha levhi ha ralo. Musi e mahalwani o vha a tshi tọlou kovholwa nga vhañwe vha ngaho sa ene. Afha hayanivho nahone o vha a sa an̄dani na muthu na muthihi hu tshi katelwa na vhabebi. O vha a tshi ita a tshi rwa khaladzi Seani. Mabinduni a khotsi awe o vha a tshi ri u swika vhashumi vha tshi tou fara shiashia. A tshi ri tshiambela, a dovha e dzikhakhathi na u tswa. Vho-Denga mme awe vha tshi vhudza khotsi awe zwiḽa vha tshi khou vhudzisesa uri lushada ngomu muḽini ndi lwa mini, vho vha fhindula vha ri:

N̄ne ndo tou shavha u vha vhudza vhone khotsi awe nge nda ri ndi mafhungo a vhatukana. Zwino ḽamusi khezwi, kholomo yo shanduka ḽari muḽini. Mafhungo a Malindi a ri tōmola mbilu a dovha a ri shonisa. Dzinndwa dzawe na dzone afha n̄ḽa muso o no nwa a dzi tsha fhela. U levha vho na hone be! Vhumbulu khae nahone ho ḍinea maan̄ḽa. Zwikolodo zwa mabod̄elo afho zwipitonivho, zwi khou mpfa. ...Hezwi e hafha matsheloni o ranga a bubela hafho tshipotoni ha heḽi vavhivho Maria (Maumela, 1988:9).

Vho-Rasivhaga muso vho no dinalea nga u vhona u shaya tshumisano ha Malindi vha ri:

Nda sokou tuwa nda dzhena ḽuni ndi (songo amba, khwaḽhisedzo yo engedzwa) vho do nga ndi khou mu ofha hoyu mutukana. ḽwana ndi wa u kaidziwa. Fhedzi uyu wanga u mu kaidza hu vho tou nga ndi u vhangula. O ndina hoyu ḽwana. Zwino arali nda tou...Hee iwe Malindi!...Iwe Malindi! Khezwi ndi tshi u vhidza wa thoma wa fhumula (Maumela, 1988:11)?

Ho vha hu si Malindi fhedzi hafha muḽini we a vha a si na tshumisano. Mme a Malindi na vhone vho vha vha tshi ita vha sa imi na Vho-Rasivhaga. Fhedzi vho vha vha tshi vhudza Vho-Rasivhaga uri Malindi ha khou pfa. Vho-Rasivhaga sa thōho ya muḽi vha tshi ligedza u vhea uyu Malindi wa hone fhasi ha ndango, ho vha hu tshi vuwa hu vhone Vho-Denga vhane vha vho vutshela mukalaha vha ri kha vha vhee zwivhindi fhasi vha mu litshe. A vha na mulanga. Zwithu zwo do dina muso we Malindi a si lale

hayani hu si na a no ðivha uri o ya fhi. Khotsi awe vha ri vhone a vha tsha dzhena khazwo ngauri o no vha dinesa nahone hu songo vha na ane a ðidina nga u mu toða. Kana u tou tuwa a ya a guma henengeyo mugumoni wa shango, a do vha e mafhungo a ene muṅe (Maumela, 1988:14). Vho-Denga u pfa ayo mafhungo vha vho ri shandu dya! Vhe kha mukalaha:

Inwi vhone Vho-Rasivhaga, vha vho amba hani zwino mathina? Kaniha u bva zwiḷa nga mahwevha ho vha u kanganyedza zwithu? Khamusi nazwino vhathu na u eḍela fhanu a vho ngo eḍela fhanu. Arali tshi tshikwekwe tshe vha luka na vhathu vhavho, ndi hone vha tshi do nḍivha zwavhuḍi ṅe wa muṭahabvu Netshirenzheni. ... ṅe vha songo sokou mmbudza maloto avho hafha lini... U ngafhi ṅwananga zwino! Hii! Hafhu vha songo ri a zwi ðivhei. Ndi vhozwi vhoramavhengele na mahosi vhane na khou ngalangadza vhathu fhanu Venḍa (Maumela, 1988:14-15)

Hafha Vho-Denga vha vho anza vhutsha. Khevha vha khou dzukuta mukalaha wavho Vhudzuloni ha u ri vha farisane na mukalaha kha u lemulula ṅwana Malindi ane a khou bva nḍa ha tshanda nga zwiṭuku, hu vho vha vhone vhane vha ri mukalaha wavho, ngauri ndi ramabindu, vha nga vha vho ngalangadza ṅwana wavho. Hezwi zwi sumbedza u sa farana ha muṭa na u sa fulufhedzana. Tshumisano ine ya vha thikho ya vhuthu a i tsha vha hone hafha muḍini.

Kha **tshiteṅwa** tshitevhelaho **tsha 4.2.5**. ndi ndo sengulusa vhutshivha sa tshiṅwe tsha zwiito zwine zwa thithisa vhuthu kha nganea ṅa dze nda nanga.

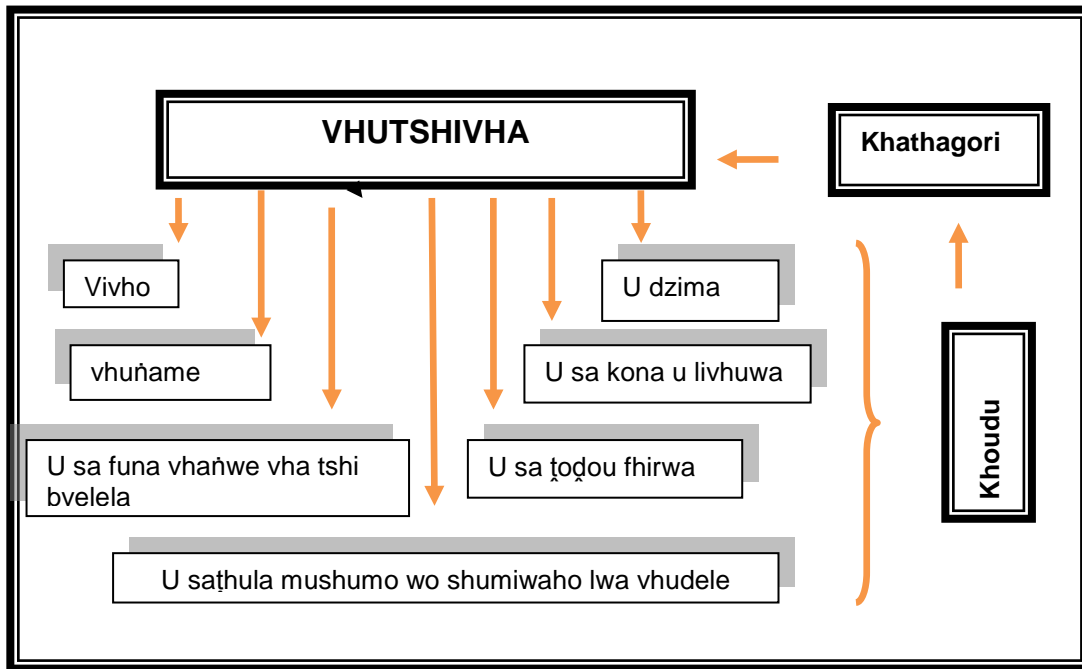
#### 4.2.5 Vhutshivha

U ya nga ha Wikipedia (nd:1) vhutshivha:

is an excessive desire to possess wealth, goods, or abstract things of value with the intention to keep it for one's self. Greed is inappropriate expectation. However, greed is applied to a very excessive or rapacious desire and pursuit of wealth, status, and power.

Heyi ʔhalutshedzo i sumbedza vhutshivha vhu tshi katela vhuᅇame, lutamo lwo kalulaho lwa lupfumo na u funesa maimo na maanᅇa.

Zwiito zwa vhutshivha zwo ʔalutshezwa zwo livhanyiswa na **Figara 4.6** i re afha fhasi.



