

**TSENGULUSO YA VHURENDI HA N.A. MILUBI YO LIVHANYWA NA THYIORI  
YA *NEW CRITICISM***

**Nga**

**SEBOLA MOFFAT**

**YO NETSHEDZWA HU U TŪDA U SWIKELELA TŪHOŌEA YA DIGIRII YA  
MASITASI**

**Kha**

**MUHASHO WA NYAMBO DZA VHAREMA**

**Kha**

**FAKHAĻITHI YA NGUDO DZA VHATHU**

**(Tshikolo tsha Nyambo na Ngudo dza Vhudavhidzani)**

**YUNIVESITHI YA LIMPOPO**

**MUFHAŪSI: PHROFESA R.N. MAŌADZHE**

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## MUANO

Nḡe, **Sebola Moffat** [REDACTED] ndi ana uri mushumo uyu wa **Tsenguluso ya vhurendi ha N.A. Milubi ho livhanywa na thyiori ya *New Criticism***, wo senguluswa nga nḡe nahone a u athu u vhuya wa senguluswa kana u ḡetshedzwa nga muḡwe mutshudeni kha dziḡwe yunivesithi.

**Sebola, M:**.....

**Datumu:**.....

## **VHUḐIKUMEDZI**

Ndi kumedza hoyu mushumo kha vhabebi vhanga vhane vha dzula vho ima lurandala, vha tshi sima luimbo luthihi lwa u ri: Pfunzo ndi ifa!

## DZINDIVHUWO

Ndi tama u livhuwa Mudzimu o nkonisaho u thoma na u khunyeledza mushumo hoyu. Ndi tshilidzi na vhuhwavho ha Mudzimu fhedzi zwine zwa nga konisa muthu u tutusa mushumo hoyu mungafha. Ndi livhisa thendo na vhugala khae nga kha u khunyeledzwa ha hoyu mushumo!

Ndi shaya maipfi o teaho u livhuwa mufhaṭusi wanga kha mushumo hoyu, Phrofesa R.N. Maḍadzhe. Tshavho ho ḍi vha u nṭuṭuwedza, u mmaandafhadza na u vhala mushumo hoyu vha sa fheli mbilu nahone nga iṭo la vhuṭali na vhuronwane. Ngavhe Murena a tshi vha lavhelesa tshifhaṭuwo tshawe tsho tsha misi yoṭhe, a si ime u vha tonda nga zwivhuya na phaṭhutshedzo dzi si na muelo. A vha ntshileli!

Ndi livhuwa hafhu Phrofesa N.A. Milubi vhe vha nthusu nga u nṅea dziṅwe dza bugu dzine dza vha na zwirendo zwavho. Vho ḍi dzulela u mphaṭa nga maipfi a ṭhuṭhuwedzo zwenezwi musi murumba wo ṭambela tshanda. Kholomo i si yau, u i hama maṭo o livha ndila. Tshanda nṭha ha tshiṅwe, *Phrof!*

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Ndivhuwo dzanga dzi ḍo vha dzi songo khunyelela arali nda sa livhuwa Lekolwane Madupela Mmanare. Ndi livhuwa lufuno, u rabelelwa, u kondelelwa na u ṭuṭuwedzwa zwenezwi musi ndi kati na mushumo hoyu. Ngavhe Murena a tshi tonda tshitumba tshashu, dakalo na mulalo zwa ḍadza dzimbilu dzashu na rinevho ra kapula mapfura nga forogo. Ndi a livhuwa.

## ABSTRACT

The study analyses N.A. Milubi's Tshivenda poetry. N.A. Milubi is one of the prominent Tshivenda modern poets. The study selected N.A. Milubi's poems from the books he published as an individual as well as from the poetry anthologies in which he contributed his poetry. The publications that are analysed in this study are: *Muhumbuli-Mutambuli* (1981), *Vhutungu ha Vhupfa* (1982) *Ipfi Ja Lurere*, *Muimawoga* (1990), *Muungo wa Vhuhwi* (1995) and *Khavhu dza Muhumbulo* (2001). The study is based on the *New Criticism* theory where both the form and meaning of the poem are analysed. The *New Criticism* theory emphasises a *close reading* of the text as a significant factor that determines or reflects the artistic and aesthetic value of a literary work. An appraisal for N.A. Milubi's artistic prowess, in as far as Tshivenda poetry is concerned, is also provided in this study.

## MANWELEDZO

Thodisiso iyi yo ditika nga tsenguluso ya vhurendi ha N.A. Milubi ha Tshivenda. N.A. Milubi ndi muñwe wa vharendi vha bvaho phanda musi zwi tshi da kha vhuñwali ha vhurendi ha Tshivenda ha musalauno. Zwirendo zwe zwa senguluswa zwo topolwa u bva kha bugu dza vhurendi dzo fhambanaho dze khadzo N.A. Milubi a gandisa na u anadza vhurendi hawe. Bugu dzenedzi ndi: *Muhumbuli-Mutambuli* (1981), *Vhutungu ha Vhupfa* (1982) *Ipfi la Lurere, Muimawoga* (1990), *Muungo wa Vhuhwi* (1995) na *Khavhu dza Muhumbulo* (2001) Tsenguluso yo livhanywa na makumedzwa khathihi na zwiteñwa zwa thyiori ya *New Criticism*. Thyiori ya *New Criticism* i themendela thikho dza vhurendi dzine khadzo murendi a kona u nea tshirendo tshawe tshivhumbeo na thalutshedzo yatsho. Vhonzhi ha tsenguluso dza vhurendi ha Tshivenda a dzi sengulusi zwiteñwa zwi shelaho mulenzhe kha tshivhumbeo tsha zwirendo. Tsenguluso dzo no itwaho, dzi dadamala kha kushumiselwe kwa figara dza muambo fhedzi. Thodisiso iyi yo sengulusa tshivhumbeo tsha zwirendo na kushumiselwe kwa figara dza muambo musi zwi tshi da kha u bveledza thalutshedzo ya tshirendo.

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## NDIMA YA U THOMA

### TSUMBAVHUYO YA MURANGO WA NGUDO

#### 1.1 MARANGAPHANĀ

Vhurendi vhu nga dzhiiwa sa inwe ya ndila dzine vhathu u ya nga u fhambana vha diṭongisa ngaho. Vhurendi vhu nga di dovha ha dzhiiwa sa zhendedzi line la bvukulula vhutsila, vhuṭali, divhazwakale, sialala, mvelele, ndavhuko na zwiṅwevho zwi ananaho na vhuṅe ha vhathu (Mafela, Mandende, Ladzani & Raselekoane, 2003). Kha uno mushumo, hu senguluswa vhurendi ha Tshivenda ha N.A. Milubi. Tsenguluso ya vhurendi uvhu yo vha yo di sendeka nga vhurendi hoṭhe he Milubi a vhu gandisa na u vhu anḡadza sa bugu dza vhurendi ha Tshivenda. Hu na vhurendi he Milubi a tou vhu gandisa kha bugu e eṭhe na he a tou shela mulenzhe kha bugu dza vhurendi e na vhaṅwe vharendi. Uno mushumo wo sengulusa vhurendi uho hoṭhe. Bugu dza vhurendi ha Milubi dze dza senguluswa kha ṭhodiṣiso iyi ndi dzi tevhelaho: *Muhumbuli-Mutambuli* (1981), *Vhuṭungu ha Vhupfa* (1982), *Ipfi la Lurere* (1986), *Muimawoga* (1990), *Muungo wa Vhuhwi* (1995) na *Khavhu dza Muhumbulo* (2001).

#### 1.2 MUTHEO WA ṬHODIṢISO

Vhavana ndi vhathu vhane vha wanala nga vhunzhi tshirikini tsha Vhembe, vunduni la Limpopo (Mmbara, 2009). Vhavana vha dzhiela mvelele ya havho nṭha. Vhurendi ndi inwe ya ndila dzine Vhavana vha dzi shumisa u bvukulula vhutsila havho. Vhurendi ndi inwe ya ndila dzine khadzo vha kona u khoda, u kaidza na u eletshedza vhaṅwe vhathu. Muhumbulo uyu u khwaṭhisedzwa nga Mahlaule (1999:33-34), ane musi a tshi amba nga ha ngano dza tshirema, a ri: “*Our people are very strong critical analysts of nature and human behaviour*”. Vhurendi ha Tshivenda vhu khethekanywa ha bva matavhi mavhili. Hu na vhurendi ha sialala (ha kale) na ha musalauno (Milubi, 1977). Vhurendi ha sialala ho vha vhu tshi rathiswa u bva kha murafho muṅwe u ya kha muṅwe nga mulomo (Milubi, 1997). Vhurendi ha musalauno ndi vhune ha tou ṅwala, ha gandiswa na u anḡadzwa lune vhathu vha tou vhu vhalala. Vhurendi ho vha hu tshi mvumvusa vhathu, ha dovha ha shuma sa mbulungelo ya luambo lwa Vhavana (Mafela *et al.*, 2003). Vhurendi ha sialala vhu

katela nyimbo na zwidade. Kipury (1983:198) u amba nga ha ndeme ya nyimbo na vhurendi kha vhathu musu a tshi ri:

Songs and poetry are an essential part of life in many communities. In societies where traditional customs are strongly adhered to, there are certain rituals that are observed to the accompaniment of songs, dirges and other poetic forms. Apart from these ritual tunes, there are also songs that are composed spontaneously as the occasion demands. These include lullabies, love songs, war songs and political songs. But whatever function they serve, songs and poetry embody a people's philosophy, beliefs, values and, sometimes, their historical development.

Zwine Kipury a khou sumbedzisa ndi zwa uri vhurendi na nyimbo ndi zwa ndeme vhutshiloni a vhathu. Izwi u zwi ombedzela o zwi livhanya na vhathu vhane vha kha dxi vha vho farelela kha maitete a havho a sialala. Kha mvelele dza vhathu vhenevha, ndi hune ha sikwa nyimbo na vhurendi malugana na lufuno, nndwa na zwiñwe zwine zwi nga nyanyula vhathu vhenevho. Musu zwi tshi dxi kha nyimbo dza sialala, Kipury u tikedzwavho na nga Rañanga (2001:39) musu a tshi ri: "Nyimbo dza sialala yo vha iñwe ya ndila ya u bvisela nnda zwa khanani dza vhathu nga ndila ya u tou imba. Hu nga vha dakalo, zwiphiliphithi kana tshifhio na tshifhio tshine tsha vha mihumbuloni ya muthu onoyo". Nyimbo dzi a khoda, dza hofhola, dza tũtũwedza, dza mvumvusa (Mmbi & Mugeru, 2004:60). Vhurendi ndi ha ndeme kha mvelele ya Tshivenda. Vhurendi, sa mbulungelo ya luambo, mvelele, dxihazwakale, ndavhuko na sialala, vhu tea u dzhielwa ntha. U dzhielwa ntha ha vhurendi, hu katela u ita thodxiso dzine khadzo ha itwa tsenguluso na tsaukanyo ya vhurendi hu u toda u tumbula kuhumbulele na matshilele a vhathu vhane vhurendi uho ha amba nga havho. U senguluswa ha vhurendi zwi thusa murafho wa zwino na mirafho i dxi kha u dxivha nga ha dxihazwakale ya vhathu vha havho na uri vha kamate ndivho ya vhurendi. Ngauralo, ndi zwa ndeme u sengulusa vhurendi, nga maanda ho sedzwa vhurendi ho ñwalwaho nga luambo lwa damuni sa Tshivenda.

### 1.3 THAIDZO YA THOĎISISO

Hu na thahalelo ya thoĎisiso na nyanĎadzo ya mañwalwa a Tshivenda (Murwamphida, 2008:4). Thahalelo iyi i ita uri hu dovhe hu vhe na gomelelo la tsenguluso dzo livhanywaho na mañwalwa a vhurendi ha Tshivenda. Thahalelo ya mañwalwa aya i nga shela mulenzhe kha uri vhaswa vha musalauno vha nyadze khathihi na u sa davhidzana nga nyambo dza damuni (Makamu, 2009). Thaidzo iyi ya sa tandululwa, vhaswa vha Vhavana vha do sala vha si tsha kona u n'wala, u vhalana u amba Tshivenda. Mirafho i daho ya Vhavana i do shaya ndivho malugana na ndeme, tsenguluso na vhuñwali ha vhurendi ha Tshivenda, arali zwithu zwa bvela phanda nga u rali. U senguluswa ha vhurendi ha N.A. Milubi zwo vha ndingedzo ya muĎoĎisisi ya u bvukulula vhutsila ha vhurendi ha Tshivenda na u tuĎula dzangalelo kha vhurendi ha Tshivenda.

### 1.4 MUHANGA WA THYIORI

Mañwalwa a a tenda u senguluswa o livhanywa na thyiori dza mañwalwa. Tsenguluso iyi yo Ďisendeka nga thyiori ya *New Criticism*. Kha hei thyiori hu sedzwa zwithu zwine zwa ita uri mañwalwa a dzie nahone a vhe na vhudziki. Ndi zwa ndeme uri hu newe thalutshedzo ya uri *Criticism* kana ya uri tsatsaladzo ya mañwalwa ndi mini. Harmon na Holman (1996:124, 132) vha nea thalutshedzo ya tsatsaladzo ya mañwalwa hune vha ri:

Criticism [is] the analysis, study, and evaluation of individual works of art, as well as the formulation of general principles for the examination of such works. From the earliest days of literary history, criticism has been a major aspect of literary theory and practice. Criticism has been applied since the seventeenth century to the description, justification, analysis, or judgment of art.

Ndivho dza u sasaladza mañwalwa ndi nnzhi. Naho zwo ralo, tshipikwa tshihulwane tsha tsatsaladzo ya mañwalwa tshi katela: u imelela kana u thalutshedza uri ndi ngani musasaladzi o dzhia sia le a dzhia malugana na liñwalwa le a li sengulusa kana u li sasaladza; u lwela khathihi na u pilela mañwalwa a vhutsila uri a si ngalangale; u themendela milayo na maga ane a tea u tevhedzwa nga vhavhali na vhasengulusi vha mañwalwa; u nea thalutshedzo kana thaluso ya mañwalwa ane a kondela vhavhali u a pfesesa kana u dzhiela ntha vhutsila hao; u haĎula vhuĎi na vhufofoli ha mañwalwa hu

tshi tevhedzwa makumedzwa o rwelwaho t̄ari kha tsatsaladzo dza mañwalwa, u tumbula na u shumisa milayo i t̄alusaho mitheo ya mañwalwa o vhibvaho nahone a vhutsila. Muñwali wa biko ndi ane a lwa nga nungo dzothe uri vhuñwali have vhu bvukulule vhutsila musi vhu tshi vhalwa na u senguluswa.

Thyiori ya *New Criticism* i a tenda u livhanywa na tshaka dzo fhambanaho dza mañwalwa, hu nga vha matambya, nganea, nganeapfufhi kana vhurendi (Baloyi, 2017). Kha mushumo uyu, ho sumbedziswa tsenguluso ya vhurendi hu tshi tevhedzwa zwiteñwa zwa thyiori ya *New Criticism*. Zwiteñwa izwo ndi zwe zwa themedelwa nga phangami dza *New Criticism*. Dziñwe dza phangami dza thyiori ya *New Criticism* ndi Ivor Armstrong Richards, John Crowe Ransom, Allen Tate, R.P. Blackmur, Robert Penn Warren na Cleanth Brooks (Harmon & Holman, 1996). Phangami dzi bvaho phanda musi zwi tshi da kha thyiori ya *New Criticism* ndi John Crowe Ransom na I.A. Richards. Hu di nga na dzina la thyiori iyi lo dzhiwa u bva kha bugu ya Ransom *The New Criticism (1941)*, (Harmon & Holman, 1996). Thyiori ya *New Criticism* yo tutuwa America miñwahani ya 1930. Ndi nga tshifhinga tshenetshi tshithihi he ha vha hu na vhasasaladzi vha thyiori dza mañwalwa na mañwalwa u ya nga u fhambana hao vha fanaho na T.S. Eliot, I.A. Richards na William Empson. Kirszner na Mandell (2004: 1569-70) vha ri:

The American formalist movement, called New Criticism, was made popular by college instructors who realized that formalist criticism provided a useful way for students to work along with an instructor in interpreting a literary work rather than passively listening to a lecture on biographical, literary, and historical influences.

Thyiori ya *New Criticism* i t̄ut̄uwedza vhavhali vha mañwalwa uri vha senguluse mañwalwa vha songo disendeka nga zwiñwe zwiteñwa zwa mañwalwa sa divhazwakale, siangane na zwiñwe zwiitei zwine zwa nga vha zwo shela mulenzhe kha uri muñwali a ñwale. Muhumbulo uyu u tikedzwa nga Swanepoel (1990:13) musi a tshi ri: “*The New Critics believe in the organic theory of literature, according to which the work has a total significance where content and form are inseparable*”. Muvhali u tou longondo kha liñwalwa lone line, a li t̄hat̄hamula u swika a tshi wana mbilu ya lo. Harmon na Holman (1996) na vhonevho vha dodombedza thyiori ya *New Criticism*, hune vha ri:

Generally, the term is applied, however, to the whole body of criticism that concentrates on the work of art as an object in itself; finds in it a special kind of language opposed to—or at least different from—the languages of science or philosophy; and subjects it to close analysis. The New Critics constitute a school in modern criticism that employs the objective theory of art. The primary concern of these critics has been to discover the intrinsic worth of literature. Here form and structure, patterns of imagery and symbols, become the center of the critic's concern, for the work of art is viewed as a separate cosmos.

Richards o sumbedzisa uri mañwalwa a tea u dzhiwa sa mushumo u bvukululaho vhutsila ha muñwali naho hu uri tsenguluso ya liñwalwa ilo i tshi vha i songo livhanywa na muñwali. Ndi zwe ngazwo a dovha a sumbedzisa uri liñwalwa li tea u tou diñalusa kana u diñalutshedza. Hu di nga na ndimana ya tshirendo na yone i a diñalutshedza. U ya nga ha Richards, muthu u kona u pfesesa zwine ndimana ya tshirendo ya amba zwone nga u vhala ndimana nga vhuronwane. U vhala nga vhuronwane uhu o hu vhidza uri *close reading*. Ngaualo, musi muthu a tshi vhala tshirendo a tshi khou dzhiela nzhele makumedzwa a Richards, u tea u sedza zwi re ngomu ha tshirendo na tshivhumbeo tsha tshirendo. Goring, Hawthorn na Mitchell (2001:49) vha ombedzela ndeme ya u senguluswa na u saukanywa ha vhurendi musi vha tshi ri:

Poetry is often regarded as the most unapproachable and daunting. And if reading poetry is seen as difficult, analysing and studying poetry is seen as even greater challenges. Why does poetry suffer from this unfortunate reputation? A key reason is that many readers see difficulty in dealing meaningfully with the technical, formal properties of poetry—all those features which mark the language out as 'poetic' and which distinguish it from prose.

Tshiñwe tsha zwivhanguli zwa uri muñodisisi a senguluse vhurendi ha Tshivenda ho vha hu u ñodou thusa vhañwe vhagudi na vhañodisisi vhane vha dzhia tsenguluso ya vhurendi sa ine ya konda. Thyiori ya *New Criticism* i ñea vhasengulusi vha mañwalwa mbofholowo ya u sengulusa mañwalwa o tou diimisa nga one añe lune zwa thusa musengulusi kha uri a vinyuse maluvhi kha tsenguluso yawe u swika a tshi tumbula mugogo wa liñwalwa. Nyombedzelo khulwane ya thyiori ya *New Criticism* ndi ya uri muvhali u tea u vhala mañwalwa nga vhuronwane hu u itela uri a kone u pfesesa ndima ya tshirendo kana tshirendo nga u angaredza. Richards na Ransom vho tuñuwedza uri kha vhurendi hu sedzwe zwi tevhelaho: zwifanyiso zwa muhumbulo, pfanapheledzo, ndovhololo,



pharalelisimu, mutevhetsindo na ritureini. Tsenguluso iyi a yo ngo guma kha izwo zwiwehwa fhedzi musi hu tshi senguluswa vhurendi. Ho sedzwavho na kushumiselwe kwa figara dza muambo (thikho dza vhurendi), kushumiselwe kwa luambo, kunangelwe kwa maipfi na thero dza zwirendo zwe zwa senguluswa.

## **1.5 NDIRHO YA THODISISO**

Ndirho ya thodisiso iyi ndi u sengulusa vhurendi ha N.A. Milubi ho livhanywa na thiori ya *New Criticism*, hu u toduu bvukulula vhutsila ha vhurendi ha Tshivenda.

### **1.5.1 ZWILAVHELELWA ZWA THODISISO**

- U bvukulula vhutsila ha vhurendi ha Tshivenda kha vhurendi ha N.A. Milubi.
- U nea tsenguluso ya vhurendi yo dziaho ho sedzwa kushumisele kwa thikho dza vhurendi kha vhuwali ha N.A. Milubi.

## **1.6 NGONA YA THODISISO**

Thodisiso ino yo shumisa ngona ya khwalithethivi. Yone yo tikedzwa nga ngona ya thaluso (descriptive) khathihi na ya vhutanduli (exploratory) musi hu tshi khou senguluswa zwirendo zwo fhambanaho. Kha tsenguluso ho sedzwa zwiwehwa zwa tsenguluso ya vhurendi zwi themendelwaho nga phangami dza thiori ya *New Criticism*. Henefha ndi he ha topolwa zwirendo kana mitaladzi ya zwirendo zwa N.A. Milubi u bva kha bugu dzo fhambanaho dzine dza vha na zwirendo zwawe zwi tshi anana na tshitehwa tshe tsha vha tshi tshi khou senguluswa.

### **1.6.1 Kukuvhanganyelwe kwa mafhungo**

Kha tsenguluso iyi, ho shumiswa ngona ya sekondari. Ngona ya sekondari, u ya nga ha Baloyi (2017:7), ndi ine musengulusi a vhalwa mañwalwa a vhañwe vhasengulusi vho vhuyaho vha sengulusa mañwalwa nga ha thoho i yelanaho na ine mutodisisi a todisisa nga hayo. Izwi u zwi ita hu u toda u divha na u pfesesa uri vhañwe vha ri mini nga ha thoho ya thodisiso yawe. Mañwalwa e a vhalwa musi hu tshi khou dzudzanywa mushumo uyu, o wanwa laiburari kha bugu na dzhenala dzo gandiswaho ngeno mañwalwa a songo gandiswaho o wanwa kha lubuvhisia.

## 1.6.2 Tsenguluso ya mafhungo

Tsenguluso ya mawanwa yo itwa nga u tou nea thalutshedzo nga maipfi. Muṭoḍisisi o tou topola mafhungo a ananaho na thoho ya thodisiso ino a konaha u dadamala kha mafhungo ayo. Izwi ho vha hu u itela u tikedza mihumbulo yawe khathihi na u tandavhudza thalutshedzo dza vhañwe vhaḍivhi vho redzwaho kha mushumo uyu.

## 1.7 ZWINE MUSHUMO WA KATELA ZWONE

Tsenguluso kha uno mushumo yo lavhelesa kubvedzele kwa zwiteñwa zwi ombedzelwaho nga phangami na vhatikedzi vha thyiori ya *New Criticism*. Ho senguluswa vhurendi ha Tshivenda ho ñwalwaho nga N.A. Milubi. Zwiṭaluli zwa vhurendi zwi fanaho na thikho dza vhurendi na thalutshedzo ya vhurendi zwo dodombedzwa kha tsenguluso ino. Ho topolwa zwirendo zwo fhambanaho zwa Milubi zwa senguluswa zwo livhanywa na zwiteñwa zwo fhambanaho zwi themendelwaho musi hu tshi senguluswa vhurendi.

## 1.8 VHUDIFARI

Muṭoḍisisi o lingedza nga nungo dzoṭhe u sa dzhia sia kha kuanetshela na kusengulusele kwawe kwa mihumbulo na mafhungo u ya nga ha mawanwa a thodisiso yawe. Zwiko zwa mafhungo na makumedzwa a vhaḍivhi vho fhambanaho zwe zwa shumiswa u tikedza na u tandavhudza mihumbulo ya muṭoḍisisi kha uno mushumo, zwo redzwa nga ndila yo fanelaho.

## 1.9 NDEME YA THODISISO

Thodisiso iyi i ḍo thusa vhañwali vha vhurendi ha Tshivenda u ñwala vhurendi ho dziaho. Vhavhali na vhadededzi vha vhurendi ha Tshivenda vha ḍo wana ndivho malugana na kuñwalele khathihi na kusengulusele kwa vhurendi. Vhavenda, ho katelwa vhaswa na vhalala, vha ḍo kona u diṭongisa nga vhutsila ha vharendi vha vha Vhavenda. Hu na khonadzeo ya uri vhañwali vha Vhavenda vha ḍo vha na dzangalelo la u ñwala nga Tshivenda nga murahu ha u vhalala tsenguluso iyi. Izwi zwi ḍo alusa luambo lwa Tshivenda khathihi na u tuṭuwedza thodisiso dzo livhanywaho na mañwalwa a Tshivenda. Mirafho i ḍaho i ḍo kona u limuwa vhutsila na vhudzingindeli ha vhurendi ha Tshivenda nga kha tsenguluso ya vhurendi ha N.A. Milubi kha mushumo uno.

## NDIMA YA VHUVHILI

### TSENGULUSO YA MAÑWALWA

#### 2.1 MARANGAPHANĀ

Kha ndima iyi ho n̄ewa t̄halutshedzo ya tsenguluso ya mañwalwa u bva kha vhaḍivhi vho fhambanaho khathihi na manweledzo a tsenguluso dze vhañwe vhaḍoḍisisi vha ita vho ḍisendeka nga thiyori ya *New Criticism*. Ndima iyi yo dovha hafhu ya nweledzwa mañwalwa o fhambanaho a kwamaho t̄hoho ya tsenguluso ino. Ndi henefha he ha n̄ewa: t̄halutshedzo ya uri murendi ndi mini, t̄halutshedzo ya vhurendi, khethekanyo ya vhurendi, fhethu hune ha rendwa na zwine zwa rendwa na t̄huthuwedzo ya vhurendi.

#### 2.2 Tsenguluso ya mañwalwa na ndeme yayo kha t̄hoḍisiso

Ndeme ya u sengulusa mañwalwa o fhambanaho kha t̄hoḍisiso ndi uri mañwalwa ayo a a thusa muḍoḍisisi u kuvhanganya mafhungo o no anḍadzwaho malugana na t̄hoho i yelanaho na zwine muḍoḍisisi a khou zwi sengulusa. Muhumbulo uyu u tikedzwa nga N̄enungwi (2015:11) musi a tshi ri: “*It is important to review the available literature relevant to the research topic [as] it adds to an understanding of the problem under scrutiny and it ensures that the intended research will make a further contribution to an existing body of work*”. U senguluswa ha mañwalwa o fhambanaho, sa zwine N̄enungwi a khou sumbedzisa, hu thusa muḍoḍisisi kha u p̄fesesa t̄hoho ya t̄hoḍisiso yawe khathihi na u t̄anḍavhudza n̄divho malugana na mafhungo a ananaho na t̄hoho ya t̄hoḍisiso.

Mouton (2002:87) a tshi a amba nga tsenguluso ya mañwalwa u ri ndi: “an analysis of the existing scholarship or available body of knowledge, which helps researchers to see how other scholars have investigated the research problem that they are interested in”. Nga iñwe n̄ḍila, muḍoḍisisi u kuvhanganya mañwalwa a vhorapfunzo vho fhambanaho vhañe mahumbulwa avho a anana na zwine a khou t̄oḍisisa nga hazwo. Nga murahu ha u kuvhanganya mañwalwa ayo, muḍoḍisisi u redza makumedzwa a vhorapfunzo avho hu u t̄oḍa u zingindedza mihumbulo yawe. Tshikota (2016:21) u vhona tsenguluso ya mañwalwa i ya ndeme kha t̄hoḍisiso ngauri i n̄ea mafhungo a kwamaho siangane ya t̄hoho ine ha khou itwa t̄hoḍisiso nga hayo. Izwi zwi thusa muḍoḍisisi kha u bveledza mbudziso dza t̄hoḍisiso khathihi na u maanḍafhadza mihumbulo ine muḍoḍisisi a nga vha

a tshi khou tōda u i rathisa kha t̄hōdisiso yawe. Ngauralo, tsenguluso ya mañwalwa ndi ya ndeme na kha t̄hōdisiso i fanaho na heyi.

### **2.3 Siangane ya thyiori ya New Criticism na kushumisele kwayo kha tsenguluso ya mañwalwa**

Thyiori ya *New Criticism* yo tutuwa miñwahani ya 1920. Ndivho khulwane ya thyiori iyi ndi u sengulusa vhutsila vhune muñwali a nga vha o vhu bvukulula kha liñwalwa lawe. Ivor Armstrong Richards u dzhiwa sa muñwe phangami dza thyiori iyi ngauri u themendela kushumisele kwayo kha bugu ye a i ñwala i no pfi *Practical Criticism* yo gandiswaho nga ñwaha wa 1929 na iñwe i no pfi *New Criticism* yo andadzwaho nga ñwaha wa 1939. Honeha, dzina la thyiori ya *New Criticism* lo dzhiwa kha bugu ya John Crowe Ransom i no pfi *The New Criticism* (1941) (<https://study.com/academy/lesson/new-criticism-in-literature...>). Kha bugu dzawe, Richards o ombedzela u senguluswa ha mañwalwa, nga maanda a vhurendi, uri a tea u vhalwa nga vhuronwane u swika afho hune muvhali a do kona u bvukulula vhutsila ho kamataho liñwalwa ilo. Richards (1929) u sumbedzisa uri vhutsila ha liñwalwa vhu vhone musa muñwali (murendi) o shumisa figara dza muambo na thikho dza vhurendi kha tshirendo. Ngauralo, tsenguluso ya mañwalwa yo livhanywaho na thyiori ya *New Criticism* ndi ine khayi ha tea u sumbedzwa vhukoni kana vhufogoli ha muñwali musa zwi tshi da kha kushumisele kwa thikho dza vhurendi na figara dza muambo. T.S. Elliot (1920) ndi muñwe wa vhasengulusi vha mañwalwa we a shumisa thyiori ya *New Criticism* kha tsenguluso dzawe. Kha maanea a ngaho “Tradition and the Individual Talent” na “Hamlet and His Problems” ndi hone he Elliot a tikedza phangami dza *New Criticism* kha muhumbulo wa uri mañwalwa o dziaho nahone a re na vhutsila ndi ane a vha o kamata thikho dza vhurendi na figara dza muambo nahone dzo shumiswa tshidele. Kha mañwalwa a Tshivenda, a hu athu u vha na tsenguluso dza mañwalwa dzo livhanywaho na thyiori ya *New Criticism*.

### **2.4 MURENDI NDI MINI (NNYI)?**

Vharendi ndi vhathu vhane vha tshila shangoni sa nnyi na nnyi. Naho zwo ralo, vharendi vha nga fhambanywa na vhañwe vhathu ho sedzwa vhukoni havho ha u vhona na u pfa zwine a zwi vhone na u pfiwa nga nnyi na nnyi. Vharendi vhu nga dzhiwa sa “mpho i si na nnyi na nnyi” (Milubi, 2004:183). Milubi (1983:8) u ri: “*Poets are those who are able to*

*stand still to capture the passing actions and ideas of the traffic of life and to shape them, turning impermanence into permanence.*” Zwine Milubi a khou sumbedzisa afha ndi zwa uri murendi ndi uyo muthu ane a vha na vhukoni ha u vhona, u pfa na u gavha zwiito na mihumbulo ya vhatu, a zwi bvukulula nga ndila ine naho zwo vha zwi zwa tshifhinga nyana, zwa vho sikwa nga ndila ine zwa do vha zwa misi yothe. U sikwa uhu hu da kana hu vhonala nga kha vhurendi. Nga inwe ndila, tshiitei tshithihi, khamusi kha murafho uno, murendi a nga tshi sika nga ndila ine na mirafho i daho ya do wana tshi tshi kha di tenda u badekanywa na vhutshilo ha tshifhinga tsha murafho wonoyo.

Murendi a nga hwelwa nga vhupfa vhune ha mu dela a songo humbela. Milubi (2004:183) u ri: “Vhupfa honovhu u fanela u vhu bvisela nda nga ndila ya maipfi uri vhanwe vhatu vha kone u pfa zwine murendi a khou zwi pfa. Zwenezwi zwi nga vha vhu tungu kana dakalo la henefho hune a diwana e hone.” Murendi ndi muthu ane vhupfa hawe ha gubunyea nga zwine a zwi vhona kana u zwi pfa, nga ndila ya maipfi. Murendi u a kona u wana kana u swikelela zwo dzumbamaho, a zwi dzumbululela vhatu. Murendi a nga dzhiwa sa tshivhoni tsha lushaka. Murendi ane khamusi a nga vha e muwali u tea u vha muthu a dzula o diimisela u shandukisa nzulele ya zwithu kana u tutuwedza uri zwithu zwi dzule zwi nga ndila ine zwa vha ngayo. Muhumbulo uyu u tikedzwavho na nga Mogoboya (2011:56) musi a tshi ri: “...*the writer should be committed to either changing the status quo or preserving it. A large number of South African writers support the idea of changing the status quo*”. Ngauralo, murendi u kona u bvukulula vhupfa hawe malugana na nzulele ya zwithu ya henefho hune a diwana e hone ngauri na ene a kwamea nga zwiitei zwa henefho sa nnyi na nnyi. Zwi nga si leluwe uri murendi a kaidze vhuada, vhuvi na zwinwe zwiito zwi songo daho ngeno murendi ene mupe a sa kwamei nga izwo zwiito. Tshi dziisaho ipfi na vhurendi ha murendi ndi uri u vha o tshenzhela izwo zwine a khou amba nga hazwo kha vhurendi hawe.

Murendi wa sialala ndi ane vhurendi hawe ha anzela u vha zwikhodo na nyimbo. U ya nga ha Mogoboya (2011:62-63), vharendi vha sialala ho vha vhu tshi katela u khodwa kana u rendwa ha zwithu zwo fhambana Zwirendo zwa murendi zwi nga katela “vhuumba, vhungonwa, u andea nga mbebo na u felwa nga vhana” (Nekhongoni, 2013:75).

Mogoboya (2011:62-63) u amba nga ha zwiteñwa na zwiṭaluli zwa vhurendi ha sialala musi a tshi ri:

In the African past, the oral tradition was characterised by praise poetry which was recited by the praise poets (griots). Their poetic interest was diverse in the sense that their objects of poetic examination varied broadly. The poet would praise heroes of the communities such as chiefs, and the strongholds of the community such as caves and mountains as well as traditional tools such as spears and calabashes. His poetry would also manifest the dramatic experiences of the day such as celebrating the arrival home of the initiates from the mountain school, welcoming regiments home in both victory and defeat from the war or encouraging them before they leave for the battlefield.

Murendi, u ya nga zwine Mogoboya a khou sumbedzisa, u na mushumo muhulwane kha lushaka lwa hawe. Murendi u vha a na vhuḍifhinduleli ha u fhaṭa lushaka nga kha vhurendi hawe. Izwi zwi khwaṭhisedzwa nga Manyaka (2000:260-261) musi a tshi ri: "...the duty of a poet is to be the spokesperson of the society of the community in which he/she lives". Murendi tshawe ndi u ambela na u lwela avho vhane a vha koni u ḍiambela. Vhurendi ha sialala ndi vhune ho vha vhu tshi dzudzanywa nga ṅḍila muthu muñwe na muñwe a nga vhu pfesesa. Walter na Wood (1997:2) vha ri: "Poetry is, in its origins, an oral form meant to be understood by the ordinary listener." Murendi wa sialala u shumisa luambo lune muthetsheseli wa vhurendi a si vhe na thaidzo ya u pfesesa zwine murendi uyo a khou amba nga hazwo. Luambo lune lwa shumiswa nga murendi, u ya nga ha Walter na Wood (1997:2), ndi lune lwa tea u kunga muthetsheseli kana u sika ṭhalutshedzo (ṭhaluso) ya zwithu nga ṅḍila ine ya kunga. Murendi a nga shumisa ipfi ḵawe nga ṅḍila i songo ḍowealeho, hu u ṭodou rathisela mihumbulo yawe kha vhathu.

Murendi u a kona u sumbedza vhathu uri vha khou tshila vha tshi yela ngafhi. Murendi a nga tsivhudza, a nga sasaladza, a laya, a kaidza kana a eletshedza. Murendi u nga dzomo kana muporofita wa lushaka. Murendi u ambela vhathu, kanzhi hu vha hu vhathu vhane a vha koni u ḍiambela kana u amba vha pfiwa. Lushaka lu vha lu tshi khou vhonetshelwa nga murendi. Nga kha honohu u ambela vhañwe, murendi a nga shanduka Musandiwa – "Musandiwa nguvho ya pfeñe ine ya sandwa nga vhaambari" (Mavhaga, 2005:20), ngauri a nga vhengwa a vhengwa na nga vhathu vhane a dzula navho. Murendi u a tenda u vha tshiṭhāvhello tsha lushaka. Murendi a nga ambela vhathu nga mugwalabo,

miswaswo, tsatsaladzo kana nga vhulenda. Murendi wa sialala u renda nga ha Nwali, kuḁele kwa zwithu shangoni, mitupo, zwipuka, mahosi, zwimela, zwa mupo, zwikhōḁo zwa Tshivenda na zwiḁwevho ngeno wa musalauno a tshi renda nga zwithu zwa vhutshilo ha musalauno. Kha vhurendi ha musalauno hu nga rendwa nga ha mabufho, maluvha, lufuno na zwiḁwe.

## 2.5 ṬHALUTSHEDZO YA VHURENDI

Hu na ṭhalutshedzo dzo fhambanaho dzine dza ḁewa musi zwi tshi ḁa kha uri vhurendi ndi mini. Kirszner na Mandell (2004) vha sumbedzisa uri a zwi leluwi u ḁea ṭhalutshedzo nthihi nahone yo zingindelaho musi zwi tshi ḁa kha uri vhurendi ndi mini. Vha ita na u sumbedza uri vhathu vho fhambanaho nahone vha mvelele dzo fhambanaho vha na mihumbulo i sa fani musi zwi tshi ḁa kha kuṭalutshedzele kwavho kwa vhurendi. Musi Kirszner na Mandell (2004:550) vha tshi ḁea ṭhalutshedzo ya vhurendi vha ri:

For many people, in many places, poetry is the language of emotions, the medium of expression they use when they speak from the heart. Despite the long-standing place of poetry in our lives, however, many people—including poets themselves—have difficulty deciding what poetry is...One way of defining poetry is to say that it uses language to condense experience into an intensely concentrated package, with each sound, each word, each image, and each line carrying great weight. But beyond this, it is difficult to pin down what makes a particular arrangement of words or lines a poem.

Zwine Kirszner na Mandell vha khou sumbedzisa ndi zwa uri vhurendi naho hu uri vhu a konḁa u vhu ṭalusa nga ṭhalutshedzo nthihi fhedziha vhu nga dzhiiwa sa luambo lwa kubvukululele kwa vhupfa na kushumisele kwa luambo lwa mbilu. Vhurendi vhu dzhia u angalala ha zwiitei zwa vhutshilo ha shangoni (na ha ṭaḁulu) ha zwi nweledza nga mitaladzi i si gathi. Mubvumo muḁwe na muḁwe, ipfi liḁwe na liḁwe na tshifanyiso tshiḁwe na tshiḁwe kha mutaladzi wa tshirendo zwi vha zwi na ndeme khulu kha u bveledza ṭhalutshedzo ya tshirendo tshenetsho. Naho zwo ralo, u ḁea ṭhalutshedzo nthihi i angaredzaho vhurendi nahone yo dziaho a zwo ngo leluwa. Kirszner na Mandell (2004:550) vha bvela phanḁa na u sumbedza vhukonḁi ha u ṭalutshedza vhurendi musi vha tshi ri:

Part of the problem is that poetry has many guises: a poem may be short or long, accessible or obscure; it may have a familiar poetic form –a sonnet, a couplet, a haiku–or follow no conventional pattern; it may or may not have a regular, identifiable meter or a rhyme scheme; it may depend heavily on elaborate imagery, figures of speech, irony, complex allusions or symbols, or repeated sounds–or it may include none of these features conventionally associated with poetry.

Mphahlele na Moffett (2002: xxii) vha ri vhurendi ndi: “*a particularly dense and concentrated form of expression. Every single word is chosen for effect, and then combined with others and shaped with a specific end in mind*”. Zwine Mphahlele na Moffett vha khou amba nga ha vhurendi ndi zwa uri vhurendi ndi u bvukululwa ha vhupfa lune vhupfa uvho ha vha ho ḁisendeka nga kunangele kwa maipfi ane a ḁo kona u swikelela ndivho ya murendi. Ojaide (2017) u sumbedzisa uri vharendi vha ḁwala vhurendi havho vho ḁisendeka nga mihumbulo, ndivho na siangane zwo fhambanaho. Vhurendi ndi lushaka lwa maḁwalwa lwo fhambanaho na dziḁwe tshaka dza maḁwalwa nga nḁhani ha tshivhumbeo tshao na kushumisele kwa luambo. Phaswana (2002:17) u dzhia vhurendi sa “maḁwalo ane ngao muḁwali a bvisela vhuḁipfi hawe khagala, a ri dzumbululela zwine a zwi vhona na zwine a zwi ḁivha.” Vhurendi, u ya nga ha Mudau (2008:61), ndi ḁdila ine tsiko yoḁthe, ho katelwa na zwi sa vhonwi nga maḁo a ḁama ya ḁivhumba muhumbuloni wa murendimuhwelwa zwa vho gaba nga ḁdila ya maipfi a ri kwamaho zwipfi nga ḁdila i shayaho ḁhaluso.

Vhaḁwe vha dzhia vhurendi sa iḁwe ḁdila ya kushumisele kwa luambo nga ḁdila i songo ḁowealeho (Mafela *et al.*, 2003). Kushumisele ukwu kwa luambo nga ḁdila i songo ḁowealeho ndi kwone ku itaho uri vhurendi vhu fhambane na maḁwe maḁwalwa a ḁlitheretsha. Phambano i vha i tshi khou ḁiswa nga kuvhekanyelwe kwa maipfi. Maḁadzhe na Rankhododo (1995:35) vha ri: “Vhurendi ndi ḁdila ine vhaḁwali (vharendi) vha bvisela khagala vhupfa havho. Vhupfa uvhu vha vhu bvisela khagala nga u tou amba kana nga u tou ḁwala. Vhurendi vhu ḁivhea nga u shumisa luambo lu songo ḁoweliwaho; mafhungo a zwirendo kanzhi a vha e mapfufhi”. Mill (1859) ene u ri:

Poetry is feeling confessing itself in moments of solitude, and embodying itself in symbols which are the nearest possible representations of the feeling in the exact shape in which it exists in the poet’s mind.