**Figara 4.6: U sumbedzwa ha vhutshivha sa tshiᅇwe tsha zwiito zwine zwa thithisa vhuthu zwi bvaho kha tsaukanyo na ʔhalutshedzelo ya data**

Muthu ane a vha na vhutshivha u dzhiwa sa muthu ane vhuthu ha vha kule nae. Muthu onoyo ha koni u takala musi a tshi dalelwa nga vhaeni, hu nga vha dzikhonani kana mashaka awe hone u nyala ha hone hu a angaredza na vhatu vhane a si vha ᅇivhe. Muthu wa vhutshivha a zwi mu takadzi musi a tshi vhona vhaᅇwe vha tshi bvelela u mu fhira. Tshine tsha ᅇa muhumbuloni wawe arali hu na muᅇwe ane a khou bvelela u mu fhira, ndi muya u tshinyadza, hu nga vha lwa u mu tshinyadza muyani, ᅇamani kana kha ndaka. Arali a nga thakha muthu, mathakha a hone a vha haᅇa ane nga Tshivenda a vhidzwa u pfi ndi

mathakhatshiloi. Muthu wa vhutshivha naho arali muñwe muthu a nga ita zwivhuya, maipfi a u livhuwa kana u khoḁa a a konḁa u bva mulomoni wawe.

Vhutshivha kha nganea ya Magau (1984:60) ho sumbedzwa vhu hone. Muñwe musu wa khoro Muhali Vho-Matika vho ri u sedza tsimuni ya Vho-Matambule vha amba uri “ndi ifhio khosi yo no limaho dzunde ḽingafhaḽa ya kanḁa mavhele ngaurala? Arali ḽo vha ḽi dzunde ḽa vhafuwi ḽaḽwala nngwe yo vha i si nga dzheni musanda” Maipfi aya o vhangula muya wa vhutshivha kha Vho-Balavhali. Ha vha hu hone vho wana luvhande lwa u tambela khalwo thendele ngauri Vho-Balavhali vho vha vhe muthu a sa funi zwa muñwe zwi tshi naka. Vha tshi zwi ita vho vha vho zwi livhanya na u tshinya muthu dzina. Muthu we Vho-Balavhai vha vha vho ḽiimisela u mu ima phanḁa kha zwoḽhe ho vha hu Vho-Matambule. Vho-Matambule vho vha vhe muthu we a vha a tshi lingedza u shumesa uri zwa muḽani wawe zwi nake.

Nga murahu ha musu zwa u rengisa muḽi zwo no bala, Vho-Matambule vho mbo ḽi bvisela vuvu kha mafhungo a ndimo. Ho swika he vha limisa tsimu yavho nga maḽereḽere, vha gobela vha ḽahulela mavhele avho. A vho ngo sokou gobela fhedzi, vho ranga nga u nyora mavu zwavhuḽi. Mavhele a hone e a tshi mela a takuwa zwavhuḽi, tsimu yoḽhe ya vhone yo dalafhala (Magau: 1084:59). Mafhungo eneo o vhaisa Vho-Balavhali nga maanḁa. Nga ḽḽhani ha vivho vha thoma u isedzela Vho-Matambule phungommbi. Izwi ri zwi pfa musu vha tshi khou amba na Vho-Matsea vha tshi ri:

Houḽa Matambule sa ḽiviavhathu kha hu kundwe o bwela mukuku wa ḽama ya Nguluvhe hafho tsimuni yawe. Zwino tshine khoro ya fanela u mu kaidzela tshone ndi u sa ḽa hawe khroni haano maḽuvha (Magau, 1984:60).

Vho-Matsea na vhone vha tshi ḽadzisa fhungo vha ri:

Vhonani uri zwino o no t̄ahula hafu ya tsimu yawe e eṭhe ngeno riṅe ri sa athu na u fhedza u gobela. Houḷa muthu kha a kundwe ena maḍugwane a no t̄ahula vhusiku riṅe vhaṅwe ro eḍela. Nṅe vhuswa ha haaḷa mavhele ndi nga si ḷe ngauri mavhele a hone a na mukuku wa ṅama dza vhathu (Magau, 1983:60).

Mafhungo a vhanna havha vhavhili o vha e a uri zwivhuya zwe Vho-Matambule vha ita zwi si khoḍiwe nga muthu. Ngoḥo ndi ya uri Vho-Matambule tsimu yavho vho i shuma muṅwe na muṅwe o t̄alela. Vhudzuloni ha u ri vha vha khoḍe vha dovhe vha gude mishumo mivhuya, avha vhavhili vha ita zwa u sasaladza. Hezwi a zwi weli kha vhuthu. Ndi zwiito zwa vhutshivha.

Kha nganea ine ya pfi **Bulayo lo t̄alifahho**, muṅwali u sumbedza uri naho zwiito zwa vhutshivha na vivho zwi tshi vhaisa muitelwa, muiṭi wazwo na ene nga murahu zwi a mu vhuela a vho vha ene ane a vhaialesa. Vho-Mukhotho na khonani dzavho vho vha vhe na vhutshivha. Vho vha vha sa funi muṅwe muthu a tshi bvelela u vha fhira. Hezwi ri zwi vhoneḷa musi Vho-Lugisani vha tshi thoma u bvelela siani ḷa mabindu avho. Vho-Mukhotho, Vho-Mamidze na Vho-Mandiwana vho mbo ḍi langana uri vha tea u vhea tshitsiro phanḍa ha mvelaphanḍa yoṭhe ya Vho-Lugisani. vha dovhe vha vha itele zwithu zwine zwa vha ḷela muhumbulo na dakalo. Ndangano yavho vho i vhea yo livhanywa na u vhilinganya kuhumbulele kwa Vho-Lugisani nga hei ṅdila:

Ndi u fhiriṭanya t̄halukanyo ya muthu kana u mu lwisa na shango zwi dzindelaho na u lengisa lwa u kundisa muthu u wana dzanga ḷa mbilu yawe. U kundwa nga u wana dzanga ḷa mbilu yau kana tshipikwa zwi t̄angula dakalo. U t̄angulwa dakalo ndi u fa (Magau, 1980:31).

Vhathu havha vho vha vha tshi vhaisala musi vha tshi vhone Vho-Lugisani vha tshi bvelela. Tshe tsha vha tsho salela avha vhararu kha u bveledza ndivho dzavho dza vhutshivha ho vha hu u wana ṅdila ine ya nga vha shumela. Henefho vha langana uri vha fanela u shumisa maipfi a ngaho a u fhaṭa ngeno ndivho ya hone i songo t̄amba, nahone i si na phaṭho. Ho swika he vha langana uri vha ḍo khoḍa Vho-



Lugisani lwa muhoyo phanda ha khosi Vho-Mphangane uri vha vha pfuluse Dovhoni u itela uri mabindu a sale a tshi fadalala. Vhunga khosi i si nga si kone u divha zwi re khanani dzavho zwi do nga zwine vha khou amba ndi zwa vhukuma. Nangoho vho thoma u sumbedza uri hangei Dovhoni hu khou tshela mvelaphanda. Vho-Mukhotho ho swika he vha amba zwa uri:

Vhone muhali, hangei Dovhoni arali o vha e nne vhone ndo vha ndi tshi isa mukoma wa munnamuvhera sa likhotsimunene lashu Lugisani o rala. Houla Lugisani a nga vha kona havhala vhatu. Yeneyo tshede ine ya khou ambiwa nga hayo muhali ye ya da fano vhege yo fhelaho i tshi bva Tshiozwi yo bviswa nga ene Lugisani. Nahone ndi khwine a tshi sudzuluselwa henegei Dovhoni, havhala Vho-Madilonga vha de ngeno Tshiozwi. ...U do tenda a nga si hane houla muthu, o vhuya ha na tshipimbi, nahone vhone u a vha funa ngamaanda muhali. ... Nne ndi mu takalela u hulisa khosi (Magau, 1980:33).

Maipfi aya a pfala o vhwela zwavhu, fhedzi kha vhudzivha hao o vha o dzumba vhutshivha na tshimbevha. Nangoho zwo da zwa itea nga he vha pulana ngaho. Vho-Lugisani ho da he vha tenda u pfuluswa.

Musi Vho-Lugisani vhe ngei Dovhoni, vho swika he vha ita mvelaphanda khulwane. Vho fhatisa mavhengele, kiliniki, tshikolo, u bvisa maqi na zwinzhi zwa u bvisa vhaswa dzibadani. Vho-Mukhotho na vhatu vhavho iyo mvelaphanda a vho ngo i takalela na kathihi. Vho pfa i tshi vha ima kha gulokulo. Ngauri khavho vhothe ho vha ho andesa vhutshivha, vivho na u sa todou fhirwa, ho swika he vha dovha vho vhamba manwe maano. Zwe zwa vha zwi tshi khou tshivhafiwa nga Vho-Mukhotho, vho zwi amba vha ri:

Vho zwi pfa naa vhafunzi? Hoyu Lugisani ra sa thanya u do dzhiela Vho-Nyamalwela vuhosi. ...A si izwo fhedzi Lugisana shango li vho pfa ene fhedzi. Dovhoni ho no vha na mudi ino fhira ya mashango othe a Mphagane nahone vhatu vhanzhi vha vho mu ita khosi ngeno e mukoma zwawe (Magau, 1980:59).

Vhathu avha vhuraru havho vha pfa vha tshi vhai sala musi Vho-Lugisani vha tshi bvelela u vha fhira. Nṱhani ha uri vha gudevho u shuma uri na kha mivhundu yavhovho hu ḑe zwivhuya, vhone vha ita mireyo ya u lingedza u tsimbela Vho-Lugisani. Vhunga mihumbulo mivhi i tshi amara, vhathu avha a vho ngo neta u luka vhukwila. Fhungo heli ḽi khwaṱhisedzwa nga zwine vhaṱwe vhaḑivhi vha ri:

greed is the obsession with accumulating material goods. A greedy person values material goods more than they value God. The Bible also tells us that greed is something that can never be satisfied... The greedy will use deception to acquire material goods. The greedy will lie and use false pretence to acquired goods at the expense of others (Aquinas, nd:1).

ḽiṱwe ḽiga ḽe vha ḽi dzhia ḽo vha ḽa u ṱwala luṱwalo lwa u vhang a vuhosi nga madzina a Vho-Lugisani. Luṱwalo ulwo lwo ita uri hu vhe na u tevhekana ha zwiwo zwi si zwavhuiḑi zwe zwa khunyelela kha u vhulawa ha ṱwana wa Vho-Lugisani. Zwiito zwa vhutshivha iṱali zwi tshi vhang a khonadzeo ya mabulayo.

Mafhungo a u vhang a vuhosi o vha o ṱwalelwa u itela uri Vho-Lugisani zwithu zwi vha vhifhele hone mudzi wa hone ho vha hu vhutshivha. Vhuthu a vhu imi na aya maitete. Vhuthu vhu ima na zwa musi vhathu vha tshi tamelana mashumavhuya vhunga zwi zwone zwo lugaho. Nga murahu ha tsengo ya Tshambenga ho swika he zwa wanala uri avha vhanna vhararu vho vha vha tshi khou zwifhela Vho-Lugisani nga nṱhani ha vivho. Ngauralo mulayo wa shango na wa Vho-Mphaga wo shumiswa kha u dzhiela avha vhanna vhukando. U ya nga ha Magau (1980:89) muitazwivhuya Vho-Lugisani vho sala vha tshi pembela nga dakalo ḽihulu ngeno vhadziavivho vha tshi hambelwa nga ḑitsi ḽa mishumo ya zwaṅa zwavho.

Kha nganea ya Maumela (1983: 19) ine ya pfi **Ndi philiphies** nahone ho ḑi vha na vhathu vhane vha si takale musi muṱwe a tshi fara zwine zwa fhira zwavho. Hezwi ri zwi vhone musi Vho-Vusani vha tshi vhang a thundu ya munna wavho, mufu Vho-Mathomu tshitumbu tshi sa athu na u dzhena fhasi. Zwo vha itisaho ho vha hu

vivho ja u vhivha muhadzinga wavho Vho-Muthude khathihi na u vhangela vhana vhavho fhedzi, Mukandangalwo na Kanakana wa musidzana naho vho vha vha si vhone vhana vha mufu vhe vhothe. Fhedzi mukalaha Vho-Mathomu vho vha vho sia vho zwi vhekanya zwavhudi kha wili yavho. Mukandangalwo ene wa tanzhe vho vha vho mu siela vhengele, silaha na tshigayo. Maradzhe murathu wa Mukandangalwo wa ha mmane ene vho vha vho mu siela khefi fhedzi ngeno Konanani nwana wavho wa musidzana vha songo mu siela tshithu. Nga Tshivenda zwo vha zwi tshi nga tenda ngauri musidzana zwo vha zwi tshi dzhiwa uri u do fhedza o malwa a ya vhuhadzi.

Kha nganea ya Maumela (1988:22) ine ya pfi **Muthu kha pfe** Malindi u sumbedza o vha e na vhutshivha. O vha a tshi tshivha khotsi awe. O vha o tshi dzhia goloi dzavho a songo amba. O vha a tshi ya vhengeleni kana khefini a rengisa zwithu a fhedza a hwala tshelede a ya a i roda yothe ya fhelela mahalwani. O vhuya a lalela mukomana wawe Balanganani, a lingedza u mu homboka hone a balelwa nge Balanganani a mu thavha kavhili nga tshikurufedzo. Fhedziha Balanganani ho swika he a lwa nga hune a kona a tshi khou tsireledza vhutshilo hawe na tshelede ya khotsi awe, a sa zwi divhi zwauri u khou lwa na Malindi murathu wawe. Ndi ngazwo ri nga si kone u tou mu vhea mulandu kana ra mu sasaladza u ya kule.

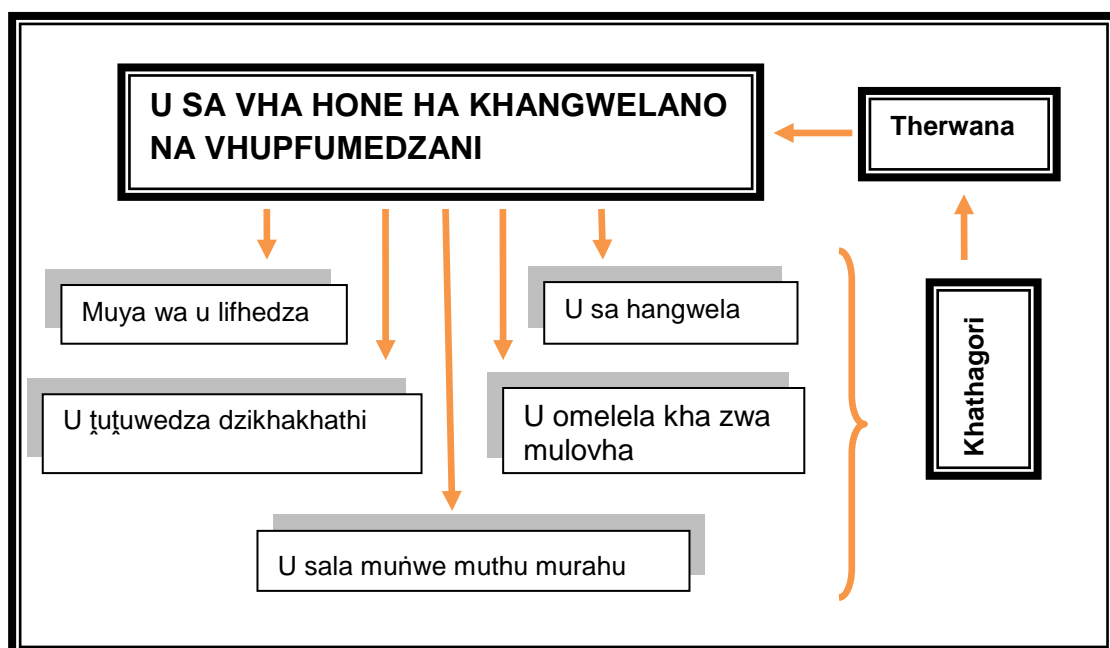
Vhutshivha ha Malindi muṅwali o sumbedza ho hulela kha tshipida tsha musi Malindi a tshi ya u fhura tshelede kha vhashumi ngei tshigayoni. A tshi vhona uri vhashumi a vha khou tenda u mu nea tshelede, ene a mbo di longa mabaudu mahulu ngomu khalini ya tshigayo. Zwothe zwe a ita ho vha hu vhutshivha ha uri tshigayo tsha khotsi awe tshi tshinyale, vha si tsha wana tshelede.