Thalutshedzo ya Mill i kwama vhupfa ha murendi sa hone ha ndeme kha u bveledzea ha vhurendi. Ndi honovhu vhupfa ha murendi vhu shelaho mulenzhe kha u hwelwa na u gubunyea ha zwipfi zwa murendi. U hwelwa ha murendi zwi anzela u mu swikela e ethe lune a kwamea nga zwe zwa mu kwama a vho swela u zwi rathisela kha vhathu. Kanzhi vhathu vha vha vha songo pfa kana u vhona zwe murendi zwa mu swikela. Ndi nga kha tshirendo tshawe hune murendi a kona u bvukulula zwo tokonyaho na u dzikusa vhupfa have a songo humbela. Ollila na Jantas (2006) vhonevho vha ri: *“Poetry is any kind of verbal or written language that is structured rhythmically and meant to tell a story, or express any kind of emotion, idea, or state of feeling.”* Wadsworth kha Harmon na Holman (1996:125), u ri: *“the spontaneous overflow of powerful feeling”*. Thalutshedzo ya Wadsworth i ri rhudza uri tshirendo a tshi fhandekanywi na vhupfa ha murendi. Zwipfi na vhupfa zwa murendi zwi a kwamea nga zwe a vhona kana u pfa lune a bvukulula vhupfa na u gubunyea ha vhupfa have nga luambo na maipfi o pfumaho vhutsila. Harmon na Holman (1996:125) vha dovha vha kwamavho na ndeme ya zwine murendi a vhona nga “itō la muhumbulo” zwenezwo musi o hwelwa:

...the artist—construed as a person of extraordinary feeling, emotion, and sensibility—has moved to the center. Now the poet’s imagination is a new force in the world and a source of unique knowledge, and expression is the true function of art...

Zwine murendi a vhona nga maṭo a ṅama u zwi bvukulula nga ṅdila ine ya sumbedza vhukoni have ha u shumisa luambo nga ṅdila i songo ḍoweleaho. Ndi zwine ngazwo musi hu tshi senguluswa tshirendo, luambo lwe murendi a lu shumisa lu tshi tea u dzhielwa nzhele (Raselekoane, 2010). Milubi (1988:146) u ri:

Poetry, then, is a response to, and an evaluation of, our experience of the objective, bustling world and our ideas about it. Poetry is concerned with the world as responded to sensorilly, emotionally and intellectually.

Vhurendi vhu nga tou ṅwalwa, vhu nga tou imbiwa kana ha tou vhalwa (ambiwa). Arali vhu vhurendi vhune ha tou ambiwa ndi vhune murendi a shumisa ipfi la vhurendi. Iphi la u renda li shumiswa fhethu ho fhambanaho. Vha tendaho kha Mudzimu vha a shumisa ipfi la u renda kerekeni, vha dzulaho vhuṑoni hune ha vha na vhamusanda vha a shumisa ipfi la u renda musi vha tshi kumela phanḍa ha khosi yavho, vha u rabela, u imba, u tshina

na u funza kerekeni na vhone vha anzela u shumisa ipfi la u renda. U renda honuhu hu vha hu ndila ya u bvisela vhupfa havho khagala.

## **2.6 KHETHEKANYO YA VHURENDI**

Vhurendi ha Tshivenda vhu a khethekanywa ha bva matavhi mavhili. Hu na vhurendi ha sialala na vhurendi ha musalauno. Vhurendi ha sialala na ha musalauno ho fhambana. Ndi zwa ndeme uri hu newe thalutshedzo na mihumbulo yo fhambanaho malugana na khethekanyo idzi mbili dza vhurendi ha Tshivenda.

### **2.6.1 Vhurendi ha sialala**

Vhurendi ho di vha hone tsha kale na kale kha mvelele ya Tshivenda. U ya nga ha Milubi (1997:183), vhurendi “ho divhonadza kha mitshino ye ya itwa i tshi itelwa midalo na u kunguwedza vhadzimu”. U khwaṭhisedza izwi, Kgobe (1999:3) u ri:

Traditional poetry is a subdivision of traditional literature which is generally known as verbal art. It is a study that is understood to be the product of a forgotten past and is also handed down from generations immemorial and is still still remarkably persistent. It is delivered by one person to the others by word of mouth and for proper performance to take place, it demands the presence of an audience and an occasion. The participants must also be actively involved in the presentation of the material. The dynamic of traditional poetry emanates from the fact that no presenter of praise poems is capable of reciting in the same manner all the time. His style differs from occasion to occasion.

Vhurendi ha sialala ndi vhurendi ho simaho u bva kha murafho u ya kha muṅwe nga mulomo. Nga inwe ndila, murendi wa vhurendi ha sialala o vha a tshi dzhiwa sa ipfi la vhatu. Vhurendi uvhu ho vha ho disendeka nga ipfi la murendi ngauri nga tshifhinga tshaho, vhatu vho vha vha sa athu kona u nwala (Mafela *et al.*, 2003). Vhurendi ha sialala ho khethekanywa ha bva tshaka dzo fhambanaho. Tshaka idzo ndi: zwikhodo, zwidade na nyimbo. Zwikhodo zwi a khethekanywa zwa bva tshaka dzo fhambanaho: zwikhodozwirendo, zwikhodo zwa vhatu/mupo na zwikhodo zwa madzina (Mafela *et al.*, 2003:132). Mafela na Milubi vha tshi amba nga ndeme ya zwikhodo zwa Tshivenda vha ri:

In Tshivenda, praise poetry is regarded as *zwikhodo*, derived from the verb stem-khoda (praise). Almost every situation of a Muvenda is accompanied by praise poetry. Praise poetry is an important form of oral literature in African life... (Mafela, 1997). It is important because it gives value to society and awakens the awareness and induces a sense of good feelings (Milubi, 1988).

Muthu a nga zwi amba uri vhurendi ha kale ho vha vhu tshi tenda u khoda tshiñwe na tshiñwe. Ndi zwine ngazwo Mafela a sumbedzisa uri vhunzhi ha nzulele dze Muvenda a vha a tshi diwana e khadzo, o vha a tshi sendamela kha zwikhodo. Musi dula lo dala nge khaño ya vha khulu, sa tsumbo, Vhavenda vho vha vha tshi vha na zwikhodo zwo livhanywaho na khaño. Thangu dza nanga dzi na madzina adzo nahone dzi a rendwa nga muñe wadzo u ya nga hune dza shuma ngaho (Milubi, 1997:56). Zwifuwo zwi fanaho na kholomo zwi a rinwa madzina, dza khodwa musi dzi tshi bva na musi dzi dzhena dangani. Dzithavha, milambo, vhahali, mvula na zwivhuya zwe vhatu vha ita zwo vha zwi tshi khodwa nga vharendi. Muhumbulo uyu u tikedzwavho na nga Jadezweni (2000:56) musi a tshi ri: *"It consists mainly of poetry about chiefs and prominent men. The subject also includes dogs, horses, cattle and clans."* Vhurendi ha sialala ho vha vhu tshi tendela vhatshesesi vhaho uri vha shele mulenzhe zwenezwi musi murendi a tshi khou renda. Vhathetshesesi vho vha vha tshi bvumela u ya nga henefho hune tshirendo tsha vha kwama. Ndi zwine Kgobe (1999:5) a ri:

The non-static nature of traditional poetry is noticeable in the manner in which the audience responds to the actual performance. The response is never the same. As the performer varies and puts in interesting dynamics and histrionics, the audience loving it, will respond differently sometimes to the enhancement of the performance.

Zwikhodo zwi tendela murendi u bvukulula vhpfa hawe lune vhatshesesi vhawe vha kona u vhona khathihi na u pfa zwine a khou pfa ngauri u vha a tshi khou tou renda vhurendi hawe nga mulomo (Kgobe, 1999:5). Vhathetshesesi vha nga tutuwedza murendi nga u lidza mifhululu, u vhandi zwanda kana nga u bvumela murendi u ya nga hune tshirendo tsha vha tendela na u vha kwama. Vhathetshesesi vhawe vha a dovha vha kona u zwi vhona uri murendi o sinyuwa kana o takala. Murwamphida (1993:7) u ri:

Praise poetry is chanted in response to emotional pressure, especially when the poet feels anger, grief or happiness. Generally, we can say praise poetry is used as a means of extolling human achievements.

Vilakazi (1938) u tendelana na Murwamphida musi zwi tshi ḡa kha u bvukululwa ha vhupfa ha murendi musi a tshi khou khoḡa. Vilakazi u ri: *“Praise poetry suggests any phrase, sentence or sentences, where the emotional language is used to describe something”*. Nga u pfufhifhadza, zwikhōḡo zwi livhanywa na zwithu zwo fhambanaho na nyimele dzo fhambanaho. Vhahali vho yaho nndwani vha vhuya vho kunda, mahosi na zwiḡwevho zwi kwamaho matshilele a vhatu shangoni, ndi zwe Vhavenda vha vha vha tshi zwi khoḡa kale. Vhurendi ha sialala vhu anzela u renda kana u katela zwi tevhelaho: vuhali, vhubvo, mitupo, zwidade, zwikhōḡo, vuhaga, mupfuluwo, u ḡitukufhadza na zwiḡwe zwiḡwe zwi kwamaho sialala na mvelele zwa vhatu. Vhurendi ha sialala vhu nga dovha ha katela nyimbo, mafhuwe, u hulisa, u losha, u livhuwa, u renda, u luvha na u gagamisa muthu lune a vhewa kha maimo a nḡhesa nga kha thendo dzo livhanywaho nae. Tshiḡwe na tshiḡwe tshi a khoḡea kha vhurendi ha sialala. Mogoboya (2011:61-62), musi a tshi amba nga maḡwalwa a tshirema kana a Afrika, u ri:

African literature derives its distinctive origin from story-telling and traditional poetry. In the African past, poems and stories were verbally transmitted and passed on from generation to generation by word of mouth through either music, dance, myth and dress. This oral transmission of cultural heritage to posterity attests to the indisputable truth that there is oral birth to any written work.

Zwine Mogoboya a khou sumbedzisa ndi zwauri maḡwalwa a musalauno, hu tshi katelwa na vhurendi, o ḡoka midzi kha vhurendi ha sialala. Uvhu vhurendi ha sialala naho ho vha vhu sa tou ḡwalwa, fhedzi ho shuma sa mutheo we khawo vhurendi vhune ha tou ḡwalwa ha kona u fhatḡwa khawo.

### **2.6.2 Vhurendi ha musalauno**

Vhurendi ha musalauno ndi vhurendi vhune ha tou ḡwalwa, ha ganḡiswa na u anḡadzwa. Ndi vhurendi vhune vhunzhi ha vhatu vha tou vhu vhalala kha bugu kana kha lubuvhisia. Milubi (1988:120) u sumbedzisa uri: *“Modern poetry is the kind of poetry written according to the norms and principles that govern western poetry”*. Milubi (1997:69) u livhanya izwi na u swika ha vhaḡeri na vhurereli havho kha mvelele ya Vhavenda hune a ri:

The missionaries had a tremendous influence on both the music and the poetry of the Vhavenda, who were obliged to adapt their traditional poetry to new standards in the same way they were obliged to forsake their traditional way of life and adapt to a new religion.

U swika ha vhaneri avha zwo do ita uri Vhavenda vha furalele mvelele na sialala zwa havho vha tevhedze mvelele ya Vhukovhela. Hu di nga na pfunzo ye Vhavenda vha i wana yo vha yo toka midzi kha mvelele ya Vhukovhela (Milubi, 1997:69). Vhurendi ha Tshivenda ho do thoma u nwalwa madzuloni a u tou bulwa nga mulomo sa zwe zwa vha zwo dowelwa kha zwikhodo. Ndi nga kha u nwalwa ha vhurendi ha musalauno hune vharendi vha vha vho disendeka nga milayo ya vhurendi na vhuwali ha Vhukovhela. Izwi zwi fhambanya vhurendi ha musalauno na ha musalauja. Phambano iyi i vhonwa nga Mafela (1997:61):

Present praise poetry in the Vhavenda community differs both in content, values and performance from that of the period before when their practices were considered heathen and primitive. With the arrival of the Europeans, the Vhavenda adopted foreign ways and practices. Even if praise poetry is still performed for divining bones, chiefs, political leaders, and to some extent *thevhula*, the development thereof is stagnant.

Zwine Mafela a khou sumbedzisa ndi zwa uri vhurendi ha musalauno naho vhu tshi khoda, fhedzi, ho fhambana na ha sialala ngauri ha musalauno vhu lwela u fusha thodea dza vhurendi ha Vhukovhela. Hu di nga na kurendeke kwa vhurendi ha musalauno kwo fhambana na kwa vhurendi ha kale. Mafela u dovha a kwama nyaluwo kana mvelaphanda ya vhurendi hune a sumbedzisa uri zwikhodo zwi khou ngalangala kha mvelele ya Vhavenda. Zwirendo zwa musalauno zwi da nga bugu, radio, televishini na manwe mazhendedzi a thekholodzhi. Izwi zwi sia uja u rathiswa ha zwikhodo zwa Tshivenda nga mulomo, sa zwe vha vha vha tshi ita kale, zwi si tsha tou dzhielwa nzhele. Cope (1968:24) na ene u amba nga ha phambano vhukati ha manwalwa a sialala na a musalauno:

Traditional literature differs from modern literature not only in that it is oral but also in that it is essentially the product of communal activity, whereas a work of modern literature is the result of individual effort and bears the stamp of its author.

Vhurendi ha musalauno ndi vhune murendi a tou gandisa e ethe. A zwi ngi zwa musu wa kale he vhurendi ha vha vhu tshi kovhelwana na vhathu nga u angaredza hu tshi khou tou shumiswa ipfi la mulomo la murendi. Muthu a nga zwi amba uri u gandiswa uhu ha vhurendi ha musalauno hu nga vha hu tshi khou shela mulenzhe kha u ngalangala ha vhurendi ha sialala. Naho zwo ralo, muthu u a di pfa zwikhodo fhethu hu fanaho na zwimimani, vhuṭamboni, kerekeni, zwikoloni na maguvhanganoni a polotiki hune ha vha hu tshi khou khodwa vhorapolotiki. Izwi zwi nga dzhiwa sa tsumbo ya uri vhurendi ha musalauno ho ditika nga matanzu a vhurendi ha sialala (Milubi, 1997:75).

Vhurendi ha sialala na vhurendi ha musalauno hothe ndi ha ndeme kha mvelele ya Vhavenda. Ndi nga kha vhurendi honovhu hune Vhavenda vha kona u bveledza na u bvukulula mihumbulo yavho nga ndila ya vhutsila. Opland (1998:5) u ombedzela ndeme na mvumbo ya vhurendi musu a tshi ri: "...poetry is a living organism reflecting the aspirations of a people or nation". Miloro, lutamo na zwiṅwe zwa matshilisano a vhathu. Zwine vhurendi ha kamata zwi tshimbidzana na zwiitei khathihi na tshifhinga tshenetsho tshine murendi a khou tshila khatsho.

## **2.7 FHETHU HUNE HA RENDWA HONE NA ZWINE ZWA RENDWA**

Zwo sumbedziswa uri ipfi la u renda li a shumiswa nga ndila dzo fhambanaho nahone fhethu ho fhambanaho. Huṅwe ha fhethu hune ipfi la u renda la shumiswa ndi minyanyani ya mbingano, zwikoloni, mavhidani, kerekeni, malisoni, musu vhatukana vha tshi vhuya mirunduni, musu kholomo dzi tshi vhuya mafuloni na musu ṅwana o phasa pfunzo dzawe (nga maanda dza nṅha). Musu zwi tshi da kha fhethu hune ha rendwa, Somniso (2008:140) u ri: "*Praises today are not only performed at traditional gatherings. These praises are also performed in many places such as schools, churches and funerals*". Zwikoloni, kerekeni na dzimpfuni ndi huṅwe ha fhethu hune Vhavenda vha anzela u renda. Vhavenda vha renda zwithu zwo fhambanaho nahone vhe fhethu ho fhambanaho. Vhavenda vha anzela u renda musu:

### **2.7.1 Musu hu na Thevhula**

Nga mvelele ya Tshivenda, hu a rendwa musu hu na thevhula. Afha ndi hune ha vha hu tshi khou rendwa vhathu vha lushaka lwonolwo vho lovhaho kale. U ya nga Mudau

(2012:34), “thevhula ndi wone mushumo muhulwane wa vhurereli u no itwa muṭani wa Vhavenda. Mushumo wa thevhula u itwa luthihi nga ṛwaha wo rangwa phanda nga makhadzi. Uyu mushumo u itwa henengei zwifhoni kana zwiendeulu.” Kha thevhula ndi hune ha tendwa uri makhadzi u davhidzana na vhadzimu. Rambau (1999:27) u ṭalutshedza uri “miraḡo ya muṭa i vhudza makhadzi thaidzo dzine vha ṭangana nadzo vhutshiloni. Makhadzi u vha ene ane a hwala idzo thaidzo dza muṭa a dzi suma kha vhadzimu.” Izwi zwi khwaṭhisedzwa nga Mokgoatšana (1996:117-118, 135) musi a tshi ri:

African religions, like other religious forms are characterised by symbols and rituals which should not be taken literally for what they seem to be, but should be contextualised in their conception to reveal the inner philosophical and religious meaning embedded in them...It is not strange in African societies that departed relatives are consulted for definition and explanations of the complexities of life. The living dead are to be updated during ceremonies and rituals of the misfortunes and luck that strike their dependants on earth.

Mmbara (2009:80) u sumbedzisa uri thevhula i itelwa u davhidzana na vhafhasi uri vha tsireledze vhatu kha malwadze na mupo une vha dzula khawo. Ndi nga vhudavhidzani honovhu na vhadzimu hune vhurendi ha shumiswa u vha renda kana u vha khoḡa. Thevhula i anzela u itwa musi hu na zwiṛwe zwine a zwi khou tshimbila zwavhuḡi afho muḡini. Vha lushaka lwonolwo vha vha vha na lutendo lwa uri vhatu vho lovhaho kale vha vha vha kha ḡi vhone zwine zwa khou itea shangoni ḡa vha tshilaho; zwino vha ṭoḡa u ambiwa navho. Makhadzi wa muḡi kana muṛwe a re na dzina ḡe a tou lilela ḡa muthu o lovhaho kale, u vha ene ane a amba na vhadzimu. Ndi heneḡha hune ha shumiswa ipfi ḡa u renda musi hu tshi khou ambiwa na vhadzimu. Makhadzi, u ya nga ha Van Warmelo (1960) a nga ri a kati na thevhula nahone a tshi renda vhadzimu, a ri:

Ri a ṛea hashu ri a ni suma, ni ri rumele ngozwi ri vha tshinyali,  
zwiḡuhulu zwi takale na vhaḡa vho paṭaho ni vha vhone zwavhuḡi.

Musi hu tshi itwa thevhula hu vha hu na halwa vhu no pfi mpambo. Mudau (2012:34) u ri: “mpambo ndi halwa ho itwaho nga muḡoho”. Musi ho no fhedzwa u phasa, muṛwe mpambo u a dzhiwa wa shelwa fhasi uri vhafhasi vha nwe, ha ḡo kona u nwiwa nga vhaṛwe vhatu vha si vha lushaka lwonolwo. Vha tshi fhedza vha a tota fola vha shela

fhasi uri vhafhasi vha dahisane. Vhurendi vhu na mushumo muhulwane kha maitete aya a vhutendatenda ha Vhavenda. Iphi la vhurendi a li shumiswi mavhidzani musi hu tshi khou phaswa na u ita thevhula fhedzi. Iphi la vhurendi li a dovha la shumiswa mavhidzani musi hu tshi khou khodwa na u renda dziphele. Dziphele dzi a rendwa nga vhamusanda na vvakoma dzi tshi khou rendelwa u gwa mavhida na u fhatela mufu muḏi wawe wa vhuawelo.

### **2.7.2 Musi ḡwana o phasa pfunzo dzawe**

U ya nga ha Mafela (1997:49), vhurendi (nga maanda zwikhodo) vhu a shumiswa fhethu hu fanaho na zwikoloni, minyanyani na kha maḡwe maguvhangano o fhambanaho a vhuḡambo. Vhadededzi vha a renda matshudeni na vhagudi vho phasaho zwavhudi. Matshudeni na vhagudi avha a vha sokou rendwa fhedzi, vha dovha vha ḡnewa na pfufho i ḡdila ya u vha ḡḡuwedza. Izwi zwi anzela u itwa hu na mifhululo, maipfi a ḡḡuwedzo na u shumiswa ha ipfi la vhurendi. Muthu u dovha a pfa ipfi la vhurendi musi mutshudeni o phasa pfunzo dzawe dza ḡḡha. Afha ndi hune ha anzela u shumiswa tshikhodo tshine tsha vha tsho livhanywa na mutupo wa lushaka lwa uyo ane a khou ambara kxanzu ya u sumbedza uri o ḡhaphudza pfunzo dza ḡḡha. Uyo a khodaho u vha a tshi khou shumisa ipfi la vhurendi ngeno vhaḡwe vha tshi kodedza nga mifhululo, khombole na u vhandi zwanda (Mavhaga, 2005).

### **2.7.3 Hu tshi khou khodwa Mudzimu kerekeni**

Iphi la vhurendi li a shumiswa kerekeni musi hu tshi khou rabelwa, hu tshi khou imbiwa na musi hu tshi khou funziwa. Zwo ḡdwelea kerekeni uri musi mufunzi a tshi khou funza, a shandukise ipfi laawe lune a si tsha amba u fana zwine a ambisa zwone nga misi. U shandukiswa ha ipfi la mufunzi zwi nga dovha zwa tshimbizana na nyito dzine a ita zwenezwi musi a tshi khou rathisa mulaedza wawe. Mufunzi u anzela u vha muthu wa mafufufu na u nyanyuwa musi a tshi khou rera. Izwi zwoḡhe zwi bvukululwa nga kushumisele kwawe kwa ipfi la vhurendi. Afha hu vha hu tshi khou rendwa vuhulu, maanda na vhugala ha Mudzimu. A zwi fheleli kha u renda fhedzi, vhatu vha a dovha vha rabela kana vha wa mazha nga magona vha tshi khou luvha Mudzimu. Hu swika na hune vhaḡwe vha amba nga dzindimi, hu tshi khou tendwa uri vho ḡadzwa nga Muya Mukhethwa. Vha rangelaho vhuluvhi kerekeni nga u imba, vha a ḡḡuwedza tshivhidzo



phanḁa ha musi vha tshi sima luimbo kana musi luimbo lu vhukati, vha tshi khou shumisa ipfi ḁa vhurendi. Ipfi ḁa vhurendi kerekeni ḁi pfala musi vhathu vha tshi rabela. Ngauralo, thabelo ndi iḁwe ya nḁila ine nga khayo vhathu vha bvukulula ndeme ya vhurendi. Mokgoatḁana (1996:129, 133) u dodombedza nga ha thabelo, musi a tshi ri:

Prayer is a mode of communication between people and their Creator. This communication can be direct or indirect, depending on the cosmogonic view of those praying. One vital element of prayer is invocation. The name of the Spiritual Being whose attention is sought is invoked. The biblical imagery may include a strong opening: "Alpha and Omega", which is typical of Christian prayers. By identifying God with these Greek alphabets the poet succeeds to portray God as being without measure, the beginning and end of all creation; the source of all life and death, pleasure and all discomfort, that God's power cannot be equaled....

Ngauralo, kha vhurereli ha Tshikriste, Mudzimu u a rendwa nga madzina o fhambanaho ho sedzwa maanḁa awe na vhugala hawe. Mavhaga (2005:24) u khwaḁhisedza muhumbulo uyu musi a tshi ri vhathu vha vhurereli ha Tshikriste musi vha tshi renda Mudzimu, vha ri: "Iwe Mudzimu muhali // Ramaanḁa oḁhe, Nḁemulalo // Goko Musikavhathu." Madzina haya oḁhe a vha a tshi khou shumiswa u renda, u khoḁa, u hulisa, u luvha, u losha na u gagamisa Mudzimu.

#### **2.7.4 Musi hu tshi khou kumelwa**

Kha mvelele ya Tshivendanḁa, vhamusanda vha a sumbedzwa ḁhonifho na khuliso. Vhamusanda, u ya nga ha Mmbara (2009:2), vha dzhiiwa sa ḁhoho ya lushaka lune vha lu ranga phanḁa na muimeleli wa vhalanda vhavho kha midzimu ya havho. Mmbara (2009:2), u bvela phanḁa na u sumbedzisa uri vhamusanda ndi vhone ambadzifhele kha lushaka lune vha lu vhusa. Zwithu zwoḁhe zwi kwamaho matshilo a vhalanda vhavho, hu nga vha vhurereli, ikonomi, vhulimisi na zwiḁwe na zwiḁwe zwine vhathu vha ita, zwi vha zwo ḁisendeka nga musanda. Vhalanda vha dzhiela musanda wavho nḁha lune vha mu fara nga ḁhonifho na khuliso (Mmbara, 2009:80).

U huliswa ha musanda hu anzela u vhonala nga nduvho dzine vhathu vha dzi ḁea musanda wavho. Ndi nga kha u luvhiwa ha musanda hune vhalanda vha anzela u gagamisa na u khoḁa musanda vha tshi khou shumisa zwikhoḁo na mitupo ya khosi. U

luvha vhamusanda zwi tou vha tsumbo ya vhuhulwane havho. U kumela a hu sokou itelwa muthuphepho; hu kumelwa muṅe wa shango ḽine vhatu vha dzula khaḽo. Tshiṅwe tshifhinga hu shumiswa madzina a phukha na zwifuwo zwa zwilume kana zwa mbeu ya tshiduna. Mukoma ndi ene ane a kumela tshifhinga tshinzhi ngauri ndi ene ane a tshimbilesa na musanda. Hu ḽi nga na vhakalaha vha khoro ndi vhaṅwe vha vhatu vthane vha konesa u kumela ngauri vha fhedzesa tshifhinga tshavho tshinzhi vhe musanda. Mmbara (2009:1-2) u ḽalusa nduvho na khuliso zwine zwa ṅewa khosi kha mvelele ya Tshivenda:

Among the tribes that occupy the extreme, northern part of South Africa are the Tshivenda speaking people... This cultural group has been known for decades, for the respect they display towards their kings, headmen and other members of royal families. Traditionally, when a chief appears, everyone bows, with heads nearly touching the floor, and with hands clasped in front, people shout in unison for several minutes with salutes....

U ya nga ha Wessman (1908:203), musi hu tshi rendwa khosi, hu a shumiswa maipfi a nduvho na khuliso sa: *“god of heaven and earth, handsome man with four eyes, lion, ox, light of the world, beast of prey, and other flattering expressions”*. Tshiṅwe tshifhinga hu a shumiswa na muhoyo lune muthu a nga pfa mukumeli a tshi vhudzisa vhafuwi uri: “Vha fa lini ra sala ri tshi dzhia vhasadzi.” Vhafuwi vha anzela u vha na vhaḽaḽuni vhanzhi lune vhalanda vhavho vha pfa u nga vha khou vha fhedzela vhasadzi. Naho zwo ralo, vhafuwi a vha vhaiwi nga muhoyo uyu, vha a u ḽanganedza, ngauri u kumela hu ṅea mulanda tshikhala tsha u bvukulula vhupfa hawe.

## **2.8 ḽHUTHUWEDZO YA VHURENDI**

Vhurendi vhu sikwa nga zwithu zwo fhambanaho zwine zwa ḽokonya murendi kana u mu takusa. U ya nga ha Mavhaga (2005:9-14), murendi u ḽutuwedzwa nga zwithu zwo fhambanaho. Vhaṅwe vharendi vha nga lora vho edela kana vha tou hwelwa. U hwelwa ndi nyimele ine musi murendi e khayi a vha a si tsha ḽiḽivha, a si tsha humbula sa muthu na u vhona a si tsha vhona sa muthu wa ḽuvha ḽiṅwe na ḽiṅwe. Muthu a dalelwaho nga midzimu ya malombo ha fhambani na murendi ane vhurendi hawe ha mu ḽela nga u hwelwa. Murendi a nga vha o nyanyuwa nga dakalo, a nga vha o sinyuwa kana a vha o ḽhuphiwa musi a tshi renda kana u ṅwala vhurendi hawe. Murendi a nga vha o tou vhalala

vhurendi ha muñwe murendi a vho tuṭuwedzea u ṅwala hawe. Murendi a nga ḍi nyanyulea nga u vhona zwithu zwavhuḍi kha mupo, a mbo ḍi thoma u ṅwala kana u renda. Murendi a nga dalela fhethu hu re na minyanya ya mbingano, nga u vhona zwithu zwi takadzaho a mbo ḍi nyanyulea a sika vhurendi hawe.

Musi matshudeni vha tshi ambara magaweni a pfunzo, murendi a nga mbo ḍi nyanyulea. Murendi a pfufhelwaho vhurendi kana vhuñwali hawe a nga mbo ḍi fhisea kana u tuṭuwedzea u sika vhuñwe vhurendi (Mavhaga, 2005). Izwi zwi tuṭuwedza murendi ngauri zwi mu limusa uri vhathu vha takalela vhurendi hawe. Ngauralo, u mbo ḍi sika vhuñwe vhurendi nga u ḍivha uri hu na vhathu vhane vha takalela na u vhalala vhurendi hawe. Musi bugu dzawe dza vhurendi dzi tshi randelwa zwikoloni, murendi u a tuṭuwedzea u ṅwala vhuñwe vhurendi. Murendi a nga ṅwala o vha isala nge a vha o thuphiwa kana u vha iswa lune a swela u bvukulula vhupfiwa hawe. Musi murendi o vha iswa, huñwe u bvisela vhupfiwa hawe khagala na nga maṭamba.

## **2.9 KUSENGULUSELE KWA VHURENDI**

Musi hu tshi senguluswa mañwalwa a fanaho na vhurendi, zwi tea u dzhielwa nzhele uri mañwalwa o ḍisendeka nga zwi bvelelaho “shangoni ḷa khumbulo kana khumbulelwa” ya muñwali. Mañwalwa a sikwa muhumbuloni wa muñwali. Naho zwo ralo, muñwali u vha a tshi khou tuṭuwedzwa kana u tokonywa nga zwiitei zwa shangoni. Vhuñwali hawe ndi vhune vhu nga dzhiwa sa tshiga tsho imelaho vhutshilo honovhu ha vhathu. Muhumbulo uyu u khwaṭhisedzwa nga Ngugi wa thiong’o (1991:26) kha Ladzani (1993:6) musi a tshi ri:

Literature is imagination in words. Literature looks at reality through images, but those images reflect certain realities. They reflect what is happening on the land...they reflect social, economic, political relationships, struggles and cultural values. Literature reflects the life of the people.

Vhurendi vhu fanaho na ha N.A. Milubi vhu senguluswa zwi tshi khou dzhielwa nzhele uri vhu nga vha vhu tshivhoni tshi ri sumbedzaho matshilele, zwiitei na matshiliso shangoni. U ya nga ha Milubi (2004:197), vhurendi vhu nga senguluswa nga ṅḍila mbili: hu nga vha nga u sengulusa luambo lwa vhurendi sa lwo ḍowealeho (denotation) kana nga u sengulusa luambo lwa vhurendi sa lu songo ḍowealeho (connotation). Mushumo

uyu wo shumisa vhuimo ha vhuvhili ha tsenguluso ya vhurendi (connotation). Vhuimo uvhu ha vhuvhili vhu katela u sengulusa kushumisele kwa figara dza muambo dzo fhambanaho kha tshirendo.

Kha uno mushumo, zwirendo zwa N.A. Milubi zwo senguluswa ho sedzwa: *thoho* ya tshirendo, kunangele na kushumisele kwa maipfi tshirendoni, luambo lwo shumiswaho kha tshirendo, muhumbulo muhulwane wa tshirendo na tshivhumbeo tsha tshirendo. Kunangele na kushumisele kwa maipfi kha tshirendo ku na mushumo muhulwane ngauri ndi nga maipfi e murendi a a shumisa hune ra kona u tumbula vhutsila hawe sa murendi kana muñwali. Musi a tshi amba nga ha kunangele na kushumisele kwa maipfi kha tshirendo, Milubi (1988:38) u ri: “*Diction like metaphors and symbols is one of the literary devices that play an important role in bringing about the concept of ostranenie*”. Nyombedzelo ya Milubi afha i kha kushumisele kwa maipfi kha mañwalwa nga ndila i songo dowealeho. Izwi u zwi linganya na kushumisele kwa mamethafore na zwiga kha mañwalwa. Mamethafore and zwiga ndi figara dza muambo dzine dza shela mulenzhe kha u sika tshitaela tsha muñwali. Tshitaela ndi ndila ine vhañwali vha shumisa ngayo luambo kha mañwalo avho, vha tshi *toḁa* u sumbedza vhupfa na mihumbulo yavho. Tshitaela tshi dziiswa nga kusikelwe na kushumiselwe kwa zwifanyiso zwa muhumbulo kha mañwalwa. Zwifanyiso zwa muhumbulo zwi sikwa nga u shumisa figara dza muambo.

Figara dza muambo dzi a shela mulenzhe kha u shandukisa *thalutshedzo* dza maipfi. Maipfi a sala a si tsha amba izwo zwine vhatu vha *ḁivha* a tshi amba zwone. Fokkema na Ibsch (1978:17) vha tshi tikedza uyu muhumbulo, vha ri: “*An object is transferred from the sphere of its usual perception to that of a new perception, which results in a particular semantic shift.*” Arali murendi a shumisa ipfi “*thavha*”, sa tsumbo, kanzhi u vha a sa khou amba thuli ya mavu na matombo zwine ra zwi vhona nga maḁo a *ḁama*. Ipfi “*thavha*” *li* nga vha *lo* shumiswa kha tshirendo sa tshiga tsho imelaho khaedu, thaidzo kana hu tshi tou vha *liḁaḁedzi* kha tshirendo, hu u *toḁou* sika tshifanyiso tsha vhuhulu ha zwine a khou amba nga hazwo. Muvhali u tea u kona u vhona zwine murendi a khou amba nga hazwo nga *ito* *la* muhumbulo. Kennedy na Gioia (2007:110-11) vha amba hezwi:

Reading poetry, we often meet comparisons between two things whose similarity we have never noticed before. In its broadest definition, a figure of speech may be said to occur whenever a speaker or writer, for the sake of freshness or emphasis, departs from the usual denotations of words. Figures of speech are not devices to state what is demonstrably untrue. Indeed, they often state truths that more literal language cannot communicate; they call attention to such truths; they lend them emphasis.

Luambo lu songo ḡowealeho lu ita uri muvhali a vinyuse maluvhi awe uri a kone u pfesesa zwine murendi a khou ḡoḡou amba zwone. Abrams (1981:63) u ri: *“Figurative language is a deviation from what speakers of a language apprehend as the ordinary, or standard, significance or sequence of the words, in order to achieve some special meaning or effect.”* Kushumisele kwa luambo nga murendi ku bvukulula vhutsila kana vhufogoli have musi zwi tshi ḡa kha u ḡwala vhurendi. Vhurendi ho vhibvaho ndi vhune ha tea u konḡa lune muvhali a tea u tou rwa tshinwi a tsa fhasifhasi kha tshirendo u swika a tshi tumbula zwine tshirendo tsha amba zwone (Visser, 1982). Hendry (1998:177) u ḡea ḡhalutshedzo na ḡḡila ine tshifanyiso tsha muhumbulo tsha sikwa na u shumiswa ngayo musi a tshi ri:

Imagery is a term of fundamental significance in the study and appreciation of literature (and particularly of poetry), it refers variously to: the creation of images, through words that evoke any or all of the senses, and therefore especially loved, and much used, by the Romantic poets, owing to the importance they placed upon immediate perception through the senses. The use of figurative language, particularly in the vehicles of similes and metaphors. Imagery in this sense is the very essence of poetry.

Nga u pfufhifhadza, kushumisele kwa luambo kha maḡwalwa a fanaho na vhurendi ku ḡuḡuwedza vhaḡwali (vharendi) u bvededza maḡwalwa o ḡiimisaho nga oḡhe. Izwi zwi ita uri maḡwalwa ayo a tende u senguluswa sa mishumo ya vhutsila. Vhutsila vhu bvukululwa nga kushumiselwe kwa luambo lwo ḡowealeho nga ḡḡila i songo ḡowealeho. Kha lwonolu luambo hu a shumiswa pfanapheledzo, mutevhetsindo, ḡhumano, figara dza muambo na zwifanyiso zwa muhumbulo u bvukulula vhpfa na mihumbulo ya muḡwali (murendi).

## 2.10 MAGUMO

Kha ndima iyi ho newa mihumbulo yo fhambanaho malugana na vhurendi. Murendi na vhurendi ndi zwa ndeme kha mvelele ya Vhavenda. Ndi nga kha vhurendi hune luambo, sialala, mvelele, divhazwakale, ndavhuko na vhutsila ha Vhavenda zwa vhulungwa. Nga u ralo, vhurendi vhu a shuma sa mbulungelo ya luambo, vhuṅe na vhufa ha vhatu. Vhurendi ha Tshivenda vhu a khethekanywa ha bva zwigwada zwivhili zwine zwa vha: Vhurendi ha sialala na vhurendi ha musalauno. Vhavenda vha a shumisa ipfi la vhurendi fhethu ho fhambanaho nahone vha tshi renda zwithu zwo fhambanaho. Vharendi vha a tuṅuwedzwa nga zwithu zwo fhambanaho u bvedza vhurendi havho. Tsenguluso yo disendekaho nga vhurendi ha Tshivenda i nga thusa kha u bvukulula vhuḍi na vhutsila ha Vhavenda. Makumedzwa a vhadivhi vho fhambanaho malugana na kuṅwalele, kuvhalele na kusengulusele kwa maṅwalwa a a thusa kha u vhea mutheo une tsenguluso na ṅhodisiso dza fhatwa khawo. Zwifanyiso zwa mihumbulo (figara dza muambo) zwine murendi a shumisa zwi bvukulula vhutsila kana vhufogoli hawe kha vhurendi.

## NDIMA YA VHURARU

### NGONA YA THODISISO

#### 3.1 MARANGAPHANĀ

Kha ndima iyi ho rerwa nga ha ngona ya thodisiso yo tevhedzwaho (shumiswaho) kha mushumo uno. Ndimi iyi i dovha hafhu ya nea thalutshedzo ya ngona khathihi na maga o tevhedzwaho kha kuvhanganyele na kusengulusele kwa mafhungo kha thodisiso ino.

#### 3.2 NGONA YA THODISISO

Ngona ya thodisiso i nga dzhiwa sa maga ane muṭodisisi a a tevhedza musi a tshi kuvhanganya na u saukanya mafhungo e a a wana kha thodisiso yawe. Murwamphida (2008:5) u thalutshedza ngona ya thodisiso sa: “...a strategy of collecting and analysing data that is employed to attain the objectives of the study.” Sithole (2012:36) u ri ngona ya thodisiso ndi: “...the range of approaches used to gather data, which are used as a basis for inference and interpretation, for explanation and prediction...Methodology enables a researcher to reach a valid and reliable perception of phenomena, events, processes or issues at many different levels.” Tshipikwa na zwilavhelelwa zwa thodisiso zwi kona u swikelelea nge muṭodisisi a vha na ngona ine ya mu dededza zwenezwi musi a tshi khou kuvhanganya mafhungo awe na u saukanya mawanwa a thodisiso yawe. Muṭodisisi a nga shumisa ngona ya khwalithethivi kana ya khwanthithethivi. Vhañwe vhaṭodisisi vha nga thanganyisa ngona idzo mbili kha thodisiso dzavho. Thodisiso ino yo shumisa ngona ya khwalithethivi.

##### 3.2.1 Ngona ya khwalithethivi

Mouton (2001:107) a tshi thalutshedza ngona ya khwalithethivi, u ri: “Qualitative research methods investigate the quality of the issue. The qualitative approach entails the quality that is the volume, numbers and mass. In qualitative research, analysis and interpretation of statistics are made.” Ngona ya khwalithethivi i nea thaluso na tsaukanyo ya zwiito zwa vhathu, vhutendatenda havho, kuhumbulele kwavho na kuvhonele kwavho kwa zwithu

(Murwamphida, 2008:5). Nkhwashu (2011:4) a tshi amba nga ngona ya khwalithethivi u ri: “*it enables the researcher to obtain a good grasp of why things are occurring the way they do*”. Ngona ya khwalithethivi i thusa muṭodisisi kha u pfesesa uri ndi ngani zwithu zwi tshi itea nga ndila ine zwa itea ngayo. Thenga (2012:6) u ri: “*Qualitative research method assists the researcher to comprehend human behaviour, and also provide the necessary tools in grasping meaning that people attach to issues in their societies*”. Nyombedzelo, musu zwi tshi ḡa kha kushumiselwe kwa ngona ya khwalithethivi, i anzela u vha i kha u ṭaluswa kana u ṭalutshedzwa ha nzulele ya zwithu khathihi na matshilele a vhathu. Muhumbulo uyu u tikedzwa nga Mokgokong (2004:5) musu a tshi ri:

The qualitative research paradigm is usually used when a researcher’s aim is to understand human behaviour, and wants to probe into the meaning that people attach to specific events and their own experiences.

Ndi nga kha u shumisa ngona ya khwalithethivi he muṭodisisi a kona u sengulusa maṅwalwa a vhurendi. Ngona ya khwalithethivi i tendela muṭodisisi uri a tou redza (textual analysis) na u saukanya maṅwalwa a ananaho na ṭhoho ya ṭhodisiso. U ya nga Milubi (1997), “textual analysis” ndi “*a method used to analyse the meaning of specific literary texts in greater depth*”. Mushumo uno wo ḡisendeka nga ngona ya sekondari. Ngona ya sekondari i tendela muṭodisisi uri a tou vhala maṅwalwa na u redza makumedzwa a vhaḡivhi vhane mihumbulo yavho ya anana na zwine muṭodisisi a nga vha a tshi khou ṭodisisa zwone (Murwamphida, 2008). Izwi zwi nga ita uri muṭodisisi a vhe na ndivho yo ṭandavhuwaho malugana na ṭhodisiso yawe.