Zwiito zwothe zwa vhutshivha zwe zwa wanala nga murahu ha tsaukanyo ya data kha bugu dze nda nanga zwi hanedzana kulena maitete a mathakha e nda a tlatshedza kha **tshiteṅwa tsha 2.8.5**. Vhutshivha a si tshithu tshine ra nga ri tshi a wanala kha maitete a vhuthu, fhedzi ndi zwine vhathu vha ita zwa fhedza zwi tshi thithisa tshiimo tsha vhuthu.

#### 4.2.6 U sa vha hone ha khangwelano na vhupfumedzani.

Khangwelano na vhupfumedzani ndi zwithu zwi hulwane zwine zwa khangwela na vhupfumedzani. Honeha vhathu vhane vha sa vhe na vhuthu a vha koni u hangwela nga murahu ha u khakhelana nahone a si kanzhi vha tshi vha vhane vhane vha tshiwedza u pfumedzana. Muthu a sa koni u hangwela u dzula a tshi vhalela muñwe muthu vhutshinyi.

Zwiito zwenezwi ndi zwine zwa thithisa vhuthu. U shaea ha khangwelano na vhupfumedzani hu do tshilutshedza ho livhanywa na **Figara 4.7**.



**Figara 4.7: U sumbedzwa ha u shaea ha khangwelano na vhupfumedzani zwi bvaho kha tsaukanyo na tshilutshedzelo ya data**

Kha nganea ya Magau (1984:58) ine ya pfi **Mitshego ya wa** Tshiofhisane ene ha tshiwedzi khangwelano na u pfumedzana. Hezwi ri zwi vhona musisi o pfa mavharivhari a u ri Vho-Matambule vho via Vho-Nguluvhe mukomana wawe. Naho vhuñanzi ha uri a vho ngo fa nga u viiwa zwe zwa vha zwo ñwaliwa kha luñwalo lwa dokotela, ene o vha a tshi dzula o hwala gwikhwi ja u lifhedza. Ndi ngazwo o swika he a hira phondi uri dzi vhulahe Lañani murathu wa Vho-Matambule i ndila ya u vha lifhedza. Muthu we a mu tshiwedza kha u lifhedza ho vha hu Vho-Balavhali.

Tshiofhisio o zwi kona nge a pfa u pfi Vho-Matambule vho shavha tshikhuwani vha vhuya hayani vha sia Laṭani henengei. A tou ri zwo ḁa zwavhuḁi. O vhona u ḁa hawe makhuwani, hone u ṭuwa hawe makhuwani ha nga hu vhoni. Lufu lwa Laṭani lwo takadza Tshiofhisio. Vho-Balavhali na vhone a vho ngo vhuya vha ḁisola kana vha amba nga nḁila ine ya sumbedza u ḁisola naho vhe vhone vhe vha ṭuṭuwedza Tshiofhisio. Tshe vha amba ho vha maipfi a u holedza a uri:

Iṭo na iṭo. Matambule o via nguluvhe, ṅamusi murathu wawe o favho malofha a tshi fhalala na shango. Ṭhoho ya Nguluvhe ndi khulwane a i farwi. Malofha awe ndi tshipfula. Vha ḁo fhela vhoṭhe sa vho sikelwaho nga ṅwambo wa u silinga... Holu lushaka lwa ha Matambule lu ḁo fhela lwoṭhe lu si tsha ḁivhea fhano shangoni (Magau, 1984:62).

Haya maipfi a sumbedza u sa kona u hangwela na u ṭuṭuwedza dziphambano na u vha na muya wa u lifhedza. Muṭoḁo muthihi muhulwane wa ino nganea wo vha u wa u fhome muthu samba na u lifhedza. Zwenezwo zwo bveledzwa nga kutshilele kwa Vho-Balavhali. Vho-Matambule vho vha vha tshi lifhedzelwa u pfi vho ambisa Ntsundeni a tshi ri o ri u vha hana vha mu zonyedza zwiambaro vha ri o tswa ngei vhengeleni ḁa Vho-Malabi o vha a tshi khou vha zwifhela. Vha dovha ha pfi vho kundisa Ntsundeni vuhadzi. U bva henefho vha vho sokou ambeledzwa zwoṭhe zwoṭhe zwa u zwifha. Zwa u sa kona u hangwela ha Vho-Balavhali muṅwali o zwi vhea nga hei nḁila “U bva zwenezwo Vho-Balavhali vha dzula vho fara Vho-Matambule nga mbilu ntswu” (Magau, 1984:12).

Ndi afho ngafhi he Vho-Matambule vha ya, samba ḁo vha ḁi tshi enda ḁi navho. Hezwi ri zwi vhona zwiḁa vho ya makhuwani u ṭoḁa mushumo. Vho ri vha tshi swika tshiṭitshini tsha tshidimela vhe na malume avho Vho-Murabi, vha ṭanganedzwa nga zwigoḁo ha pfi:

Naa Vho-Matambule vha khou ṭoḁa’ni fhano? Ro vha shavha Venḁa ra ḁa ngeno tshikhuwani zwino vhone vho ri tevhela. Hafhano hu ḁo viiwa vhone riṅe a ri nga viiwi sa Vho-Nguluvhe (Magau, 1984:56).

Muṅwe e nga fhaḁa a ri:

Zwino ndi hone vho ḁa u rengisa zwikunwe zwa Vho-Nguluvhe kana ngeno makhuwani vho ḁa u via makhuwa? (Magau, 1984:56).

U lifhedza honoho ho fhedza hu tshi vhaisa Vho-Matambule. Vhone vhaṅe Vho-Matambule vha tshi ṅanzilela zwe zwa bvelela khavho nga ṅṅhani a vengo, samba ṅa u via na u tshipa vha ri ndi u thathwa mushumoni, u teketelwa, u tambudzelwa vhana, u rwiwa havho, na zwiṅwe zwinzhi (Magau,1984:95).

Kha nganea ya Magau (1980) ine ya pfi **Bulayo ṅo ṅalifhaho** ri wana mafhungo a u sa kona u hangwela o anda. Thero khulwne ya nganea ino ya Bulayo ṅo ṅalifhaho yo bveledzwa nga kutshilele kwa vhamusanda Vho-Mukhotho, vhavenda Vho-Mandiwana na vhafunzi Vho-Mamidze kwa u sa kona u hangwela na u pfumedzanya vhathu. U bva bugu i tshi thoma u swika i tshi fhela vhathu avha vhuraru havho vho vha vho kwambatela kha muya wa u vhulaha Vho-Lugisani muyani, ṅamani na kha sia ṅa vhuṅe ha ndaka. Mafhungo oṅhe a u luṅanya Vho-Lugisani na shango na muṅa o vha o ḍisendeka nga u sa kona u pfumedzana. Dziṅwe tsumbo dza u shaea ha vhpufumedzani na khangwelano dze muṅwali a dzi sumbedza kha ino nganea ndi dzi tevhelaho:

Vha a ḍivha khonani yanga , muhali hoyu mulandu arali wa sa tou tshinyiwa nga Lugisani na khonani yawe Mutibamela hoyu Rabambukwa ri ḍo mu ṅula ndomo a ri a tshi handama khasha yawe a ḍo fhirwa nga tshibode u hwenya. Hoyu Lugisani zwi vhala makole a tshi piringanya mafhungo hafha khoroni. Ho sala musi muthihi ndi tshi ḍo mu sinisa midzi kha ṅa Mphagane. Ndi ḍo vulela zwisiku zwa mukumbela a ḍo shaya vhuṅo zwa nga ṅowa mulindini wa thagalu mibvumbini (Magau, 1980:7).

Kha mafhungo a re afha ṅṅha Vho-Mandiwana vha khou sumbedza uri musi vha tshi haṅula mulandu wa Vho-Tshikweṅa, vha ḍo zwi ita nga ṅḍila ya u vhaisa Vho-Rambambukwa lune vha tea u vha sia vho vha rwela fhasi tshoṅhe lwa vhuṅungu. Thaidzo ine vhavhali vha livhana nayo hafha musi zwo livhanywa na maitela a zwithu a vhuthu ndi ya uri vhudzuloni ha u ri khoro ya musanda i vhe yone ine ya lwela u pfumedzanya vhathu yone yo no vha ya u fhandekanya vhathu na u ṅuṅuwedza mavengo. Arali hu tshi khou tevhelwa maitela a vhuthu a zwo ngo tea uri zwi tou ralo. Nga murahu ha tsengo muhweleli wa mulandu na muhwelelwa vha tea u sala vho pfumedzana na u hangwelana. Vhavenda Vho-Mandiwana na Vho-Mukhotho vha sumbedza vha tshi khou shumisa maanda avho nga ṅḍila i si yone nahone i si na vhuthu. Ndi vhathu vho ḍiimiselaho u sala Vho-Lugisani murahu na u ita uri vhalanda vha si hangwelane. Izwi ri zwi pfa musi vhafunzi Vho Mamidze vha tshi ri:

Ngoho hoyu Lugisani ndi do thoma u mu vhenga tadulu ha zwithu zwothe. Vha vhone uri a si uri kha dzitshaka hu nga vha na mulalo musi kha mashaka hu si na mulalo...Vha a divha vhaveda, mahoja Lugisani khoroni kusini kwawe o ndifhisa rannda dza fumi kha muthu we a da a levha mudini wanga. Zwino namusi u khou dovha (Magau, 1980:17).

U toda u lifhedza a si zwithu zwine zwa elana na vhuthu. Maipfi haya a vhafunzi Vho-Mandiwana khombo yao i a yelana na zwine vhadivhi vha ri:

As long as we are holding anger, resentment and grudges against another person, we are poisoning our bodies with toxicity, lowering our immunity to disease and on subtle levels generating thoughts, expectations and attitudes that repel our highest good...Our lack of forgiveness actually draws more circumstances that will feed our anger and victimization. Lack of forgiveness has been ... a contributing factor to physical illness, excess weight, financial scarcity, failed relationships and a host of other problems. Lack of forgiveness inhibits love, which is the only true source of power. As we withhold forgiveness, we inhibit our power and our very life-force (Woodland, 2000:2).

Ndi zwone zwauri vhanna avha vhararu havho vho vha vhe na vhuifiwa khoroni ya Mphagane. fhedzi na vhatu zwavho vha tea u tsireledziwavho zwi tshi ya kha kuhatulele kwa milandu. Vho-Mandiwana, Vho-Mamidze na Vho-Mukhotho vho vha vha tshi vhona Vho-Lugisani sa tshikhukhuliso tshihulu musi hu tshi hatuliwa milandu. Izwo zwo vha zwo ima nga u ralo ngauri Vho-Lugisani vho vha vha tshi lwela vhulamukanyi na vhuifumedzani ha vhothe. Khoro i sa athu u dzhena Vho-Mukhotho vha pfala vha tshi amba u ri:

Inwi vhone vhavenda, hoyu Lugisani u diita mupfuneli na mupfunululi wa mafhungo a fano Mphagane. Ha talukanyi uri vhomakhulu washu vho li renga nga malofha a sa shumelwiho sa malamba a mushumi. Riye a ri gonye khoroni, ri do zwi vhona arali a tshi do dovha zwa vhege yo fhelaho (Magau, 1980:8).

Maitele a u tutuwedza vengo a khwathisedzwa nga maipfi haya a Vho-Mukhotho zwenezwi vha tshi khou amba na Vho-Mandiwana phanda ha musi khoro i tshi dzhena. Ndangano inwe na inwe ye Vho-Mukhotho na Vho-Mandiwana vha vha vha tshi i ita, yo vha i ya u lifhedza na u vhulaha muyani na namani. Ri pfa vha tshi langana uri ndi khwine vha tshi dovha u lingedza u vhulaha Vho-Lugisani thamusi

zwa zwino vha do vuledza fhedzi vha fanela u zwi itela tshiphirini. Vho-Mukhotho vha vhudza vhafunzi Vho-Mamidze vho ri:

Arali ra nga a dovha huñwe ri nga mu tusa hoyu muṭhannga. Vhone vhavenḁa vha ri mini ngao? ...haya mafhungo one a tou vha tshidzumbembe tshihulu ane ri si tame a tshi sokou phuliwa. Fhedzi ngauri vhone vho dilugisela u ri thusa ri do vha talutshedza. Tenda vhone vha si vhe na mulomoni (Magau, 1980:27).

Zwe vha ha vha tshi khou toḁou vha vhudza zwone ndi zwa uri vho vhuya vha shelela Vho-Lugisani tshitamba halwani vha tshi toḁou vhulaha fhedzi ha vho nwa muñwe munna we a vha a tshi pfi Vho-Bidzha. Zwiuhuluhulu zwo vha zwauri musi zwo ralo vho kungela Vho-Bidzha nangani ya tshirema ine vha shumisana nayo. Hezwo vho zwi ita nge vha shavha uri ya tshikhuwa i nga kha di zwi vhona uri mulwadze o nwiswa mulimo. U ri mafhungo a ye na vhusula ndi he vha vhudza maine Vho-Tshiwisamitondo uri: “kha luvhedziwe u shavhisa luambo”. U ya nga ha Magau (1980:29) nangoho Vho-Tshiwisamitondo vho mbo di tindinganya nzunzu dzavho vha mbo di mu nwiswa tshitamba nga lwala luhulwane. Nga maḁutsha a tevhelaho Bidzha wa vathu e ñwavhaa! he tshetee! Haya mafhungo o vha a songo livhiswa kha u pfumedzanya. U sa hangwelana he ha bvelela kha nganea dze nda sengulusa vhuṅa nadzo hu lwa na maitetele vhuthu a khangwelano e a talutshedzwa kha **tshiteñwa tsha 2.8.6** na **3.2.6**.

Mafhungo mahulwane ane a si tuṭuwedze khangwelano ndi e havha vhararu vha a luka a u luṭanya Vho-Lugisani na muhali thovhela Vho-Mphaga, na Vho-Nyamalwela Singo na uufumakadzi wavho Vho-Muofhe hu tshi katelwa na Tshammbenga we vha mu longa zwihoṭoni. Hezwi vho zwi ita nga u tou ñwala luñwalo. Luñwalo ulwo lwo vha lu tshi ri:

Nṅe Naledzani Joel Lugisani, N.I.N.Z3989 mukoma wa Dovhoni kha la Mphagane...ndi humbela u bviswa vhukomani nda takuselwa kha u vha khosi ...nga hezwi:

1. Ndo thoma vhukoma Dovhoni hu na miḁi ya 20, zwino ndi 600. Zwi amba u kona u shuma.
2. Ndo fhaṭisa tshikolo tshi gumaho kha murole wa V na kiliniki.



3. Ndo bwisa maḍi manzhi shango loṭhe la Dovhoni.
  4. Nga u ḍiṭukufhadza ndi ri zwi nga vha hani nṅe ndi tshi takuswa nda vha khosi ngeno Vho-Nyamalwela Singo... vha humiselwa kha vhukoma
  5. Kana shangoi li fhandulwe, tshiṅwe tshipiḍa tshi vhe tshanga tshiṅwe tshi vhe tsha Vho-Nyamalwela Singo ri mahosi roṭhe kha a Dovhoni.
  6. Hu ḍi nga mufarisi wanga Vho-Muofhe Lugisano v/f. LB134 vho thusa zwinzhi kha mvelephanda ya shango la Dovhoni. Arali zwi tshi konadzea na ene kha a ṅewe vhukoma fhasi hanga.
  7. Arali hu vhothovhela Mphaga vha nga si hane ngauri ri dziṭhama nahone ndo vhuya ndi likhotsimunene kha la Mphagane
- (Magau, 1980:60).