### **3.2.2 Ngona yo tevhedzwaho kha kuṭalutshedzele kwa mafhungo**

Mafhungo e a kuvhanganywa kha uno mushumo o saukanywa vhudodombedzi ho goḡombela kha ṭhaluso (descriptive) ya maipfi na khathihi na u poṭiela/tandula (exploratory) vhuangalali ha ṭhalutshedzo dzao zwirendoni. Ngauralo, kukuvhangenyele na kuṭalutshedzele kwa mafhungo zwo itwa ndivho i ya uri tsenguluso ya mafhungo ayo i vhe yo ṭoka midzi kha *descriptive design* na *exploratory design*. *Descriptive design* na *exploratory design* dzi ṭalutshedzwa nga u rali:

Exploratory design is conducted about a research problem where there are few or no earlier studies to refer to or rely upon to predict an



outcome. The focus is on gaining insights and familiarity for later investigation. Exploratory designs are often used to establish an understanding of how to best proceed in studying an issue or what methodology would effectively apply to gathering information about the issue. Descriptive research designs help provide answers to the questions of who, what, when, where, and how associated with a particular research problem. Descriptive research is used to obtain information concerning the current status of the phenomena and to describe “what exists” ...it collects large amounts of data for detailed analysis and can yield rich data that lead to important recommendations in practice (University of Southern California Libraries, 2016).

Mushumo uyu wo nanga zwirendo zwi sa paḍi zwiraru u bva kha bugu iḥwe na iḥwe ya N.A. Milubi a ganḍisa vhurendi hawe zwa senguluswa. Ho senguluswa vhurendi ha N.A. Milubi ho tou ganḍiswaho fhedzi. Bugu dze dza senguluswa kha mushumo uyu ndi: *Muhumbuli-Mutambuli* (1981), *Vhuḥungu ha Vhupfa* (1982), *Ipfi ḽa Lurere* (1986), *Muimawoga* (1990), *Muungo wa Vhuhwi* (1995) na *Khavhu dza Muhumbulo* (2001). Bugu dza vhurendi ha Milubi dzo wanwa ḽaiburari na kha mavhengele a rengisaho bugu. Ho dovha ha vhalwa khathihi na u redza maḥwalwa o fhambanaho a ḥhoḍisiso na tsenguluso o livhanywaho na vhuḥwali ha Milubi. Maḥwalwa aya na one o wanwa ḽaiburari, dziathikili dzo wanwa kha dzidzhenala na kha lubuvhisia. Zwi tea u ombedzelwa uri ngona dzo shumiswaho kha uno mushumo ndi ya nganetshelo (narrative), ya u redza (textual analysis), tsenguluso ya maḥwalwa (literature study) na ngona ya sekondari. Ho fhendḥwavho na bugu dza Tshiisimane hu u ḥoḍa u tikedza mihumbulo ya muḥoḍisisi na u ita uri ḥhoḍisiso ino i dzie.

### **3.3 TSENGULUSO YA MAFHUNGO**

Mouton (2002:108) musi a tshi amba nga ha tsenguluso ya mafhungo, u ri: “...*analysis involves the breaking up of the data into manageable themes, patterns, trends and relationships.*” Tsenguluso ya zwirendo kha mushumo uno i ḥo kwama: ḥhoho ya tshirendo, kunangele kwa maipfi, kushumisele kwa luambo, figara dza muambo na ḥhalutshedzo yadzo kha tshirendo, zwifanyiso zwa muhumbulo, tshivhumbeo tsha tshirendo na thero (mulaedza) ya tshirendo, pfanapehedzo, mutevhetsindo, ndovhololo, pharalelisimu na ritureini. Izwi muḥoḍisisi u ḥo zwi swikelela nga u tevhedza maga a

tsaukanyo ya mafhungo o themendelwaho nga O' Connor na Gibson ([www.pimatisiwin.com/uploads/pdf](http://www.pimatisiwin.com/uploads/pdf)). Maga a hone ndi a tevhelaho: *Organizing the data; Finding and organizing ideas and concepts; Building over-arching themes in the data; Ensuring Reliability and Validity in data analysis and in the findings* na *Finding Possible and Plausible Explanations of the findings*. Maga a tsenguluso ya mafhungo e uno mushumo wa a tevhedza ndi:

- U kuvhanganya bugu dzothe dze Milubi a n'wala na u gandisa zwirendo zwawe.
- U nanga zwirendo zwiwhili kana zwiraru u bva kha bugu dzine dza vha na zwirendo zwa N.A. Milubi, zwi tshi ya nga vhulapfu kana vhupfufhi ha zwirendo izwo
- U kuvhanganywa ha mañwalwa a tsaukanyo dzo livhanywaho na vhurendi ha Milubi, na zwiko zwi dodombedzaho tsenguluso ya vhurendi, hu tshi khou redzwa mbuno dzi ananaho na thoho ya tsenguluso ino. U redzwa ha mbuno zwo itwa hu tshi khou n'walwa na notsi dze muṭodisisi a dzi shumisa u bveledza mihumbulo yawe.
- Zwirendo zwa Milubi zwo khethekanywa, zwa kuvhanganywa, u ya nga mihumbulo mihulwane na thero ya zwirendo izwo, zwa senguluswa zwo livhanywa na zwiteñwa (kana thohwana) zwi themendelwaho nga phangami dza thyiori ya *New Criticism*.
- Musi ho fhedzwa u senguluswa zwiteñwa zwothe zwa *New Criticism* ho do khwaṭhisedzwa vhungoho ha mawanwa nga u vhalulwa ha zwiko zwo redzwaho na notsi dzo n'walaho hu u ṭodou vhona uri zwo fusha ndivho na zwilavhelelwa zwa ṭhodisiso.
- Ho n'ewa thalutshedzo na thikhedzo ya uri ndi ngani tsenguluso yo swika kha phendelo ye ya swika khayoy. Muṭodisisi o n'ea phendelo iyo nga murahu ha u saukanya mawanwa a tsenguluso ino.

### 3.4 MAGUMO

Kha ndima iyi ho sumbedzwa ngona ya ṭhodisiso ye ya tevhedzwa kha ṭhodisiso ino. Ṭhodisiso ino yo shumisa ngona ya khwaṭhethivi. Ho dovha hafhu ha sumbedzwa na maga o tevhedzwaho musu hu tshi kuvhanganywa na u saukanya mafhungo o wanwaho. Zwirendo zwa N.A. Milubi zwo kuvhanganywa u bva kha bugu dza vhurendi dzo

fhambanaho dze a gandisa na u anadza vhurendi hawe. Zwirendo zwo topolwa ho sedzwa zwiteŋwa zwa tsenguluso ya maŋwalwa zwi themendelwaho nga phangami dza thyiori ya *New Criticism*. Ngauralo, tsenguluso ya mafhungo kha thoḏisiso ino yo vha yo ḏisendeka nga u tandulwa kana u fhendwa ha vhurendi ha N.A. Milubi ho tou ḥwalwaho.

## NDIMA YA VHUŊA

### ṬHALUTSHEDZO NA KUSENGULUSELE KWA ZWITEŊWA ZWA *NEW CRITICISM* KHA VHURENDI HA N.A. MILUBI

#### 4.1 MARANGAPHANḌA

Kha ndima iyi ho senguluswa zwiteŊwa zwi shelaho mulenzhe kha tshivhumbeo na tsenguluso ya zwirendo. ZwiteŊwa izwi ndi zwine zwa themendelwa nga phangami dza thyiori ya *New Criticism*. Kha ino ndima ho ŋewa ṭhalutshedzo dza: mutevhetsindo, pfanapheledzo, ndovhololo, alitheresheni, asonentsi, vese, tshitanza khaesura, pharalejisimu, ṭhumano, enzhambamennde, phani, pharadokisi, lihandi, ephigireme, okisimoroni, livhuvhisi, onomatopia, thimothimo, khaesura na tsiedzaipfi. Ho dovha ha sedzwavho na kushumiselwe kwa zwiteŊwa izwi kha zwirendo zwa N.A. Milubi. ZwiteŊwa izwi ndi zwine zwa shela mulenzhe kha u bveledzwa ha tshivhumbeo tsha tshirendo. Ndi zwine ngazwo Goring, Hawthorn na Mitchell (2001:49) vha ombedzela u ri zwiteŊwa izwi zwi senguluswe: “*Examining metre, rhyme, and other poetic devices is not ‘additional’ to interpreting a poem’s meaning; it is an intrinsic part of the interpretative process*”. ZwiteŊwa izwi zwo dzhiwa sa thikho dza ndeme kha u bveledza tshivhumbeo na ṭhalutshedzo kha zwirendo zwa N.A. Milubi.

#### 4.2 ZWIVHUMBEO ZWA ZWIENDO

Thikho dza vhurendi dzi shela mulenzhe kha u bveledza tshivhumbeo tsha tshirendo. Kunangele na kushumisele kwa maipfi ndi zwiŋwe zwa zwithu zwine zwa ŋea tshirendo tshivhumbeo. Figara dza muambo dzi shumeswa nga maanḌa kha u ŋea ṭhalutshedzo ya tshirendo ngeno zwiteŊwa zwa thyiori ya *New Criticism* zwi tshi katela na tshivhumbeo tsha tshirendo sa tsha ndeme kha u bveledza ṭhalutshedzo ya tshirendo. U ya nga ha Hendry (1998:188), tshivhumbeo tsha tshirendo ndi: “*The physical arrangement of ideas and information in a poem. Sometimes the last line echoes the first. In good poetry, the structure will be integral to the meaning.*” Milubi (1997:22-26) u ri hu na tshaka mbili dza tshivhumbeo tsha tshirendo. Zwivhumbeo izwo ndi: tshivhumbeo tsha nga nḌa (“external structure”) na tshivhumbeo tsha nga ngomu (“internal structure”). Tshivhumbeo tsha nga

nnda tshi katela kushumiselwe kwa ndovhololo, mutevhetsindo, alitheresheni, tsiedzaipfi ngeno tshivhumbeo tsha nga ngomu tshi tshi katela tshiga, limethafore, lifanyisi, liedzamuthu na dziñwe figara dza muambo. Kha ndima iyi, hu senguluswa tshivhumbeo tsha nga nnda. Nga nnda tshivhumbeo tsha tshirendo, hu dovha ha vha na tshaka dza zwirendo dzo fhambanaho. Tshaka idzo dzi ita uri tshirendo tshi vhidzwe nga dzina lo fhambanaho na la tshiñwe tshirendo tsho fhambanaho natsho nga tshivhumbeo na zwine tsha amba. Tshirendo tshi fanaho na tsha sonethe ndi tshirendo tshine tsha anzela u taluswa nga tshivhumbeo tshatsho. Milubi, Sigwavhulimu na Ratshitanga (1995:91) vha ri:

Sonethe ndi tshirendo tshi no vhumbwa nga mitala ya fumi na miña. Mitala ya u thoma ya malo i vhidzwa okhitheivi. Mitala ya u fhedza miñanu na muthihi ndi ine ya vhidzwa u pfi sesithete. Sonethe yo khethekanywa ya bva zwipiða zwiraru zwo vhumbwaho nga mitala miña. Zwipiða izwi zwiraru zwi vhidzwa u pfi khwathireini. Nga murahu ha khwathireini hu vha na mitala mivhili i no vhidzwa u pfi khaphulethe. Khwathireini i ri disela thaidzo ngeno mitala mivhili ya u fhedza ya khaphulethe i tshi khou ri tandulela thaidzo.

Zwiñwe zwirendo, nga nnda ha sonete, zwi vha na zwivhumbeo zwo fhambanaho zwi tshi bva kha tshivhumbeo tshine murendi a toða u ñea tshirendo tshawe. Tshaka dza zwirendo dzi katela: Ephiki, Eledzhi, Liriki, Oudu, Alegori, na Baladi (Milubi *et al.*, 1995:93). Vhulapfu na vhupfufhi ha tshirendo zwi bva kha murendi ene muñe. Hu di nga na maipfi ane murendi a a shumisa kha tshirendo u vha o a nanga nga vhuronwane lune ipfi liñwe na liñwe kha tshirendo la vha na mushumo kha u fhaða tshirendo, u bvukulula vhupfa na u disa thalutshedzo ya tshirendo. Kunangele kwa maipfi ku ita uri murendi a kone u sika zwifanyiso zwa muhumbulo zwo vhibvaho. Thikho dzothe dza vhurendi dzine murendi a vha o dzi shumisa kha tshirendo dzi shela mulenzhe kha u ita uri tshirendo tshi dzie. Ndi zwa ndeme uri hu newe thalutshedzo dza thikho dza vhurendi dzine dza shela mulenzhe kha u sikwa ha tshivhumbeo tsha nga nnda na thalutshedzo ya tshirendo tshenetsho. Hu do dovha ha topoliwa mitaladzi kana zwitanza zwe khazwo N.A. Milubi a shumisa thikho idzo kha zwirendo zwawe.

## 4.3 ZWITEŃWA ZWA *NEW CRITICISM* ZWIRENDONI ZWA N.A. MILUBI

### 4.3.1 Kushumisele kwa mutevhetsindo vhurendini ha N.A. Milubi

Kha vhurendi hu na kushumisele kwa mibvumo ya muambo tshirendoni. Mutevhetsindo ndi u elela hune vese ya vha naho musu i tshi buliwa (Milubi, Sigwavhulimu & Ratshitanga, 1995). Kirszner na Mandell (2004:709-10) vha ri:

Rhythm is the regular recurrence of sounds...Poets can create rhythm by using repeated words and phrases...Just as the repetition of words and phrases can create rhythm, so can the arrangement of words in a poem –and even the appearance of words on a printed page.

Mutevhetsindo ndi muungo une wa pfala musu muthu a tshi khou amba kana a tshi khou renda. Musu muthu a tshi khou amba kana hone u renda, a nga ita a tshi ndondomedza maipfi kana a n̄an̄ula na u kokodza mibvumo ya muambo maipfini. Muthu uyo a nga renda kana u amba a tshi khou tou t̄avhanya kana a tshi khou ongolowa. Ntuli (1979:220) a tshi t̄alutshedza mutevhetsindo u ri:

By rhythm in a poem we generally mean a more or less regular recurrence of time patterns and patterns of successive and positional association of emphatic elements or less emphatic ones. These patterns include a combination of various degrees of stress, duration or length and tone.

Mutevhetsindo u na mushumo wa ndeme kha tshirendo. Arali murendi a shumisa mutevhetsindo une wa t̄avhanyedza, u vha a tshi khou sumba uri o takala kana wa vha u tshi khou sumbedza uri hu na zwithu zwi sa takadzi. Musu mutevhetsindo u tshi ongolowa u nga vha u tshi khou sumbedza u sa takadza ha zwithu, vhuṭungu kana lufu. Ngauralo, u elela ha tshirendo hu a shela mulenzhe kha u bvisela khagala zwine murendi a khou t̄oda uri vhudza. U elela uhu murendi a nga hu sika nga u shumisa aḷitheresheni na asonantsi. Tsumbo: **Dzi dzula dzi dziedzini** (aḷitheresheni). Aḷitheresheni ndi u dovhoolwa ha mubvumo muthihi kha vese (Milubi, 1997:24). U ya nga ha Kirszner na Mandall (2004:718) aḷitheresheni ndi “*repletion of consonant of sounds in consecutive or neighbouring words, usually at the beginning of words it enhances sound in a poem.*”

Afha hu vha hu tshi khou dovhololwa mibvumo ya themba kha mutaladzi wa ndima ya tshirendo. Murendi u lungekanya themba dzi fanaho u bvedza khalo ine ya do fusha thalutshedzo ya tshirendo tshawe. Asonantsi ndi ndovhololo ya pfallandothe kha mutaladzi wa ndima ya tshirendo. A si mafhungo a u sokou n'wala mutapatila wa pfallandothe, hai, zwi na vhutsila ngomu. Tsumbo: **A rambalala a luvhalani**. Kirszner na Mandell (2004:710) musu vha tshi amba nga ha mutevhetsindo vha ri: "...the repetition stresses and pauses –is an essential element in poetry. Rhythm helps to establish a poem's mood, and, in combination with other poetic elements, it conveys the poet emphasis and helps communicate the poem's meaning." Ndivhololo ya themba na pfallandothe ndi zwa ndeme kha tshirendo ngauri zwi thusa murendi kha u ombedzela mihumbulo yawe.

#### **4.3.2 Kushumisele kwa ndovhololo kha vhurendi ha N.A. Milubi**

Ndivhololo ndi musu maipfi, mafurase, mafhungo, pfallandothe, themba kana dungo kha tshirendo zwi tshi dovhololwa lunzhi. Sa musu zwo no di sumbedziswa afho n'ha, hu na ndovhololo ya pfallandothe ine i vhidzwa u pfi ndi asonentsi ngeno ndovhololo ya themba i tshi vhidzwa u pfi alitheresheni. U dovhololwa ha dungo zwi vhidzwa u pfi *consonance*. Ndivhololo ya fhungo i vhidzwa u pfi ritureini ("refrain"). Ndivhololo ya fhungo i anzela u wanala kha mutaladzi wa u fhedza kha ndima inwe na inwe kha tshirendo. Tshinwe tshifhinga murendi u a dovholola lifurase lothe. Ndivhololo inwe na inwe, i nga vha ya pfallandothe, ya themba kana dungo na ya fhungo, i vha i na mushumo. U ya nga ha Makhado na Thagwane (2012:115), ndivhololo i shuma zwi tevhelaho:

- (i) U khwa'hisisa zwine tshirendo tsha amba,
- (ii) U disa raimi,
- (iii) U disa mutevhetsindo,
- (iv) U ita uri tshirendo tshi takadze kha vhathetsheshelesi.

Ndivhololo i sumbedza vhuthihi ha zwine murendi a khou amba, hu nga vha u takadza, u difha, u sinyuwa, u nyanyula na u khwa'hisisa zwine murendi a nga vha a tshi khou toda

u zwi rathisela kha vhavhali kana vhatshetsheseli. Milubi o shumisa ndovhololo kha tshirendo tshi no pfi “Maṭalani Au” (Sigwavhulimu *et al.*, 2001:16), kha tshitanza tsha vhuraru, musi a tshi ri:

Musi ni tshi **dzinyinywa nga midzinyinyo**

Na tinya **vhudzuvhudzu ya mivhudzulela**

Kha mitaladzi iyi, maipfi o swifhadzwaho a sumbedzwa ndovhololo ye nga khayi murendi a vha a tshi khou ombedzela zwine a khou amba. Murendi u shumisa alitheresheni nga u dovholola mubvumo “dz” kana madungo “dzi” na “dzu” kha maipfi “dzinyinywa”, “midzinyinyo”, “vhudzuvhudzu” na “mivhudzulela”. Ndovhololo ya kushumiselwe kwa mibvumo kana madungo aya i ḡisa mutevhetsindo na khwaṭhisedzo ya zwine murendi a khou amba kha tshirendo tshawe.

#### **4.3.3 Kushumisele kwa vese kha vhurendi ha N.A. Milubi**

Vese ndi mutala kana mitala “i re na bithi. Vhurendirendi hone vhu shumisa vese” (Milubi, Sigwavhulimu & Ratshitanga, 1995:86). Makhado na Ṭhagwane (2012) vha ri vese ndi mutaladzi wa tshirendo une wa vha na muhumbulo wawo. Tsumbo ya vese kha vhurendi ha N.A. Milubi ndi: “**A re nṅe ndo dzhena gondoni**” u bva kha tshirendo “Ndi ḡo Kunda” (Milubi, 1990:1). Nga kha mutaladzi uyu, murendi u a kona u ri sikela tshifanyiso tsha muthu a re gondoni kana lwendoni. U “dzhena” hawe “gondoni” zwi ḡisa muhumbulo wa uri murendi o vha a na maanda a u nanga u sa dzhena gondoni. U nanga u dzhena gondoni ha murendi hu dovha ha ḡisa muhumbulo wa uri u nanga hawe ndi ha ndeme na gondo ḡe a nanga ḡi nga vha ḡi sa nangwi nga vhanzhi. Murendi u ri u nanga u dzhena gondoni, a nanga u dzhena e eṭhe, hu si na gogo lini.

Mutaladzi, nga woṭhe, u kona u ri ḡisela mbudziso sa vhavhali. Ri ḡelwa nga mbudziso dzi fanaho na: “Murendi u lwendoni a tshi bva ngafhi nahone a tshi ya ngafhi?” “Ndi zwifhio zwe a ṭangana nazwo musi e lwendoni zwine a vhona zwi zwa ndeme uri a ri vhudze?” “Kha nyendo dzoṭhe dze murendi a vhuya a dzi fara, ndi ngani a tshi nanga u ri vhudza nga holwu lwendo fhedzi?” “Ndi lwendoḡe holwu?” “Murendi u na nnyi kha lwendo lwawe?” “Murendi u khou enda nga mini?” Nga kha vese kana mutaladzi muthihi, murendi u ṭutula dzangalelo ḡa vhavhali na vhatshetsheseli lune vha ṭoḡa u ḡivha nga ha lwendo



Iwawe. Mutaladzi hoyu u sika tshifanyiso tsha muthu ane a khou ya huñwe fhethu fhedzi a sa athu u swika hafho fhethu. Ri sala ri tshi ðivhudzisa uri murendi o khunyeledza lwendo lwawe naa. Arali o kundelwa u khunyeledza, zwo vhangwa nga mini? Honeha, arali o khunyeledza, ndi dzifhio ngeletshedzo dzine a nga ñea vhañwe vhaendi uri na vhonevho vha khunyeledze nyendo dzavho. Mutaladzi muthihi kha ndima ya tshirendo u na mushumo muhulwane vhukuma ngauri u a kona u nweledza zwiitei na tshenzhemo yo angalalaho nga u shumisa maipfi a si gathi.

#### **4.3.4 Kushumisele kwa tshitanza kha vhurendi ha N.A. Milubi**

Tshitanza tsho vhumbwa nga vese. Hu nga vha vese mbili, tharu, ngauralo ngauralo. Tshitanza ndi ndima ine ya vha yo vhumbwa nga mitaladzi kha tshirendo. Tsumbo:

Lutombo lwo oma

Ðuvha ði bwa fhasi

Hatsi ho kongonyala

Vhutshilo ho guma

A ri tsha tshila (Milubi *et al.*, 1995:86)

#### **4.3.5 Kushumisele kwa khesura kha vhurendi ha N.A. Milubi**

Khesura ndi musi ri tshi wana hu na u awela vhukati ha vese (mutaladzi) ya tshirendo. U awela uhu hu sumbedzwa nga zwiiga zwa tswayo, na hune murendi a renda a tshi kañudza maipfi awe. Kirszner na Mandall (2004:714) vha ri: “*Caesura—varying meter—introducing a pause—occurs after a punctuation mark or at a natural break in phrasing.*” Milubi o shumisa khaesura kha tshirendo tshi no pfi “Ðoroboni ya Dusseldorf—Germany” (Sigwavhulimu *et al.*, 2001:19), musi a tshi ri:

Thumbu ndi lufhaho, tshifhañuwo ndi mukoki

Ha vhoni, o pofula

Murendi o shumisa tshiga tsha u vhalahone tsha u awela vhukati ha mutaladzi hu u ðoða u ombedzela muhumbulo wawe. Muthu a sa “vhoni” ndi muthu o “pofulaho”. Hezwi zwi amba tshithu tshithihi. Fhedziha, nga u shumisa khaesura, murendi u kona u

sumbedza ndeme na nyombedzelo ya muhumbulo une a khou ƚoda u u rathisela kha vhavhali malugana na zwine a khou amba zwone. Murendi o kona u shumisa khaesura sa thikho ya vhurendi kha tshirendo itshi.

#### **4.3.6 Kushumisele kwa ƚhumano ya maipfi na mafhungo kha vhurendi ha N.A. Milubi**

ƚhumano ya maipfi na mafhungo ndi musi ri tshi wana maipfi kana mafhungo tshiñwe tshifhinga a tshi ƚumana kha tshirendo. U ƚumana uhu hu vha hone musi ipfi kana fhungo ƚi tshi dovhololwa kha vese i tevhelaho. ƚhumano i shuma u ombedzela muhumbulo wa tshirendo, ya dovha ya ƚisa mutevhetsindo; izwi zwi vhanga uri tshirendo tshenetsho tshi takadze (Makhado & ƚhagwane, 2012). Tsumbo:

U shanduka **mmbwa**,

**Mmbwa**, a shanduka.

(Milubi, 1982:1)

Kha mitaladzi yo topolwaho afho nƚha, murendi o shumisa ƚhumano nga kuvhekanyele kwawe kwa maipfi naho hu uri ayo maipfi u a sudzulusa vhuimoni haho lune tshipiƚa tsha u thoma tsha mutaladzi wa u thoma tsha vha tsha u fhedza kha mutaladzi wa vhuvhili.

#### **4.3.7 Kushumisele kwa enzhambamennde kha vhurendi ha N.A. Milubi**

Enzhambamennde ndi musi vese i songo kona u bula muhumbulo wo fhelelaho, ya vho rathela kha iñwe vese uri muhumbulo uyo u kone u pfala wo fhelela. Enzhambamennde ri i vhona magumoni a vese, henefho kanzhi ri wana hu si na tswayo dza mupeleƚo sa khoma, tshivhudzisi, garukela na tshithoma. Tshiñwe tshifhinga hu a vha na tswayo magumoni a vese iyo. Hendry (1998:175) a tshi ƚalutshedza enzhambamennde u ri ndi:

A technique in which the sense of a line of poetry is carried over into the next line without interruption from punctuation or metrical pause. Sometimes referred to (most descriptively) as a 'run-on line', it helps to create speed of movement, and is often used to express urgency, excitement or high emotion. It is an aspect of tempo.

Kha tshirendo tshine tsha pfi “Funguvhu” (Milubi *et al.*, 1995:34), murendi u shumisa enzhambamennde kha tshitanza tsha vhuvhili musi a tshi ri:

N̄ne a thi ʔoḡi u u khoḡa lwa vhumbulu,

A hu na tshine kha iwe nda ʔoḡa.

Tshililo tshanga ndi tshenetshi,

Tsha tshirendo tsiwana-muḡambilu.

Kha mitaladzi i re afho n̄ḡa, muhumbulo wa murendi a u fheleli kha mutaladzi wa u thoma, u mbo ḡi rathela nahone wa fhelela kha mutaladzi u tevhelaho. Uri mutaladzi wa u thoma a wo ngo fhelela nga woḡhe zwi vhone nga khoma magumoni awo. Murendi o shumisa enzhambamennde kha tshitanza itshi.

#### **4.3.8 Kushumisele kwa pfanapheledzo kha vhurendi ha N.A. Milubi**

Pfanapheledzo i vha hone musi miḡwe mitaladzi kha tshirendo i tshi fhela nga pfallandoḡhe kana themba dzine dza fana. Kirsner na Mandell (2004:720) vha amba hezwi nga ha pfanapheledzo:

Poets create sound patterns with rhyme—the use of matching sounds in two or more words. For a rhyme to be perfect, final vowel and consonant sounds must be the same. Imperfect rhyme (near rhyme, slant rhyme, approximate rhyme or consonance) occurs when the final consonant sounds in two words are the same but vowel sounds are different.

Pfanapheledzo (raimi) ndi u fana ha muungo wa maipfi mathomoni, vhukati na mafhedziseloni a mutaladzi. Raimi i nga sedzwa kha madungo a u fhedzisela a maipfi (Makhado & ḡhagwane, 2012). Kha tshirendo tshine tsha pfi “Muvhuso wa ḡama” (Milubi *et al.*, 1995:24), murendi o shumisa pfanapheledzo kha tshitanza tsha u thoma, nga u rali:

Muvhuso wa nama

U kukuṭa vhawo sa ndungula

Vha vho mangala vho no vha nḡa muṭavhani

Sa khovhe vha tshi khou ratha-ratha nga mitshila

Vha tshi lilela u vhuedzedzwa maḡini.

Pfanapheledzo kha tshitanza itshi i vhonala nga u ḡidovholola ha pfallandoṭhe mafheloni a vese. Arali vese ya u thoma na ya vhuvhili dzi tshi fana, ri fhedza ri na raimi ya **a a**. Vese ya vhuraru na ya vhuṅa arali dzi na mubvumo u fanaho mafheloni, ngeno u sa fani na wa mitala mivhili ya u thoma, ri ḡo fhedza ri na raimi ya **b b** (Milubi *et al.*, 1995:85). Raimi ine ra i wana kha tshitanza tsho topolwaho afho nṯha ndi: **aabab**.

#### 4.3.9 Kushumisele kwa pharaleḡisimu kha vhurendi ha N.A. Milubi

Pharaleḡisimu ndi u dovhololwa ha maipfi ane a fana kana mihumbulo ine ya fana kana ine ya elana. Pharaleḡisimu na ṯhumano zwi a elana. ṯhumano ndi musi maipfi kana mihumbulo u tshi lungekana u bva kha ḡiṅwe ipfi u ya kha ḡiṅwe kana u lungekana ha mihumbulo u bva kha muṅwe mutaladzi u ya kha muṅwe kha ndima ya tshirendo. Hu na tshaka mbili dza ṯhumano. Tshaka idzo ndi:

(i) ṯhumano ya tswititi

(ii) ṯhumano ya murambaladzo


**ṯhumano ya tswititi** ndi hune ra wana maipfi ane a fana kana mihumbulo ine ya fana i mathomoni a mitaladzi kana mafhedziseloni a mitaladzi ine ya khou tevhekana. Musi maipfi ane a khou lungekana a mathomoni a mitaladzi ri ri hu na ṯhumano ya tswititi mathomoni. Musi hu na maipfi ane a khou lungekana a mafhedziseloni a mitaladzi ri ri hu na ṯhumano ya tswititi mafhedziseloni. Milubi u shumisa ṯhumano tswititi mathomoni a mitaladzi kha tshirendo tshi no pfi “A si naho tshawe” (Milubi, 1982:1):

**Ndi nama** i sa ḡei



**Ndi nama** ya mbungu

**Ṫhumano ya murambaladzo** ndi musi maipfi kana mihumbulo ine ya fana i mathomoni a mutaladzi wa u thoma na mafhedziseloni a mutaladzi wa vhuvhili kana maipfi ane a fana a mafhedziseloni a mutaladzi wa u thoma na mathomoni a mutaladzi wa vhuvhili. Murendi a tshi shumisa Ṫhumano u vha a tshi khou itela u nakisa na u khwaṭhisa na u bvisela khagala zwine a khou amba. Milubi u shumisa Ṫhumano ya murambaladzo kha tshirendo tshine tsha pfi “Shango Ṫo hwala” (Milubi, 1982:7):

Shango Ṫo hwala  
  
Ṫo hwala Ṫo inga

#### 4.3.10 Kushumisele kwa phani kha vhurendi ha N.A. Milubi

Phani ndi musi muṅwali kana murendi a tshi tamba nga maipfi. Murendi a nga shumisa mibvumo ine ya fana ngeno Ṫhalutshedzo dzi sa fani kana a shumisa ipfi fhethu hune a Ṫo ngo ḍowelea u vha Ṫi henefho lwa misi. Milubi, u tamba nga maipfi kha vhurendi kha tshirendo tshi no pfi “Vhuawelo hanga vhu ngafhi?” (Milubi, 1990:5) musi a tshi ri:

...ndi nṅe **mushayahawe** a no **shaya tshawe**

Nda **kunzwula** makunzwu

Maṭo anga a ḍo shanduka **muthi**

A no **tha...**

Kha zwirendo zwe zwa senguluswa, a ho ngo wanwa he murendi a shumisa maipfi ane a fana ngeno Ṫhalutshedzo dzi sa fani. Fhedziha, murendi o shumisesa maipfi manzhi nga ṅdila i songo ḍoweleaho. Izwi zwo sumbedzwa kha ndima ya vhuṅa ya uno mushumo.

#### 4.3.11 Kushumisele kwa pharadokisi kha vhurendi ha N.A. Milubi

Pharadokisi ndi u shumiswa ha maipfi ane a amba zwine a zwi fani hone ngeno hu u khwaṭhisedza zwine murendi a tama u zwi bvisela khagala. Hendry (1998:69) u ri:

*“Paradox is a statement that initially seems to contain a self-contradiction or absurdity, but which reveals its validity when more carefully.”* Kha pharadokisi, ri wana vhuḷedzani

vhukati hayo na muhoyo ngauri a zwo ngo tou fhambana u ya kule. Honeha, kha pharadokisi, muhumbulo u pfala u wa ngoho ngeno u tshi pfala u tshi khou dhanedza (Milubi *et al.*, 1995:90). Milubi u shumisa pharadokisi kha tshirendo tshine tsha pfi “Lufu lwa Vhalwelambofholowo (Freedom Fighters) Fhala Sagole” (Milubi *et al.*, 1995:4) musi a tshi ri:

Zwandani no rea na omelela

One matanda a rengedisaho shango

**Matanda a lufu**

**A disaho vhutshilo.**

Murendi o shumisa ipfi “matanda” sa tshiga tsho imelaho “zwigidi”. Zwigidi zwenezwi ndi zwine zwo gagadelwa nga vhalwelambofholowo vhane vha zwi shumisa u dipilela kha maswina avho. Tshigidi tshi a thusa kha u dipilela, tsha dovha tsha shela mulenzhe kha u fhaladza vhutshilo ha muthu. Pharadokisi i vhonala henefha musi vhalwelambofholowo vha tshi tsireledza vhutshilo havho nga u fhaladza vhutshilo ha maswina avho. Zwi disa muhumbulo wa uri “mitshelo i difhaho, i difha nga u vhavha hayo” (Milubi *et al.*, 1995:90). Zwigidi ndi “matanda a lufu a disaho lufu”. Lufu a lwo ngo dowelea sa mudisi wa vhutshilo; lu divhelwa u dzhia vhutshilo. Naho zwo ralo, muhumbulo une murendi a khou bvisela khagala ndi ngoho naho u tshi vhonala sa une wa dhanedza. Mbofholowo na vhutshilo, kha vhalwelambofholowo avho, zwo da nge ha fhaladzwa maanda na vhutshilo ha swina.

#### **4.3.12 Kushumisele kwa lishandi kha vhurendi ha N.A. Milubi**

Lishandi ndi musi zwo ambiwaho nga mutaladzi wa u thoma zwi tshi hanedzwa nga zwi ambiwaho nga mutaladzi wa vhuvhili. Hezwi zwi shumesa kha u sasaladza. Lishandi, u ya nga ha Hendry (1998:173), ndi: “The balance of opposing thoughts, placed in opposition to each other to emphasise the contrast.” Milubi o shumisa lishandi kha tshirendo tshi no pfi “Mbeu Yo Tshivhafhaho” (Milubi *et al.*, 1995:6), musi a tshi ri:

Nge mbeu yavho ye **vha gobela**

Ya tshivhafha i **si mele**

Yo tinyaho, ya ratha **ya mela**

### Yo tshivhafha i si pakate

Hafha hu pfala hu tshi nga hu na khanedzano ngauri hu vhonala hu na u gobelwa ha mbeu lune zwa ḍisa ndavhelelo ya uri i ḍo mela. Mbeu iḷa yo gobelwaho ndi ine i si mele. Hezwi ndi khanedza ya ndavhelelo dza mugobeli. Zwenezwi musi mugobeli a tshe o fhedzwa maanda nga u sa mela ha mbeu ye a gobela, iñwe i mbo ḍi mela lune zwa vusuludza ndavhelelo dza khaṅo kha mugobeli. Iḷa mbeu yo melaho ndi ine i si pakate lune zwa vha khanedza ya zwe zwa vha zwo lavhelelwa musi mbeu i tshi mela. Zwine zwa fulufhedziswa nga mutaladzi wa u thoma, zwi vhonala zwi tshi nga zwi hanedzwa nga mutaladzi wa vhuvhili. Kha tshiñwe tshirendo tshi no pfi “Luvhambo lwo Vhambuluwa” (Milubi, 1990:31), Milubi u shumisa ḷishandi kha mutaladzi wa u thoma musi a tshi ri: “Nḽu iyi a i tsha vha nḽu”. Arali i si tsha vha “nḽu” yo vha yo tea i si tsha vhidzwa u pfi “nḽu”. Murendi u khou ṭoda u ri sumbedza uri “nḽu” ine a khou amba nga hayo a i tsha fana kana u imela zwe mufhaṽi a i fhaṽela zwone.

#### 4.3.13 Kushumisele kwa ephigireme kha vhurendi ha N.A. Milubi

Ephigireme ndi musi hu tshi shumiswa maipfi a si manzhi u ṭokonya vhupfa ha muthu. Hendry (1998:176) u ṭalutshedza ephigireme sa: “*A clever, brief statement, neat, concise and thought-provoking; frequently (but not necessarily) humorous; and usually (but again not necessarily) in verse.*” Kha tshirendo “Tshikwekwe tsha Murei” (Milubi, 1982:6), Milubi u shumisa maipfi a si manzhi u ṭokonya vhupfa ha muvhali, musi a tshi ri:

I ungwa nga lusudu

Ngovheni ya murei,

Hake! ngovhe yo hakedza,

Ho hakedzwa vhutshilo

I bviswa i sa funi

Ya iswa he i si fune,

Ndi ngovhe yo ro haka.

Nga kha maipfi aya a si gathi, murendi u ri bvukululela nzulele ine khayi murei a kona u ungeledza na u fasha zwe a rea. Murendi ha dodombedzi, fhedzi ri kona u vhona tshifanyiso tsha tshikwekwe khathihi na khovhe ine ya kungwa nga lusudu. Lusudu lu dzheniswa kha tshihuka tsha murei. Lusudu ndi zwiliwa zwa khovhe. Khovhe i vhona lusudu, a i vhoni tshihuka. U kungea ha khovhe ho vhangwa nga lusudu. He khovhe ya gidimela yo kungwa nga lusudu na u lavhelela pfushi, yo wana lufu. Lufu lwo da lwo putelwa nga madzanga. A si zwothe zwi kungaho kana zwi fulufhedzisaho mbuelo dzavhudi zwine zwa do vha zwi ngoho, huwe hu do vha hu ngovhe ine ya haka. Khovhe i do ri yo no la lusudu, ya vho toda u tuwa fhedzi ngovhe ya hana. Khovhe i vho do fa, ya fela faha he ya ya yo lavhelela u diphina. Vha fashwaho nga ngovhe, vha fa zwi tshi kha di difha nge vha si zwi divhe uri lusudu lwa murei lu milwa na tshihuka tshawe. Khovhe yo gidimela lusudu i sa zwi divhi uri i khou gidimela lufu. Murendi u shumisa maipfi a si gathi u ri sikela tshifanyiso itshi nga ndila ya vhutsila.

#### **4.3.14 Kushumisele kwa okosimoroni kha vhurendi ha N.A. Milubi**

Okosimoroni ndi musi hu tshi shumiswa maipfi mavhili ane a amba zwi sa fani u itela u khwathisedza zwine murendi a khou amba zwone. Hendry (1998:182) u talutshedza okosimoroni sa: *“The juxtaposition of two words or phrases of contrasting meaning. It is a very particular form, in the strictest sense, of paradox, in that the conflict between the two elements implies an apparent contradiction.”* Kha tshitanza tsha vhuvhili kha tshirendo tshi no pfi “Vhutungu ha vhu-pfa” (Milubi, 1982:10), murendi o shumisa okosimoroni musi a tshi ri:

Ri dzulela fhasi u dzula

Fhasi ha **murunzivhutungu**,

**Murunzi** wa ngala ya vhutungu

**U no fhis**a vhutunguni....

Murendi u shumisa ipfi “murunzivhutungu” sa okosimoroni ngauri “murunzi” u divhelwa kana wo dowelea sa fhethu ha vhuawelo, hu si fhethu ha “vhutungu”. Murendi u shumisa maipfi aya mavhili o fhambanaho (naho o a shumisa sa maipfimbumbano) u khwathisedza muhumbulo we a vha a khou toda u u bvisela khagala. Nga u shumisa



maipfi ane t̄halutshedzo dzao dza fhambana sa ipfi l̄ithihi, murendi o kona u sika tshifanyiso tsha vhuṭungu he a vha a khou vhu pfa. Fhethu he a vha o lavhelela u wana hone vhuawelo, na hone ho shanduka fhethu he ha ṅaṅisa vhuṭungu hawe. “Murunzi” wo ḍowelea sa fhethu hune ha rotholela, nga maanda musi ḍuvha l̄i tshi khou fhisesa. Murendi u sumbedzisa uri “murunzi” we a ṭoda shothodzo khawo o wana u tshi “fhisa”. Murunzi a u fhisi. Na henefha murendi u shumisa maipfi mavhili ane a fhambana nga t̄halutshedzo u khwaṭhisedza muhumbulo wawe na zwe a vha a tshi khou vhu pfa.

#### 4.3.15 Kushumisele kwa tsiedzaipfi kha vhurendi ha N.A. Milubi

Tsiedzaipfi ndi musi murendi a tshi siedza maṅwe maipfi nga khole, a tshi itela uri muvhali a ṭoredze. Merchant (2012:2) u ri: “*The term ellipsis has been applied to a wide range of phenomena across the centuries, from any situation in which words appear to be missing, to a much narrower range of particular constructions*”. Mathonsi (1999:229) u ṭalutshedza tsiedzaipfi sa: “...*the shortening of the form of the word, especially with compound words. The portion that survives semantically represents the whole word as it was before the deletion occurred*”. Kha zwirendo zwa N.A. Milubi zwo senguluswaho kha ino ṭhodiṣiso, a hu na he a shumisa tsiedzaipfi.

#### 4.3.16 Kushumisele kwa l̄ivhuvhisi kha vhurendi ha N.A. Milubi

L̄ivhuvhisi ndi musi tshithu tshi tshi ambiwa nga tshiṅwe tshine tsha tshimbilelana natsho. Tsumbo ya l̄ivhuvhisi i nga vha ya musi muthu a tshi rabela a ri: “U ri ṅee ṅamusi **vhuswa** hashu ho ri eḍanaho.” Ipfi “vhuswa” l̄i vha l̄o shumiswa u imela “zwil̄iwa” hu si vhuswa honuvhu ha mavhele. Izwi zwi khwaṭhisedzwa nga Mathonsi (1999:229) musi a tshi ri: “*Metonymic transfer involves calling a referent not by its name but by one of its characteristic features*”. Kha tshirendo tshine tsha pfi “Vhatendi” (Milubi *et al.*, 1995:14), Milubi o shumisa l̄ivhuvhisi, musi a tshi ri:

Mutendi ndi ufhio fhanu?

O ṭokaho sa **tshifhambano**

Midzi ya mbilu yawe **Golgotha**.

Vhatendi wee!

## **Danda le la tokwa Golgotha**

La nemebedza vhutshilo

Inwi lo ni nemebedza naa?

Murendi o shumisa maipfi “tshifhambano”, “Golgotha” na “Danda” a tshi khou amba vhutendi ha Tshikriste. Vhutendi ha Tshikriste ndi vhune ha anzela u shumisa tshifhambano sa tshiga tsha u tshidzwa ha vhatu zwivhini na lufuni. Izwi zwi vha zwo livhanywa na u vhambiwa ha Yeso, zwine vhatendi vha Tshikriste vha tenda uri o vhambwa a tshi vhambelwa vhatu vhothe. U mu tenda, u ya nga ha murendi, ndi u hwala tshifhambano sa zwe Yeso a ita. Murendi u shumisa maipfi aya a tshi zwi divha uri vhavhali vha do kona u badekanya maipfi aya na zwothe zwi katelaho vhutendi ha Tshikriste.

### **4.3.17 Kushumisele kwa litatathino kha vhurendi ha N.A. Milubi**

Litatathino ndi musi zwithu zwi sa takadzi kana nyimele ine ya vha i si yavhudi i tshi vho ambiwa nga ndila ine ya tangedzea kana nga ndila ine ya pfesesea. Litatathino “ndi figura ya muambo ine ya ri nea tshithu songo nakaho nga ndila yo nakaho i sa thavhi muthu onoyo ane a khou ambiwa” (Makhado & Thagwane, 2012: 116-117). Kha tshirendo tshi no pfi “Kha Muendanyi Alfred Mahamba” (Sigwavhulimu *et al.*, 2001:44), murendi u amba zwithu zwi vhaihaho nga ndila i sa vhaisi musi a tshi ri:

Vho u sedzaho musi u tshi thuruwa

Vho vhona wo twara

Vha akhamala vhe u tshihole tsha tshidonodono

Iwe wa landula wo difhima

We nge a thi tshidonodono

Ndi Muendanyi-wa-mashango-davha.

Kha tshirendo, murendi u amba nga ha vuholefali ha Mahamba nga ndila ine arali Mahamba a zwi pfa, zwi nga si mu vhaise na luthihi. Tshine tshi nga ita uri Mahamba a si vhaihwe nga izwo, madzuloni a uri murendi a see vuhole hawe, murendi u mu amba

sa mukundi na mudivhalea. Muambiwa nae ho ngo tenda vuholefali hawe vhu tshi mu thivhela u endanya mashangodavha, ho ngo tenda musi vhathu vha tshi mu humbudza uri u muholefali a nga si kone ita zwino na zwiḽa. Muambiwa nae, a nga tuṭuwedzea na u hulisea, madzuloni a u vhaiṣwa nga vuholefali hawe, ngauri murendi ha khou mu kolela; u khou mu hulisa.

#### **4.3.18 Kushumisele kwa thimothimo kha vhurendi ha N.A. Milubi**

Thimothimo ndi musi ipfi kana fhungo ḽi na ṭhalutshedzo i fhiraho nthihi zwine zwa ita uri muvhali a fhe ṭhalutshedzo nnzhi. U ya nga Hendry (1998:173) u ri:

Ambiguity is the use of a word or phrase in such a way that two or more meanings are equally evident. This, technically, is the essential characteristic of puns. Unless it is deliberate (in some case some prefer to use the term ambivalence), ambiguity is usually considered to be a stylistic fault, as it confuses rather than informs.

Kha tshirendo tshine tsha pfi “Tseḽa yo fhirisa” (Milubi, 1982:9), murendi u shumisa mutaladzi une khawo ha nga bva ṭhalutshedzo mbili dzo fhambanaho. Kha tshitanza tsha vhuvhili, mutaladzi wa vhuṅa, murendi u ri: “Maṅo ya a sema”. Kha mutaladzi uyu, thimothimo i khou ḽiswa nga ipfi “sema”. Ipfi “sema” kha mutaladzi uyu ḽi nga amba u bulwa ha maṭamba kana u bviswa ha maṅo sa ṅḽila ya u sumbedza u sinyuwa kana u goga nga maanḽa. Ipfi “sema” ḽi shuma sa homonimi kha mutaladzi uyu. Homonimi ndi maipfi ane a fana zwivhumbeo na kubulelwe fhedzi a fhambana zwine a amba, naho hu uri maipfi eneo a tshi nga fhambanywa nga khalo. Milubi, Maḽadzhe na Mmbi (1990:188) vha amba nga ha nyambahuvhili na nyambahunzhi musi vha tshi ri: “Nyambahuvhili yo ṭodou fana na nyambahunzhi. Hone-ha a zwi fani. Nyambahuvhili ndi ipfi ḽine ḽa amba zwithu zwo fhambanaho zwi si na vhushaka”. Ngauralo, homonimi i na mushumo muhulu kha u ita uri fhungo ḽi pfale ḽi na ṭhalutshedzo dzi paḽaho nthihi.

#### **4.3.19 Kushumisele kwa onomatopia kha vhurendi ha N.A. Milubi**

Onomatopia ndi musi murendi a tshi shumisa maipfi nga ṅḽila ine ya bvisela mibvumo ya zwithu khagala. Musi zwi tshi ḽa kha kushumiselwe kwa onomatopia, Kirszner na Mandall (2004: 717) vha ri:

One of the earliest, and perhaps the most primitive, methods of enhancing sound is onomatopoeia, which occurs when the sound of a word echoes its meaning...Poets make broad application of this technique by using combinations of words that suggest a correspondence between sound and meaning. The poet's purpose could be to recreate the sound of what he or she is describing in the poem.

Kha zwirendo zwa senguluswa, a si hunzhi he N.A. Milubi a shumisa onomatopia. Tsumbo ya tsini na onomatopia ye a i shumisa ndi manyanyu. Izwi zwi vhone kha tshirendo tshine tsha pfi "Lufu Iwa Kubevha" (Milubi *et al.*, 1995:7), hune musi a tshi amba nga ha u thulwa ha kubevha a ri:

Yo mbo di **thuu!**

Linyanyu lo shumiswaho afha ho vha hu ndila ya murendi ya u sika mubvumo kana muungo we a u pfa musi kubevha ku tshi thulwa. Mubvumo "thuu!" wo dzhiwa u bva kha dungo la u thoma la ipfi "thula". Ipfi ili elana na mubvumo kana muungo une muthu a u pfa hu tshi thulwa kana hu tshi thuthuba tshithu.

#### **4.4 MAGUMO**

Kha ndima iyi ho nweledzwa nga ha tshivhumbeo tsha zwirendo. Ho neiwa thalutshedzo dza zwiteŋwa zwa thyiori ya *New Criticism* ho sedzwa kushumiselwe kwazwo kha vhurendi ha N.A. Milubi. Zwiteŋwa zwe ino ndima ya zwi sengulusa kha vhurendi ha Milubi ndi: mutevhetsindo, ndovhololo, vese, tshitanza, khaesura, mbekanyo ya maipfi, thumano ya maipfi, enzhambamennde, pfanapheledzo, pharalelisimu, phani, pharadokisi, lishandi, ephigireme, okisimoroni, tsiedzaipfi, livhuvhisi, litatathino, thimothimo na onomatopia. Ho topolwa zwirendo zwa N.A. Milubi u bva kha bugu dzo fhambanaho dzine dza vha na zwirendo zwawe hu u toda u sumbedza uri murendi o kona kana o kundelwa naa u fusha thodea dza thyiori ya *New Criticism*. Murendi o kona u fusha thodea dza thyiori iyi.

## NDIMA YA VHUTANU

### TSENGULUSO YA KUSHUMISELWE KWA FIGARA DZA MUAMBO KHA VHURENDI HA N.A. MILUBI

#### 5.1 MARANGAPHANḐA

Kha ino ndima ho senguluswa vhurendi ha Milubi ho sedzwa figara dza muambo dzo fhambanaho. Figara dza muambo dze dza sedzwa kha ndima iyi ndi tshiga, ḽifanyisi, ḽimethafore, ḽinaḽedzi na ḽiedzamuthu. Ho sedzwavho na kushumiselwe kwa mbudziso ya rethoriki, kunangele na kushumiselwe kwa maipfi zwirendoni zwa Milubi. Figara idzi dza muambo dzo topolwa u bva kha bugu dzine dza vha na zwirendo zwa N.A. Milubi. Ho topolwa zwirendo kana mitaladzi ya zwirendo ine ya vha na figara dza muambo, ha ḽewa ḽhaluso (ḽhalutshedzo) ya uri murendi o vha a tshi khou amba uri mini musi a tshi shumisa figara iyo ya muambo. Ho topolwa figara ya muambo nthihi, sa tsumbo ḽifanyisi, u bva kha bugu dzoḽhe dzo bulwaho afho ḽḽha hu u ḽoḽou sumbedza uri N.A. Milubi o shumisa hani figara iyo ya muambo kha zwirendo zwawe zwo fhambanaho. Muḽoḽisisi o vhona zwi zwa ndeme u thoma nga u dadamala kha figara dza muambo phanḽa ha musi dzi tshi nga senguluswa zwirendoni.

#### 5.2 ḽHALUTSHEDZO DZA FIGARA DZA MUAMBO VHURENDINI

Vharendi, u ya nga fhambana havho, vha khavhisa na u dziisa vhurendi havho nga figara dza muambo dzo fhambanaho. Vhukoni ha kushumisele kwa figara dza muambo zwirendoni vhu shela mulenzhe kha uri murendi uyo a dzhiwe sa murendi makone. Hu ḽi nga na murendi ane vhurendi hawe ha shaya figara dza muambo, a nga dzhiwa sa murendi ane vhurendi hawe ha fogola. Figara dza muambo dzi na mushumo muhulwane kha vhurendi ngauri dzi ri sikela zwifanyiso zwa muhumbulo. Murendi u kona u ri vhudza zwine a khou pfa nga ḽḽila ine na riḽe zwa ri kwama nga ḽḽhani ha vhutsila hawe kha kushumisele kwa figara dza muambo. Ndi zwa ndeme uri kha ino ndima hu ḽewe figara dza muambo dzo fhambanaho khathihi na ḽhalutshedzo dzadzo. Izwi zwi ḽo thusa musi hu tshi vho senguluswa kushumiselwe kwa figara dza muambo kha zwirendo zwa N.A. Milubi. Figara dza muambo dzi ita uri luambo lu shumiswe nga ḽḽila i songo ḽowealeaho

nahone dzi a shela mulenzhe kha u sikwa ha zwifanyiso zwa muhumbulo. Ngauralo, luambo lwa figara dza muambo lwo fhambana na lwa misi. Uri vhurendi vhu vhe ho dziaho vhu fanela u vha na vhutsila ha u shumisa zwifanyiso zwa muhumbulo. Abrams (1981:63) a tshi amba nga ha luambo lwa figara dza muambo, u ri:

Figurative language is a deviation from what speakers of a language apprehend as the ordinary, or standard, significance or sequence of the words, in order to achieve some special meaning or effect.

Figara dza muambo dzi ita uri maipfi o dowealeho a shumiswe nga ndila i songo dowealeho lune a vho vha na thalutshedzo yo fhambanaho na zwine ro dowela uri a amba zwone kha luambo lwa misi. Murendi u kona u sika zwifanyiso zwa muhumbulo nga u shumisa figara dza muambo dzo dowealeho zwirendoni sa: tshiga, limethafore, lifanyisi, linaanedzi, mirero, maambeke na liedzamuthu. Muhumbulo uyu u khwaṭhisedzwa nga Raselekoane (2010) musi a tshi ri:

By defamiliarising language in a work of art, a writer is able to convey the sensory experience in an effective and powerful manner. It helps to heighten the emotional effect. Figurative language is simply a way of powerfully appealing to the reader's mind. Such language creates interesting pictures and sensations. It makes ideas more lively and vivid. To defamiliarise language or move away from the ordinary language in creative writing, figurative devices such as similes, personification, metaphors, symbols, ideophones, hyperboles, proverbs and idioms are used.

Luambo lu vha lu songo dowealeho nga nthani ha kushumiselwe kwa figara dza muambo idzo dzine Raselekoane a ri dzi katela: mafanyisi, maedzamuthu, mamethafore, zwiga, manyanyu, maṅanedzi, mirero na maidioma. Ngauralo, figara dza muambo dzine vharendi vha anzela u dzi shumisa kha vhurendi havho ndi:

### 5.2.1 Tshiga

Tshiga, u ya nga ha Rooney (1999:181), ndi “*the use of symbols to invest things with a representative meaning.*” Musi zwi tshi ḁa kha zwiga, Nengovhela (2010:11, 14) u ombedzela nzulele ya zwithu; ndi ngazwo a tshi ri:

A symbol represents; it does not give meaning but there is a meaning behind each symbol that needs to be interpreted in order to be understood...symbols are phenomena that have a much deeper meaning than what they appear to be. What the meaning is depends on the individual, as it could mean different things to different people.

Ṭhalutshedzo dza Rooney na Nengovhela dzi sumbedza tshiga sa figara ya muambo ine ya shuma u imela tshiñwe tshithu. Tshiga kha vhurendi hu nga vha ipfi kana ḽifurase ḽo imelaho tshiñwe tshithu kana muthu. Tshifhambano, sa tsumbo, tshi nga shuma sa tshiga tsho imelaho vhutendi ha Tshikriste ngeno dzuvha ḽi tshi nga shuma sa tshiga tsho imelaho lufuno kana lunako (Milubi, 1997:25).

### 5.2.2 ḽimethafore

ḽimethafore ndi figara ya muambo ine, u ya nga ha Cohen (1973:52), ndi: “*a direct or indirect substitution of one element for another.*” ḽimethafore ḽi tshi amba ḽi tou khomba. Nga inwe ndila, ḽimethafore ḽi tshi amba tshithu ḽi tou amba nga zwenezwo zwine tshithu tsha vha zwone, u fana na musu muthu a tshi ri: “*Mashudu ndi nguluvhe*”.

### 5.2.3 ḽifanyisi

ḽifanyisi ndi figara ya muambo ine ya “shuma u fanyisa zwithu zwivhili zwi sa fani nga u shumisa zwiipfi sa: u nga, u nga sa, u fana na, sa, vhunga” (Makhado & Ṭhagwane, 2012:116). Murendi a nga shumisa ḽifanyisi musu a tshi ri: “*Thabelo o naka sa dzuvha.*”

### 5.2.4 ḽiedzamuthu

ḽiedzamuthu, u ya nga ha Raselekoane (2010:99), ndi fhaḽa hune: “*...the writer attributes human characteristics to a non-human being. In this case an inanimate object is spoken of as if it is human or as if it has emotion.*” Zwine Raselekoane a khou sumbedza ndi zwauri ḽiedzamuthu, sa figara ya muambo, ḽi dzhia tshithu tshi si muthu tsha vho newa zwiito kana vhutshilo ha muthu. Hezwi zwi vhone kha tshirendo musu murendi a tshi nga ri: “*Shango ḽo ima nga milenzhe.*”

### 5.2.5 Linaṅedzi

Linaṅedzi ndi figara ya muambo ine ya “bula ngoho nga ndila ya u tou kalula. Izwi zwi vha hu u itela u nyanyula vhathu” (Milubi, Sigwavhulimu & Ratshitanga, 1995:90). Tsumbo ya linaṅedzi i nga vha ya musu murendi a tshi ri: “*O fhufha vhavhili vha sera*” kana “*Ho vha ho ḡala hu si na na vhupfelo ha mare*”.

### 5.3 ZWIFANYISO ZWA MUHUMBULO

Murendi ane vhurendi hawe ha vha ha vhutsila ndi ane a kona u sika zwifanyiso zwa muhumbulo nga kha kushumisele kwawe kwa luambo. Milubi (1983:14) u ri: “*It is impossible to separate the imagery from poetry without grave loss...a successful poet makes use of words that carry pictures so as to evoke a sense of feeling in the readers.*” Zwifanyiso zwa muhumbulo ndi zwa ndeme kha vhurendi ngauri zwi tokonya vhupfa ha muvhali kana ha muthetsheseli wa tshirendo. Musu zwi tshi ḡa kha ndeme ya zwifanyiso zwa muhumbulo vhurendini, Makhavhu (1987:8-9) u ri:

Imagery is a mark of profound and living poetry. A successful poet uses words that carry mental pictures so as to evoke a sense of feeling in the readers. Milubi makes use of images not to present pictures but rather to dramatize human experience and human values.

Zwine Makhavhu a khou amba ndi zwauri vhurendi vhu nyanyulaho ndi vhune ha vha ho kamata zwifanyiso zwa muhumbulo. Zwifanyiso zwa muhumbulo zwi dzikusa vhupfa ha muvhali na zwipfi zwa muvhili wawe. Murendi ane a kona u sika zwifanyiso zwa muhumbulo ndi uyo ane nga kha vhurendi hawe, muvhali a kona u vhona, u pfa kana u fembedza izwo zwine murendi a nga vha a tshi khou amba nga hazwo kha tshirendo. Zwifanyiso zwa muhumbulo, u ya nga ha Makhavhu, zwi nga shumiswa sa tshivhoni tshine khatsho vhathu vha kona u vhona kutshilele kwavho shangoni. Kushumisele ukwu kwa luambo nga ndila i songo ḡowealeho ndi kwone kune kwa ita uri tshirendo tshi vhibve nahone tshi nyanyule muvhali (Makhado & Thagwane, 2012). Vhutsila ha murendi kha kushumisele kwa luambo lu songo ḡowealeho ri vhu vhona nga u kodela tshirendo tshawe nga figara dza muambo dzo fhambanaho. Ndi dzenedzi figara dza muambo tshirendoni dzine dza tuṭuwedza muvhali uri a tse vhukuma u vhuya u swika a tshi wana khufhi ya tshirendo.



## 5.4 KUSHUMISELWE KWA FIGARA DZA MUAMBO ZWIENDONI ZWA N.A. MILUBI

Figara dza muambo dze dza senguluswa kha ndima iyi dzo topolwa u bva kha bugu dzine dza vha na vhurendi ha N.A. Milubi. Bugu dza hone ndi dzi tevhelaho: *Muhumbuli-Mutambuli* (1981), *Vhufungu ha Vhupfa* (1982), *Iphi Ja Lurere* (1986), *Muimawoga* (1990), *Muungo wa Vhuhwi* (1995) na *Khavhu dza Muhumbulo* (2001). Figara dza muambo dze dza senguluswa ndi: *liedzamuthu*, mbudziso ya rethoriki, *lipanyisi* na tshiga.

### 5.4.1 (a) Kushumiselwe kwa *liedzamuthu* zwiendoni zwa N.A. Milubi kha *Muhumbuli-Mutambuli*

Hu na he Milubi a nea zwiito zwa muthu kha zwithu zwi si muthu. Izwi zwi vhidzwa u pfi u muthufhadza. Milubi o shumisa *liedzamuthu* kha tshirendo tshine tsha pfi “Tshihole” (Milubi, 1981:22). Afha murendi u shumisa *liedzamuthu* nga ndila i tevhelaho:

Ni ntseani nda nga ndi nani?

Vhuhole ndo diita kani?

**Ho da nga u funa**

Nda tangedza nga u kundwa

Ndi dzula huthihi vhuthihini

U tshimbila a thi funi kani?

Na ne ndi muthu sa vhañwe

Ntsedzeni-vho sa vhañwe....

Kha tshirendo itshi, murendi u khou ambela vhaholefali vhane kanzhi vha farwa sa vhathu vha songo fhelelaho. Muthu u amba sa muholefali lune zwa khwañhisedza vhugwalabi hawe kha tshirendo itshi. Murendi u khou gwalabela vhathu vhane vha dzhiwa sa vhathu vha fhasi kana vha songo fhelelaho nga nthani ha vhuholefali havho. Murendi u toda u sumbedza uri maitete a u nyadza na u sanda vhaholefali ha tei u tangedzwa. Murendi u ita na u sumbedzisa uri vhaholefali a vho ngo tou nanga vhuholefali havho. U sumbedza uri vhuholefali ha vhathu avho ho bva kha Mudzimu musi a tshi ri: “**Vhuhole ndo diita kani? // Ho da nga u funa nda tangedza nga u**

**kundwa**". Murendi u sumbedza uri ha ngo zwi funa u vha muholefhalo musi a tshi vhudzisa uri: "Vhuhole ndo diita kani?" Murendi ha khou vhudzisa mbudziso iyi ngauri u khou toda phindulo, murendi u khou vhudzisa hu u toda u tokonya vhupfa ha vhavhali. Murendi u shumisa liedzamuthu musi a tshi ri: "**Ho da nga u funa**" ha vho nga vhuhole ndi muthu ane a vha na maanda a u nanga u da kana u sa da. Murendi o vha a tshi khou ombedzela uri vhuholefhalo a vhu tou nangwa.

Murendi u khou toda u humbudza vhatu uri vhaholefhalo ndi zwivhumbwa zwa Mudzimu. Kha lushaka lwa Vhavenda, "...vhuhole vhu dzhiwa li samba kha lushaka lwonolwo. Hu na vhoholefhalo ha murafo, lukanda na maluvhi. Kha vhunzhi ha mita hu re na vhaholefhalo u wana hu na maipfi a u nyefula vhuhole havho" (Muthige, 2014:37-38). Muthige (2014) u ri hu na maipfi ane a anzela u shumiswa kha u nyefula vhuhole. Mañwe a maipfi ayo ndi: tshidenzhe (hu tshi kolelwa muthu a re na vhuholefhalo ha mulenzhe), tshihole (hu tshi nyefulwa muthu o holefhalo); maxwele (hu tshi kolelwa vhatu vha re na thaidzo ya lukanda). Nga u shumisa ipfi "**Tshihole**" sa thoho ya tshirendo, murendi o vha a tshi khou shumisa ipfi line la shumiswa u nyefula kana u kolela vhaholefhalo. Izwi zwi sumbedza vhutungu vhune a vhu pfa musi vhaholefhalo vha tshi nyefulwa na u talulwa.

Murendi u sumbedza muholefhalo sa muthu ane a vha na lutamo lwa uri na ene a tshimbile sa vhañwe musi a tshi ri: "U tshimbila a thi funi kani?" Afha o vha a tshi khou toda u sumbedza uri muholefhalo na ene u a funa u ita zwine avho vha songo holefhalo vha ita. Naho zwo ralo, mugwalabo wa murendi u kha uri vhatu vha songo mu sedzela fhasi nga u a vha muholefhalo. Vhuhole ho ngo tou vhu nanga, ho bva kha Mudzimu. Vhaholefhalo vha songo seiwa, u tungufhadzwa, u nyadzwa, u sandwa kana u dzhiwa sa vhatu vha fhasi nga nthani ha vhuhole havho.

#### **5.4.1 (b) Kushumiselwe kwa liedzamuthu zwirendoni zwa N.A. Milubi kha *Vhutungu ha Vhupfa***

Milubi o shumisa liedzamuthu nga ndila dzo fhambanaho buguni iyi. Izwi zwi vhonala kha zwiñwe zwa zwirendo sa "Shango lo hwala" (Milubi, 1982:7), hune murendi o shumisa liedzamuthu nga ndila i tevhelaho:

##### **Shango lo hwala**

Lo hwala lo inga,

lina, lo hwala la dovha.

Shango kha li ambe

Li ambe li ambese

Rothe ri zwi pfese,

Rothe ri zwi divhe

Shango kha li ambe.

Murendi u amba nga ha u **hwala ha shango** la vho nga ndi muthu. Murendi a nga a vha a tshi khou amba nga ha u anda ha vhathu na zwithu shangoni. U **hwala ha shango** zwi d̥isa muhumbulo wa uri lo tou hweswa izwo zwe la hwala. U **hwala** ha lo muhwalo zwi li nea zwiito zwa muthu ngauri zwo d̥owelea uri mihwalo i hwalwa nga muthu, hu si nga shango. Murendi u dovha a shumisa liedzamuthu kha tshirendo tshi no pfi “Duvha li do amba” (Milubi, 1982:23), musi a tshi ri: “**Duvha li do amba // Ee! vhukuma li do amba // Duvha lone line // U sumba li do sumba**”. **Duvha** a li na mulomo une ngawo la amba. Hu amba muthu, hu si **duvha**. Murendi u shumisa liedzamuthu ili hu u toda u sumbedza uri hu do vha na musi une khawo zwithu zwa bvelela. Zwithu izwo hu nga vha ndifhedzo ya zwivhi, hu nga vha u dzumbululwa ha zwiphiri kana u itea ha zwithu zwe vhathu vha vha vha songo zwi lavhelela. **Duvha** li vha hone masiari lune la vhonwa nga nnyi na nnyi ane ma to awe ha ngo pofula. Afha murendi o vha a tshi khou amba uri zwothe zwe vhathu vha ita vho dzumbama, zwi do andadzwa masiari tshivhangalala. Vhathu vhothe vha do pfa nga ha mafhungo a zwiphiri zwe vhathu vha dzumba. Murendi a nga vha a tshi khou ambavho na nga **duvha** la khatulo line khalo Mudzimu a do hatula vhathu ho sedzwa mishumo na zwiito zwavho. Ndi nga leneli **duvha** la khatulo hune zwivhi zwa vhathu zwa do dzumbululwa nnyi na nnyi a tshi zwi pfa, a hu na tombo line do sala ntha ha li nwe.

#### **5.4.1 (c) Kushumiselwe kwa liedzamuthu zwirendoni zwa N.A. Milubi kha *Ipfi la Lurere***

Kha tshirendo tshine tsha pfi “**Iwe Shango Lashu**”, murendi o shumisa tshiga nga ndila dzo fhambanaho hu u itela u bvukulula vhupfa hawe. Thoho ya tshirendo itshi i d̥isa

muhumbulo wa uri **shango** lo muthufhadziwa. Murendi u amba na **shango** ha vho nga **shango** li na ndevhe sa muthu. Izwi zwi mbo di nea muvhali ludungela lwa uri **shango** lo olwa sa tshiga tsho imelaho muthu kana vhatu. Murendi u dovha a shumisa lisumbavhune nga kha u shumisa hawe ha ipfi “**lashu**”. Zwi tea u dzhielwa nzhele uri murendi ha ngo ri: “...**Shango langa**”; murendi o shumisa lisalavhune li kha vhunzhi “**lashu**”. Murendi a nga vha a tshi khou amba sa dzomo la lushaka kana vhatu vhane vha tshila kha shango jenejo line a khou amba nalo. Ndi nga kha ipfi jeneji hune muvhali a zwi limuwa murendi u amba na “**shango**” sa ane a vha na mukovhe khalo sa vhunga a tshi dibadekanya nalo nga kha thoho ya tshirendo tshawe. Tshirendo tsha hone asitshi:

Yawee, **iwe shango lashu**

**Mafhi e wa gagadedza afho ndongwanani yau**

**Luvhomba a nalwo naa?**

Hafhu vha re **vhau vhana vho sala muondoni**

Nga u kapa wone **mutore** u si na musi

**Ndongwana yau** a i angadedzi tshithu

Nga nda ha yone **ndala** na lwone **lufu**

Murendi u amba nga ha **mafhi** a re **ndongwanani** ya shango. **Mafhi** ndi tshiliwa kana tshinwiwa tshine tsha difha nahone tsha nea muvhili pfushi. **Mafhi** a anzela u newa vhana. Pfushi ine ya wanala kha **mafhi** i a thusa kha uri vhana vha aluwe nahone vha vhe na mutakalo wavhuḍi. Hune ha vha na **mafhi**, vhana vha a takala. Ha shaea **mafhi**, vhana vha a shengela. Muhumbulo uyu ndi une murendi a u bvisela khagala kha ndima iyi ya u thoma. Murendi u sumbedza uri shangoni ilo line a amba nalo a hu na **mafhi** a pfushi. **Mafhi** a re hone ndi ane a vha “**mutore**”. Nga nthani ha u shaea ha **mafhi** a pfushi, vhana vha shango ilo vha sika nga ndala.

“**Luvhomba**” ndi inwe ya tsumbo dza uri **mafhi** a na pfushi. Murendi u amba na **shango**, hune a ri: “Yawee **iwe shango lashu // Mafhi e wa gagadedza afho ndongwanani yau // Luvhomba a nalwo naa?**” **Shango** a li na damu line khalo ha wanwa **mafhi**. **Shango** a si tshifuwo (kholomo kana mbudzi) kana muthu hune vhatu vha wana mafhi hone.

**Shango** a li na ndevhe dza u pfa musi li tshi khou ambiwa na lo. **Shango** a li na mulomo wa u fhindula uri **mafhi** a na **luvhomba** kana **mutore**. Murendi u muthufhadza shango. Zwi nga murendi u khou amba na muvhuso wo farwaho nga vhatu. Murendi u amba na vhatu vhenevho vho faraho muvhuso o tou vhuvha nga **shango** line a li fanyisa na muthu. Kha ndima ya vhuvhili, murendi u ri:

**Manona** au ndi manona-de?

Hafhu wo **nona** muvhili

**Mbilu yone i lugonyagonya**

**Vhududo hau ho dzhenafhi?**

Ngau **malofha** au ha tsha dudela

**A a rothola**—u nowa

**A u tsha tshila**—wo fa

Kha ndima ya vhuvhili, murendi u shumisa maipfi “**manona**”, “**nona**”, “**malofha**” na “**dudela**”. Maipfi aya a a tenda u livhanywa na muvhili wa muthu. Muvhili wa muthu a re na mutakalo ndi une wa “**nona**” (khwaṭha) na **malofha** awo a elela zwavhuḍi nahone a ḍisa **vhududo** muvhilini wa muthu onoyo. Murendi u sumbedzisa uri **mafhi** ane **shango** la nea vhatu vha lo ha na mushumo kha muvhili wa vhatu ngauri ha na **luvhomba**. Ndi zwine ngazwo “**mbilu**” dzavho dzi si takale. Murendi u shumisa ipfi “**muondoni**” kha tshitanza tsha u thoma hu u toḍou bvukulula gomelelo line avha vhatu vha vha kha lo.

Murendi u ri: “**Mbilu yone i lugonyagonya**” hu u toḍou sumbedza uri vhatu avho vho onda lwo kalulaho. Ndimi iyi ya vhuvhili i fhela nga u sumbedza u shaea ha vhutshilo shangoni ilo line vha tshila kha lo. Murendi u dovha a muthufhadza **shango** musi a tshi amba nga u rothola ha muvhili wa lo. **Shango** a li na muvhili, muthu ndi ene a vha na muvhili. U rothola ha muvhili zwi ḍisa tshifanyiso tsha muvhili une a u tshe na vhutshilo. U rothola ha muvhili, sa zwine murendi a khou sumbedza afha, zwi amba lufu lune ndi phambano ya “**vhududo**”. Hune ha vha na vhududo ndi hune ha si vhe na phepho. Kha tshirendo itshi, ipfi “vhududo” li amba vhutshilo. Kha tshitanza tsha vhuraru, murendi u ri:

**Iwe shango lashu, mitshelo yau** ndi minzani

Ndi maṭaha-mutoli naa kana ndi mikalakate?

**Zwiliwa zwine vhana vhau wa nea** ndi zwiliwa-ḑe

Zwine vha ri u ḷa dzithumbu dza zwimbelwa

Vha totwa-totwa; vha luṅwa-luṅwa

Vha shanavhida sa ṅowa yo rwiwa findi

Vha fhedza nga u omelela dzithumbu

Vha vhovhola vhuṭunguni

Murendi u shumisa ḷifanyamuthu, ḷine ngaḷo a sumbedza uri vhavhusi vha khou kundelwa u fusha vhathu vhane vha vha vhusa. Madzuloni a u nea vhathu “**mafhi**” a re na “**luvhomba**”, vhavhusi vha nea vhathu zwiliwa zwine zwa vha lwadza. Vhathu vha ri u ḷa zwiliwa izwo thumbu dzavho dza zwimbelwa. Malwadze ane vhathu vha lwala a tou vha tsumbo ya uri zwiliwa zwine vha nea a zwi na pfushi. Murendi u khwaṭhisedza muhumbulo uyu nga u shumisa maipfi o no nga: “zwimbelwa”, “totwa-totwa”, “luṅwa-luṅwa” na “u omelela dzithumbu”. Zwiliwa zwa pfushi, arali muthu o zwi ḷa zwi ita uri dangani ha muthu onoyo hu dzudzanyee ngeno zwi si na pfushi kana zwine zwi si mu anḑe zwi tshi mu thithisa dangani. Muhumbulo muhulwane une murendi a khou ṭoḑa u u bvisela khagala kha ndima iyi ndi wa uri vhathu a vha khou fushea nga muvhuso wavho. Kha ndima ya vhuṅa, murendi u isa phanḑa na u amba na muvhuso uyu, hune a ri:

**Iwe shango lashu, u a ṭonga naa makwanda o ḑi rali?**

**U a takala naa vha tshi u sumba vha sea?**

Hai nandi, **lukuna lwau** atsina lwo lala ngafhi?

**Ndi nnyi a no ḑo u ṭanzwa wa sedzea?**

Nga a takuwe, a sendele arali e tsini

**A u thuse**, u vhe na mutsindo-vho kati ha vhaṅwe.

Murendi u bvela phanḑa na kushumisele kwawe kwa ḷiedzamuthu o zwi livhanya na **shango** ḷine a ri ḷi na “**makwanda**”. **Makwanda** a ḑivhelwa u bva kha milenzhe ya muthu

i sa huṭiwi kana i sa ṭambiwi, yo rweswaho nga phepho nge muthu a vha a sa ambari zwienda. **Makwanda** ndi zwithu zwine zwa anzela u nyefulwa, u sewa na u sasaladzwa nga vhathu. Murendi u amba **shango** sa line la vha na **makwanda**. Muthu a re na **makwanda** ha a ṭongisi kana u dịṭongisa ngao. **Makwanda** a sumbedza vhuada ha muthu onoyo. **Makwanda** tshao ndi u dzumbwa uri vhathu vha sa a vhone. Murendi o shumisa ipfi “**makwanda**” hu u ṭoda u sumbedza vhufogoli na u shaedza ha muvhuso une a khou amba ngawo. **Shango** ili lo shanduka midai ngauri vhathu vha li “**sumba vha sea**”. Hune ha vha na “makwanda” ndi hune a hu na “lukuna”. Murendi u vhudzisa **shango** mbudziso musi a tshi ri: “Ndi nnyi a no do u ṭanzwa wa sedzea?” **Shango** a li koni u mu fhindula ngauri a li na mulomo sa muthu. **Shango** lo muthufhadzwa. Murendi o vha a tshi khou ṭoda u sumbedza u kalula ha vhuada ha muvhuso uyu une a khou amba nawo. **Shango** li do dovha hafhu la vha na “mutsindo vhukati ha vhañwe” arali la wana muphulusi ane a do li huta makwanda alo la konaha u kuna.

Kha mitaladzi i tevhelaho, murendi u kwamavho na vhugoswi ha shango ili musi a tshi ri:

Yawee, shango lashu, **pfumo le wa fara a li u iti muhali**

**Li kudze fhasi nduhulu** dzi dobe

Dzi givhe-givhe dzi sumbedze vhuhali hadzo

Murendi u shumisa “**pfumo**” hu u ṭoda u sika tshifanyiso tshi sumbedzaho vhuhali nndwani. Vhurangaphanda vhu vhambedzwa na vhahali vhane vho gagadela mapfumo ane vha pilela **shango** lavho ngao khathihi na u tsireledza vhatevheli vhavho uri vha si tshoñhelwe nga maswina. Madzuloni a uri vharangaphanda vha lwele vhathu, vhone vho sokou fara **pfumo** line a li khou ita mushumo walo. Vhahali vha tea u vha vhathu vhane vha dzulela u vhamba maano na u dzhia tsheo dzine dza vhuedza shango. Vhuluvhi ha vharangaphanda vhu nga dzhiwa sa **pfumo** ngauri ndi hone tshiko tsha vhuñali, mihumbulo na maano ane a do pilela shango kha khombo. Vharangaphanda a vha khou shumisa maluvhi avho sa vharangaphanda. Murendi u themendela uri vharangaphanda avha vha ñetshedze “nduhulu” **pfumo** hu vhe vhone vhane vha ranga shango. Murendi u nga u khou ita khuwelelo kha vhavhusi vha shango uri vha tse zwiduloni zwa vhulanguli

hu dzhene vhañwe vhane vha ḁo bveledza shango. Murendi u bvela phanḁa na u shumisa ḁiedzamuthu:

**Wisa zwoṁhe zwe wa gagadela**

Sa miri musi tshifhinga tsho swika

**U mbumburise oṁhe maṁari malala**

A we, a sine a shanduke pfudze-thukhwi

Khayo hu mele ngowa na vhufilifindi

**Vhau** vha tupule, vha ḁe vho takala

Zwi ralo muṁodzi u khauwe; **u tsiruwe u sie nḁila**

Dakalo ḁi vhonele maṁoni na maramani.

“**Maṁari malala**” kha ndima iyi o imela muvhuso mulala. Murendi u shumisa tshifanyiso tsha muri une **maṁari** awo a **mbumburea**. U **mbumburea ha maṁari** ndi tsumbo ya uri muri uyo wo oma. **Maṁari malala** a **mbumburea** a mbo ḁi ṁangana na mavu hune a shanduka “pfudze-thukhwi”. Naho hu uri **maṁari** aya a wa sa mathukhwi, a dovha a shuma sa **mupfudze** une wa nonisa mavu. U nona ha mavu nga nṁhani ha maṁari o waho, zwi ḁo thusa muvhuso muswa kha uri u ṁoke midzi kha mavu mafeshwa. Murendi o dovha a shumisa ḁiedzamuthu kha tshirendo tshine tsha pfi “Lurere Lwo Dzhenā” (Milubi, 1986:71). Miñwe ya mitaladzi ya tshirendo tsha hone ndi heyi:

**Vhuriha ho khebuwa** ṁamusi

**Ha ralo ha siela lurere nḁila**

**Mbilu dzashu** nga dzi shanduke ṁotshi, dzi shanduke magoñoño

A no ñoña na **maluvha oṁhe a bonyolowaho**

**Dzi pembele**, dzi tshene dakaloni; vhutshena hadzo,

Mukhaha u sale murahu.

Murendi o shumisa ipfi “**lurere**” kha ṁhoho ya tshirendo. “Lurere” ndi ipfi ḁine ḁa shumiswa u ṁalusa u ṁumela ha zwimela. U ṁhuvhela uhu hu bvelela nga khalañwaha ya luṁavula.



**Lurere** ndi maṭari maswa o ṭumaho kana o melaho. Miri na zwiṅwe zwimela zwe zwa vha zwo oma vhuriha zwi mbo ḡi thoma u dalafhala. Maṭari, miri na hatsi zwe zwa vha zwo ṭangulwa vhudala hazwo nga khalaṅwaha ya vhuriha, zwi thoma u ṭuma **lurere**. U ṭuma “lurere” kana u dalafhala ha zwimela hu tou vha tsumbo ya uri khalaṅwaha ya vhuriha yo fhira, hu khou dzhena khalaṅwaha ya luṭavula. Vhuriha ndi khalaṅwaha ine ya rothola ngeno luṭavula lu khalaṅwaha ine ya dudela. Hu ḡi nga na mvula ye vhathu vha vha vho i ṭulutshelwa nga khalaṅwaha ya vhuriha i thoma u na nga luṭavula. Khalaṅwaha ya luṭavula i nga dzhiiwa sa tsumbo ya uri zwilala zwo fhela kana u fhira nge ha dzhena zwiswa. Luṭavula ndi khalaṅwaha ine khayo na **maluvha a bonyolowa** na miri ine ya anwa mitshelo ya mbo ḡi thoma u bvisa vhuluvha hu u lugisela mitshelo yayo.

Kha ndima ya u thoma, murendi o shumisa ipfi “vhuriha” kha mutaladzi wa u thoma. Izwi ho vha hu u ṭoda u sumbedza uri hu na tshanduko ya dzikhalaṅwaha. Ndi zwine ngazwo a ri: “**Vhuriha ho khebuwa**”. U “khebuwa ha vhuriha” zwi nga dzhiiwa sa u sudzuluwa haho. Tshi sudzuluwaho ndi tshine kanzhi tsha vha tshi tshi khou sendelela tshiṅwe. Izwi zwi anzela u vha zwiito zwa muthu. Vhuriha ho muthufhadzwa. Vhuriha, sa khalaṅwaha, vhu sudzulutshela khalaṅwaha ya luṭavula. Nga u shumisa ipfi “khebuwa”, murendi u sika tshifanyiso tshine tsha sumbedza uri vhuriha a si khalaṅwaha ine ya vha yavhuḡi kana i takalelwaho nga vhathu vhanzhi. Vhunzhi ha vhathu vha a takala musi vhuriha vhu tshi fhira nga uri ndi khalaṅwaha ine ya ḡisa murotholo. **Vhuriha** ha sa fhira, luṭavula a lu nga ḡi. U khebuwa ha vhuriha hu “siela lurere ṅḡila”. U dzhena ha lurere zwi ita uri “mbilu dzashu dzi shanduke ṅotshi”. Ipfi “**mbilu**” afha kha tshirendo ḡo shumiswa hu u ṭoda u sumbedza mutakalo na vhutshilo.

**ṅotshi** ndi zwikhokhonono zwine zwa wana zwiḡiwa zwazwo kha **maluvha**. Khalaṅwaha ya luṭavula ndi yone ine ya ita uri vhuluvha vhu putuluwe. U putuluwa ha vhuluvha zwi ḡisa dakalo kha **ṅotshi** sa vhunga dzi tshi wana pfushi kha vhuluvha. U fushwa ha ṅotshi nga vhuluvha zwi ita uri dzi kone u bvisa mutoli. Kushumiselwe kwa ipfi “ṅotshi” ku ḡisa tshifanyiso tsha zwithu zwi ḡifhesaho nahone zwi ṭapilaho. Murendi u shumisa ipfi “magoṅoṅo” ane ndi zwikhokhonono zwi funaho maluvha. Ipfi “**magoṅoṅo**” ḡo shumiswa hu u ṭoda u sumbedza vhathu vho takalaho kana vha pembelaho. Ipfi “maluvha” ḡo shumiswa hu u ṭoda zwithu zwavhuḡi nahone zwi kungaho maṭo nga lunako lwazwo.