Arali muthu a nga sedza mbuno dzo ṅwaliwaho kha nomboro 1,2,3 kha luṅwalo lu re afho ṅṭha a nga zwi pfa uri dzo livhiswa kha u ri hu si vhe na khangwelano. Vhunga Vho-Lugisani vho vha vhe mukoma fhasi ha vhamusanda Vho-Nyamalwela Singo, mbuno hedzi dzi khou ṭana fhungo la uri Vho-Nyamalwela Singo a vha koni u shuma, a vha koni u vhusa, a konaho ndi Vho-Lugisani. Arali Vho-Nyamalwela vha nga thoma u ḍilwela kana u vhenga Vho-Lugisani, vathu vha nga kha ḍi zwi dzhia zwo tea uri vha ite nga u ralo. Mbuno dza nomboro vhuṅa (4) na ya vhuṭanu (5) ndi dzone dzo livhiswaho zwiḥulu kha u sinyusa Vho-Nyamalwela Singo lune vha nga kha ḍi ḍirula na mushumo vha thoma u vhenga Vho-Lugisani. Vho-Nyamalwela Singo vho ri u vhalisa ulwo luṅwalo vha mbo ḍi shavha vha fhalalela ha Hamutiba he khaladzi avho Vho-Magekha vha vha vha tshi dzula hone vha tshi ofha u vhumawo tshisulu.

Mbuno ya nomboro sumbe (7) yo livhiswa kha u pwashela Vho-Lugisani muṭa uri vha vhaialese. Hezwi ho vha u itela uri nga tshifhinga tsha musi Vho-Lugisani vho ṭanutshelwa nga shango vha kundwe vhushavhelo ngauri vha vho ḍo vha vho no vutshelwa na nga ṅama ya ṅama yavho, shambo la shambo lavho. Hezwi zwi khwaṭhiswa nga zwe Vho-Muofhe musi vho dinale vho vhumawo munna wavho Vho-Lugisani zwone, vha ri:

Vhone khotsi a Mafanedza, a vha ḍo mbudza uri vhone vha tshi vhangwa vuhosi vha dzhenisa na nṅe vha itela mini? Vhuhulu kha vha tou hira muṅwe musadzi ane vha ḍo ḍabaḍea nae. ...Inwi vhone, vha a ḍivha uri nṅe vha ḍo mmbulahisa nga tshiṭavhatsindi tshavho (Magau, 1980:71)?

A ri tsha amba thovhela Vho-Mphaga. Mbuno ya nomboro ya vhumalo ndi ine ya humbudza Vho-Mphaga uri Vho-Lugisani zwa vuhosi ha Mphagane na vhone zwo vha tea ngauri ndi khotsimunene kha musanda. Nga Tshivenda zwi a tenda uri khotsimunene a vhangе vuhosi, arali a kunda a nga kha di vheva. Hezwi zwi nga vhangа nndwa i re na mabulayo na mikundulela mihulu. Vho Mphaga vho no wana ulwo luñwalo, vha vhidzela vhahulisei vha shango lavho thondwanani ha dzulwa vha amba navho uri:

A thi hanedzi uri muñwe na muñwe a re fhanо o da nga zwililo zwawe. Fhedzi nne ndi nga si tokonye mafhungo a shango ndi na zwitumbambiluni nga u rali. ...Iwe Lidzebe na Tumbala mashaka anga, nne ndo tenda, ndo no zwi vhona uri mathina muthu ha fulufhedziwi na khathi. Vhonani uri uyu Lugisani o ita zwinzani?...Iwe vhatu vhahashu, ... A si Dovhoni fhedzi hune a do rengisa a dzhia, na fhanо musanda u do hu rengisa a dzhia na vhasadzi vhangа havha. Oo! Ndi hezwi zwine a di konela u ya mutani wa mutanuni wanga hoyu Muswubi (Magau, 1980:64)?

Maipfi haya a vhamusanda Vho-Mphaga a dzumbulula uri vho vha isala muyani zwihulu nahone vha nga kha diita tshithu tshiñwe na tshiñwe tsha u tsireledza muta wavho. Ee! Hu di nga na vhunzhi ha vhanna vha nga si kone u farela muñwe munna ane a khou dzhena nduni na vhafumakadzi vhavho, hezwo vha nga pfa zwi tshi vha bvula vhunna havho. Na kha Vho-Mphaga zwo vha zwo ralo. Vho ri u fhedza u amba maipfi a yo vha mbo di takuwa vha dzhia tshigidi tshavho Vha ri: “Ñwambale ndi do mu thuntsha nga hetshi tshigidi iwe Lidzeba wanga” (Magau:1980:64) Vho-Mukhotho na vhatu vhavho maipfi aya a u shae ha pfano o vha takadza vhukuma vha dovha vha tutuwedza phambano. Ri pfa vha tshi ri kha thovhela Vho-Mphaga:

Muhali, Phanda ha musi vhone vha sa athu u vhudzisesa haya mafhungo kha khomishinari. Hoyu Lugisani u fanela u vha o no pandelwa kale. U tolou amba mafhungo a hoyu Lugisani e hone fhanо shangoni lavho zwi do vha vhulahisa. Houla muthu muhali o thanya sa funguvhu line li tshi la mutana wa mbongola la thoma nga u kweta zwituku nga zwituku. mbongola yone i tshi pfa u kwetwa ba binaladza mutana zwavhu di i tshi ri khamusi i khou bviswa magufha ngenо funguvhu li tshi khou bvisa tshilonda tshine la di tshiphula li tshi isa phanda...Arali ho vha hu nne thovhela ndi musi Lugisani dzi tshi dala matemba namusi a tuwa nga dzi nzambo nga lukwarani (Magau, 1980:64).

Mbuno dzothe dze Vho-Mukhotho na vhaledzani navho vha dzi n'wala kha luñwalo nga madzina a Vho-Lugisani zwi tou vha khagala uri dzo vha dzi dza u vhangula vengo na mbiti kha vhamusanda Vho-Nyamalwela Singo na thovhela, mavu Vho-Mphaga. Hezwi a zwi d'isi muya wa khangwelano fhedzi ndi u tou lisa vhaledzani Muzwilu wa nyongwe. A zwi na vhuthu ngomu honeha zwone zwi nga kona u thithisa tshiimo tsha vhuthu tshitshavhani.

Kha nganea ya **Ndi philiphise** mafhungo a khangwelano na vhupfumedzani a a kala. Ho d'alesa a dzi khakhathi dzo vhekanyiwaho. Musi we Themba na tshiḷa tshithannga vha d'a u t'angula Mukandangalwo ho vha na dzikhakhathi dzo khunyeledzwaho nga dzimpfu. Uyuvho Zodwa, naho e wa hammeni, o vha o no shanduka, a tshi vho hanedzana na ndavhelelo ya vhuvha hawe. Vhudzuloni ha u kaidza aya magevhenga mavhili, ho vha ho no vha ene ane a vho thusedza kha dzi khakhathi. Ho vha ene we a zonyedza Mukandangalwo dugu mulomoni uri a si t'avhe mukosi vha kone u mu gevhenega zwavhuḍi. U ya nga ha Maumela (1983:43), Mukandangalwo a tshi sedza Zodwa o wana tsho no tou vha tshivhanda. O mu rudela maḱo. A tshi vho nga vuluvulu ḷo shelwa mavu.

Kha nganea ine ya pfi **Muthu kha pfe** mafhungo a u farelana na vhupfumedzani ha ngoho ho ngo tou bveledzwa zwavhuḍi ngauri khao ho vha ho anda mazwifhi. U farelana ha vhukuma hu nga si bvelele arali vhatu vhane vha vha tsinisa na u bveledzwa ha khangwelano vha sa fulufhedzei kha nyambo dzavho. Hezwi ri zwi wana musu uḷa we Malindi a shavha hayani o sia o tshinyadza tshigayo tsha khotsi awe. O ri u zwi ita a shavhela ha makhadzi wawe Musina. U ya nga ha Maumela (1988:25) Malindi ho swika he a vhudza makhadzi wawe uri khotsi awe vho mu thatha hayani, na l'ihwe na l'ihwe a vha tsha mu funa na zwino vha khou t'odou mu farisa nga mapholisa. A tshi amba nga u ralo makhadzi wawe vho mbo d'i zwi vhona uri a nga vha o sia o tshinya zwithu zwi hulwane hayani. Fhedzi fhungo l'ihulwane l'e vha d'ela ḷone ḷo vha l'a ri u khou humbela u farelwa lufhanga uri a konou vhuya hayani. Vhonevho sa makhadzi wawe vho d'ela zwone u mu humbelela pfarelo. Khotsi awe Vho-Rasivhga vha tshi fhindula vha ri:

Vhone khaladzi, u sa vha vhudza ngoho yawe ndi uri khae ho dala vhuada na vhumbulu kathihi na mazwifhi. Fhano Malindi ho ngo pandelwa nga muthu. Ro tou mu kaidza fhedzi kunwele kwa hovhu halwa hawe. Arali hu na zwiñwe zwo bvaho zwe a ri khakhela kana u ri ita, riñe a ri athu u zwi wana kana u zwi pfa. ... hu ði nga na u vhuya, ene muñe u tou funa sa musu na u ðuwa hawe fhano o tou funa. Riñe ñwana a ri na nndwa nae. A ri lwi na ñwana, ri lwa na zwiito zwawe (Maumela, 1988:26)

Hafha kha haya maipfi, Vho-Rasivhaga a vha khou sumbedza u hangwela Malindi. Tshine tsha khou vha vhaisa ndi uri ho ngo bulela makhadzi wawe zwe a tshinya. Ndi ngazwo vha tshi khou ri kha ite zwine ene muñe a funa. U vhuya hayani kana u sa vhuya vha ri zwi bva kha ene muñe. Muthu ane a khou ñañisa uri hu sa vhe na u hangwelana ndi mme a Malindi. Vhone vho vha vha si khou fara lithihi na avha vhavhili vhane vha ri ñwana u khou nwesa mahalwa a kalakataho na u kamba. Vhone vha khou imelela Malindi. Vha khou vhona u nga Malindi u khou itwa dabadaba kana u vhengwa. Ri pfa vha tshi vho amba uri

Aii vho! Khee vha tshi vho tou mu amba sa a re na tshipengo ñwananga ngoho...ha tou vha mpengo kana veveru hoyu ñwananga lini. Hafhu a tshi nwa halwa ha vhudivhoo. ...Yo! Nñe vhathu vha songo ðolou ñtaña nga tshavho. Vhathu kha vha ðo mphumulela nñe! Ndi muhwalo wanga hafhu zwo luga (Maumela, 1988:27).

Vho-Rasivhaga vho fhedza nga u amba uri zwothe zwo naka khaladzi. Vha ri vhone vho dalelwa nga mishumo.

U sumbedza uri u farelana a ho ngo vha hone Malindi a tshi vhuya hayani o tou diputa zwiðuvhanyana a mbo ði humela kha eneaña maitete awe a kale na kale a u sa pfa. Nahone u sa pfa hawe ho vho tou vhuya nga huhulu. Ndi ralo ngauri hu si kale o mbo ði onesa a ri ene u khou ya Johannesburg bolani u khou ðuwa na khonani dzawe. Na u onesa ha hone ho ði tou pfala uri a hu bvi mbiluni. O ri musu a tshi amba na vhabebi vhawe o ri "Ndo no neta nga u ðolou semekanywa. Hone muthu u ðo vhona tshipuku ndi a ðivha (Maumela, 1988:37).

O ri u ralo a fhedza a bva, a mbo ɔi vha maele (Maumela, 1988:37). Mathina makhuwani ho vha hu siho. Zwe a vha a tshi khou ita ho vha u ya u ramba mahokoko uri a t̄angule goloi ya khotsi awe nɔilani i tshi vhuya u renga tshiṭoko tsha khushumusi. Maano awe ho swika he a fholodza ngauri kha u fara mboho honoho ho fhedza ene Malindi o no ruzhuvhedzwa nga tshikurufedzo kha mutshilitshili zwa vho vhang a vhuhole hawe ha tshoṭhe.

Pfarelo iḷa ye Malindi a ruma makhadzi wawe u ri vha mu humbelele kha khotsi awe yo vha i ya muhoyo. Maitete a vhuthu ha tendi uri zwi tou pfi pfalo.

### 4.3 MANWELEDZO

Kha ndima ya **vhuna (4)** ndo segulusa zwiito zwine zwa thithisa kana u nyadzisa tshiimo tsha vhuthu kha nganea n̄a dze nda nanga. Nganea dzenedzo ndi Magau (1980) **Bulayo lo t̄alifhaho na** Magau (1984), **Mitsheṭo ya wa**, Maumela, (1983) **Ndi philiphise na** Maumela (1988) **Muthu kha pfe**. Zwiito zwenezwo zwo katela u sa vha t̄honifho, u sa fulufhedzea, tshiṭuhu, u sa vha na tshumisano, vhutshivha na u shaea ha khangwelano na vhupfumedzani.

Kha **ndima ya vhuṭanu (5)** ndi ɔo n̄ea manweledzo, mawanwa mahulwane na themendelo zwa ino t̄hoṭisiso.

## NDIMA YA 5

### MANWELEDZO, MAWANWA NA THEMENDELO ZWA INO THODISISO.

#### 5 MVALATSWINGA

##### 5.1 MARANGAPHANDA

Kha ndima ya **vhuna (4)** ndo nea tsenguluso ya zwiito zwine zwa nyadzisa vhuthu kha nganea dza Magau, A.w na Maumela, T.E. Kha ndima ino ndi do nea mvalatswinga ya mushumo uno.

##### 5.2 MANWELEDZO A NDIMA DZOTHE

kha **ndima ya u thoma (1)**, ine ya vha mvulatswinga, ndo sumbedza thaidzo dzi kwamaho thodisiso, ndivho, mushumo wa thodisiso, ngona dzo shumiswaho na tshikoupu tsha thodisiso zwa uno mushuma.