**Maluvha** a nga tou t̄avhiwa nga muthu kana a tou d̄imelela d̄akani. **Maluvha**, o tou t̄avhiwaho na o tou d̄imelelaho a funwa u fana nga **notshi** ngauri othe a dzi thusa kha u bveledza mutoli. Maipfi “**vhutshena**” na “**mukhaha**” o shumiswa hu u t̄oda u sumbedza u shaea ha mbilahelo mbiluni dza vhatu vhane vho swikelwa nga khalaŋwaha ya luṭavula. Mbilu yo tshenaho ndi ine a i na zwitumbambiluni. Kha ndima ya vhuvhili, murendi u ri:

**Swiswi lo khebuwa** asizwi

Vhula vhusiku he ra t̄olou pupudzika khaho

Ri vho hu landula nga mulanga muswa

Vhupfa hashu na **vhumuthu hashu honohu**

**Ho awela u t̄olou anewa sa mukusule** kha matanda na maḍaba.

Iphi “swiswi” kha mutaladzi wa u thoma li d̄isa tshifanyiso tsha u shaea ha tshedza. Duvha na n̄wedzi ndi zwiŋwe zwa zwithu zwine zwa ita uri **swiswi** li sa vhe hone. Hune ha vha na “swiswi” vhatu vha tshimbila vha tshi “pupudzika” sa zwine murendi a sumbedza kha mutaladzi wa vhuvhili. “Swiswi” li baḍekanywa na “vhusiku”. A zwi leluwi u tshimbila **vhusiku** arali muthu a si na tshine tsha nga mu nea tshedza. A tshimbilaho **vhusiku** nahone **swiswini** ndi ane ha d̄ivhi zwi re **swiswini** line a khou tshimbila khalo lune na khombo i nga mu wela a songo humbula na u zwi vho a songo zwi vho. U vha **swiswini** zwi nga d̄i dzhiwa sa u shaya n̄divho.

Murendi o shumisa ipfi “**swiswi**” hu u t̄oda u sika tshifanyiso tsha vhuvhi kana zwivhi. Vha re **swiswini** ndi vhatu vhane vha vha thambuloni ngeno vha re tshedzani vha avho vhane vha dzula vho takala. Vhunzhi ha vhatu vha takalela u vha tshedzani u fhira u vha **swiswini** ngauri **swiswi** li a ofhisa. Kha mutaladzi wa vhuraru, murendi u amba nga ha “mulanga muswa” ngauri murendi u t̄oda u sumbedza u ḍa ha zwivhuya kha vhatu vhe vha vha vha thambuloni. U ḍa ha zwivhuya hu vha awedza u tshila **swiswini**. Murendi u ita na u amba uri “vhupfa” na “vhumuthu” zwa avha vhatu zwi ḍo “awela u t̄olou anewa sa mukusule kha matanda na maḍaba”. **Mukusule** ndi muroho une wa anewa d̄uvhani u tshi kha d̄i vha muṅu wa vha zwigwada. U anewa u muṅu ngauri u vha wo thoma wa bikiwa. Maitele aya a u anea muroho ndi ane Vhavenda vha a shumisa u vhulunga zwiliwa

zwi ngaho muroho zwo liṅwaho tshilimo zwa kaṅwa tshifhefho. Izwi vha zwi itela uri musi khalaṅwaha ya tshifhefho i tshi fhira vha sale vha na zwiliwa zwine zwa ḁo vha tshidza kha khalaṅwaha dza gomelelo sa vhuriha.

Murendi u vhambedza kuanetshelwe kwa miroho na kufarelwe kwa “vhupfa” na “vhumuthu” ha vhatu vhe vha vha tshi khou tshila thambuloni. Murendi u sika tshifanyiso tsha vhatu vho laṅedzwaho, vha litshwaho uri vha swe nga ḁuvha sa zwine zwa itwa **mukusule**. Tshavho ndi u anewa kha “matanda” na “maḁaba”. Phukha, zwikokovhi na zwikhokhonono ndi zwone zwine zwa tshila kha **matanda** na **maḁaba**, hu si vhatu lini. Murendi u bvela phanḁa na itshi tshifanyiso tshi ṅhaḁulwaho nga kushumiselwe kwa ḁimuthufhadzi kha ndima ya vhuraru hune a ri:

**Lurere lwo dzhena, vhuriha ho ri u tshenuwa;** ha nzwatimela.

**Mbilu dzashu dzo awela**

**Hone u swotelwa** hu si na musi

**Dza mbo awela** hone u lelemela

Ha nyamulemalema swiswini

Namusi **mbilu dzi zanyuka dzo thanyisa milenzhe**

**Litshani dzi ḁikande, ndi kale dzi thambuloni ya vhudzimba**

Namusi **lufhalafhala mbilu dzi vho devha**, dzi songo ṅumbulwa dakaloni.

Kha mutaladzi wa u thoma wa ndima ya vhuraru, murendi u dovholola ṅhoho ya tshirendo “Lurere lwo dzhena”. Ndovhololo i shumiswa kha tshirendo hu u ṅoḁa u ombedzela mbuno kana muhumbulo une wa khou rathiselwa kha vhavhali. Murendi u dovha a ombedzela uri “**vhuriha ho...tshenuwa; ha nzwatimela**” hu u ṅoḁou sumbedza uri u swika ha luṅavula ho vha u kundwa ha **vhuriha**. **Vhuriha** vhu olwa nga ṅḁila ine ha vhonala sa goswi ḁe lwa tshifhinga tshilapfu ḁa vuvhisa vhugoswi haḁo nga u shushedza vhaṅwe vhatu u swika mukhaedu ane a vha na maanḁa a eḁanaho na aḁo kana a fhiraho aḁo a tshi ḁi fhumudza.

Murendi o shumisa jimuthufhadzi musi a tshi ri “vhuriha ho tshenuwa” kha mutaladzi wa u thoma wa ndima ya vhuraru. **Vhuriha** a si muthu, ngauralo a vhu koni u tshenuwa, hu tshenuwa vhatu na zwothe zwi tshilaho. Izwi zwi d̄isa muhumbulo wa uri vhuriha ho vha vhu songo lavhelela uri vhu d̄o sudzuluswa. A **tshenuswaho** nga zwiitei ndi uyo ane o vha a songo lavhelela uri zwi nga itea. U **tshenuwa** hu anzela u vhangwa nga u bvelela ha zwithu zwi shushaho musi mapfene a tshe o tsitsa vhana. **Vhuriha** vhu olwa sa he ha vha ho d̄igeḁa nahone li la maladze fhedzi u d̄igeḁa uho ha si ye thambo ngauri luḁavula lwo mbo d̄i swika. Murendi o vha a tshi khou amba nga ha vhavhusi vha muvhuso wa kale vhe vha vha vha sa koni u vhusa, vha tshi vho dzhenwa nga nyofho musi vha tshi vhona vhavhusi vhaswa. Vhavhusi avha vha kale vho ri u vhona zwo ralo vha thoma u phinyela kana u shavha. U shavha havho ndi tsumbo ya uri vho vha vhe vharangaphanda vha si na vhuḁifhinduleli nahone vha magoswi.

U sudzuluswa ha vhuriha zwi d̄isa vhuawelo “mbiluni” dze dza vha dzo no d̄owela “u swoḁelwa hu si na musi”. U “swoḁelwa” ndi u sombwa na u totwa ha lukanda lwa muthu nga muḁwe ane kanzhi a vha a muhulwane nahone a na maanda a no fhira a uyo ane a khou pfiswa vhuḁungu. A **swotelaho** ha ḁavhanyi o litsha u pfisa muswoḁelwa vhuḁungu naho a tshi nga humbela pfarelo kana u ḁavha mukosi nga u pfa vhuḁungu. Tshililo tsha muswoḁelwa a si tsha u pfa vhuḁungu fhedzi; u vha a tshi khou lilelavho na vhuawelo kha vhuḁungu vhune a khou vhu pfa. Murendi u sika tshifanyiso itshi hu u ḁoda u sumbedza uri vhatu vho tambula lwa tshifhinga tshilapfu lwe musi mbofholowo (khalanwaha ntswa) i tshi swika, mbilu dzavho dza awela u pfa vhuḁungu. U swika ha mbofholowo na vhuawelo, zwo ita uri vhatu avha vhe vha tshila swiswini lwa tshifhinga tshilapfu vha d̄iwane vha tshi vho tshila tshedzani tshe vha vha vho tshi ḁulutshelwa. U tshila thambuloni zwi vhambedzwa na “u lelemela ha nyamulemalema swiswini”. **Nyamulemalema** ndi kupuka kana kuḁoni kune zwa si vhe khagala uri ndi mbevha kana ndi tshiḁoni naa, ngauri ku a tshimbila sa mbevha kwa fhufha sa tshiḁoni. Musi zwiḁwe zwipuka zwi tshi lala, kwone ku a vuwa kwa thoma u fhufha naho hu swiswini. Murendi u khou ḁoda u ri sikela tshifanyiso tsha u tshimbidzwa nga nd̄ila i si yavhuḁi kana ya u xedza. Matshilele a nyamulemalema ndi a phambananadzo.

Murendi u dovha a shumisa *liedzamuthu* kha ndima ya u fhedza musi a tshi ri: “...**mbilu dzi zanyuka dzo thanyisa milenzhe**”. Ipfi “zanyuka” li amba u tshimbila ha muthu a tshi vhilula. Muthu ane a tshimbila nga u vhilula ndi ane ha tshimbili o *digeda*. U hwenya ha uyu muthu zwi nga ita uri a shishe na mabiko. **Mbilu** a i zanyuki sa vhunga i si na milenzhe. **Mbilu** yo muthufhadzwa. Murendi o vha a tshi khou amba uri **mbilu** dza vhatu dzo *ditakalela* ngauri a hu na zwi vha dinaho. Murendi u dovha a ri: “**Litshani dzi kande**,” hu u *todou* ombedzela dakalo lo *dadzaho* mbilu dza avho vhatu ngauri “ndi kale dzi thambuloni ya vhudzimba”. **Vhudzimba** ndi u tshila na u *ditundela* nga u zwima. Muzwimi tshawe ndi u tshila *dakani* a tshi khou rea na u *tola* magwekwe awe u vhona arali o fasha. Tshawe ndi u tshila nga fulufhelo la uri phukha i do kanda afho he a dzumba hone gwekwe lawe. Gwekwe la sa fasha, ha nga vhi na zwiliwa.

Vhutshilo ha mudzimba ndi vhutshilo ha thambulo ngauri vhu anzela u vha ho *disendeka* kha mashudu. A si misi yothe hune muthu o *disendekaho* nga mashudu a tangana na mavhuya. Tshinwe tshifhinga ha vhi hone. Tshi thusaho mudzimba ndi fulufhelo na u sa fhela mbilu. A sa fheli mbilu ndi uyu ane a do vhuelwa nga malamba a zwe a vhea fulufhelo lawe khazwo. A sa fheli mbilu naho a “thambuloni ya vhudzimba” ndi uyo ane muñwe musi “lufhalafhala mbilu ya do devha”. Tshi devhiwaho ndi thebvhu hu tshi khou *todwa* mugogo ye ya u putela. Hu di nga na nduhu dzi a devhiwa hu tshi khou *todwa* u kodelwa muroho. Murendi u shumisa ipfi ili a tshi khou *tođa* u sumbedza mifhululu ye ya lidzwa nga vhatu vhe vha vha vhe madakaloni ngauri tshengelo yavho yo fhela.

#### **5.4.1 (d) Kushumiselwe kwa *liedzamuthu* zwirendoni zwa N.A. Milubi kha *Muimawoga***

Hu na zwirendo zwine khazwo Milubi a shumisa *liedzamuthu* buguni iyi ya zwirendo zwawe. Kha tshirendo tshine tsha pfi “Tshifhinga” (Milubi, 1990:22), murendi u shumisa *limuthufhadzi*. Kha itshi tshirendo, murendi u shumisa *liedzamuthu* nga ndila i tevhelaho:

**Iwe tshifhinga**

Wo ima wa tielela

**Tharamudza zwanda** iwe tshifhinga

**U late** othe mathukhwi *daledaleni*

## **Zhambukanya othe mapfundo o pfunwaho**

**U divhumbe** u vhumbe-vho

**U vhumbe vhatu** naho vha tshi u lamba

Vha ralo vha divhumbe-vho

Ndwani yeneyi ya malofha a vhilaho.

Murendi u amba na “tshifhinga” u nga **tshifhinga** ndi muthu musi a tshi ri: “Iwe tshifhinga”. Ndi zwine ngazwo a shumisesa jifanyamuthu kha tshirendo itshi. Kha ndima ya u thoma, murendi u vhudza tshifhinga uri tshi “**tielele**” ha nga tshifhinga tshi na ndevhe kana u lindela sa muthu. Murendi u ri: “**U late othe mathukhwi daledaleni**”. Murendi u amba na tshifhinga ha vho nga tshifhinga ndi muthu. Phanda ha musi murendi a tshi amba izwi, o thoma nga u shumisa jiedzamuthu musi a tshi ri: “**Tharamudza zwanda iwe tshifhinga**”. Tshifhinga a si muthu, a tshi na zwanda. A **tharamudzaho zwanda** ndi ane a toda u litshedza zwe a fara kana u sumbedza uri a hu na zwe a fara. Murendi u sumbedzisa uri tshifhinga tshi na zwe tsha fara zwine zwa tea u lata. Maipfi “mathukhwi” na “daledale” a disa muhumbulo kana tshifanyiso tsha tshikha. **Daledaleni** a hu lavhelelwi u wanwa zwivhuya. Murendi u dovha a vhudza tshifhinga uri tshi **zhambukanye mapfundo** othe o **pfunwaho** ha nga tshifhinga tshi na zwanda na maanda a u **pfunulula mapfundo**. Afha murendi o vha a tshi khou amba uri tshifhinga tshi a disa tshanduko vhutshiloni lune he muthu a vha a tshi tangana na vhukondi a sala a si tsha tangana naho. Murendi u dovha a vhudza tshifhinga uri tshi **divhumbe**. Tshifhinga a tshi na zwanda zwa u divhumba. Na henefha murendi o muthufhadza tshifhinga hu u toda u sumbedza maanda ane tshifhinga tsha vha nao. Tshifhinga a tshi langulwi nga lutamo lwa muthu ngauri a tsho ngo vhumbe nga muthu.

### **5.4.1 (e) Kushumiselwe kwa jiedzamuthu zwirendoni zwa N.A. Milubi kha *Muungo wa Vhuhwi* (Milubi et al., 1995)**

Kha tshirendo “Milambo heyi mivhili heyi” (Milubi et al., 1995:11), murendi o shumisa jiedzamuthu musi a tshi ri: “Milambo i elela i tsini na tsini // **Ya hana**, ya shaya thanganyo”. Nyito ya u **hana** ndi ine ya itwa nga muthu. **Milambo** a i na mulomo wa u **hana**. Murendi o muthufhadza **milambo** iyi hu u toda u sumbedza uri **milambo** iyi mivhili a i tangani musi i tshi elela. Murendi u amba na **milambo** iyi kha mutaladzi wa u thoma wa tshitanza tsha

vhuvhili ya vho nga ndi vhathu musi a tshi ri: **“Inwi milambo wee”**. **Milambo** iyi a i na milomo ine ngayo ya nga kona u fhindula murendi. Hu nga na ndevhe dza u mu pfa a i na. Murendi o shumisa **limuthufhadzi** ili hu u **toḁa** u ombedzela muhumbulo une a khou **toḁa** rathisela kha vhavhali. Murendi u vhudza **milambo** iyi mivhili uri: **“Elelani ni edze Nzhelele na Mutshedzi // I no elela i tshi bva thavhani dza Thathe. Milambo** iyi a i na maanda na vhukoni ha u ita izwo zwine murendi a khou i laela u ita. Ndaela yo raloho i **n̄ewa** muthu ane ndi ene ane a vha na maanda na vhukoni ha u tevhedza ndaela dzine a **n̄ewa**.

Murendi u shumisa **lijedzamuthu** musi a tshi ri: **“Ya mangala i tshi nekana zwanḁa // Ya nekana zwanḁa fhaḁa Tshikhwani // Dzanani ḁa tielela ḁo mangala”**. **Milambo** a i koni u **nekana zwanḁa** ngauri a i na zwanḁa, a re na zwanḁa ndi muthu. Murendi o vha a tshi khou sumbedza fhethu (Tshikhwani) hune maḁi a **milambo** iyi mivhili e a vha a sa **ḁangani**, a **ḁangana** hone. **Dzanani** ndi shango, a si muthu, ngauralo a ḁi koni u **mangala**, hu mangala muthu. Murendi o vha a tshi khou sumbedza u mangadzwa ha vhadzulapo vha Dzanani nga kuḁanganele kwa maḁi a **milambo** iyi mivhili. Kha tshitanza tsha vhuraru kha tshirendo tshi no pfi **“Kha Muḁo Milubi”** (Milubi *et al.*, 1995:13), murendi o shumisa **lijedzamuthu** musi a tshi ri: **“Vhuhali ha tshigidi tshau // Tshe tsha fhanza // Tsha dzidzivhadza phele”**. **Tshigidi** a si muthu, a tshi na **vhuhali**, a re na **vhuhali** ndi muthu. Murendi o vha a tshi khou sumbedza vhukoni na **vhuhali** ha Muḁo Milubi nndwani.

Kha tshirendo **“Thavha”** (Milubi *et al.*, 1995:15), murendi u amba na **thavha** ha vho nga **thavha** ndi muthu musi a tshi ri: **“Thavha dzashu no vha thavha mulovha // N̄amusi no shanduka ni a ofhisa // Ni zwiguru zwi no shushedza”**. Ipfi **thavha**, kha luambo lwa misi, ndi ndunduma khulu ya mavu na matombo. Kha luambo lwa figara dza muambo, ipfi **thavha** ḁi a shumiswa sa tshiga tsho imelaho thaidzo kana vhamusanda. Murendi o shumisa ipfi ḁi sa tshiga tsho imelaho mahosi. Murendi u sumbedza uri mahosi a musalauno o fhambana na mahosi a musalauna. Mahosi a **n̄amusi**, u ya nga ha murendi, a vho ofhisa. Murendi ha dodombedzi phambano vhukati ha mahosi a kale na mahosi a musalauno fhedzi u vhambedza mahosi a musalauno na **zwiguru**. **Zwiguru** ndi zwithu zwine zwa ofhisa lune vhunzhi ha vhathu vha ofha u tshimbila vhusiku vha tshi ofha zwone **zwiguru**. Murendi o vha a tshi ombedzela u ofhisa ha mahosi a musalauno naho

a sa zwi bviseli khagala uri mahosi aya a ofhisa nga mini. Murendi o dovha a shumisa *liedzamuthu* tshirendoni tshi no pfi “Mbilu dzo lemewaho” (Milubi *et al.*, 1995:18), musi a tshi ri: “**Mbilu hedzi dzine na vhona dzo no nzwinzwimadza zwifhaxuwo**”. **Mbilu** a i na **tshifhaxuwo** ngauralo a dzi koni u nzwinzwimadza zwifhaxuwo. Murendi o vha a tshi khou sumbedza vhuṭungu vhune muthu a vhu pfa mbiluni vhu vhone na nga u nzwinzwimadza zwifhaxuwo.

#### 5.4.1 (f) Kushumiselwe kwa *liedzamuthu* zwirendoni zwa N.A. Milubi kha *Khavhu dza Muhumbulo (2001)*

Kha tshirendo “Maṭalani au” (Sigwavhulimu *et al.*, 2001:16), murendi o shumisa *liedzamuthu* musi a tshi ri: “**A tshi lila u swaṭhana na zwimakwa**”. Afha murendi o vha a tshi khou amba uri **magumbe** a vha a tshi khou ṭoda u kwamana na zwiṅwe zwimela. Murendi, kha mutaladzi wa vhuvhili wa tshirendo kha tshitanza tsha u thoma, u ri: “**Ho kwangwamala magumbe a miṅwaha iḷa**”. Ndi enea **magumbe** ane murendi a ri a **lila** u **swaṭhana**. Afha ipfi **lila** lo shumiswa hu u ṭoda u sumbedza muthu ane a khou ṭoda tshithu nga maṭo matswuku. Zwa u **lila** tshithu zwi itwa nga muthu, hu si nga **magumbe**. **Magumbe** a si vhatu, **magumbe** ndi lushaka lwa muri une wa sokou nembelela u tshi dihakekanya nga miṅwe miri. U **swaṭhana** na hone hu itwa nga vhana musi vha tshi khou tamba mutambo une wa vha bune. Muṅwe u **swaṭha** muṅwe, o swaṭhiwaho u tea u ya a swaṭhavho muṅwe uri ene a si lale naḷo. Murendi o vha a tshi khou amba uri haya **magumbe** a vha a tshi khou funa u vha tsini na zwiṅwe zwivhumbwa zwi re hafha thavhani. Hu ḡi nga na vhatu vha takalela u vha tsini na vhaṅwe vhatu ngavho.

Kha tshirendo “Musengavhadzimu” (Sigwavhulimu *et al.*, 2001:26), murendi o shumisa *liedzamuthu* musi a tshi ri: “**Wo ḡitona nga mivhala yo fhambanaho**”. U **ḡitona** ndi u ḡinakisa hu itwaho nga vhatu. Afha hu khou itwa nga **musengavhadzimu**. Murendi o vha a tshi khou sumbedza vhuḡi vhune ha vha hone kha shango ḷa Afrika Tshipembe nga u vha haḷo na tshakha dzo fhambanaho dza vhatu, vharema, vhatshena na vhaṅwe. Kha mutaladzi wa vhuṭahe, murendi o shumisa *liedzamuthu* musi a tshi ri: “**Ngeno u tshi tata u sendela tsini-tsini**”. Muthu ndi ene a no **tata** khathihi na u **sendela**. Afha murendi o vha a tshi khou sumbedza uri vhatu vha Afrika Tshipembe u ya nga u fhambana havho, a vha ṭodi kana vha a ofha u vha vhatihi tshoṭhe sa vhatu vha tshilaho shangoni ḷithihi.



Ndi zwine murendi a shumisa *liedzamuthu* kha mutaladzi wa vhufumi hune a ri: “**Wa vha tsini wa nekana zwanda**”. Vhathu ndi vhone vhane vha **nekana zwanda**, vha tshi khou khadana, hu si musengavhadzimu lini. Murendi o vha a tshi khou ombedzela uri hu vhe na vhuthihi vhukati ha mavhuthu a Afrika Tshipembe.

Kha tshirendo “Miludzi ya zwiṅoni” (Sigwavhulimu *et al.*, 2001:36), murendi u shumisa *liedzamuthu* kha *thoho* ya tshirendo. **Zwiṅoni** a zwi lidzi **miludzi**, **miludzi** i lidzwa nga vhathu. Murendi u khou amba nga ha u lila ha **zwiṅoni** hu mu takadzaho lune zwa vho tou nga zwi khou tou imba ngauri luimbo lwavhuḁi lu a takadza nḁevheni. Kha mutaladzi wa vhuṭanu, murendi u shumisa *liedzamuthu*: “**Miri ya tshinisa dziṭhoho**”. **Miri** a i na **dziṭhoho** ngauralo miri i nga si tshinise *thoho* dzine a i nadzo. Murendi o vha a tshi khou sumbedza uri musi muya u tshi dzinginyisa matavhi na maṭari, khae i vha i tshi nga i khou takadzwa nga muḁifho wa kulilele kwa zwiṅoni. Murendi o shumisa *liedzamuthu* lwa vhutsila zwiṛendoni zwawe. Zwithu zwi si vhathu zwo nḁewa zwiito zwa vhathu. Murendi u ita izwi hu u *ṭoda* u amba nga zwiito zwa vhathu o tou vhuvha nga zwithu zwi si vhathu. Ngauralo, murendi u shumisa *liedzamuthu* lwa vhutsila kha tshirendo itshi.

#### **5.4.2 (a) Kushumisele kwa tshiga zwiṛendoni zwa N.A. Milubi kha *Muhumbuli-Mutambuli***

Milubi o shumisa zwiḁa zwo fhambanaho kha bugu iyi. Izwi zwi tou khwaṭhisedza uri tshiga ndi figara ya muambo ya ndeme kha vhurendi. Musi zwi tshi ḁa kha kushumiselwe kwa zwiḁa, Nḁengovhela (2010:27), u ri:

Our insight sense of the meaning of...symbols can be greatly enhanced by looking at the meanings given to existing symbols in a cultural context. Understanding...symbolism helps us to reveal the deeper meaning in many figurative expressions and proverbs as well as giving us an immediate understanding of their use in films, novels, poetry, art and even advertisement.

Zwine Nḁengovhela a khou sumbedza ndi zwaṛi zwiḁa zwi angaladza *thalutshedzo* dza maipfi ngauri zwiḁa zwenezwo zwi vha zwo kamatavho na *thalutshedzo* dzine dza *ṭalukanywa* na u shumiswa nga vhathu zwi tshi anana na mvelele ya havho. Zwiḁa zwi shela mulenzhe kha u bvukulula *thalutshedzo* dzo dzumbwaho kha dziṅwe figara dza muambo dzi fanaho na mirero, maidioma, mamethafore, mafanyisi na dziṅwe nnzhi. Hu

ḡi nga na kha khungedzelo, maḡwalwa na zwibveledzwa, hu shumiswa zwiga. Muthu a vha na ḡḡivho ya figara dza muambo u kona u ḡea ḡhalutshedzo dzo teaho kha zwine zwa vha zwo vhuvhiswa nga figara dza muambo dzi fanaho na tshiga. Murendi u shumisa tshiga kha tshirendo tshi no pfi “Matungo ḡhoho nda dzungudza” (Milubi, 1981:40), hune a ri:

Nga ḡḡila ndo tshimbila

Nga ḡḡila nda sedza,

Nda sedza zwiita muthu,

Nda sedza zwiita muthu,

**ḡhoho** matungo nda **dzungudza**

**Miḡodzi** fhasi ya rotha....

Murendi u vhona u sa farwa zwavhuḡi ha vhathu na thambulo yavho, vhupfa hawe ha ḡokonyea. Murendi u sika tshifanyiso tsha vhathu vhane a vha khou farwa sa vhathu. Murendi u shumisa ipfi **miḡodzi** sa tshiga tsho imelaho vhuḡungu na thambulo ya vhathu. Vhathu vha khou shumiswa sa dziphuli na dzhogo ye vha hwaliswa i khou vha lemela. Muvhali u kona u vhona tshifanyiso tsha vhathu vho tsikeledzwaho khathihi na mutsikeledzi wavho ane ha vha fari sa vhathu. Murendi uri u vhona izwi “matungo ḡhoho a dzungudza”. Muthu a tshi “**dzungudza ḡhoho**”, u vha a tshi khou hana, hanedza kana a tshi khou pfela muḡwe muthu vhuḡungu.

Murendi u khou hanedza u tambudzwa na u tsikeledzwa ha vhathu. Vhupfa ha murendi vhu a kwamea musi a tshi vhona vhathu vhe kha nzulele ya vhuḡungu lune madzuloni a u amba a vho tou dzungudza ḡhoho sa tshiga tsha u vha pfela vhuḡungu. U dzungudza ḡhoho ha murendi zwi nga dovha zwa vha tsumbo ya uri murendi ha na maipfi ane nga khao a nga kona u bvukulula vhuḡungu he a vhu pfa musi a tshi vhona vhathu vhe maḡhuphoni. Tshirendo tshi ḡisa tshifanyiso tsha phuli na muḡe wayo. Murendi ha ḡei zwidodombedzwa zwa zwine zwa khou itwa kha phuli nga muḡe wayo fhedzi u kona u sumbedza uri a hu na dakalo na mbofholowo vhutshiloni ha phuli.

#### 5.4.2 (b) Kushumiselwe kwa tshiga zwirendoni zwa N.A. Milubi kha *Vhutungu ha Vhupfa*

Hu na maipfi e murendi a a shumisa sa zwigwa zwirendoni zwi re buguni iyi. Kha tshirendo tshi no pfi “A si naho tshawe” (Milubi, 1982:1), murendi maipfi sa tshiga musi a tshi ri:

A si naho tshawe

U shanduka **mmbwa**,

**Mmbwa** a shanduka.

**Mmbwa** ndi tshifuwo tshine tsha divhelwa u fulufhedzea kha muṅe watsho. Nga nṅhani ha zwenezwo, a zwi mangadzi u vhona **mmbwa** i tshi dzula yo dilugisela u lwela muṅe wayo musi e khakhathini kana khomboni. **Mmbwa** i nga dzhiwa sa shumiswa sa tshiga tsha tsireledzo kha tshirendo itshi. Honeha, kha tshirendo itshi, **mmbwa** yo shumiswa sa tshiga tsho imelaho mutambuli. Murendi u shumisa tshiga na limethafore nga kha mutaladzi muthihi. Afha murendi u khou vhambedza mutambuli na **mmbwa** ine arali ya shaya muṅe ane a i funa, tshayo ndi u tambula i yoṅhe. **Mmbwa** ndi **mmbwa** nge ya vha na i posahao kurambo. **Mmbwa** ndi **mmbwa** nge ya vha na ane a i bikela munamba. **Mmbwa** i re na muṅe i vhonala nga tshiangaladzi. **Mmbwa** i si na muṅe i vhonala nga thambulo na gwembe. Murendi a tshi ri “A si naho tshawe u shanduka **mmbwa**” u khou amba muthu a si na muthusi thambuloni yawe. Mushai a sa thuswi nga vhathu thambuloni u difanela na **mmbwa** i si na muṅe. Huṅwe mushai u a thuswa nga vhathu fhedzi vha tshi mu fara sa **mmbwa**. Tshawe hu nga vha u lindela masalela ane a do poselwa daledaleni nga vhapfumi. Murendi u dovha a shumisa tshiga kha tshirendo tshi no pfi “Muvhuya a hu na” (Milubi, 1982:8), hune a ri:

Muthu ndi **nguluvhe**,

I no dzhena **matopeni**

Ya bva i na thophe,

U a zwi funa naa

Muthu sa **nguluvhe**?

**Nguluvhe** i d̄ivhelwa u ǀesa, u nona, vhuada na u funa tshikha. Izwi zwi ita uri **nguluvhe** i vhonele sa phukha i si na ndavha na vhutshilo hayo. U ǀesa hayo nahone i sa khethi uri i ǀa mini, zwi ita uri i none u fhira mpimo na u vha na tseḁa. **Nguluvhe** i sala yo no vha phukha i n̄engisaho. **Nguluvhe** i dovha ya d̄iphina nga u vhumbuluwa matopeni. Murendi u shumisa ǀimethafore kha mutaladzi wa u thoma musi a tshi ri: “Muthu ndi nguluvhe”. Murendi o dzhia zwiito zwoṱhe zwa **nguluvhe** a zwi livhanya na zwa muthu. Murendi u shumisa maipfi “matopeni” na “thophe” sa zwiga zwo imelaho vhuada na tshikha ine vhatu vha d̄idzhenisa khayoy. **Nguluvhe** yo shumiswa sa tshiga tsho imelaho vhatu vha sa funi lukuna na vkhethwa.

**Matope** o shumiswa sa tshiga tsho imelaho zwivhi. Zwivhi ndi zwine zwa tshikafhadza mbilu ya muthu. Sa zwine **nguluvhe** ya si ṱhogomele muvhili na mutakalo wayo, muthu na ene ha d̄iṱhogomeli. Murendi u shumisa **nguluvhe** u sasaladza matshilele a vhatu o kamataho vhuada, tseḁa na zwivhi. “U dzhena ha nguluvhe matopeni” zwi d̄isa muhumbulo wa uri **nguluvhe** iyo yo vhuya ya vha fhethu ha lukuna, ya tou bva ya ya tshikhani. Vhatu vho vha vhe fhethu hu khethwa, vuhoneni ha Mudzimu, vha bva vha ya vha tshila tshikhani kana zwivhini. Tshirendo tshi fhela nga mbudziso ya rethoriki ine ya dovha ya vha ǀifanyisi, musi murendi a tshi ri: “Muthu sa nguluvhe?” Nyombedzelo i kha d̄i vha kha u vhambedza vhuada ha vhatu shangoni na ha nguluvhe thopheni.

#### **5.4.2 (c) Kushumiselwe kwa tshiga zwirendoni zwa N.A. Milubi kha *Ipfi ǀa Lurere***

Kha tshirendo tshi no pfi “Ro kondēlela, ri nga si tsha kona” (Milubi, 1986:30), murendi u shumisa tshiga nga ndila i tevhelaho:

**Mukosi** kha u ṱahe

Vhoṱhe vha kandwaho nga **denzhe ǀa ngogofhadzo**, ǀa tshaya tshilidzi

Vha khuruṱane vhoṱhe vha ime huthihi

**Mabala** oṱhe vha leledise, a leledē muyani

**Goya** vha ǀi pwashe, vha ǀi xoye **ṱhoho**

**Maluvhi** a thusukane.

**Mukosi** u nga t̄avhiwa hu tshi t̄odwa muphalali kana musi ho kundwa swina le la vha li tshi tambudza vhathu. **Mukosi** u nga vha wa vhuṭungu kana wa gundo. Murendi u t̄uṭuwedza vhathu uri vha t̄avhe **mukosi** wa vhuthihi, vha farane, vha lwe na tsikeledzo u swika vha tshi kunda. Ndi zwine ngazwo murendi a amba nga “denzhe la ngogofhadzo”. Afha murendi o vha a tshi khou amba nga muvhuso wa tshiṭalula we wa vha u tshi tsikeledza vhathu. **Denzhe** ndi tshiga tsha tsikeledzo. Murendi u dzhia tsikeledzo ya vhathu sa u gogovhadzwa havho. Murendi u shumisa ipfi “**goya**” sa tshiga tsho imelaho swina kana mutambudzi wa vhathu. **Goya** ndi tshimange tshine a tshi tsha tshila muḍini sa tshifuwo, **goya** tshi tshimange tsho pengaho. **Goya** li tshila ḍakani. “**Goya**” lo shumiswa sa tshiga tsho imelaho vhuvhi na thambulo. Murendi u shumisa ipfi “**thoho**” sa tshiga tsho imelaho vhurangaphanda. Ipfi “**maluvhi**” lo shumiswa sa tshiga tsho imelaho vhuṭali, ndivho na khumbulo. Murendi u khou t̄uṭuwedza vhathu uri vha miṅule muvhuso na vhavhusi vhane vha vha tambudza.

#### 5.4.2 (d) Kushumiselwe kwa tshiga zwiwendoni zwa N.A. Milubi kha *Muimawoga*

Kha *Muimawoga*, Milubi o shumisa figara dza muambo dzo fhambanaho kha vhurendi hawe. Inwe ya figara dza muambo dzine a dzi shumisesa ndi tshiga. Tshiga ndi tshithu tshine tsha ima vhuimoni ha tshiṅwe tshithu. Tshiga ndi tsha ndeme kha vhurendi ngauri ndi tshone tshine tsha ita uri tshirendo tshi vhe na vhutivha (Milubi, Sigwavhulimu & Ratshitanga, 1995). Tshiga tshi dovha tsha ita uri tshirendo tshi vhe na ṭhalutshedzo dzo fhambanaho. Vhavhali vha a kona u pfesesa vhurendi arali ho pfuma zwiga. Tshiṅwe tsha zwiendo zwa Milubi a shumisa tshiga ndi tshine tsha pfi “Ḍamu la Vhufhura” (Milubi, 1990:37), hune a ri:

Yawee, inwi **vhanna** wee  
**Khomba** yo ima ya t̄ongisa **khana**  
**Ḍamu** la imalala, **ṭhungu** dzaḷo  
Dza **goba** vhumuthu ha **vhanna**  
Vha li t̄anganedza heli **ḍamu** heli  
La shanduka **ndode** dzine vha kaṭa vho takala.

Murendi u shumisa ipfi **ḍamu** sa tshiga kha thoho ya tshirendo, kha mutaladzi wa vhuraru na wa vhuṭanu kha tshitanza tsha u thoma ngeno kha tshitanza tsha vhuvhili o shumisa

tshiga itshi kha mutaladzi wa u thoma, wa vhuraru, wa vhurathi na wa vhusumbe. **Damu**, musi ho sedzwa luambo lwa Tshivenda lwo dowealeho, ndi murado wa muvhili wa muthu na zwiñwe zwipuka zwine zwa mamisa sa kholomo, mbudzi na donngi. Ndeme ya **damu** ri i vhona nga maanda kha muthu wa tshifumakadzini. Mudzadze u alusa lushie lwawe nga mikando i bvaho kha **damu** lawe. **Damu**, kha lushie, ndi tshiko tsha pfushi na vhutshilo. Ndi jeneji **damu** lithihi line musi lushie lwo no aluwa lwa vha muṭhannga kana munna, ja vho sedzwa nga ito ja nyemulo. **Damu** ili, kha muṭhannga na munna li vho shanduka tshiga tshi tuṭulaho dzangalelo ja zwa vhudzekani. A si **damu** liñwe na liñwe li kungaho maṭo a munna. Hu di nga na muṭe wa **damu** (khomba kha tshirendo) u a zwi divha uri tshi itaho uri vhanna vha kungee ndi **damu** lo imaho.

**Damu** lo imaho a si ja mukegulu, hai, **damu** lo imaho hu anzela u vha ja **khomba**. **Khomba** ndi “musidzana o no hulaho lune a nga maliwa” (Milubi, 1984). Ndi yeneyi **khomba** nthihi ine murendi kha mutaladzi wa vhuvhili a ri: “...yo ima ya tongisa khana”. **Khana** ndi vhudzulo ha madamu. Tshithu tshi tongiswaho ndi tshine kanzhi muṭongisi a vha a tshi zwi divha uri tshi tamiwa nga vathu vhanzhi fhedzi vha sa tshi wani kana tshi tshi vha kondela u tshi wana. **Damu** ja **khomba** ine murendi a amba ngayo a lo ngo wa. Murendi ha khou amba nga thungamamu (musidzana a no khou thoma u tunga madamu) kana phalaphathwa (musidzana a sa athu tunga madamu). Hafha hu khou ambiwa nga **khomba** ine madamu ayo o no tunga nahone o no ima lune a kunga maṭo a vhaṭhannga na vhanna. Yo no lugela u malwa heyi **khomba**. Hu di nga na vhanna vha a zwi vhona uri daba lo rivhuwa, vha sendelela tsini nayo heyi **khomba**. **Khomba** i a zwi vhona uri vhanna vha kungea nga **damu**, ya mbo li shumisa u vha fhura.

Kha mutaladzi wa vhuraru, murendi u ri: “**Damu** ja imalala, ṭhungu dzaṭo” a tshi khou ombedzela u ima ha **damu** ja **khomba** hei. Mvelele ya Vhavenda i hulisa na u tuṭuwedza vhuḍifari na vhusidzana. Ndi zwine ngazwo iñwe ya ndila dzine Vhavenda vha tenda uri **khomba** yo difara hu damu lo imaho. **Damu** ja **khomba** li na maanda musi zwi tshi da kha u vhulunga kana u tshinyadza tshirunzi tsha **khomba** kha mvelele ya Vhavenda. Zwi nga na **vhanna**, sa zwine tshirendo tsha sumbedza, vha takalela lone **damu** lo imaho. Muthu u do sa ralo ngani ngauri murendi u thoma tshirendo tshawe nga u ṭavhela **vhanna** mukosi wa tshililo, “Yawee, inwi vhanna wee”. **Khomba** naho dzi na madamu o imaho,

dzi anzela u a fukedza nga zwiambaro uri a si vhonwe nga nnyi na nnyi na **ṭhungu** dzao dzi sa vhone. Murendi u sumbedza u bvulea ha hei **khomba**, a yo ngo dzumba **ḍamu** ḷayo. Ndi zwine ngazwo **ḍamu** ḷayo ḷa vho shanduka ṭano kha avho vhanna vha ḷi emulaho.

Murendi u ri ṭhungu dza **ḍamu** ḷi dzi “goba vhumuthu ha vhanna” a tshi nga u khou ri **ḍamu** ḷi ḷi nga khunḍa ine ya fasha avha **vhanna** ya vha isa lufuni. Heḷi **ḍamu** a ḷi gobi vhatukana; ḷi goba **vhanna**. Zwa **ḍamu** ḷi a si zwa mutambo wa vhatukana. Murendi o shumisa ipfi **vhanna** hu u ṭoḍou sumbedza maanḍa na vhuḍi ha heḷi **ḍamu**. **Vhanna** vho vha vho tea vhe vhone vhane vha kaidza maitete ayo a u sa dzumba **ḍamu** fhedzi ndi vhone vhane vha ḷi gidimela. Avha **vhanna** a vha zwi limuwi uri khunḍa i ḍo vha fasha. Ndi vhenevha **vhanna** vhane “vha ḷi ṭanganedza heḷi **ḍamu** heḷi”. **Vhanna** avha vho no ṭanganedza **ḍamu** ḷi, ḷi mbo ḍi shanduka mutambo khavho. Izwi murendi u zwi vhambedza na **ndode** dzine vhatambi “vha kaṭa vho takala”.

**Ndode** dzi anzela u tambwa nga vhana, hu si nga **vhanna** lini. Zwi nga murendi u khou ṭoḍou sumbedza mahandana na vhuṭsilu zwa **vhanna** vha swelaho u fusha nyemulo dzavho. A pandamedzaho mahandana ndi ane naho a tshi khou fhurwa a si zwi vhone. Kha avha **vhanna**, **ḍamu** ndi mutambo, a vha vhoni vhuḥfura he ḷa ḍa naho. **Vhanna** vho kungwa nga mbonalelo ya **ḍamu** vha kundwa u vhona vhuḥfura na vhuṭulu he ḷa ḍa ḷo khuba. Zwi nga murendi u khou ṭoḍa u sumbedza uri a si zwoṭhe zwi penyaho maṭoni a ṇama zwine zwa vha musuku, u nga ḍi vha u si wone. Muthu a songo dzhia tsheo o sedza lunako lwa tshithu nga nḍa ngauri ngomu hu nga vha ho ḍala mulimo. Maṭo a a fhurwa nga lunako, mbilu ya xela, ha vha u lozwa ha vhuṭshilo. Murendi u bvela phanḍa:

Yawee, **ḍamu** heḷi a si **ḍamu**  
Ndi **vhuḥfura** vhu no fhura **vhanna**  
Vha **poḍowa**, ha vha u **gwadamela** ḷeneli ḍamu  
ḷo shandukaho **ngwedi** i sa vhone.  
I welaho vhoṭhe vhaḥfuni vha **ḍamu**  
Ha vha u **zhakwa** nga **ḍamu**, zwa shanduka thaidzo  
Dakalo ḷe **vhanna** vha lavhelela **ḍamuni**  
ḷa vho shanduka dakalo ḷi siho

Li silingaho mbumbo ya nama.