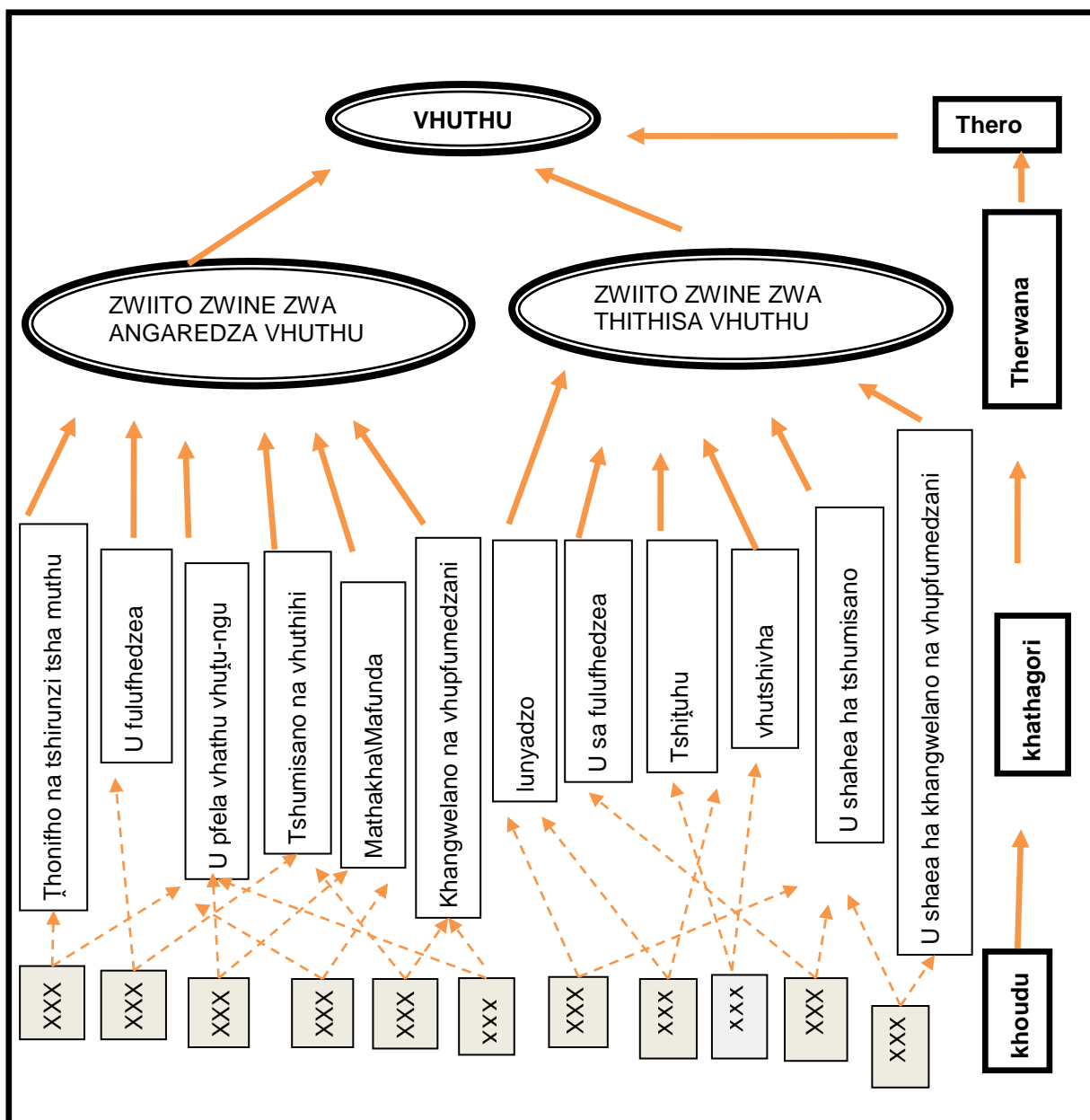
Kha **ndima ya vuvhili (2)**, ine ya vha ya tsenguluso ya mañwalwa, ndo talutshedza vhuthu na zwiitaluli zwa vhuthu u ya nga hune vhañwali vho fhambanaho vha pfesesa ngaho vhuthu.

**Ndima ya vhuraru (3)** yone yo vha ya tsenguluso ya u vha hone kana u sa vha hone ha zwiito zwine nga Tshivenda zwa angaredza vhuthu kha nganea nna dza Tshivenda dze nda nanga.

**Ndima ya vhuna (4)** yone yo vha ya tsenguluso ya u vha hone kana u sa vha hone ha zwiito zwine nga Tshivenda zwa thithisa vhuthu kha nganea nna dza Tshivenda dze nda nanga.

**Kha ndima ya vhuṭanu (5)** ine ya vha ya mvalatswina, ndo sumbedza manweledzo, mawanwa na themendelo zwa ṭhoḍisiso ino. U ya nga ha mushumo wa tsaukanyo ya mafhungo zwe zwa wanala nga u angaredza zwo sumbedzwa kha **Figara 5.1**

**Figara: 5.1 U sumbedzwa ha mawanwa a ṭhoḍisiso u ya nga ha tsenguluso ya nganea dza Tshivenḍa nṅa dze nda dzi nanga dza Magau, A. W na Maumela, E.T**



### 5.3 MAWANWA

Tshiteńwa itshi tshi sumbedza mawanwa a uno mushumo u ya nga ha ndivho na zwipikwa zwa ino ṭhōḍisiso zwo sumbedzaho kha **tshiteńwa tsha 1.3** na **1.4** kha **ndima ya u thoma (1)** nga u tevhekana. Mawanwa a ino ṭhōḍisiso a kha tshiimo tshine ra nga ri o bveledza ndivho ya ino ṭhōḍisiso vhunga sa musu o kona u fhindula mbudziso dze dza vhudziswa kha **tshiteńwa tsha 1.3** tshine tsha vha tsha ndivho ya ino ṭhōḍisiso. Zwe mushumo uno wa dzumbulula ndi hezwi:

- Naho ho vha na zwiito zwinzhi zwi sumbedzaho u vha hone ha thikho dza vhuthu kha mańwalwa u ya nga ha tsenguluso, hu kha ḍi vha na zwińwe zwiito zwine zwa thithisa tshiimo tsha vhuthu kha nganea dze dza sengulusa vhuńa hadzo. Hu kha ḍi vha na ṭhōḍea ya u khwiniswa ha dzińwe dza thikho dza vhuthu. Vhuńanzi ha u khwathisa izwi ndi hovhu:
  - Zwiwo zwa u shaea ha ṭhonifho na u nyadziwa ha tshirunzi tsha muthu zwi sumbedza zwi khou anda vhukati ha vhaanewa. Hu vhaswa, hu vhaaluwa vhoṱhe vha khou wanala vhe kha ndandetande ḷeneḷo ḷithihi.
  - U sa fulufhedzea na hone hu sumbedza hu hone vhukati ha vhaanewa. Zwenezwo zwo sumbedzwa musu hu na mafhungo a u zwifha, vhuńdiandia, vhuńkwila, u tswa, na u sa kona u vhoḑha mulanga.
  - Nyimele dzi sumbedzaho tshiṱuhu na u sa pfela vhańwe vhatu vhuṱungu na zwone zwo anda. Hezwi zwo sumbedzwa nga dzikhakhathi dzo tou dzudzanyiwaho, u vhuḷaha na u lingedza u tsikeledzana muyani na ṅamani nga kha kutshilele kwa vhańwe vhabvumbedzwa, u shumisa maipfi o livhiswaho kha u vhaisa na u nanga lupfumo vhuńzuloni ha u phulusa muńwe muthu.



- Vhañwe vhabvumbedzwa vho sumbedza vha si na tshumisano na matshilisano avhuḁi na vhañwe vhathu.
- Mathakha sa thikho ya vhuthu a khou sumbedza a songo tsha ḁala, honeha ho no anda mafhungo a vhutshivha na vivho vhukati ha vhabvumbedzwa. Vhañwe vhabvumbedzwa vha vhoneha vha tshi pfa vha tshi tsikeledzea musi vhañwe vha tshi bvelela u vha fhira.
- Zwiito zwa vhañwe vhaanewa ndi zwine zwa si tuḁuwedze khangwelano na vhupfumedzani vhukati ha tshitshavha.

#### 5.4 THEMENDELO

Maelana na mawanwa a re kha **tshiteñwa tsha 5.3** tuḁudisiso ino i themendela zwi tevhelaho:

Vhañwali vha tea u ñwala nga ḁila ine ya tuḁuwedza vhuthu. Hezwi zwi nga thusa kha u vhuwedzedza matshilisano na muya wa vhuthihi kha vhathu. Mañwalwa a tea u ombedzela na u bvisela dzwaini zwiito zwine zwa tuḁuwedza u vha hone ha thikho dza vhuthu kha kutshilele kwa vhathu kwa ḁuvha na ḁuvha sa:

U sumbedza tuḁonifha na tshirunzi tsha muthu, u fulufhedzea, u pfela vhañwe vhathu vhuḁungu, tshumisano na vhuthihi, mafunda na u tuḁuwedza khangwelano na vhupfumedzani

Vhunga ino tuḁudisiso yo sengulusa kubveledzele kwa vhuthu zwi tshi kwama nga maanda sia la zwa matshilisano, themendelo ine ya tuḁuwedza uri hu vhe na iñwe tuḁudisiso nḁha ha ino ndi ya u tuḁou wanulusa uri vhuthu vhu nga shumiswa hani kha u tuḁuwedza zwa vhurereli, ikonomi na zwielanaho na polotiki.

Iñwe themendelo ndi ya u ɔɔdou sengulusa uri zwi ɔa hani uri muthu e muthihi a nge ramavhala? Hune kha iñwe nzulele a sumbedza vhuthu hone kha iñwe a shanduka a si tsha sumbedza vhuthu. Hone u itiswa ngani? Ndi liniha hune a shanduka? Ndi musi e ngafhi? Ho itea mini? Zwi nga vha hu uri ndi mmvo kana hu vhuvha ha muthu?

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