Murendi u kha di sima lenelila la u ri **vhanna** vho kungwa na u fhurwa nga zwe mafo a nama a vhona. Vho tou sa zwi divha uri tsho vha kungaho, pheleledzoni ndi tshine tsha do vha wedza khomboni. U funa **damu** ha avha **vhanna** zwo vha sia vho no shanduka phuli dzafo. **Vhanna** vho ri u fhurwa nga **damu** vha vho li “gwadamela”, zwa si tsha nga **ndode** dzila dze vha nga vha do tamba vho takala u ya ho ya. **Vhanna** vha vho vhuswa nga **damu**. Mbonalelo yo vha i ya **khomba**, **vhanna** vha tshi vhone sa vhane vha vha na maanda u fhira **khomba** mathina zwothe zwo vha zwi mafanedza. **Vhanna** vho fhurwa. Zwino **khomba** ndi yone ine ya vhusa **vhanna** ngauri **vhanna** vho no “zhakwa nga damu”. Tshi **zhakaho** ndi tshine tsha vha na maanda a fhiraho a tshi no khou zhakwa. Tshi zhakaho tshi shanduka muhwalo u lemela na u tsikeledza itsho tshi zhakwaho. A hu na ane a diphina nga u hweswa muhwalo. Naho muthu o tou dihwesa muhwalo, a zwi ambi uri u a diphina nga u u hwala. Muwe na muwe o hwalaho muhwalo u di takalela u rulwa. Hafhu hu tshi naka nthuleni, nkwheseni i tshi vhavha. **Vhanna** vho dihwesa muhwalo, vha vho shaya muruli. **Damu** lo no shanduka thaidzo.

**Vhanna** vho takalela fuyu nga u vhona u tswuka, a vha ngo zwi divha uri u tswuka hu nga vha ho fukedza zwivhungu. **Vhanna** vho no sokou sala vho gagadela fuyu lo dalaho zwivhungu. Naho vha ri vha a li lafa zwi di sokou tou fana ngauri vho no li shenga na u mila vho mila. Tshivhungu tsho no vha thumbuni. Vhala **vhanna** vhe vha vha vha tshi khou “kafa ndode vho takala,” vha vho wana dakalo lavho lo “shanduka zwi siho”. Tsho kungaho mafo a nama, tsho no vha tshi “silingaho mbumbo ya nama”. Zwi nga murendi u khou limusa vhatu uri vha songo vhona bere u khana, hune ya bva i nga vha yo wisa muwe wayo. A si zwothe zwi tamisaho mafo ni a nama zwine zwa vha zwi zwivhuya.

#### **5.4.2 (e) Kushumiselwe kwa tshiga zwirendoni zwa N.A. Milubi kha *Muungo wa Vhuhwi***

Kha tshirendo tshi no pfi “Muvhuso wa Nama” (Milubi *et al.*, 1995:24), murendi u shumisa tshiga nga ndila i tevhelaho:

Yawee! elelwani nandi

Uri **musuku** a u wanali nda **luvhalani**



U rola **musuku**  
Zwi ṭoda yone **ngolovane**  
I no tsa fhasi  
Yo tsa fhasi-fhasi  
Ya rola ya vhuisa **musuku**  
**Thwavhadi** vhukuma.

Murendi u ombedzela uri u shumela na u tevhela muvhuso wa Mudzimu zwi ṭoda vhatu vhane vha u ṭoda nga u diimisela nahone nga mbilu dzavho dzothe. Murendi u ita khuwelelo: “Yawee! elelwani nandi uri **musuku** a u wanali n̄da luvhalani” a tshi khou sumbedza uri muvhuso wa Mudzimu u ṭoda vha u ṭodaho sa ndalama. Murendi u shumisa ipfi **musuku** sa tshiga tsho imelaho lupfumo. **Musuku** naho u tshi ṭodwa nga nnyi na nnyi, fhedzi a u wanwi nga nnyi na nnyi. **Musuku** a u wanali **luvhalani**. A ṭodaho **musuku** ndi uyo ane a vha o diimisela u gwa, a tsa fhasi u swika a tshi wana **musuku**. Zwi nga mu kombetshedza u bva biko, u sa fhela mbilu, u sewa nga shango, u nyamiswa na u neta fhedzi **musuku** u wanwa nga vha sa fheli maanda.

Murendi u sumbedza vhudzivha ha muvhuso wa Mudzimu nga u shumisa mitaladzi heyi: “**U rola musuku zwi ṭoda yone ngolovane i no tsa fhasi yo tsa fhasi-fhasi...**” **Ngolovane** ndi tshigariki tshine tsha shumiswa mugodini u endedza **musuku** u bva fhasi u da **luvhalani**. **Ngolovane** i dadzwa nga **musuku** nge uyo a u gwaho a si fhele mbilu. Vho salaho **luvhalani** vha vho tou mangala **ngolovane** i tshi vhuya yo dala nga **musuku**. Saṭhane ha sumbedzi vhatevheli ndeme ya u tsa fhasifhasi ha ṭodwa zwa ngoho ine ndeme yayo ya vhambedzwa na **musuku**. Saṭhane u tuṭuwedza vhatu u tshila **luvhalani** hune vha si tumbule vhungoho ha zwithu. Tshavho ndi u sokou tshila vha tshi “ratharatha”. Vha muhusoni wa Mudzimu vha tshila vhudzivhani ha ngoho ngauri vha vha vho wana “musuku thwavhadi vhukuma”. **Thwavhadi** ndi toambo la thengo khulu line la wanala maḍini. A ṭodaho **thwavhadi** ndi uyo ane a dzhena maḍini a tsa fhasi ha maḍi a zwima **thwavhadi** u swika a tshi i wana. Hu di nga na a ṭodaho muvhuso wa Mudzimu, u tea u vha o diimisela u u ṭoda u swika a tshi u wana. Murendi ha takali musi a tshi vhona vhatu vha tshi tambula fhasi ha ndango ya saṭhane madzuloni a u ṭoda muvhuso wa

Mudzimu une khawo ha vha na mbofholowo na vhutshilo. Kha tshirendo “Mutukana na Fuyu” (Milubi *et al.*, 1995:2), murendi o shumisa tshiga nga u rali:

**Mutukana** u ima a sedza **fuyu**

Thamuso ya<sub>lo</sub> ya mu lukela **mambule**

A no tha a fasha **ma<sub>to</sub>**

**Mbilu** yawe ya shanduka matandavhale

**Mutukana** ndi muthu wa tshinnani ane ha athu u tshila lwa tshifhinga tshilapfu shangoni. U t<sub>x</sub>kufhala uhu hu ita uri **mutukana** a dzhiiwe sa muthu ane ha na tshenzhemo yo t<sub>x</sub>andavhuwaho ya vhutshilo. Nga n<sub>x</sub>thani ha u shaya hawe tshenzhemo, zwi a leluwa uri **mutukana** a d<sub>x</sub>iwane o kheluswa nga zwithu zwo fhambanaho. **Mutukana** a nga kheluswa nga u dzhia tsheo dzi si dzavhu<sub>x</sub>di, u konyolela matanda n<sub>x</sub>devheni musi a tshi laiwa na u shaya n<sub>x</sub>divho. Mutaladzi wa u thoma wa tshirendo “Mutukana u ima” u n<sub>x</sub>ea muvhali tshifanyiso tsha uri **mutukana** uyo o vha e lwendoni, hu na he a vha a tshi khou ya hone. Hu<sub>n</sub>we khamusi zwenezwi musi a tshi khou enda, o vha o d<sub>x</sub>isedzela zwi<sub>n</sub>wevho. U vhonala ha **fuyu** ndi zwine zwa mu tswa **ma<sub>to</sub>**. Hu nga vha hu na zwinzhi zwe mutukana a vhona zwenezwo musi e lwendoni fhedzi **fuyu** li nga ndi l<sub>x</sub>one l<sub>x</sub>o mu itaho uri a ime a sedze. Iphi “sedza” l<sub>x</sub>o shumiswa hu u t<sub>x</sub>odou bvukulula u tamisa ha **fuyu** l<sub>x</sub>e mutukana a li vhona.

**Fuyu** i<sub>x</sub>lo li tea u vha l<sub>x</sub>o vha li tshi kunga ma<sub>to</sub>. **Ma<sub>to</sub>** a anzela u kungwa nga lunako. Lunako ndi lune lwa t<sub>x</sub>ut<sub>x</sub>ula dzangalelo kana lutamo mbiluni ya mulavhelesi. U ima ha mutukana a sedza **fuyu** zwi d<sub>x</sub>isa muhumbulo wa uri mutukana u khou tama kana u kungea nga lunako lwa **fuyu**. **Fuyu** li tou nga na l<sub>x</sub>one li a zwi limuwa uri mutukana o li sedza. “Thamuso ya<sub>lo</sub> ya mu lukela mambule”. Murendi u muthufhadza **fuyu**. **Fuyu** a li na zwanda lune l<sub>x</sub>a nga luka mambule ngauri u luka ndi nyito i no itwa nga muthu. Afha murendi u nga o vha a tshi khou t<sub>x</sub>odou dodombedza lunako na u tamisa ha **fuyu** ma<sub>toni</sub> a **mutukana** we a vha o li sedza. Iphi **mambule** l<sub>x</sub>o shumiswa sa tshiga hu u t<sub>x</sub>odou sumbedza u kungea ha ma<sub>to</sub> a **mutukana** nga vhu<sub>x</sub>di ha **fuyu**. **Mambule** tshao ndi u fasha. Tsho fashwaho tshi vha fhasi ha maanda na ndangulo zwa tsho tshi fashaho. **Mutukana** o fashwa nga u tamisa ha **fuyu** lune na **mbilu** yawe “ya shanduka

matandavhale”. Tshi fashwaho nga **mambule** ndi tshine tsha anzela u tou ungeledzwa kana u fhurwa u swika tshi tshi ya **mambuleni**. **Mutukana** u vhonala sa a si na ndivho ya uri u tamisa ha **fuyu** ho dzumba **mambule** ane a do mu fasha. **Mutukana** o vhona nga mafo a nama lwe a kungea. Ha ngo zwi divha uri zwi do mu wedza khomboni. **Mutukana** ha tsha kona u bva khomboni ngauri:

**Mutukana** u vho lila u tsa  
Muhuyu ndi tswavhelele  
**Zwipopola** zwe a gonya ngazwo  
Zwo kunuwa a tshi kha di gonya  
Fhasi tsindeni la muhuyu  
Hu fetema lutsinga  
Lwa mafo o sinyuswaho mulovha.

Kha tshitanza tsha vhuraru, “mutukana u vho lila u tsa” fhedzi “muhuyu ndi tswavhelele”. Ipfi **tswavhelele** li disa muhumbulo wa uri hu na u shaea ha hune muthu a nga farelela hone. Hu di nga na thavha ya tswavhelele a zwi leluwi u i gonya ngauri a hu na afho hune muthu a nga farelela hone musi a tshi khou i gonya. Izwi zwi disa muhumbulo wa uri **mutukana** o no vha kha nzulele ine a zwo ngo mu lelutshela uri a vhelele kha nzulele ye a vha e khayophanda ha musi a tshi gonya muhuyu. Muhumbulu uyu u khwaṭhisedzwa nga Nkehongoni (2013:77) we musi a tshi sengulusa tshirendo itshi, a ri: “Musidzana a nga vha o no vhidha muvhilini lune mutukana a diwana a kha tshiimo tshine a si tsha kona u bva khatsho”. Ndi henefha hune zwa mbo di bviselwa khagala uri **mutukana** ha ngo guma kha u sedza **fuyu** fhedzi, o mbo di gonya muhuyu u swika afho hune **fuyu** la vha hone. Zwenezwi musi **mutukana** a tshi khou gonya muhuyu, o vunda **zwipopola** zwe zwa mu thusa u ya hune **fuyu** la vha hone. Ipfi **zwipopola** lo shumiswa sa tshiga tsho imelaho thikho dzine dza thusa kha u gonya muri hu si na vhuleme. Ipfi ili li nga dovha la shuma u sumbedza vhufogoli ha zwe mutukana a vha o disendeka ngazwo musi a tshi dzhia tsho ya u ya hune **fuyu** la vha hone. Nga kha u ya honohu, a nga vha o digogodeda nga ndivho yawe ine a yo ngo angalala. Ndivho ya mutukana i nga vhambedzwa na **zwipopola** zwine zwa kunuwa.

Ngavhe **mutukana** a dzhie ngeletshedzo dza vhathu vhahulwane, a gogodele dzone musi a tshi gonya muhuyu. Ndivho na ngeletshedzo zwa vhathu vhahulwane zwo dzia lune a zwi sokou kunuwa. **Mutukana** o vha a tshi do kona u dzhia tsheo dzavhuḁi nahone dzi tshidzaho. **Mutukana** o gonya muhuyu e eṱhe. Ngavhe a ṱode thuso kha vho no gonyaho mihuyu uri vha mu thuse kha kugonyele kwa mihuyu. **Mutukana** ha tsha kona u tsa. Zwi vhonala hu tshi nga na muphalali a hu na. **Mutukana** o vhona **fuyu** e eṱhe, a gonya muhuyu e eṱhe na u ṱhakhamela o ṱhakhamela e eṱhe. Murendi o shumisa **fuyu** sa tshiga tsho imelaho musidzana. **Mutukana** u emula musidzana lune vha fhedza vha tshi funana. **Mutukana** o kungwa nga mbonalelo kana lunako lwa musidzana. **Mutukana** o dzhia tsheo ya u vha na musidzana uyo o sedza lunako lwa nga nṱa fhedzi. **Mutukana** o no xeletshelwa nga mutukalo uḁa we a vha e nawo u rangani:

#### **Mutukana o rondovhela tshoṱhe**

**Maṱo** one o rondolowa

Namusi hu vho fhirwa nga mulovha

**Maṱo** o no sedza lone ditilili

Zwoṱhe zwo shanduka mamburelo.

Murendi ha zwi bviseli khagala uri mutukana na musidzana vho funana lwa tshifhinga tshingafhani fhedzi mutukana u vhonala sa muthu we a vha a tshi vho ḁisola nga u ḁibadekanya na musidzana uyu. **Mutukana** u ṱodou fhambana na musidzana fhedzi a zwi tsha konadzea. A zwi khagala uri tshi itaho uri **mutukana** a ṱode u fhambana na uyu musidzana ndi mini. **Mutukana** a nga vha o kavhiwa nga malwadze a rathiswaho nga kha vhudzekani, a nga vha o wana uri a si ene e eṱhe o kungwaho nga **fuyu** kana o zwi limuwa uri mbonalelo kana u naka ha u musidzana nga nṱa ho vha ho dzumba mbilu mmbi. Murendi u sumbedzisa uri mutakalo wa **mutukana** a u tsha fana na wa u rangani, zwiḁa a tshi kha ḁi emula musidzana uyu. “Mutukana o rondovhela tshoṱhe” na **maṱo** aḁa e a sedza **fuyu** nga lufuno o no “rondolowa”. A zwi tsha fana na zwa uḁa musi he **mbilu** yawe ya shanduka “matandavhale” nga lufuno. “Namusi hu vho fhirwa nga mulovha” ngauri **maṱo** aḁa e a “sedza fuyu” a kungwa nga lunako lwaḁo, o no “sedza ditilili”. **Mutukana** u vho zwi limuwa uri zwoṱhe ho vha hu mahandana. Zwoṱhe ndi mahandana

e a didzhenisa khao ngauri zwo mu lozwise mutakalo wawe, huñwe khamusi na vhutshilo hawe vhu vho do fhalala nga nthani ha tsheo ye a dzhia.

#### **5.4.2 (f) Kushumiselwe kwa tshiga zwiirendoni zwa N.A. Milubi kha *Khavhu dza Muhumbulo***

Kha tshirendo “Magabelo a si na Vhudziki” (Sigwavhulimu *et al.*, 2001:17), murendi o shumisa tshiga. Kha thoho ya tshirendo, ipfi **magabelo** lo shumiswa sa tshiga tsho imelaho thaidzo dzine vhathu vha tangana nadzo vhutshiloni. Hune ha vha na **magabelo** a hu na vhudziki. Hu si na vhudziki, a hu na mulalo. Kha luambo lwa misi, ipfi **magabelo** li shumiswa u talusa maḁi a lwanzheni. **Magabelo** ndi maḁi a lwanzheni ane a tsa a tshi gonya nge ha vha na dumbu kana u shaea ha vhudziki lwanzheni. Murendi u vhambedza thaidzo dza vhutshiloni na **magabelo** a lwanzhe. **Magabelo** a na maanḁa a u tekula na zwiendedzi zwa maḁini na tshini na tshini tshine a tangana natsho zwenezwi musi a tshi khou gubunyea. **Magabelo** ha imi u gubunyea. Murendi u livhanya izwi na thaidzo dzine vhathu vha tangana nadzo vhutshiloni. Murendi u khou sumbedza uri musi muthu a tshi tou fhedza u tandulula thaidzo, hu mbo di tutuwa dziñwe. Nga iñwe ndila, thaidzo na vhuleme shangoni a zwi fheli. Tshifanyiso tshine tsha sikwa muhumbuloni wa muvhali ndi tsha uri mbiluni na muyani zwa muthu ane a vha na madandetande, a hu na vhudziki. Kha tshirendo tshine tsha pfi “Afrika–Tshipembe la Demokirasi” (Sigwavhulimu *et al.*, 2001:31), murendi u shumisa zwiiga zwi tevhelaho:

Ndi nnyi we a shaya **ito**

La u vhona **mapfuvhi** a demokirasi yau

**Lufhalafhala** lwo ri u pahamedza

**Phangami** ya bvela khagala na vha re vhayo

Sa zwiila **livhanda** lo vhamba ndila.

Murendi u shumisa ipfi **ito** sa tshiga tsho imelaho bono, ndavhelelo kana luvhonelaphanḁa. Afha o vha a tshi khou sumbedza uri a hu na we a vha o lavhelela uri mbofholowo i do swika Afrika Tshipembe. Kha mutaladzi wa vhuvhili, murendi u shumisa ipfi **mapfuvhi** sa tshiga tsho imelaho mathomo a demokirasi Afrika Tshipembe. Ipfi **lufhalafhala** ndi tshiga tsho imelaho u phadaladzwa kana u anḁadzwa ha gundo lo vhahone nga kha u swika ha muvhuso wa demokirasi. Murendi u shumisa ipfi **phangami** sa

tshiga tsho imelaho murangaphanda kana muphuresidennde wa u thoma wa murema kha Afrika Tshipembe ja demokirasi, Nelson Mandela. Iphi **livhanda** kha mutaladzi wa vhusumbe wa tshitanza tsha u thoma ndi tshiga tsho imelaho u dikukumusa ha vhatu vha Afrika Tshipembe musi vha tshi kha di tou bva u wana muvhuso wa demokirasi. Murendi a tshi bvela phanda u ri:

Sa **lutshetshe** lwo tshelwaho **mikando**

Ya **damu** lo ingaho ja tanda na dzitsinga

**Damu** li remaho nga u lila u mamiwa

**Swiswi** lihulu lo no vha fano hafhu kani?

Ro tolledza ro tshelwa **tshedza**

Ngau tshine mafo a vhona ndi **madumbu**

**Ndala** yo sinyuwa ya sema mafo

Kha iwe hu sime **mudzimusima**.

Iphi **lutshetshe** lo shumiswa sa tshiga tsho imelaho ndavhelelo dza vhatu uri muvhuso muswa wa demokirasi u do vha disela zwivhuya. Muhumbulo uyu u tikedzwa nga kushumiselwe kwa maipfi **mikando** na **damu** ane ndi zwiga zwo imelaho zwivhuya zwo lavhelelwaho nga vhadzulapo vha Afrika Tshipembe u bva kha muvhuso wa demokirasi. Muvhuso wa demokirasi u fhedza u songo tsha fusha ndavhelelo dza vhatu. Izwi zwi khwathisedzwa nga kushumiselwe kwa ipfi **swiswi** sa tshiga tsho imelaho vhuleme vhune vhatu vha tangana naho fhasi ha muvhuso wa demokirasi. Murendi u shumisa ipfi **tshedza** sa tshiga tsho imelaho zwivhuya kana thasululo ya thaidzo dzine vha khou tangana nadzo, fhedzi thasululo a dzi khou wanala. Izwi zwi tikedzwa nga kushumiselwe kwa ipfi **madumbu** sa tshiga tsho imelaho madandetande ane a kha di dina vhatu naho vho wana muvhuso wa demokirasi. Vhatu vha khou kundwa nga madandetande ayo. Madandetande ayo a katela u vha **ndalani** ha vhatu zwine ndi tshiga tsho imelaho thambulo ya vhatu. Vhatu vha lila **mudzimusima** une ndi tshiga tsho imelaho thandululo ya thaidzo dzine dza khou vha tambudza Afrika Tshipembe ja demokirasi. Arali thandululo ya wanala, fulufhelo ja vhatu li do vusuludzwa, Afrika Tshipembe ja demokirasi ja bvela phanda, vhadzulapo vhalo vho takala. Kha tshirendo “Muqegulu na Mugo Wawe” (Sigwavhulimu *et al.*, 2001:33), murendi o shumisa tshiga nga ndila i tevhelaho:

**Mukegulu** o guludana e nthihi  
Nga zwivhili o gagadela wone **mugo**  
Ngeno **mutodzi** u tshi khou rotha shamani  
O kambwa nandi  
Nga yone tshayo ya a re wawe  
U eṭhe mukegulu kukudani kwa vhutshilo

Yawe, iwe **mugo** wee!  
U ṭhanzi-ṭhanzi ya vhukegulu ha mukegulu  
Matshelo ḽi tshi tsha iwe **mugo**  
U ḽo anea afhio?  
Musi vhukegulu ha mukegulu  
Ho khaula lutsinga  
Ha adzama ha si tsha vhonwa.

Kha ṭhoho ya tshirendo itshi, ipfi **mukegulu** ndi tshiga tsho imelaho muthu ane o no tshila lwa tshifhinga tshilapfu. Vhunzhi ha thanga dzawe dzi nga vha dzi si tsheeho shangoni ḽa vha tshilaho, dzo no lovha. Ndi zwine ngazwo zwi nga si mangadze u wana uri **mukegulu** uyu u khou tambudzwa nga vhuludu. Hu ḽi nga na u limuwa uri thanga dzawe dzo no lovha, zwi nga shela mulenzhe kha uri na ene a dzulele u humbula nga ḽuvha ḽa u lovha hawe. Vhaaluwa vha anzela u vha na vhuleme musu zwi tshi ḽa kha u ita nyito dzine dza ṭoda mafufufulu. Ipfi **mugo** ḽo shumiswa sa tshiga tsho imelaho khonani ya uyu mukegulu. Sa vhunga **mugo** u wa u gogodela, zwi ḽi nga na khonani ndi muthu ane vhunzhi ha vhathu vha ḽigogodedza ngae. Khonani ndi muthu ane ha wanwa thuso khae.

**Mugo** afha kha tshirendo, ndi tshiga tsho imelaho zwe muthu a fulufhela zwone kana zwe muthu a ḽitika ngazwo. Muthu u fulufhela na u ḽitika nga zwine a tenda uri zwi ḽo mu thusa. **Mukegulu** uyu ha na khonani ine a nga zuwa nayo kana ya u humbudzana nayo zwa miṭwaha ya murahu. **Mugo** ndi wone une wa vha hone u woṭhe. **Mugo** ndi wone khonani ya **mukegulu** uyu. Ipfi **mutodzi** ḽo shumiswa sa tshiga tsho imelaho vhuṭungu vhune mukegulu a vhu pfa ngauri a vha e eṭhe, a si na ane a mu ṭhogomela. **Mugo** naho u tshi mu thusa kha u gogodela musu a tshi tshimbila kana musu o dzula, fhedzi **mugo** a u na nḽevhe dza u mu pfa musu a tshi amba kana mulomo wa u mu fhindula musu a tshi

vhidzelela. Izwi zwi n̄anisa vhuludu na vhuṭungu ha mukegulu. **Mugo** a si muthu, ndi thanda. **Mukegulu** u ṭoda muthu wa u tshila na u ṭwa nae. Kha tshirendo tshine tsha pfi “Musumbandila” (Sigwavhulimu *et al.*, 2001:35), murendi zwiga nga n̄dila i tevhelaho:

**Ṇwananyana** o adzamisa mutsinga

**Miṭodzi** yawe yo no shanduka **tshirulu**

Muṭokonyi wa **zwisima** n̄amusi

Sa mugoba **vhudalani ha maṭari**

**Tshira** tsho goba zwo fhela

Ṇwananyana ha tsha ḍivha zwino

A yo ngo vha **n̄dila-n̄dila**

Ngau yo mu xedza, ya mu semela **maseṭo**

Ipfi **Ṇwananyana** ndi tshiga tsha muthu wa musidzana kana muthu muṭuku wa tshifumakadzini. Murendi u sumbedza musidzana uyu sa muthu a songo takalaho. U sa takala ha musidzana hu vhoneka nga ipfi **miṭodzi** line kha tshirendo ndi tshiga tsho imelaho vhuṭungu. Murendi u sumbedza uri Ṇwananyana uyu o thithiswa kha vhumatshelo hawe, ha tshe na tshine a nga ita, o hanganea. Zwithu zwe a vha o fulufhela u zwi swikelela kana zwine o vha a tshi zwi dzhia sa zwine zwa ḍo mu n̄ea vhumatshelo havhuḍi, zwo vho ḍo shanduka zwili zwa vhumatshelo hawe. Murendi u shumisa ipfi **tshirulu** sa tshiga tsho imelaho u dzulela u lila ha musidzana uyu. **Miṭodzi** yawe a i imi u elela nga n̄thani ha vhuṭungu vhune a vhu pfa. Murendi u ambavho na nga tshivhangeni tsha vhuṭungu ha Ṇwananyana uyu musi a tshi ri: “Muṭokonyi wa zwisima izwi...” Muvhangeni wa vhuṭungu ha musidzana ndi we a vha o lalela musidzana uyu “vhudalani ha maṭari”. **Vhudala ha maṭari** vhu ḍisa muhumbulo kana tshifanyiso tsha fulufhelo le musidzana a vha e naḷo zwenezwi musi a tshi khou lwela vhumatshelo havhuḍi. Fulufhelo ilo lo mbo ḍi balanganywa nga uyo we a vha o mu lalela. Murendi u shumisa ipfi **tshira** sa tshiga tsho imelaho thaidzo dzine musidzana a khou ṭangana nadzo. Ipfi **maseṭo** na lone ndi tshiga tsho imelaho thaidzo. **Maseṭo**, nga luambo lwa misi, ndi mupfa une u dzula wo ṭanama wo lindela u vaya. Muthu we a vaiwa kha tshirendo itshi ndi Ṇwananyana.



#### 5.4.3 (a) Kushumiselwe kwa *limethafore* zwirendoni zwa N.A. Milubi kha *Vhutungu ha Vhupfa*

Kha tshirendo tshi no pfi “*Khundavhalayi*” (Milubi, 1982:10), murendi o shumisa *limethafore* musi a tshi ri: “**Khundavhalayi ndi tshinoni // Tshine u fhufha fhasi tsha si kavhe**”. **Khundavhalayi** ndi muthu ane a sa pfe kana u dzhia ndayo u bva kha vhañwe. Kanzhi **khundavhalayi** hu vha hu ñwana ane a si thetshesele vhabebi musi vha tshi mu kaidza na u mu laya. Nga nṱhani ha u sa thetshesele hawe, ñwana uyu u fhedza a tshi vho dzhiwa sa o kundaho vhalayi. U sa thetshesele hawe ndayo zwi anzela u mu wedza khomboni. Murendi u vhambedza **khundavhalayi** na **tshinoni** tshine musi tshi tshi fhufha tsha si kavhe. Kha mbambedzo iyi, murendi o vha a tshi khou ṱoda u sumbedza uri **khundavhalayi** a i na hune ya dzula ya thetshesele kana ya wana vhuawelo. **Tshinoni** na u fhufha hani hatsho, fhedzi maḍi tshi a nwa fhasi. Murendi o vha a tshi khou sumbedza u ḍikukumusa ha **khundavhalayi**. **Khundavhalayi** i ḍidzhiela nṱha lune vhañwe vhatu vha kundelwa u i swikelele. U kavha fhasi ha **tshinoni** hu ḍisa muhumbulo ha u ḍitukufhadza kana u ḍitsitsa. **Kundavhalayi** a i ḍitsitsi.

Kha tshirendo “*Muḍifho a u ḍifhi*” (Milubi, 1982:21), murendi u shumisa *limethafore* ḷi tshi ṱaḍulana na okosimoroni, musi a tshi ri: “**Muḍifho ndi mulimo**”. **Muḍifho**, sa zwine ipfi ḷa tou ḍibula, ndi zwivhuya kana zwithu muthu a ḍiphina ngazwo. Kha ḷiñwe sia, **mulimo** ndi mushonga une wa vhulaha. Muthu a ḷa kana a nwa **mulimo**, a zwi leluwi uri a tshile. Murendi u shumisa maipfi aya mavhili ane o fhambana nga ṱhalutshedzo hu u ṱoda u sumbedza uri **muḍifho** u na khombo khawo. Murendi u ri **muḍifho ndi mulimo** ngauri nga kha muḍifho vhatu vha anzela u lozwa matshilo avho na mitakalo yavho. Kha vhañwe vhatu, muḍifho hu nga vha u shumisa zwidzidzivhadzi, u nwa mahalwa na u ḍidzhenisa kha zwa vhudzekani. Izwi zwi vha sia vho no vha na malwadze ane vhunzhi hao a vha a si na dzilafho lune zwa vha isa lufuni.

#### 5.4.3 (b) Kushumiselwe kwa *limethafore* zwirendoni zwa N.A. Milubi kha *Ipfi ḷa Lurere*

Kha tshirendo tshi no pfi “*Iwe lunyunyu*” (Milubi, 1986:10), murendi o shumisa *limethafore* musi a tshi ri: “U kavha kha uno wa kavha kha uḷa // **U kavha hau ndi tshikafhadzo ya malofha // Ndi tshiga tsha lwone lufu // Dzofha ḷe wa tswonzwa ndi pfumo**”. Murendi

u sumbedza **lunyuny** sa tshikhokhono tshine tsha tshikafhadza malofha. **Lunyuny** lu ðivhelwa u dzindela muthu nðevheni nga muungo une lwa u ita musi lu tshi fhufha. **Lunyuny** lu tshila nga u tswonzwa malofha a muthu. Muthu o luñwaho nga **lunyuny** u bva zwipundu heneffo he **lunyuny** lwa mu luma hone. Tshi dinaho nga **lunyuny** ndi uri tshi luma na u nwa malofha a vhathu vho fhambanaho. Izwi zwi ita uri lu pfukisele vhathu malwadze. Ndi zwine ngazwo murendi a ri: “**U kavha hau ndi tshikafhadzo ya malofha**”, a tshi khou amba uri **lunyuny** lu rathisa malwadze kha vhathu ngauri lu nwa malofha a vhathu vhanzhi. Izwi murendi u zwi livhanya na lufu ngauri malwadze ane **lunyuny** lwa u pfukisela vhathuni ndi ane a vhulaha vhathu.

Murendi u khou shumisa **lunyuny** sa tshiga tsho imelaho muthu ane a ðidzhenisa kha zwa vhudzekani na vhathu vho fhambanaho lune a fhedza a tshi vho kavhiwa nga malwadze o fhambanaho. Muthu u mbo ði pfukisela malwadze aya kha vhañwe vhathu. Murendi u vhambedza dzofha ðine ða rathiswa nga **lunyuny** na **pfumo**. **Pfumo** tshaño ndi u runga ha gubunyea malofha. **Pfumo** ða sa huvhadza, ði a vhulaha. Murendi u khou shumisa ðimethafore hu u ðoða u ombedzela khombo ine ya ðiswa nga u ðangana ha vhathu tshihulwane vhane malofha avho a vha na malwadze. Kha tshirendo tshi no pfi “Ndi nñe ipfi” (Milubi, 1986:16), murendi o shumisa ðimethafore musi a tshi ri: “**Ndi nñe ipfi // Ipfi-ipfi mulomo wa mbongola // Ipfi ða vha ongolelaho // Ndi nñe ipfi ða ngoho**”. Murendi nga u ðivhidza ipfi, o vha a tshi khou amba uri u muambeli kana mulweli wa ngoho. Tshawe ndi u imela **ngoho** naho zwi tshi vhavha. U ðivhambedza na **mulomo wa mbongola**. **Mbongola** ndi tshifuwo tshine tsha anzela u hweswa mihwalo, u tambudzwa na u farwa sa phuli. Murendi o vha a tshi khou sumbedza muhwalo une a vha nawo wa u amba na lushaka. Kha u amba uhu, a nga vha a tshi khou kaidza vhuada, u eletshedza afho hune vhathu vha vha vha tshi khou xela na u dededza vhathu afho hune vha shaya nðivho. Muhwalo uyu wawe u nga ita uri a si takalelwe nga vhathu ngauri a si vhothe vhane vha takalela u vhudzwa ngoho. Vhañwe vha nga mu fara sa **mbongola** i nðila ya u mu fhumudza kana u mu tsikeledza. Murendi u sumbedza uri a nga si tende u fhumudzwa. Murendi tshawe hu ðo vha u dzulela u **ongolela** a tshi isa **ngoho** vhathuni ngauri ene u **ipfi ða ngoho**.

Murendi o shumisa j̄imethafore kha tshirendo tshi no pfi “Kha Rashaka Frank Ratsh̄itanga” (Milubi, 1986:17), musi a tshi ri: “**Wo shanduka mutshimbili // Nda mbo d̄ivha zwauri wo shanduka tshikenzenze**”. Afha murendi o vha a tshi khou khoḁa Rashaka Frank Ratsh̄itanga. Murendi u sumbedza Ratsh̄itanga sa muthu ane o tandula shango a tshi guda na u funza vhathu nga ha vhutshilo. Izwi zwi khwaḁhisedzwa nga j̄imethafore: “Wo shanduka mutshimbili”. Ratsh̄itanga u tea u vha o tendeleka na shango a tshi kovhela shango vhurendi hawe. Vhurendi hawe vhu tea u vha ho dededza na u bveledza matshilo a vhathu. Izwi zwi vhonele musi murendi a tshi shumisa j̄imethafore: “...**wo shanduka tshikenzenze**”. **Tshikenzenze** tshi ḁisa tshedza swiswini. Ratsh̄itanga u tea u vha o thusa vhathu vhe vha vhe kha ndaḁo khathihi na u shaya nd̄ivho musi zwi tshi ḁa kha u tshila nga nd̄ila yavhuḁi. Murendi u vhambedza Ratsh̄itanga na **tshikenzenze** hu u toḁa u ombedzela zwivhuya zwe a swikelela nga u kovhela vhathu vhurendi hawe lwe vhathu vha thusalea nga khaho.

#### **5.4.3 (c) Kushumiselwe kwa j̄imethafore zwirendoni zwa N.A. Milubi kha Muimawoga**

Iwe tshifhinga

**A u tshifhinga**

**U tou vha mmbwa**

I vhuvhulaho phephoni ya **vhuriha**

**U tou vha lone ḁarelwa**

Li no dziḁa nga u shaya lone dakalo

Murendi u vhudza tshifhinga uri: “A u tshifhinga; **U tou vha mmbwa** i vhuvhulaho phephoni ya vhuriha”. Murendi o shumisa j̄imethafore. Murendi u vhambedza tshifhinga na **mmbwa**. Iphi “mmbwa” li nga dovha la dzhiiwa sa tshiga tsho imelaho lunyadzo. **Mmbwa** ndi tshifuwo tshine tsha anzela u tshila nga u tambula. Ndi zwine ngazwo murendi a amba nga **mmbwa** ine “ya lala nda phephoni ya vhuriha”. **Mmbwa** iyi i lala phephoni i si na tshe ya fuka ngauri a i na wayo ane a nga i itela zwivhuya. Nga u pfa phepho ya vhuriha, **mmbwa** iyo i a vhuvhula zwine zwa sumbedza vhuḁungu vhune ya ḁangana naho. Murendi u khou toḁa u sumbedza vhuḁungu vhune tshifhinga tsha ḁangana naho. Sa **mmbwa** i si na mune kana muthu a i dzhielaho nḁha, tshifhinga a tshi na muthu ane a tshi dzhiela nḁha, tshi sokou tou vhuvhula tshi tshoḁhe.

Murendi u dovha a ri: “**U tou vha lone tarelwa // Li no dzida nga u shaya lone dakalo.**” Murendi u shumisa jimethafore kha mutaladzi uyu. **Tarelwa** ndi mmbwa ine i si tsha vha na mutangano na mune wayo; yo no vha mmbwa ya daka ngauri i a penga, ngauralo a i na dakalo. Mmbwa ndi tshifuwo tshi thusaho kha u linda muḍi fhedzi musi yo no shanduka **tarelwa** i vha mmbwa i si na mune. Tshifhinga tshi nga shanduka **tarelwa** kha muthu ane a ṭoda u engedzelwa awara, maḍuvha, miḥwedzi kana miḥwaha shangoni hone zwi si tsha konadzea. Tshifhinga tshi nga dzhiiwa sa **tarelwa** ngauri a hu na muthu a tshi dzhielaho nṭha. Ndi zwine ngazwo tsha sokou rwiwa nga phepho ya vhuriha tshi tshoṭhe. Kha tshirendo tshine tsha pfi “Ndi Mudzumbamo” (Milubi, 1990:55), murendi o shumisa jimethafore musi a tshi ri:

**Ri tou vha dziphele**

Vhukuseni ha nngu

**Ri tou vha manzanzara**

A lwone lugube

Lu sa lili zwavhuḍi

**Ri tou vha yone khuli**

I si na tshayo nga ngomu

**Phele**, kha mvelele ya Vhavenda ndi phukha ine ya dzhiiwa sa tshiga tsho imelaho vhuvhi, mashudu mavhi, u sa takala na u fhela mbilu (u sa kona u lindela) (Nengovhela, 2010). **Phele** i tshila nga u tswa nahone i tshila nga nama. U tshila hayo nga nama zwi ita uri i vhe muvhulai ane a ja nga u shulula malofha. Zwifuwo zwi fanaho na nngu na mbudzi a zwi lalami musi **phele** i hone. Hunzhi hune **phele** ya ṭoda zwipondwa zwayo i da nga u didzumba lune ya hahedza zwipondwa zwayo zwi songo lavhelela. **Phele** i zwima vhusiku. Izwi zwi ita uri **phele** i baḍekanywe na vhuloi ngauri hu na vhane vha tenda uri vhaloi vha lowa vhusiku. Vhaloi avha ndi vhane ha tendwa uri vha enda nga **phele** musi vhe kha vhuloi havho. Kha tshirendo, murendi u vhambedza **phele** na vhatu. Afha **phele** yo olwa sa mufhuri ane a da o fuka “vhukuse ha nngu”. Murendi u nga u khou ri vhatu vha tshila vha tshi nga ndi vhavhuya ngeno mbilu dzavho dzo dala vhufhura na vhuvhi. **Phele** na **nngu** ndi phukha dzo fhambanaho. **Phele** ndi phukha ya tshituḥu ngeno nngu i phukha ya vhulenda. Muthu wa vhulenda ha anzeli u hambulelwa vhuvhi ndi zwine

ngazwo **phele** ya edza **nngu** hu u itela uri i si humbulelwe vhuvhi musi i tshi ḁa u shidzha. Murendi u khou sumbedza vhatu vha si na mbilu dza lufuno na vhulenda, vhane mbilu dzavho dzo ḁala tshituḁu na vhuḁondi.

Murendi u dovha a shumisa ḁimethafore musi a tshi ri: “**Ri tou vha manzaranzara**”. Afha o vha a tshi khou vhambedza matshilele a vhatu na tshilidzo tshine a tsho ngo kweiwa nga ḁḁila yo fanelaho. U sa kweiwa zwavhuḁi ha tshilidzo itshi zwi ita uri muungo na muzika une tsha u bvisa u pfale u si wavhuḁi. Muzika u si wavhuḁi kana u sa pfali zwavhuḁi a u takadzi ḁevheni dza muthetshesesi. Muzika u sa takadzi ḁevheni ndi une a u nyanyuli muthetshesesi. Muthetshesesi wa muzika a sa nyanyulwa nga muzika une a khou thetshesesa na u tshina a nga si u tshinele hoyo muzika. Zwiito zwi sa ḁivhalei zwa vhatu zwi ḁi tou fana na muzika une wa bva kha tshilidzo tshi songo dzudzanywaho kana u kweiwa zwavhuḁi. Murendi u svela phanda na kushumisele kwa ḁimethafore kha tshirendo musi a tshi ri: “**Ri tou vha yone khuli i si na tshayo ngomu**”. Murendi u khou vhambedza vhutshilo ha vhatu na **khuli**. **Khuli** i vha hone lwa tshifhinga nyana. U bva kana u ḁavha ha ḁuvha hu balanganya khuli. Murendi u khou sumbedza vhutshilo ha vhatu sa ho kamataho vhuvhi ngeno vhu sa yi thambo. Kha tshirendo “Mbani Murini” (Milubi, 1990:34), ḁimethafore ḁo shumiswa nga u rali:

**Mbilu heyi ndi ludongo**

Lu fhisaho lu sa fareiho

**Mbilu heyi ndi luselo**

Lwo pfuḁuwaho lu sa fariho tshithu

**Ludongo** ndi tshishumiswa tsha ndeme vhukuma muḁini. Ndeme ya **ludongo** kha mvelele ya Vhavenda i vhonealavho na kha murero wavho musi vha tshi ri: “Ndi khakhisa u rwa ndi mbevha ya ludongoni”. Afha hu vha hu tshi khou ambiwa nga ha thaidzo ine ya konda u i tandulula ngauri u tandululwa hayo zwi ḁo vhangana u tshinyala ha zwiḁwe. U rwa mbevha ya ludongoni zwi nga ita uri ludongo lu kwashee. Murendi u sika tshifanyiso itshi musi a tshi ri: “**Mbilu heyi ndi ludongo**”. Afha murendi o shumisa ḁimethafore, a tshi khou vhambedza **mbilu** na **ludongo**. **Mbilu**, kha luambo lwa Tshivenda lwo ḁowealeho, ndi muraḁo wa muvhili une wa divhitha khanani ya muthu zwenezwi musi i tshi bommba malofha ane a tshimbila muvhilini wa muthu. Murendi ha khou amba nga muraḁo wa

muvhili musi a tshi shumisa ipfi **mbilu**. Murendi u khou amba nga vhupfa kana vhudipfi ha muthu. Murendi u sumbedza uri **mbilu** ya muthu naho i ya ndeme sa **ludongo**, a i lengi kana a i konḡi u i kwasha. Murendi u nga u khou ṭoḡa u vhudza vhathu uri vhuronwane vhune vha vhu sumbedza kha kufarele kwavho kwa ludongo, kha vha ku sumbedzevho na kha kufarele kwavho kwa mbilu ya muthu.

Tshiṅwe hafhu nga ha ludongo ndi tsha uri lu shumiswa u bika zwiḡiwa. Zwi a konḡa u fara **ludongo** musi lu tshi kha ḡi tou bva u fulwa tshivhasoni. Ndi zwine ngazwo musi muthu e khakhathini hu tshi anzela u pfi “o fara **ludongo** nga hu fhisaho”. Murendi u vhambedza u fhisaha ha **ludongo** lu fhisaho na mbilu ya muthu. Tshithu tshi fhisaho a tshi leluwi u tshi fara ngauri muthu u vha a tshi khou shavha u swa. Murendi u khou eletshedza vhathu uri **mbilu** ya muthu naho zwi sa konḡi u i kwasha kana u i vhaisa, i ḡi vha na maanḡa a u huvhadza sa zwine **ludongo** lwa fhisaha uyo a lu faraho nga hu fhisaho. Afha murendi o vha a tshi khou ṭoḡa u bvukulula vhuvhi vhune **mbilu** ya nga kona u vhu bveledza. Sa zwine **ludongo** lwa shumiswa u bika, hu ḡi nga na **mbilu** ya muthu i nga shumiswa u “bika maano” ane nga khawo ha vhaiswa muṅwe muthu.

Murendi u dovha a shumisa ḡimethafore musi a tshi ri: “**Mbilu heyi ndi luselo**”. **Luselo** ndi tshishumiswa tsha hayani tshine mushumo watsho ha vha u fhefhera mavhele, u fara muroho, nḡuhu, vhukhopfu na zwiṅwe. **Luselo** lu kona u fara zwithu zwo fhambanaho ngauri lu vha lwo lukwa nga nḡila ine lu si vuḡe. **Luselo** lwa pfuḡuwa, a lu koni u fara tshithu. Murendi u vhambedza mbilu ya muthu na luselo lwo pfuḡuwaho, lu sa fari tshithu. Murendi u khou ṭoḡa u sumbedza vhathu uri a hu na tshivhuya tshine mbilu ya muthu ya fara. Zwivhuya zwoṭhe zwine vhathu vha lingedza u vhulunga mbiluni dzavho kana mbiluni dza vhaṅwe, zwi ḡi tou nga mahandana ngauri mbilu a i zwi vhulungi. Kha tshirendo “Ndi nḡe nguvho” (Milubi, 1990:43), murendi na hone u shumisa ḡimethafore:

**Ndi nḡe nguvho**

I si nguvho-nguvho

**I re tshirahadonngi**

Tshi no khurumedza ṭhoho yoṭhe heyi

**Nguvho** yo dowelea sa tshishumiswa tshine tsha thusa kha u fukedza muthu, nga maanda hu na phepho. **Nguvho** i nea vhududo uyo o i fukaho. Ndeme ya **nguvho** i vhonelesa vhuriha ngauri vhuriha ndi khalañwaha ine ya rotholesa. Murendi u ðivhambedza na **nguvho**. U ðivhambedza hawe na **nguvho** zwi sika tshifanyiso tsha uri murendi u ðisela vhatu vhududo. Murendi u shandula muhumbulo uyu nga mutaladzi u tevhelaho ðimethafore “**Ndi nne nguvho**” musi a tshi ri: “**I si nguvho-nguvho**”. Murendi naho e **nguvho**, fhedzi ha **nguvho** ine ya takalelwa nga vhatu. **Tshirahadonngi** ndi **nguvho** ine ya fukwa nga vhashai. Arali muthu o lapfesa, **nguvho** ya **tshirahadonngi** i a mu tambudza u i fuka ngauri a i fukedzi muvhili wothe. A fukaho **tshirahadonngi** ndi uyo ane musi a tshi fukedza thoho tsha shavha milenzheni, a tshi fukedza milenzheni tsha shavha thohoni. Muthu uyo ha ðiphini nga vhududo ngauri **tshirahadonngi** a tshi fukedzi muvhili wothe. Nga u ðivhambedza na **tshirahadonngi**, murendi u khou sumbedza uri ha na fhethu hune a dzula a ðigeða. Murendi a nga vha a sa tanganedzwi nga vhatu vhane a tshila navho. Vhane vha mu tanganedza, a vha mu tanganedzi nga ndila yo fhelelaho. Tshawe ndi u sokou fukedza thoho ngauri vhulapfu hawe a vhu mu tendeli u fukedza muvhili wothe wa muthu. Murendi u nanga u fukedza **thoho** ngauri ndi **thohoni** hune ha vha na vhuluvhi. Vhuluvhi ndi vhune ha thusa muthu kha u humbula na u luka maano. Murendi u fukedza **thoho** dza vhatu nga ndivho, vhuṭali na maano ane vha nga a tevhedza uri vha tshile zwavhuḍi shangoni. U swika ha murendi matshiloni a vhatu hu nga si ðise vhududo misi yothe ngauri tshawe ndi u vha vhudza na zwi sa takadzi uri vha kone u vhona uri vha khou tshila vha tshi ya ngafhi. Izwi zwi nga amba uri murendi a vha vhudze na zwi si zwavhuḍi nga ha matshilo avho lune vha nga si mu tanganedze.

#### **5.4.3 (d) Kushumiselwe kwa ðimethafore zwirendoni zwa N.A. Milubi kha *Muungo wa Vhuhwi***

Kha tshirendo tshi no pfi “Gudani ja vhutshilo” (Milubi *et al.*, 1995:3), murendi u shumisa ðimethafore musi a tshi ri: “**Muvhili wothe ndi ntho....**” **Ntho** ndi tsumbo dza u huvhadzwa ha muvhili wa muthu kana wa phukha. **Ntho** dzi a vhavha ngauri dzi vha dzi kha ði vha nnu. **Ntho** dzo fhambana na vhadzi ngauri vhadzi ndi tsumbo ya uri tshilonda tsho fhola. Murendi u ri: “**muvhili wothe ndi ntho**” a tshi khou sumbedza uri o huvhadzwa muvhili

wothe. **Ntho** muvhilini wa muthu dzi nga vhangwa nga mboma, gulu, u rungiwa nga pfumo kana nga u tou thavhiwa nga lufhanga. Murendi u sumbedza u pfa vhuṭungu muvhili wothe nge a huvhadzwa lune a vhambedza muvhili wawe wothe na **ntho** dzine a vha nadzo. Kha tshirendo tshi no pfi “Vhutshilo ha muthu” (Milubi *et al.*, 1995:26), murendi u shumisa jimethafore musi a tshi ri: “**Vhutshilo ha muthu ndi gungwa...**” **Gungwa** ndi tshiendedzi (kana tshikepe) tshi tshimbilaho maḍini.

**Gungwa** naho ḽi sa linganywi na ngalavha, ḽi a kona u hwalavho mihwalo ḽa enda nayo maḍini. Murendi u vhambedza vhutshilo ha muthu na **gungwa**. Afha o vha a tshi khou sumbedza uri vhutshilo ha muthu vhu ḽifanela na lwendo lwa **gungwa**. **Gungwa** a ḽo ngo itelwa u sokou ṭwa ḽo ima vhuimamagungwa, **gungwa** ḽo itelwa u enda na u endedza mihwalo. **Gungwa** ḽi khunyeledza ndivho ya vhutshilo haḽo musi ḽi tshi khou tala kana u papamala maḍini zwenezwi musi ḽi lwendoni. U vha lwendoni ha **gungwa** zwi ḽisa muhumbulo wa uri lwendo lu na hune lwa thoma na afho hune lwa guma. Murendi u khou sumbedza uri vhutshilo ha muthu, sa lwendo, vhu na mathomo na magumo shangoni. **Gungwa** ḽi nga mbwandamela maḍini lune ḽa “nwela khothe”, ha vha u lovha haḽo. Hu ḽi nga na muthu a nga ḽi lovha tshifhinga tshiṅwe na tshiṅwe a vhulungwa. **Gungwa** ḽi nga nupela nge ḽa vha ḽo hwala mihwalo i fhiraho mpimo. Muthu a nga lovha nge mbilu yawe ya dziamedzwa nga zwitumbambiluni na maṭungu.

**Gungwa** ḽi tshi tshimbila maḍini ḽi vha ḽi tshi khou langulwa nga mureili kana mutshimbidzi waḽo. Hu ḽi nga na vhutshilo ha muthu vhu na mulanguli waho. Mulanguli wa vhutshilo ndi Mudzimu ane a nga vhu dzhia tshifhinga tshiṅwe na tshiṅwe. Kha tshirendo tshi no pfi “Mutukana na fuyu” (Milubi *et al.*, 1995:2), murendi u shumisa jimethafore musi a tshi ri: “**Muhuyu ndi tswavhelele**”. Muhuyu ndi muri muhulwane une a zwi leluwi u u gonya. Muhuyu u gonyea nge muthu a shumisa zwipopola zwine nga khazwo a ḽigogodedza musi a tshi khou gonya na musi a tshi tsa. Muhuyu u si na zwipopola ndi une murendi a ri “**ndi tswavhelele**”. Iphi **tswavhelele** ḽi khou tou amba thavha kana muri u si na ha u farelela musi muthu a tshi gonya kana a tshi tsa. Izwi zwi ita uri thavha na miri ya **tswavhelele** i suvhe. A zwi leluwi u gonya miri na thavha i si na zwipopola. Kha tshirendo tshe jimethafore ḽi ḽa topolwa, murendi o vha a tshi khou ṭoda u sika tshifanyiso tsha nzulele ye muthu a ḽidzhenisa khayi fhedzi a tshi vho kundelwa u bva.



#### 5.4.3 (e) Kushumiselwe kwa *limethafore* zwirendoni zwa N.A. Milubi kha *Khavhu dza Muhumbulo*

“*Limethafore* ndi figara ya muambo ine ya amba tshithu nga u tou khomba”, (Milubi, 1997:31). Kha tshirendo tshi no pfi “*Doroboni ya Dusseldorf –Germany*” (Sigwavhulimu *et al.*, 2001:19), murendi o shumisa mamethafore musi a tshi ri: “Vhukatikati **tshivhindini tsha dorobo // Ndi swiswi ja vhana vha muthu // Ndi nyivhinyivhi ndi nyavhanyavha // Ndi lutshemo lwa mantswu nduhulu ya Afrika // Thumbu ndi lufhaho, tshifhatuwo ndi mukoki**”. Musi murendi a tshi ri “tshivhindini tsha dorobo”, o vha a tshi khou amba vhukatikati ha doroboni. Murendi o vha a tshi khou amba uri vhukatikati ha dorobo ho dala vharema. Ndi zwine ngazwo a ri: “**Ndi swiswi ja vhana vha muthu**”. Vala ja muthu murema li badekanywa na muvhala mutswu. Muvhala mutswu u dovha wa shumiswa u talusa swiswi. Murendi u livhanya tshaluso ya swiswi na muvhala wa vharema. Maipfi “nyavhanyavha” na “nyivhinyivhi” ndi nyombedzelo ya murendi musi zwi tshi da kha u sika tshifanyiso tsha vhunzhi ha vharema vhe vha vha vho dala vhukatikati ha dorobo.

Murendi u dovha a shumisa ipfi **mantswu** a tshi khou amba vharema vhane vha khou tambula. Thambulo ya vharema i vhonele nga kushumiselwe kwa ipfi **lutshemo** kha tshirendo. **Lutshemo** ndi pfanywa ya ipfi “lila”. Vharema vha khou lidzwa nga thambulo yavho. Muhumbulo uyu u khwathisedzwa nga ipfi **lufhaho** line ndi *limethafore* li sumbedzaho ndala ine vharema vha khou i pfa. Germany naho ho pfumiwa, hu di vha na vathu vhane vha khou tambula, nga maanda vha bvaho dzhangoni ja Afrika. Vhuleme vhune vharema vha tangana naho vhu vhonele vha na kha kushumiselwe kwa maipfi “lufhaho” na “mukoki”. **Mukoki** ndi nama yo tou omiswaho. Pfanywa ya ipfi **mukoki** ndi muhwaba. Murendi u vhambedza zwifhatuwo zwa vharema Germany na nama yo omiswaho nga duvha. Nyombedzelo i kha di vha kha thambulo ya vharema.

Kha tshirendo tshi no pfi “*Tshidimela tsha u ya Essen–Germany*” (Sigwavhulimu *et al.*, 2001:29), murendi o shumisa *limethafore* kha mutaladzi wa vhusumbe wa tshitanza tsha vuvhili. Kha mutaladzi uyo, murendi u ri: “**Mafo a shanduka bofu**”. Afha murendi o vha a tshi khou ombedzela uri tshidimela itshi tsho vha tsho futelela kha lwendo lwatsho lune a tshi khou thithiswa lwendoni lwatsho. Tshidimela itshi tshi tevhela gondo le tsha telwa

lone hu si na u bva gondoni ilo line la vha tshiporo. Kha tshirendo “Mukegulu na mugo wawe” (Sigwavhulimu *et al.*, 2001:33), murendi o shumisa limethafore musi a tshi ri: “**Yawee, iwe mugo wee! // U thanzi-thanzi ya vhukegulu ha mukegulu**”. Afha murendi naho a tshi shumisa limethafore li tshi khou thadulwa nga liedzamuthu, o vha a tshi khou amba uri u gogodela mugo ha mukegulu i tou vha tsumbo ya uri mukegulu ha tshe na nungo dza u diimisa nga ethe. Sa vhunga hu si na muñwe muthu tsini ane a nga limuwa u aluwa ha mukegulu, mugo ndi wone u wothe une wa vha tsumbo ya vhukegulu hawe.

Kha tshirendo “Tshifhatuwo tsha Mukegulu na Nwana” (Sigwavhulimu *et al.*, 2001:41), murendi o shumisa limethafore musi a tshi ri: “**Tshifhatuwo tsha mukegulu // Ndi tshivhoni tsha vhusadzi**”. Murendi o vha a tshi khou sumbedza uri tshifhatuwo tsha mukegulu ndi tsumbo ya uri o no vhina vhutshilo ha vhuswa. Murendi o vha a tshi khou sumbedza phambano ine ya vha hone vhukati ha tshifhatuwo tsha mukegulu na tsha nwana. Tshifhatuwo tsha nwana tsho fhambana na tsha mukegulu ngauri tsha nwana tshi vha tshi tshi kha di vha tshitete ngeno tsha mukegulu tsho onyana. Zwifhatuwo zwi a kona u bvukulula vhuswa kana vhukale ha muthu. Vhukale ha tshifhatuwo ndi tsumbo ya tshenzhemo na vhuṭali zwa muthu onoyo ngeno vhutete ha tshifhatuwo vhu tsumbo ya u shaya ndivho na tshenzhemo yo angalalaho vhutshiloni.

#### **5.4.4 (a) Kushumiselwe kwa lifanyisi zwirendoni zwa N.A. Milubi kha Vhutungu ha Vhupfa**

Kha bugu iyi, Milubi o shumisa lifanyisi nga ndila dzo fhambanaho. Kha tshirendo tshi no pfi “Ndi wanafhi khonani?” (Milubi, 1982:5), murendi u shumisa lifanyisi nga ndila i tevhelaho:

Ndi wanafhi khonani?

Ya vhukumakuma,

**I sa vindukani**

**Sa shonzha la mpani,**

**I sa shandukani**

**Sa luaviavi,**

Ndi i wana ngafhi?

**I sa tshimbili nga fhasi**

**Sa maḡi a ṡhangasi**

Kha ndi i wane iyo

**I ngaho sa mubebi,**

**Sa mubebimme**

Musi murendi a tshi ri u ṡḡa khonani “**i sa vindukani sa shonzha la mpani**” u khou amba uri u khou ṡḡa khonani i fulufhedzeaho, khonani ine ya ḡo dzula i khonani yawe kha nzulele ifhio na ifhio. Iphi **vindikana** li ḡisa muhumbulo wa uri murendi ha khou ṡḡa khonani i si na vhuimo. Khonani ine murendi a i ṡḡa ndi ine vhukonani hayo vhu sa shanduke. Murendi u vhambedza khonani ine ya shanduka na **luaviavi**. **Luaviavi** lu shanduka mivhala yalwo zwi tshi anana na mupo une lwa ḡiwana lu khawo. Arali **luaviavi** lwa vha lu fhethu hu dala, sa tsumbo, lu shanduka lwa vha ludala. Khonani ine ya shandukiswa nga mupo kana nzulele a si khonani ya vhukuma, u ya nga ha murendi.

Murendi u dovha a sumbedza uri ha ṡḡi khonani ine ya “**tshimbila fhasi sa maḡi a ṡhangasi**”. Afha murendi o vha a tshi khou amba uri ha ṡḡi khonani ine matshilele na matshimbilele ayo a vha o dzumbama. U dzumbama ha maḡi a **ṡhangasi** ndi zwone zwine zwa ita musi i tshi balea i vhangе mutshinyalo muhulwane ngauri u balea hayo hu vha hu songo lavhelelwa. Khonani ine vhuvha hayo ha vhukuma ha vha ho dzumbama ndi ine ya nga fheṡa kana u rengisa murendi. Khonani yo raloho ndi ine murendi a ri ha i ṡḡi. Murendi u ṡḡa khonani ya vhukuma nahone ine ya fulufhedzea “**sa mubebimme**”. **Mubebimme** ndi ane a dzula e hone u tsireledza na u ṡhogomela vhana vhawe. Murendi u shumisa mbambedzo ya khonani ya vhukuma na **mubebimme** ngauri u khou ṡḡa u sumbedza mufuda wa khonani ine a khou ṡḡa yone vhutshilo hawe.

Murendi u dovha a shumisa liḡanyisi kha tshirendo tshi no pfi “Vhahali vhashu” (Milubi, 1982:27), musi a tshi ri: “**Sa ḡuvha vho takuwa // Vhubvaḡuvha vha ṡavha**”. Murendi u vhambedza vhahali na u ṡavha ha ḡuvha. U ṡavha ha ḡuvha zwi amba u ḡa ha tshedza. ḡuvha lo ṡavhaho ndi liḡe muthu muḡwe na muḡwe a li vhona. Murendi u shumisa tshifanyiso itshi hu u ṡḡa u sumbedza uri vhahali vha sedzelwa ḡṡa sa zwine vathu

vha sedza ḍuvha lo ṭavhaho. Izwi ho vha hu u khwaṭhisedza muhumbulo wa uri vhahali avho vho huliswa lune vha vha na maimo a nṭha lushakani. U sedzelwa nṭha havho ndi ṭhonifho ine vhathu vha vha ṛea sa nḍila ya u vha ṭhonifha. Sa zwine ḍuvha la ḍisa tshedza shangoni, vhahali avha na vhone vho shela mulenzhe kha u lwela vhathu uri vha wane tshedza na mbofholowo.

#### **5.4.4 (b) Kushumiselwe kwa ḷifanyisi zwiirendoni zwa N.A. Milubi kha *Ipfi la Lurere***

Kha tshirendo tshi no pfi “Zwifhaṭuwo zwo nzwinzwimalaho” (Milubi, 1986:9), murendi o shumisa ḷifanyisi nga nḍila i tevhelaho: “Maṭo anga nga a kudzwe nḍilani na zwiḍilanani // **A elele na nḍila sa mulambo**”. Murendi u tama maṭo awe a tshi fana kana u elana na u elela ha mulambo. Mulambo une wa elela ndi une muthu a si kone u u vhona u bva mathomoni awo u swika magumoni awo. Kha muthu o imaho fhethu huthihi, u elela ha mulambo hu vhonala hu si na mathomo na magumo. Murendi u ṭoḍa maṭo ane a vhona u swika kule kana nga hu sa fheli. Murendi a nga vha a tshi khou ṭoḍa maṭo ane ha vhoni zwa ṛama fhedzi, u ṭoḍa u vhonevho na zwa muya. Murendi a nga vha a tshi khou ṭoḍa nḍivho, ṭhalukanyo na vhuṭali zwi si na muelo. Murendi u ṭoḍa maṭo ane a vhona zwa tsini na zwa kule. Kha tshirendo tshi no pfi “Iḍa nandi” (Milubi, 1986:11), murendi u shumisa ḷifanyisi musi a tshi ri:

Iḍa iwe vhutshilo wo kamataho mundi

Akha deu la dakalo **sa khomba dombani**

Tshifhefho tshau nga tshi fhefhedze mbiluni dzashu

Tshi mbo ralo u penya-penya **sa ṛaledzi dza tshilimela**

Hu hone dziphele na dziphunguhwe dza vhusiku

Dzo tsiruwa **sa dunzi mulwadzeni**.

Kha tshitanza tsho topolwaho, murendi o ṭulutshelwa u ḍa ha vhutshilo. Murendi u tama vhutshilo vhu tshi mu ḍisela dakalo. Izwi zwi khwaṭhisedzwa nga kushumisele kwawe kwa ḷifanyisi “**Akha deu la dakalo sa khomba dombani**”. **Domba** li nga dzhiwa sa ngoma kana tshiṛwe tsha zwikolo zwa Vhavenda zwa sialala. U ya **dombani** kha mvelele ya Tshivenda ndi tshiga tshihulwane tsha u lugisela musidzana vhutshilo ha musi o no vha

musadzi (Nkhumeleni, 2002). **Domba** li tshinwa nga khomba ine yo no lugela u malwa. **Deu** ndi liñwe la nyimbo dzine dza imbwa dombani (Nkhumeleni, 2002:8). Murendi u vhambedza dakalo la **khomba** i tshinaho na u imba nyimbo dza **dombani** na line a tama vhutshilo vhu tshi mu ñea. Murendi u dovha hafhu a tama vhutshilo vhu tshi mu ñisela mulalo, phumudzo na vhuawelo. Izwi zwi khwaṭhisedzwa nga mutaladzi wa vhuraru musi a tshi ri: “**Tshifhefho tshau nga tshi fhefhedze mbiluni dzashu**”. Murendi u tama vhutshilo vhu tshi mu ñisela zwivhuya. Zwivhuya izwi u zwi vhambedza na u penya ha **ñaledzi**. **Ñaledzi** a dzi ñisi tshedza fhedzi, dzi dovha dza kunga maṭo nga lunako lwadzo. Murendi u ṭoda u tshenelwa na u penyelwa nga zwivhuya vhutshiloni hawe.

Kha tshirendo “Hedzi khuluṅoni dzashu hedzi” (Milubi, 1986:21), murendi o shumisa liṭanyisi musi a tshi ri: “**Khuluṅoni dzashu dzo piḍimuwa // Sa matombo a luwa // Vha ralo u oma // Sa davhi lo reñwaho nga mbaḍo**”. **Khuluṅoni** ndi tshidulo tsha khosi. **Khuluṅoni** a i sokou dzulwa nga muthu muñwe na muñwe, i dzulwa nga khosi. Khosi ndi murangaphanda wa vhathu. Vharangaphanda ndi vhathu vhane ha lavhelelwa uri vha sumbe vhatevheli vhavho ṅdila. U dzula havho kha **khuluṅoni** ndi tsumbo ya ndango na maanda ane vha vha nao shangoni. “**Khuluṅoni ya piḍimuwa**”, vharangaphanda vhu vha ho fhalala. Murendi u sumbedza u fhalala ha vharangaphanda uvhu nga u shumisa liṭanyisi “**Sa matombo a luwa**”. Matombo a na mushumo muhulwane musi zwi tshi ḍa kha u tika luwa. U piḍimuwa ha matombo ndi u fhalala ha luwa. Murendi u khou sumbedza uri vharangaphanda ha vhukuma a vhu tsheho. Vharangaphanda he ha vha ho tikwa nga matombo, a ho ngo tsha tikwa nga tshithu. Murendi a tshi shumisa ipfi “**matombo**”, u khou ṭoda u sika tshifanyiso tsha zwithu zwo khwaṭhaho, zwi sa leluwi u zwi sudzulusa nahone zwine zwa vha hone lwa tshifhinga tshilapfu. U sudzuluwa na u piḍimuwa ha matombo ndi tsumbo ya uri hu na zwo tshinyalaho. Vharangaphanda a ho tsha dzia sa zwe ha vha vhu zwone.

Vharangaphanda “**vho oma sa davhi lo reñwaho nga mbaḍo**”. Davhi li tshila nge la vha lo ṭumana na muri waḷo. U tumuwa ha davhi zwi ita uri li ome. Davhi la oma, zwi amba u fa haḷo. Murendi u khou sumbedza u fa ha vharangaphanda ha vhukuma na vharangaphanda vha vhukuma. Murendi u vhambedza u tumulwa ha davhi na u reñwa ha davhi nga mbaḍo. Mbaḍo ndi tshishumiswa tsha vhuhali nahone tshine tsha tumula u

ṭavhanya arali tsho ṭuṭulwa. A shumisaho mbaḁo u rema, ndi uyo ane a goga maanḁa awe oṭhe hu u itela uri musi mbaḁo i tshi rema i tumule. Muremi u anzela u vha a na maanḁa a no fhira a muri u no khou reṅwa. Vharangaphanḁa vho miṅulwa nga uyo kana nga itsho tshine tsha vha na maanḁa a no fhira avho.

#### 5.4.4 (c) Kushumiselwe kwa ṭifanyisi zwirendoni zwa N.A. Milubi kha *Muimawoga*

Hu ḁi nga na zwirendoni zwine zwa wanala kha Muimawoga, Milubi o shumisa ṭifanyisi. Murendi o shumisa ṭifanyisi nga heyi nḁila:

**Sa mme** a no lamba **veṭeṭe**

Wa mbo **lamba** yeneyi

Yone **nyito yo pfuvhaho sa muṭhanyi**

**Sa muṭhannga** a tshi ya **ngomani**

Lambamai a luvhe vhomadala

Murendi o shumisa mafanyisi kha tshitanza itsho tshi re afho nṭha. Mafanyisi a hone ndi a tevhelaho: **“Sa mme a no lamba veṭeṭe // nyito yo pfuvhaho sa muṭhanyi** na **“sa muṭhannga a tshi ya ngomani”**. Kha ṭifanyisi ṭa u thoma, murendi u fanyisa tshifhinga na mme a sa ṭoḁi ṅwana a sa ḁivhalei, wa ḁabadaba. Murendi u bvela phanḁa na u vhudza tshifhinga uri tshi lambe **“nyito yo pfuvhaho sa muṭhanyi wo pfuvhaho”**. **“Muṭhanyi”** ndi muroho une wa pfuvha a u tsha ṭea sa izwi na u vhibva u tshi vha u songo vhibva. Murendi u fanyisa zwiito zwo bvaho na muroho wa **muṭhanyi**, a tshi khou ombedzela uri a hu na muthu ane a funa zwithu zwi sa ḁivhalei. Murendi u dovha a shumisa ṭifanyisi musi a tshi ri: **“Sa muṭhannga a tshi ya ngomani // Lambamai a luvhe vhomadala”**. U ya **ngomani** ha muṭhannga zwi ḁisa tshifanyiso tsha u fhambana have na mme awe (kana vhabebi vhawe) a yo ṭangana na vhomadala khathihi na vhaṅwe vhaṭhannga vho fhambanaho na vhabebi vhavho. Muṭhannga u vho ḁo tea u thetshelisa vhomadala. **Ngoma** ine murendi a khou amba nga hayo ndi murundu. Murundu, u ya nga ha Pandelani (2011:39), ndi “ngoma ya mvelele ya Tshivenda ine ha fumba vhana vha vhatukana fhedzi”. Muṭhannga u ḁo funzwa mikhwa, vhuṭali na u vha munna henengei ngomani. Naho zwi tshi nga nga u konḁa na u vhavha, muṭhannga u ḁo thusalea nga pfunzo ine a ḁo i wana ngomani. Kha tshirendo itshi, murendi o shumisa ṭifanyisi lwa

vhutsila. Kha zwirendo zwine zwa pfi “Tsanga i do ri lwela” na “Ndungululo ya mbilu na muya” (Milubi, 1990:20; 1990:50), murendi na hone u shumisa lifanyisi. Miñwe ya mitaladzi ya zwirendo izwo ndi heyi:

Ro vunde kana

**Sa phapha dza goni**

Ri vho lila mungome a bvumbaho

Kuimele na kunavhele kwa yone tsiko yashu

... **Sa goni** muyani

Nne ndi do rwa-vho lini phapha

A re nne ndi do tharamudza phapha

**Sa goni** nda fhufha nda nenga

Murendi u vhambedza thambulo ya vhathu na u vunde ha **phapha dza goni**. **Goni** ndi lijoni line la divhelwa u fhufha nthantha hu sa swiki zwiñwe zwiñoni. **Goni** li dovha la divhelwa u vha na ito li konaho u vhona zwavhudi naho li kulekule (Nengovhela, 2010). U fhufha nthantha ha goni i tou vha tsumbo ya uri lo vhotholowa. Tshi itaho uri **goni** li fhufhe nthantha ndi phapha dza lo. **Phapha dza goni** dza vunde zwi amba u fhela ha mbofholowo ya u fhufha ha lo. Vhutshilo ha **goni** li sa fhufhi ndi vhutshilo vhu sa takadzi, ndi vhutshilo vhu songo fhelelaho. **Goni** li sa fhufhi ndi **goni** li si na mvelaphanda vhutshiloni. **Goni** li si na **phapha** ndi line zwa si li lelutshela u wana zwiliwa ngauri li kona u vhona zwiliwa (zwipondwa) zwa lo musi li tshi khou fhufha nthantha tshibakabakani. Murendi u khou sumbedza uri vhathu a vha na mbofholowo na vhuñimisi. Ndi zwine ngazwo vha “lila mungome a bvumbaho”. Huñwe khamusi mungome a nga da a thusa nga u vha nea ngeletshedzo kana thandululo ine ya thusa kha uri vhathu vha wane mbofholowo. Hu di nga na kha tshirendo “Ndungululo ya mbilu na muya” murendi u vhambedza mbofholowo yawe na mbofholowo ine **goni** la vha nayo musi li tshi fhufha tshibakabakani. Murendi u shumisa lifanyisi kha tshirendo tshine tsha pfi “Wo kunuwa sa tari” (Milubi, 1990:39), nga u rali:

Wo kunuwa dungoni

Wo wa **sa matari** vhuriha

Wo wa, wa papamala tshikhalani

## Sa țari wa țulutshelwa hone u vhuvhama

**Davhi** ȳa muri ȳi kona u tshila, u țuma lurere na u anwa mitshelo nge ȳa vha ȳo țumana na muri waȳo. Hu ți nga na mațari a muri a kona u tshila arali o țumana na davhi ȳa muri wao. Afho hune davhi na țari zwa țumiwa hone ndi dungoni. Matavhi na mațari a kunuwa dungoni zwi amba u oma na u fa hao. Murendi u sika tshifanyiso itshi a tshi khou zwi vhambedza na vhutshilo ha muthu ho swikaho magumoni. U lovha ha muthu u zwi vhambedza na u wa ha mațari vhuriha. Vhuriha ndi khalañwaha ine khayi miri na zwiñwe zwimela zwa vha zwo oma. A zwi konđi uri mațari o omaho a kunuwe a we murini vhuriha. Murendi u nga u khou amba nga ha muthu o lovhado ane muya wawe wa shaya vhuawelo.

Murendi a nga vha a tshi khou sumbedza uri muthu uyo o lovha a si na mulalo kana i ndȳila ya u bvukulula vhutendi hawe. Vhutendi vhu fanaho na ha Tshikriste ndi vhune ha tenda uri muthu a si na vhushaka havhuđi na Mudzimu ndi ane musi a tshi lovha muya wawe wa ya heleni kana wa sokou leleđa tshikhalani. Muhumbulo uyu u pfesesea khwine musi wo livhanywa na u kunuwa ha țari dungoni. Dungo sa musi ȳi ȳone ȳine ȳa tika na u ñea țari vhutshilo, țari ȳi tea u dzula ȳo țumana na dungo. U fhambana ha dungo na țari zwi amba lufu lwa țari. Dungo ȳi nga vha ȳo shumiswa sa tshiga tsho imelaho Mudzimu ngeno u kunuwa ha țari dungoni zwi tshi amba u fhambana ha muthu na Musiki wawe lune a lovha a si na vhushaka havhuđi nae. Izwi zwi ita uri muthu uyo a si dzhene țadulu, a sokou papamala tshikhalani, a si na ha u vhuvhama.

### **5.4.4 (d) Kushumiselwe kwa ȳifanyisi zwirendoni zwa N.A. Milubi kha *Muungo wa Vhuhwi***

Murendi o shumisesa ȳifanyisi kha vhunzhi ha zwirendo zwawe buguni iyi. ȳifanyisi ndi figara ya muambo ine ya vhambedza zwithu zwivhili zwi sa fani nga u shumisa zwiipfi hezwi: sa, vhunga, u nga, u fana na, no nga. Tshirendo tsho no pfi “Muvhuso wa ñama” (Milubi *et al.*, 1995: 24), ndi tshiñwe tsha zwirendo zwe khazwo ha shumiswa ȳifanyisi:

Muvhuso wa ñama

**U kukuța vhawo sa ndungula**



Vha vho mangala vho no nḽa muḽavhani

**Sa khovhe** vha tshi khou **ratha-ratha** nga mitshila

Vha tshi lilela u vhuedzedzwa **maḽini**.

Yawee! ndi ngani hoyu muvhuso wa ḽama hoyu

U tshi **fhuredza** wa kukuḽa vha maḽana na maḽana

Ngeno muvhuso u ḽaho

**Sa vhulungu** ha maḽi

U tshi dobedza vha si gathi.

Kha ḽohoho ya tshirendo, murendi u shumisa ipfi **muvhuso**. **Muvhuso** muḽwe na muḽwe u pfi ndi muvhuso ngauri wa vha u na muvhusi. Muvhusi muḽwe na muḽwe u na vhavhusiwa. Khosi i pfi ndi khosi nga vhalanda. Hune ha shaea vhalanda, a zwi tou tendisea uri hu na muvhuso kana muvhusi. Muvhusi muḽwe na muḽwe u ḽi funa u vha na vhatevheli nahone vhanzhi. Muvhuso u nga dzhiiwa sa tshiga tsho imelaho maanḽa, ndangulo, vhurangaphanḽa na vhutevheli. Murendi u ḽalusa muvhuso kha tshirendo sa muvhuso “wa ḽama”. Izwi zwi sia muvhali a tshi ḽivhudzisa uri hu na muḽwe muvhuso ufhio. Kani hu na tshaka dza mivhuso dzo fhambanaho? Muvhuso wa ḽama ndi muvhusode? U langulwa na u tevhelwa nga vhafhio? Murendi ha ḽavhanyi u fhindula mbudziso idzi. Muvhali u tou zwi limuwa zwenezwi musi a tshi khou vhala tshirendo uri murendi u khou amba nga mivhuso mivhili yo fhambanaho.

Murendi o shumisa mafanyisi kha tshirendo itshi nga u rali: “**U kukuḽa vhawo sa ndungula** // Vha vho mangala vho no nḽa muḽavhani // **Sa khovhe** vha tshi khou ratha-ratha nga mitshila // Ngeno muvhuso u ḽaho // **Sa vhulungu ha maḽi** // U tshi dobedza vha si gathi. Murendi a tshi ri: “**U kukuḽa vhawo sa ndungula**”, u khou ḽoda u sika tshifanyiso tsha uri muvhuso wa ḽama u wana hani vhatevheli vhawo. **U kukuḽa** a ho ngo fhambana na u kokotedza. Ho kokotiwaho ndi he ha si siiwe tshithu. Murendi u shumisa ipfi ili hu u ḽoda u sumbedza uri “muvhuso wa ḽama” u kumba vhatevheli vhanzhi. Sa vhunga hu tshi khou tou **kukuḽwa**, a zwi khagala uri vathu avha vha khou tevhela “muvhuso” uyu nga u funa kana nge vha tou hahedzwa. Arali vho tou hahedzwa, zwi nga amba uri vha fhasi ha muvhuso uyu sa dziphuli.

Vhathu avha vha nga vha vho tou fhurwa nga muvhusi, vha vho mangala vho no bviswa he vha vha vhe hone. Murendi u vhambedza u tevhelwa ha “muvhuso wa nama” nga avha vhathu na u “kukutwa ha ndungula”. “Ndungula” ndi khovhe tshukhutshukhu dzine dza kumbea nga vhunzhi nga maanda hu tshi khou shumiswa mambule. Murendi u vhambedza vhatevheli vha “muvhuso wa nama” sa vhe vha tou kumbiwa sa ndungula. Murendi u sumbedza uri vhathu avha “vha vho mangala vho no vha nda mutavhani”. Afha murendi o vha a tshi khou amba uri vhatevheli vha “muvhuso wa nama”, vho kumbiwaho nga vhunzhi, vha mangala vho no bviswa ngei he vha vha vhe hone. U vhambedza u bviswa uhu na “khovhe” lune dza vha dzi “tshi khou ratha-ratha nga mitshila dzi tshi lilela u vhuedzedzwa madini”. **Khovhe** dzi tshila madini, hu si mutavhani. U bviswa ha khovhe madini ndi u fa hayo.

Murendi o shumisa ipfi “khovhe” sa tshiga tsho imelaho vhathu. Ipfi “madini” o li shumisa sa tshiga tsho imelaho vhuhoneni ha Mudzimu. “Muvhuso wa nama” ndi muvhuso wa sathane. Ndi muvhuso une wa bvisa vhathu vhuhoneni ha Mudzimu wa vha kudza “mutavhani” hune vha tshila nga vhuleme. Vhathu ndi vhane vha vhonala vha tshi khou tambula fhasi ha “muvhuso wa nama” lune vha lilela na u tshutshelwa u vhuedzedzwa vhuhoneni ha Mudzimu hune ha vha na vhutshilo. Muvhuso wa Mudzimu ndi “muvhuso u daho”. Muvhuso wa Mudzimu u vhonala u si na vhatevheli vhanzhi sa wa sathane. Wa sathane u tou “kukuta vhawo sa ndungula” nahone “u tshi fhuredza vha madana na madana” ngeno wa Mudzimu “sa vhulungu ha maḍi u tshi dobedza vha si gathi”.

Murendi u shumisa jifanyisi “**sa vhulungu ha maḍi**” hu u toudou sumbedza uri a zwo ngo leluwa u tevhela muvhuso wa Mudzimu. U lunzhedza vhulungu ha maḍi zwi touda muthu a sa fheli mbilu, muthu wa vhuronwane nahone wa lutendo. U lunzhedza vhulungu ha maḍi zwi touda muthu ane a vha na ito li vhonaho zwavhudi ngauri na lubuli lwa vhulungu ha maḍi a lu vhonali zwavhudi nga ito la nama. Murendi o vha a tshi khou touda u sumbedza uri u tenda Mudzimu zwi touda muthu a shumisaho ito la muya. “Muvhuso wa nama” u shumisa madzanga a shango (a nama) u kunga na u fhuredza vhatevheli vhawo ngeno wa Mudzimu u tshi touda vha tendaho kha zwi sa vhonwi nga maḍo a nama. Ndi zwine muvhuso wa Mudzimu wa si vhe na vhatevheli vhanzhi.

#### 5.4.4 (e) Kushumiselwe kwa *lifanyisi* zwirendoni zwa N.A. Milubi kha *Khavhu dza Muhumbulo*

Kha tshirendo tshi no pfi “Tshifhinga” (Sigwavhulimu *et al.*, 2001:28), murendi u shumisa *lifanyisi* nga u rali:

**U nga muya** u no vhudzula wa fhira

Wa sia yone mbonadzo

Ya u dzinginyea ha maṭari a miri.

U a alama, wa godima

**Sa mvula ya tshirulu**

Zwiḷa u tshi fhira vho u sedza

**Sa tshipuku vho balelwa u u fara**

Kha mutaladzi wa u thoma, murendi o shumisa *lifanyisi* musi a tshi ri: “**U nga muya u no vhudzula wa fhira**”. Tshifhinga tshi khou vhambedzwa na muya. Zwoṭhe tshifhinga na muya ndi zwithu zwine zwa fhira. Hune tshifhinga na muya zwa fhira, hu vha na ngafhadzo ya uri zwo fhira hone. Tsumbo ya u fhira ha tshifhinga hu nga vha u tsha, u ṭavha na u kovhela ha ḍuvha. U fhira ha tshifhinga hu nga vhone nga u khebuwa ha khalaṅwaha ha dzhena iṅwe. U fhira ha tshifhinga hu nga vhone kha lukanda lwa muthu lune lwa onyana zwenezwi musi a tshi khou aluwa. Hu ḍi nga na mavhudzi a shanduka mmvi, i tshi tou vha tsumbo ya uri tshifhinga tshi khou tshimbila, tshi khou fhira. Hune muya wa fhira, hu vhone nga maṭari na miri u dzinginyea. Muya u a dubisa buse musi u tshi fhira. Muya u a ḍisa murotholo musi u tshi fhira. Naho tshifhinga na muya zwi sa farei kana u vhone nga maṭo a ṅama, vhone hazwo vhu a pfala.

Murendi u shumisa mbambedzo ya muya na tshifhinga hu u ṭodou khwaṭhisedza uri tshifhinga na muya zwi na maṅḍa a u ita uri hu bvelele zwiṅwe zwithu. U bvelela ha izwo zwithu hu vha hu tsumbo ya uri zwi ḍo ḍi fhiravho sa zwiṅwe zwo ḍaho phanda hazwo zwa fhira, na zwenezwi zwo bvelelaho zwi ḍo ḍi fhiravho ha ḍa zwiṅwe. Murendi u dovha a shumisa *lifanyisi* musi a tshi ri: “**U a alama // Sa mvula ya tshirulu**”. Afha murendi u khou vhambedza tshifhinga na mvula. Mvula i tshi na i ḍisa maḍi ane a nga vha shothodzo

kha vhathu, zwifuwo na zwimela. Hu ɔi nga na u ɔa ha tshifhinga hu nga vha u ɔisela vhathu zwivhuya. Tshifhinga tshi fanaho na tshifhefho ndi tshine khatsho vhathu vha ɔiphina nga zwe vha kaɔa. Khaɔo yo vha hone ngauri mvula yo na vhathu vha kona u lima. Afha murendi o vha a tshi khou sumbedza uri tshifhinga tshi na zwivhuya zwine tsha ɔisela vhathu shangoni, sa mvula. Nga nɔhani ha zwivhuya izwi, vhathu vha ɔiwana vho takala vha tshi khou ɔiphina.

Murendi u dovha a shumisa ɔifanyisi musi a tshi ri: “**Zwiɔa u tshi fhira vho u sedza // Sa tshipuku vho balelwa u u fara**”. Tshifhinga tshi khou vhambedzwa na tshipuku. Tshipuku tshi dzhiwa sa muthu o lovhaho hone a vha a tshi kha ɔi vha hone kha ɔa vha tshilaho e kha tshivhumbeo tsha muya. A si vhathu vhoɔhe vhane vha kona u tshi vhona. Ane a tshi vhona ha koni u tshi fara. Tshifhinga tshi a kona u ɔivhea na u bulwa uri ndi tshifhingaɔe fhedzi a hu na ane a kona u tshi fara. Musi tshipuku tsho ɔa, a si nnyi na nnyi ane a nga tshi ita uri tshi ɔuwe nahone a si nnyi na nnyi ane a nga tshi ita uri musi tsho ɔa tshi si tsha ɔuwa. Zwo ralovho na kha tshifhinga, a hu na ane a nga tshi ita uri tshi si ɔuwe, nga nɔa ha mutumbuli watsho. Murendi u khou vhudza vhathu uri kha vha shumise tshifhinga nga nɔila ya vhuɔali nahone i vha vhuedzaho zwivhuya. Muthu kha ite zwoɔhe zwine a kona musi tshifhinga tshi tshi kha ɔi mu tendela ngauri tsha vhuya tsha fhira a tshi tsha vhuya. Tshifhinga tsha fhira muthu a songo tshi shumisa zwavhuɔi, u ɔo sala a tshi ɔisola. Kha tshirendo tshine tsha pfi “Tshidimela tsha u ya Essen–Germany” (Sigwavhulimu *et al.*, 2001:29), murendi u shumisa ɔifanyisi musi a tshi ri:

Tshi kokodza tshi tshi bva vhukavhabufho Dusseldorf

Tsha suvha, **sa ɔongololo** tsha nukhedza gwala

**Sa zwiɔa ɔongololo** ɔi tshi kukuna mbula

Ngeno nga **matungo sa luhura**, luvhomba lwa ekonomi

Lwo shoshedza nɔila

Yawee, kukuɔani kwa tshidimela itshi

Hu na muya wo guludanaho khonani

**Sa dzembe** vumbani ɔa tshilogo

Thoho yo dziba zwandani

Kha mutaladzi wa vhuvhili, murendi o shumisa jifanyisi musa a tshi ri: “Tsha suvha, **sa dongololo tsha nukhedza gwala**”. Murendi u vhambedza tshidimela na dongololo. Dongololo ndi tshikokovhi tshilapfu, tshine tsha vha na zwipiḁa zwinzhi kana “madungo” manzhi. Hu ḁi nga na tshidimela na tshone ndi tshilapfu tsha dovha tsha vha na maḁorokisi manzhi ane a nga madungo. Dongololo li tshimbila nga ḁila yaḁo sa zwine tshidimela tsha tshimbila ḁilani yatsho ine ya vha tshiporo. Musi murendi a tshi ri “tsha nukhedza gwala” o vha tshi khou amba uri tshidimela tsha vhuya tsha takuwa, tshi futelela kha lwendo lwatsho tshi sa vhueli murahu. Tshidimela tsha takuwa tsho takuwa, o siiwaho u vha o sala.

Murendi u dovha a shumisa jifanyisi musa a tshi ri: “**Sa zwiḁa dongololo li tshi kukuna mbula**”. Murendi u khou vhambedza u futelela ha dongololo lwendoni lwaḁo na musa mavhili a tshidimela a tshi tshimbila tshiporoni. Mavhili a tshidimela ndi tsimbi ngeno na tshiporo tshatsho tshi tsimbi. Iphi “kukuna” lo shumiswa hu u ḁoḁa u sumbedza u ḁangana ha tsimbi na tsimbi zwenezwi musa lwendo lwa tshidimela lu tshi bvela phanda. Tshidimela tshi vha tsho futelela kha lwendo lwatsho lune ha si vhe na ane a tshi thithisa. Murendi u shumisa jifanyisi hafhu musa a tshi ri: “**Ngeno matungo sa luhura, luvhomba lwa ekonomi // Lwo shoshedza ḁila**”. Murendi u vhambedza matungo a tshidimela na luhura. Murendi u vhambedza dorobo ya Essen na luvhomba lwa ekonomi. Luhura ndi lwone lwa tingeledza muḁi khathihi na u u tsireledza kha zwifuwo. Luhura lu dovha lwa ḁea muḁi tshirunzi. Murendi u dzhia matungo a tshidimela tshine tsha khou endedza vhathu vha tshi ya Essen sa luvhomba lwa ekonomi lune lwa khou bva Dusseldorf u swika Essen. Luvhomba ndi lwa mafhi. Mafhi afha ndi tshiga tsha zwithu zwavhuḁi sa zwiḁiwa zwa nnyi na nnyi na lupfumo. Murendi u khou sumbedza uri Germany hu na lupfumo, zwiḁiwa, zwivhuya na vhudziki. Naho zwo ralo, hu ḁi vha na vhane vha kha ḁi gungula.

Murendi u shumisa jifanyisi “**Sa dzembe vumbani ḁa tshilogo // Thoho yo dziba zwandani**”. Murendi u vhambedza dzembe na thoho. Thoho yo dzumbwa zwandani na dzembe lo dzumbwa mavuni a tshilogo. Murendi u khou sumbedza uri Germany naho ho pfumiwa, hu na vhathu vhane vha khou tambula, vhane vha vha na mbilahelo na thaidzo

sa uyo o vheaho t̄hoho vhukati ha zwanda. Kha tshirendo tshi no pfi “N̄e na Inwi” (Sigwavhulimu *et al.*, 2001:30), murendi u shumisa l̄ifanyisi nga u rali:

N̄e na Inwi

Fhasi ha muvhulavhusiku

**Māto a tshi ni tha sa n̄otshi**

**Mbilu sa vhazwimi** vha thololurango

Dza zwimana. Dza phuphuledzana

**Sa zwīla bofu l̄i tshi zwima l̄a** phuphuledza

Kha mutaladzi wa vhuraru, murendi o shumisa l̄ifanyisi musi a tshi ri: “Māto a tshi ni tha **sa n̄otshi**”. Murendi u vhambedza kusedzele kwawe kwa uyo muthu sa zwine muthu a ita musi a tshi tha n̄otshi. Tshifanyiso tshine tsha sikwa afha ndi tsha muthu ane sedzwa hune a bva na hune a ya. Muthu u khou sedzwa kana u sedzuluswa nga u ralo, ngauri u khou funwa. Muthu uyu a nga vha a tshi khou sedzwa matshilele na matshimbilele awe hu u t̄oda u mu p̄sesa na u mu d̄ivha lwo fhelelaho. Murendi u shumisa l̄ifanyisi: “**Mbilu sa vhazwimi vha thololurango // Dza zwimana...**” Mbilu dzi khou vhambedzwa na vhazwimi vha phukha. Tsha muzwimi ndi u dzulela u hambula nga ha magwekwe awe khathihi na phukha dzine a zwima. Tsha muzwimi ndi u dzulela u t̄ola arali magwekwe awe o fasha. Tsha phukha ndi u dzulela u vula māto hu u itela u limuwa magwekwe a muzwimi khathihi na vhuhone hawe afho d̄akani hune ya tshila hone. Nga u ralo, muzwimi na muzwimiwa vha dzula vha tshi khou humbulana naho hu uri mūwe u vha a tshipondwa.

Murendi u dzhia tshifanyiso itshi tshi si tshavhūdi a vho tshi ita tshavhūdi nga u sumbedza uri vhafunani avha vhavhili vha dzula vha tshi humbulana. Mūwe na mūwe u vha a tshi khou t̄oda mūwe. Vha takala fhedzi musi vho wanana. Musi vhe si fhethu huthihi zwi vha vhulahisa u t̄odana. Vhathu vha funanaho a vha t̄odi u vha kule na kule, vha t̄oda u vha vha vhōthe misi yōthe. Murendi u shumisa l̄ifanyisi musi a tshi ri: “**...dza phuphuledzana // Sa zwīla bofu l̄i tshi zwima l̄a phuphuledza // Yālo n̄dila l̄o futelela**”. Murendi u vhambedza mbilu dza vhafunani na zwine bofu l̄a ita musi l̄i tshi t̄oda n̄dila. Nyombedzelo

i kha di vha kha uri musi vhatu vha tshi funana, vha dzulela u todana uri vha vhe vhothe miso yothe.

### 5.5.1 (a) Kushumiselwe kwa linaledi zwiwendoni zwa N.A. Milubi kha Muimawoga

Kha tshirendo "Idani" (Milubi, 1990:64), murendi o shumisa linaledi nga u rali:

Yawee, lufuno lwashu lwo siya

Lwa shanduka masiya a vhuswa ha mbamulovha

Mbilu dzashu na dzone dzo siya vhuondani.

Hu na hune Milubi a shumisa thithilidzo ya maipfi sa ndila ya u bveledza vhuinedzi zwiwendoni zwawe. Tsumbo i vhonala kha tshirendo tshi no pfi "Tshifhatuwo tsha liswole" (Milubi, 1990:2). Kha tshirendo itshi, murendi u vhidza tshigidi u ri "**danda ja lufu**". Murendi ha ri "thanda"; u ri "**danda**". Huwe khamusi nga kha u titilidza ipfi "thanda", murendi o vha a tshi khou toda u sikela vhavhali tshifanyiso tsha vhuhulu na u lemela ha tshigidi tsho hwalwaho nga liswole. Kha tshirendo tshine tsha pfi "Vhuawelo hanga vhu ngafhi?" (Milubi, 1990:5), murendi u shumisa linaledi musi a tshi ri: "**Ngauri ndi shanduka muhumbeli o shulwaho nga phadi.**" Murendi u nana thambulo yawe nga u i vhambedza na "muhumbeli o shulwaho nga phadi". Nyito ya u **shula** i itwa hu tshi khou shumiswa vutoko kana tshinwe na tshinwe tshine tsha tenda u dodzea sa mapfura. **Phadi** ndi zwilonda zwi vhavhaho zwine zwa bva muthu muvhili wothe. Naho zwo ralo, **phadi** a i bvi muvhilini wa muthu nge muthu a vha o tou shulwa ngayo. Murendi u khou tou nana thambulo ine a vha khayoy.

Tshinwe tshifhinga zwilonda izwi zwi vha zwo dala vhulwa lune mulwadze wa phadi a dzulela u zwi hamula. Vhatu vha si na phadi vha anzela u nengiswa nga vhulwadze uvhu. Vhatu vha dovha vha ofha u pfukiselwa vhulwadze ha phadi, ndi zwine ngazwo vha disendedzela kule na mulwadze wa phadi. Murendi u divhambedza na mulwadze wa phadi ngauri thambulo yawe i ita uri vhatu vha mu nengwe nahone vha disendedzele kule nae. Sa vhunga murendi a si na tshawe, u kombetshedzea u tshila nga u humbela. Izwi zwi ita uri vhatu vha sa mu takalele. Murendi a tshi vbona thambulo yawe na ndila ine vhatu vha mu fara ngayo, u mbo di shumisa linaledi hu u toda u sika tshifanyiso

tsha nyimele ine a vha khayo. Murendi u shumisa ipfi **shulwa** hu u tōḁa u sumbedza u ṅaṅa ha thambulo yawe. Lḁṅaṅedzi ili lo shumiswa lwa vhutsila.

### **5.5.1 (b) Kushumiselwe kwa lḁṅaṅedzi zwirendoni zwa N.A. Milubi kha *Khavhu dza Muhumbulo***

Kha tshirendo tshine tsha pfi “Afrika ṅamus” (Sigwavhulimu *et al.*, 2001:39), murendi u shumisa lḁṅaṅedzi nga u rali:

**Ndo tshimbila hose-hose**

**Nda kundwa iṭo la u vhona a no nga iwe**

**Vhugala hau vhu kokodza vhasili u ḁa u wa one mashuvo**

Murendi u khou khoḁa vhuḁi ha Afrika. U shumisa lḁṅaṅedzi musi a tshi ri: “**Ndo tshimbila hose-hose**”. Nga u shumisa ipfi **hose-hose**, murendi u ṅea muvhali muhumbulo wa uri o tandula shango loṭhe nga vhuphara. Murendi ha khou amba hezwo lini, murendi u khou tōḁa u sumbedza vhuḁi ha Afrika a vhu vhambedzwi na ha huṅwe fhethu. Murendi ho ngo tshimbila hoṭhehoṭhe, u khou tou ombedzela zwine a khou tōḁa u vhudza vhavhali. Murendi u ita na u sumbedza uri vhasili vha ḁa u wa mashuvha, vho kungwa nga vhugala ha Afrika. Nga u shumisa ipfi **vhasili**, murendi o vha a tshi khou amba vathu vha dziṅwe tshakha, vhane vha bva kha maṅwe mashango vha tshi ḁa u vhona zwivhuya na vhuḁi ha Afrika. Kha tshirendo tshi no pfi “Tshifhaṭuwo tsha Mukegulu na ṅwana” (Sigwavhulimu *et al.*, 2001:41), murendi u shumisa lḁṅaṅedzi musi a tshi ri:

Tshifhaṭuwo tsha mukegulu tsho nzwinzwimala

Tsho vhutana tsha nzwinzwimala sa **gole lḁṭswu-lḁṭswu**

Tshifhaṭuwo tsha mukegulu

Ndi tshivhoni tsha vhusadzi

Ho **tsikeledzwaho ha kandekanywa**

Ha **gikhinywa ha sikinywa**

Sa zwiḁa **lienda la vavhi** li tshi sikinya



Tshitolompi tsha segereṭe ye ḷa tou sielwa.

Murendi u shumisa ḷinaṅedzi musi a tshi titilidza ipfi “kole” ḷa vho vha **gole**. Thithilidzo iyi ndi ya u ṭoda u sika tshifanyiso tsha vhuhulu ha zwine a khou amba nga hazwo. Hu ḡi nga na ndovhololo ya muvhala wa **gole** ilo ndi inwe ya ndila ine nga khayo murendi a ṅaṅisa zwine a khou amba. Murendi u vhambedza tshifhaṭuwo tsha mukegulu na **gole ḷitswu-ḷitswu**. Naho murendi o vha a tshi nga vha o ri: “**gole ḷitswu**”, zwo vha zwi tshi ḡo ḡi pfesesea uri tshifhaṭuwo tsha mukegulu tshi sumbedza u sa takala. Honeha, murendi u dovholola muvhala kana mbonalelo ya **gole** ilo hu u ṭoda u ombedzela khathihi na u ṅaṅisa nyimele ine mukegulu a vha khayo.

Kha tshirendo “Maswiswini a dzimbilu dzenedzi” (Sigwavhulimu *et al.*, 2001:46), murendi u shumisa ḷinaṅedzi musi a tshi ri: “Yawee! ṅamusi hu khou lilwa vhone vho kamataho vhuṭali // **Vha phanda dzi no guma zwitikoni**”. Afha murendi o vha a tshi khou amba nga ha vhathu vho ṭalifhaho. Musi a tshi amba nga **phanda** na **zwitikoni**, murendi o vha a tshi khou amba nga vharangaphanda vhane mihumbulo yavho ya bveledza vhuṭali na u humbulela vhathu vhe vha vha ranga phanda. A zwo ngo ḡowelea kana a zwi konadzei uri phanda i gume tshitikoni. Murendi u khou tou ṅaṅisa zwine a khou amba. Murendi u shumisa ḷinaṅedzi hafhu kha tshirendo “Mahovhohovho a ‘Mutsi u ya Thunya’ (Victoria Falls)” (Sigwavhulimu *et al.*, 2001:24-25), musi a tshi ri:

Ngavhe ndi tshi ri ndi tshi vhuya hafhu

Nda wana vhusuṭo ha vhudubudubu ha mutsi wau

Vhu sa fheleli kha iwe fhedzi

**Vhu tshi wela loṭhe ḷa Zimbabwe na ḷa Zambia**

**Ha fhedza nga u ṅukadza loṭhe ḷa Afrika**

Murendi o shumisa ḷinaṅedzi kha mitaladzi mivhili ya u fhedza kha tshitanza tsho topolowaho afho nṯha. Afha murendi o vha a tshi khou renda vhuḡi ha mahovhohovho a Victoria Falls. Nga kha u khoḡa honohu ndi hune a shumisa ḷinaṅedzi musi a tshi amba nga “**vhusuṭo ha vhudubudubu ha mutsi**” wa Victoria Falls a tama vhu tshi wela

Zimbabwe na Zambia. Afha o vha a tshi khou sumbedza uri mahovhohovho a Victoria Falls o ima sa mukaṅo une wa fhandekanya Zimbabwe na Zambia lune murendi a swela uri vhuḍi ha mahovhohovho aya vhu takalelwe nga vhadzulapo vhoṱhe vha mashango aya mavhili ([www.zambiatourism.com/destinations/waterfalls/victoria-falls](http://www.zambiatourism.com/destinations/waterfalls/victoria-falls)). Naho zwo ralo, a zwi leluwi uri vhudubudubu ha mutsi wa mahovhohovho aya vhu ambarele mashango aya oṱhe nga vphara. Murendi u bvela phanḁa na u shumisa liṅaṅedzi musi a tshi ri u tama u wana vhudubudubu ha mutsi wa mahovhohovho aya vhu tshi ṅukadza loṱhe la Afrika. Izwi hu tou vha u ṅaṅisa zwine murendi a khou amba ngauri vhutsi ha Victoria Falls vhu nga si kone u ṱanganya dzhango loṱhe la Afrika.

### **5.5 Kushumisele kwa mbudziso ya rethoriki zwirendoni zwa N.A. Milubi**

Hu na zwirendo zwe khazwo Milubi a shumisa mbudziso ya rethoriki. Mbudziso ya rethoriki ndi musi hu tshi vhudziswa mbudziso fhedzi ha vha hu songo lavhelelwa phindulo. Mbudziso ya rethoriki i anzela u vhudziswa hu tshi khou ṱoḁwa u bveledzwa nyombedzelo ya zwine zwa khou ambiwa nga hazwo. Milubi o shumisa mbudziso ya rethoriki kha tshirendo, “No Khubani?” (Milubi, 1981:41), musi a tshi ri:

No khubani?

Na nga ni nani?

Murendi u thoma tshirendo tshawe nga mbudziso ya rethoriki ine khayoy vha na ipfi khuba. U “khuba” ndi musi muthu o vala mulomo. Mulomo uyu u vha wo valiwa ngauri u vha u na zwe wa valela ngomu hawo. Muthu a nga vha o khuba maḁi, muya kana zwiḽiwa. Zwithu zwe muthu a khuba ndi zwine ha ṱoḁi u zwi pfa kana u zwi mila, u sokou zwi litsha haṅwani hawe. Thaidzo ya u khuba ndi ya uri marama a mukhubi a a neta. Muthu a nga vha o khuba zwe a khuba a tshi khou tou tamba kana a nga vha o khuba zwe a khuba ngauri fhethu hune a vha hone u a kombetshedzea u ita ngauralo. Tsumbo i nga vha ya musi muthu o silingea lune a kundelwa u ṱanza ngauri fhethu hune a vha hone a hu mu tendeli u ṱanza, huṅwe khamusi ngauri a vha a tshi khou shavha u ṅengisa vhathu.

Murendi u shumisa ipfi “khuba” hu u ṱoḁa u sumbedza vhathu vho fhumulaho. Tshi ṱokonyaho vphupfa ha murendi ndi uri vhathu avha vho fhumula kha nzulele ine vha tea u vula mulomo vha amba. Murendi u khou itela vhathu khuwelelo ya uri kha vha takuwe,

vha lwelwe na u ambela pannelo dzavho. Vhathu avha a vha khou lwela mbofholowo yavho. U bvisela vhupfiwa havho khagala, nga kha u amba, zwi nga ita uri vha wane mbofholowo ine vha tōḁa. Madzuloni a u ḁiambela, vhathu avha vha tambula vho fhumula. A vha gunguli lune vha pfiwa fhedzi mbiluni dzavho ho ḁala mbiti na ndulu. Vhathu vha sokou lila vhe vhoṱhe. Murendi u vha humbudza uri vha nga wana thandululo ya thaidzo dzavho nga u amba. Murendi u bvukulula vhuṱungu hawe nga khalo yo dzikaho. Murendi u tōḁa vhathu vha tshi ḁiambela musi vho tsikeledzwa kana vho vhiswa.

## **5.6 Kunangele na kushumisele kwa maipfi zwirendoni zwa N.A. Milubi**

Murendi o nanga na u shumisa maipfi nga ḁiila dzo fhambanaho kha zwirendo zwawe. Maipfi aya a sumbedza o nangwa nga vhuronwane hu u itela uri zwine murendi a amba zwi pfalese kana zwi kwame vhupfa ha vhathu vhane a tōḁa u vha swikelela nga vhurendi hawe. Kha tshirendo “Khavhe” (Milubi, 1981:41), murendi u ri:

Ngavhe **khavhe**

I si khavhe,

Ḽi sa kovheli

Vhubvaḁuvha ḽone

Ḽa ya ḽa **kovhela**,

**U tsha haḽo**

**Ḽa tsha ri vhaḽwe**

Vhaḽweni....

Murendi u nanga na u shumisa ipfi “**khavhe**” a tshi khou tōḁa u sumbedza uri o ṱlutshelwa tshanduko fhethu hune a vha hone. Tshanduko ine murendi o i ṱlutshelwa i nga vha yo livhanywa na zwa matshilisano, zwa polotiki, vhutendi kana zwa makwevho. Murendi o shumisa ipfi “khavhe” nga ḁiila ine zwa vhoneala uri arali o vha e na maḁḁa a u ita maḁembe ane nga khao tshanduko ya ḁa, o vha a tshi ḁo a ita. Tshanduko ine murendi o i ṱlutshelwa i katela dakalo na u ḁiphina. Madzuloni a u sika tshifanyiso tsha fhethu hune vhathu vho takala nahone vha ḁiphina, murendi u bvukulula vhupfa ha muthu a re dziedzini, thambuloni nahone a si na fulufhelo.

Murendi ha na maanda a u disa tshanduko fhedzi u vhea fulufhelo jawe kha Mudzimu ane a tenda uri u na maanda a u mu phulusa. Murendi u a rabela uri musi tshanduko ye a i tulutshela i tshi da, u tea u diwana e vhukati ha vhathu vhane a vhaho thambuloni. Tshirendo tshi fhela nga khalo ine ya sumbedza muthu o tungufhalaho lune thandululo ya vha lufu. Murendi u tenda uri tshanduko ye a i tulutshela i do da nga murahu ha lufu. Murendi u shumisa u “tsha” na u “kovhela” ha duvha sa zwiga zwo imelaho u thoma na u guma ha vhutshilo shangoni. U ya nga ha murendi, u kovhela ha duvha (lufu), hu disa tshikhala tsha u tsha halo (vhutshilo vhuswa). Kha tshirendo “Ro Kondelela” (Milubi, 1986:30), murendi o nanga na u shumisa maipfi nga ndila ine a bvisela mihumbulo yawe khagala:

Ro **kondelela**, ri nga si tsha kona....

**Mukosi** kha u tahe

Vhothe vha **kandwaho nga denzhe ja ngogofhadzo**,

ja tshaya tshilidzi

Vha khurutane vhothe vha ime huthihi

Mabala othe vha leledise, a lelede muyani

**Goya** vha li **pwash**e, vha li xoye **thoho**

**Maluvhi** a thusukane.

Murendi u shumisa ipfi “**kondelela**” hu u toda u sumbedza uri zwo no dzhia tshifhinga tshilapfu vhathu vha kha nzulele ine vha vha khayo. Murendi u vhudza avho vhathu uri ndi tshifhinga tsha u bvisela vhupfiwa havho khagala. Murendi u ri disela muhumbulo wa uri vhathu avho ndi kale vho fhumula. Tshirendo itshi a tsho ngo fhambana na “No Khubani?” (Milubi, 1981:41). Vhathu avha ndi kale vho fhumula, ndi kale vha tshi kondelela, murendi u ri zwo edana. Murendi u vha itela khuwelelo ya uri vha lwele vhulamukanyi na mbofholowo yavho. Murendi u shumisa ipfi “**mukosi**” sa tshiga tsho imelaho vhudziambeli. “Mukosi” wa tavhiwa, vha re kule na tsini vha a u pfa. Ngauralo, kunangelwe na kushumiselwe kwa maipfi tshirendoni ku na mushumo muhulwane kha u

bvukulula vhupfa na mihumbulo ine murendi a tōḁa vhavhali vha tshi i tumbula tshirendoni tshawe. Murendi u nanga na u shumisa maipfi lwa vhutsila zwirendoni zwawe.

### **5.7 MAKUMEDZWA MALUGANA NA VHUŊWALI HA N.A. MILUBI**

Thyiori ya *New Criticism* i ombedzela tsenguluso ya maŋwalwa hu sa khou sedzwa siangane, ḁivhazwakale, vhubvo na vhuḁe ha muŋwali (Kirszner & Mandell, 2004 :1569). Hu tou sedzwa fhedzi maŋwalwa nga one aḁe. Nga nḁhani ha zwenezwo, muḁoḁisisi u vhona zwi zwa ndeme uri hu ḁewe manweledzo a vhuŋwali ha N.A. Milubi zwo livhanywa na mihumbulo ya vhaŋwe vhaḁivhi vhe vha vhuya vha sengulusa vhuŋwali hawe. Mihumbulo yo fhambanaho u bva kha vhaḁivhi vho fhambanaho yo thusa muḁoḁisisi kha u vha na ludungela lwa uri vhuŋwali ha Milubi, nga maanda ho sedzwa vhurendi hawe, ho gondombela kha thero dzifhio. U ḁivha thero dzine Milubi a ḁwala o ḁisendeka ngadzo zwo thusa muḁoḁisisi kha u kuvhanganya zwirendo zwa Milubi u ya nga zwiteŋwa zwi bvukululaho idzo thero. U kuvhanganywa ha izwo zwiteŋwa zwo thusavho na kha u ḁisa ḁhohwana dzo fhambanaho dze tsenguluso ino ya rera nga hadzo. Makhavhu (1987: 20) ndi muŋwe wa vhatu vhe vha sengulusa vhurendi ha Milubi. Makhavhu u amba hezwi nga ha vhuŋwali ha Milubi:

Milubi like any protest poet views [the] oppression of his people in a very serious light. Hence the bitter tone in his poetry. His poetry is a living example of what a bona fide Venda poet can achieve in writing good poetry in his mother tongue.

Vhuzhi ha zwirendo zwe mushumo uno wa zwi sengulusa ndi zwe khazwo zwa kona u vhonala uri Milubi u kwameswa nga thambulo, tsikeledzo na vhupuli ha vhatu. Kha zwirendo izwo ndi he a sumbedza u pfa vhuḁungu musi a tshi vhona vhatu vha sa khou ḁiphina vhutshiloni. Thambulo ine Milubi a kwamea ngayo ndi ine ya katela vhutendatenda ha vhatu, mivhuso, thambulo ya muhumbulo na muya. Maḁadzhe (1985: 4), naho hu uri o vha a tshi khou sengulusa ḁirama dza Milubi, u tendelana na muhumbulo uyu musi a tshi ri:

There is nothing which affects him more than human suffering and the dark confusion of mankind as well as the hazy spiritual values which

he finds in the world. Most of his writings, which include poetry and drama, are pervaded by a sense of human suffering.

U kwamea ha Milubi nga thambulo ya vathu, sa zwine Maḍadzhe a khou sumbedza, zwi vhangwa nga zwithu zwo fhambanaho zwine a ṭangana nazwo shangoni. Milubi u kona u vhona nḍaḍo ine vathu vha vha nayo musi zwi tshi ḍa kha u nanga zwithu zwa ngoho na vhutendi ha vhukuma. U kundelwa u nanga zwavhuḍi uhu ndi hune ha vha ḍisela tshengelo ṇamani, muyani na muhumbuloni. Vhuṅwali ha Milubi vhu bvukulula tshengelo ya vathu vho raloho. Ramukosi (1997:5) u tendelelana na Maḍadzhe kha muhumbulo uyu wa u bvukululwa ha vhutambuli ha vathu kha vhuṅwali ha Milubi. Ene u ri:

...suffering, life affliction and sorrows of existence are the main concern of Milubi's tragic literary art works. In this way he shows concern for evils that are destroying human values.

Milubi, sa murendi, ha takali musi a tshi vhona vhutshilo ha vathu ho kamata maṭhupho. Ndi zwine ngazwo kha vhurendi hawe a sumbedza vathu afho hune vha ṭhobila hone hu u ṭoḍa u vha thusa uri vha bve thambuloni ine vha vha khayo. Mafela (2002:126) na ene u na zwine a amba nga ha maṅwalwa a Milubi:

In Venda literature, Milubi, an author, publisher and academic, risked his life by writing about topics that most writers and nearly all publishers did not dare to touch. In his writing, he reflects on the various forms of oppression inflicted on the poor...His purpose in publishing his writing[s] was to conscientise the masses about the injustices....

Zwi ḍisumba hu na thendelano vhukati ha vhasengulusi vha maṅwalwa a Milubi o fhambanaho ya uri Milubi u a kwameswa nga thambulo, phwanyeledzo, vhuṭungu, vhutendatenda, vhushai, vhufhura, vhuvhūḍu na vhuvhvi vhune vhatshili vha vhu bvukulula shangoni. Musi zwi tshi ḍa kha vhuṅwali ha Milubi na ndivho yaho, Ramakuela (1998:86-87) u ri:

In Milubi, then, we see a meeting point of two opposing forces. While his poetry is sometimes politically committed it does not lose its aesthetic hold...Milubi also comes as someone who sees in the past a memory which can construct the present. This post-colonial aspect of Milubi is also combined with postmodern ideas of despair, lack of hope and the total chaos that this world is in. the project of historical reconstruction is imbued with rich images of hope and life (Ramakuela, 1998:90).

Musi ho sedzwa mihumbulo yo newaho afho ntha, muthu a nga zwi amba uri vhuñwali ha Milubi vhu lwela mbofholowo yo fhelelaho nahone kha vhatu vhothe. Milubi u toda u vhona mbofholowo ya muthu wothe kha zwa muya, muhumbulo na nama. Mbofholowo ya vhatu kha i vhone kha vhurereli havho, mvelele yavho, polotiki yavho na kha ikonomi yavho. Milubi u lwela ndinganyelo ya vhatu vhothe. Hune ha vha na tsikeledzo kana phwanyeledzo ya vhatu, Milubi u a gwalaba nga kha vhurendi hawe. Milubi ha gwalabi o disendedza kule na vhatu vha tambulaho, u a dzhenelela kha thambulo sa a tambulaho na vhatu vhane a nwa nga havho. Vho hwalwaho dzhogo ya vhupuli na vhushai, Milubi u i hwala navho. Milubi ha timatimi u nyefula na u kaidza vhudabababa na mahandana ane vhatshili vha pandamedza. Vhungoho ha muhumbulo uyu ho vhone na u khawhisedzwa musi hu tshi senguluswa vhurendi ha N.A. Milubi.

## 5.8 MAGUMO

Kha ndima iyi, ho newa thalutshedzo dza figara dza muambo na kushumiselwe kwadzo kha u sika zwifanyiso zwa muhumbulo zwo livhanywa na vhurendi ha N.A. Milubi. Figara dza muambo dze dza senguluswa kha zwirendo zwa Milubi ndi tshiga, limethafore, liedzamuthu, linaledi na lifanyisi. Ho senguluswavo na kunangelwe khathihi na kushumiselwe kwa maipfi zwirendoni zwa Milubi. Zwirendo zwe zwa senguluswa kha ndima iyi zwo topolwa kha bugu dzine dza vha na zwirendo zwa N.A. Milubi. Bugu idzo ndi: *Muhumbuli-Mutambuli* (Milubi, 1981), *Vhutungu ha Vhupfa* (Milubi,1982), *Iphi la Lurere* (Milubi,1986), *Muimawoga* (Milubi,1990), *Muungo wa Vhuhwi* (Milubi, Sigwavhulimu & Ratshitanga, 1995) na *Khavhu dza Muhumbulo* (Sigwavhulimu et al., 2001). Kha zwirendo zwothe zwe zwa senguluswa, murendi o shumisa figara dza muambo na maipfi nga ndila ya vhutsila.

## NDIMA YA VHURATHI

### MVALATSWINGA

#### 6.1 MARANGAPHANDA

Kha ndima iyi muṭoḍisisi u ḍo fha manweledzo a zwoṭhe zwe zwa senguluswa na mawanwa a ṭhoḍisiso. Tsenguluso iyi yo konavho na u thusa muṭoḍisisi kha u bveledza themendelo dzine dzi nga thusa kha kusengulusele na kupfesesele kwa vhurendi ho livhanywa na thyiori dza maḥwalwa sa *New Criticism*.

#### 6.2 MANWELEDZO A DZINDIMA

##### 6.2.1 Ndimya ya u Thoma

Ndimya ya u thoma yo bvisela khagala ndeme ya vhurendi sa mbulungelo ya luambo, mvelele, ndavhuko, ḍivhazwakale, sialala, vhufa na vhuṇe zwa vhathu. Ndimya ya u thoma yo dovha ya bvisela khagala ṭhoho ya ṭhoḍisiso ino ine yo dzingindela kha u sengulusa vhurendi ha Tshivenda ha N.A. Milubi zwo livhanywa na thyiori ya *New Criticism*. Ndivho na zwipikwa zwe zwa vha zwo lavhelelwa u swikelelwa kha tsenguluso ino zwo bviselwa khagala kha ndimya yeneyi. Kukuvhanganyelwe kwa mafhungo na maga e a tevhedzwa musi hu tshi saukanywa mafhungo ayo kwo bviselwa khagala. Ho ṭalutshedzwavho na thyiori ya *New Criticism* khathihi na makumedzwa ane phangami dzayo dza ombedzela.

##### 6.2.2 Ndimya ya Vhuvhili

Ndimya iyi yo ṇea mihumbulo yo fhambanaho ya vhaḍivhi na vhorapfunzo malugana na uri murendi ndi mini, vhurendi ndi mini, khethekanyo ya vhurendi, fhethu hune ha rendwa hone na zwine zwa rendwa, ṭhuṭhuwedzo ya vhurendi, kusenguluselwe kwa vhurendi, ṭhalutshedzo na kushumiselwe kwa figara dza muambo, zwifanyiso zwa mihumbulo na makumedzwa u bva kha vhaḥwe vhasengulusi malugana na vhuḥwali ha N.A. Milubi.

##### 6.2.3 Ndimya ya Vhuraru

Ndimya iyi yo rera nga ha ngona ya ṭhoḍisiso yo shumiswaho kha uno mushumo. ṭhoḍisiso ino yo shumisa ngona ya khaḥlithethivi. Afha ndi he ha sumbedzwavho na maga e a



tevhedzwa kha kukuvhanganyele khathihi na kusengulusele kwa mafhungo o wanwaho kha thodisiso. Tsenguluso ya mafhungo yo vha yo livhanywa na vhurendi ha N.A. Milubi ha Tshivenda ho tou gandiswaho na u andadzwa kha bugu dzo fhambanaho.

#### **6.2.4 Ndimu ya Vhuna**

Kha ndima iyi ho dodombedzwa zwivhumbeo zwa zwiendo na kushumisele kwa zwiteŋwa zwa thiori ya *New Criticism* zwiendoni zwa N.A. Milubi. Zwivhumbeo zwa zwiendo zwo rerwaho nga hazwo kha ndima iyi zwi katela: tshivhumbeo tsha nga nnda na tshivhumbeo tsha nga ngomu. Tshivhumbeo tsha nga nnda tshi katela kushumiselwe kwa thikho dza vhurendi sa: ndovhololo, mutevhetsindo, alitheresheni, tsiedzaipfi ngeno tshivhumbeo tsha nga ngomu tshi tshi katela kushumiselwe kwa figara dza muambo sa: tshiga, jimethafore, jiedzamuthu, jifanyisi na dziŋwe figara dza muambo. Ho newavho na tshaka dza zwiendo dzi no nga: Sonethe, Ephiki, Ejedzhi, Liriki, Oudu, Alegori na Baladi.

#### **6.2.5 Ndimu ya Vhutaŋu**

Kha ndima iyi, ho senguluswa kushumiselwe kwa figara dza muambo kha zwiendoni zwa N.A. Milubi. Figara dza muambo dze senguluswa ndi: jimethafore, jifanyisi, jiedzamuthu, jinaŋedzi, mbudziso ya rethoriki na tshiga. Zwiendo zwe zwa senguluswa zwo topolwa u bva kha bugu dzine dza vha na zwiendo zwa N.A. Milubi dzi tevhelaho: *Muhumbuli-Mutambuli* (Milubi, 1981), *Vhutaŋu ha Vhupfa* (Milubi, 1982), *Ipfi la Lurere* (Milubi, 1986), *Muimawoga* (Milubi, 1990), *Muungo wa Vhuhwi* (Milubi, Sigwavhulimu & Ratshitanga, 1995) na *Khavhu dza Muhumbulo* (Sigwavhulimu et al., 2001).

#### **6.2.6 Ndimu ya Vhurathi**

Kha ndima iyi hu dovha ha newa mawanwa na themendelo ya thodisiso.

### **6.3 MAWANWA**

#### **6.3.1 Mawanwa a Ndimu ya u Thoma**

Kha ndima ya u thoma, mawanwa o sumbedza uri vhurendi ha N.A. Milubi vhu wela kha vhurendi ha musalauno. Vhurendi ha musalauno ndi vhune ha tou nwalwa, ha gandiswa na u andadzwa. Vhurendi ha musalauno vhu a tenda u senguluswa hu tshi khoushumiswa thiori dza manwalwa lune vhutsila kana vhufogoli haho ha bvukululwa.

### **6.3.2 Mawanwa a Ndimba ya Vhuvhili**

Ndimba iyi yo sumbedzisa uri a hu tou vha na thendelano yo dziaho musii zwi tshi ḡa kha u ri vhurendi ndi mini. Honeha, vhorapfunzo na vhaḡivhi u ya nga u fhambana havho, vha tendelana kha ḡa uri vhurendi ndi ha ndeme. Vhorapfunzo avho vha dovha vha tendelana kha ḡa uri vhurendi ho dziaho ndi vhune ha shumisa luambo lwa figara dza muambo. Murendi a sa shumisi figara dza muambo vhurendi hawe ha nga dzhiiwa vhu so ngo vhibva musii vhu tshi senguluswa. Figara dza muambo dzi na mushumo muhulwane musii zwi tshi ḡa kha u sika zwifanyiso zwa muhumbulo. Vhorapfunzo vha a tendelana uri zwifanyiso zwa muhumbulo ndi zwone zwine zwa fhambanya vhurendi na maḡwe maḡwalwa. Kushumiselwe kwa figara dza muambo na zwifanyiso zwa muhumbulo kha tshirendo ku tuḡuwedza muvhali uri a vinyuse maluvhi awe u swika a tshi wana zwine murendi a khou tuḡa u vhudza vhavhali.

### **6.3.3 Mawanwa kha Ndimba ya Vhuraru**

Kha ndimba iyi ho rerwa nga ha ngona ya thodḡisiso yo shumiswaho musii hu tshi kuvhanganywa na u sengulusa mafhungo. Tsenguluso yo vha yo ḡisendeka nga maḡwalwa a N.A. Milubi a vhurendi. Ngona ya khwalḡithethivi yo shumiswa u saukanya zwirendo zwo topolwaho. Ho kuvhanganywa bugu dza vhurendi dze khadzo N.A. Milubi a ganḡisa vhurendi hawe. U bva afho, ho mbo ḡi topolwa zwirendo kana mitaladzi ya zwirendo hu u tou sengulusa tshivhumbeo na thalutshedzo ya zwirendo zwa Milubi. Zwo wanwa uri vhurendi ha N.A. Milubi vhu a tenda u senguluswa ho livhanywa na thiyori maḡwalwa ya *New Criticism*.

### **6.3.4 Mawanwa kha Ndimba ya Vhuḡa**

Kha ndimba iyi, ho senguluswa zwirendo zwa N.A. Milubi hu tshi khou tuḡwa u bvukulula vhutsila kana vhufogoli ha vhurendi ha Milubi. Tsenguluso yo itwa ndivho i ya u tuḡa u sumbedza arali murendi o kona kana o kundelwa u fusha thodḡea dza thiyori ya *New Criticism*. Izwi zwo vha zwo livhanywa na vhukoni ha murendi kha kushumisele kwawe kwa zwiteḡwa zwa thiyori iyi zwine zwa shela mulenzhe kha tshivhumbeo tsha nga nḡa tsha tshirendo. Zwo wanwa uri murendi o kona u fusha thodḡea dza thiyori ya *New*

*Criticism* malugana na tshivhumbeo tsha nga nḁa tsha zwirendo ngauri o shumisa zwiteḁwa zwa thyiori iyi lwa vhutsila kha zwirendo zwawe.

### **6.3.5 Mawanwa kha Ndimā ya Vhuḁanu**

Ndimā iyi yo sengulusa tshivhumbeo tsha nga ngomu tsha zwirendo. Afha ndi he ha sedzwa uri murendi o kona kana o kundelwa naa u shumisa figara dza muambo zwirendoni zwawe. Murendi o sumbedza vhukoni kha kushumisele kwa figara dza muambo dzi fanaho na mamethafore, mafanyisi, maedzamuthu na tshiga.

### **6.3.6 Mawanwa a Ndimā ya Vhurathi**

Kha ndimā iyi ho sumbedzwa manweledzo a ndimā dzoḁhe dze khadzo tsenguluso iyi ya fhaḁwa. Ho sedzwavho na zwipiḁa zwoḁhe zwe ḁhoḁisiso iyi ya zwi kwama sa zwa ndeme kha kubveledzele kwayo.

## **6.4 THEMENDELO**

Themendelo dza ḁhoḁisiso iyi ndi dzi tevhelaho:

- Vhaḁoḁisisi na vhasengulusi vha maḁwalwa a Tshivendḁa kha vha dzhiele nzhelevho na vhurendi sa maḁwalwa a ndeme nahone ane a ḁoḁa tsenguluso dzo goḁombelaho ngauri ndi ha ndeme kha mvelele ya Vhavendḁa. Izwi vha nga zwi ita nga u sengulusa vhurendi ha Tshivendḁa vho zwi livhanya na thyiori dzo fhambanaho dza maḁwalwa, ndivho i ya u bvukulula vhutsila vhaho.
- Vhagudi kha pfunzo dza phuraimari, sekondari na magudedzini a pfunzo dza nḁha kha vha funzwe kusenguluselwe kwa vhurendi uri vha kone u vha na nḁivho yo ḁandavhuwaho musi zwi tshi ḁa kha kuḁwalele na kusenguluselwe kwa vhurendi.
- Vhaḁwali vha vhurendi ha Tshivendḁa kha vha ḁuḁuwedzwe nga u ḁewa pfufho na zwikhala zwa u ganḁisa, u anḁadza na u vhambadza vhurendi havho.
- Bugu dza vhurendi ha musalauḁa na musalauno, kha dzi randelwe zwikoloni na magudedzini a pfunzo dza nḁha, hu u itela u ḁuḁuwedza vharendi na matshudeni kha u dzhiela luambo lwa havho nḁha.
- Matshudeni kha vha ḁewe ndambedzo dza masheleni dza uri vha gude na u ita ḁhoḁisiso nga ha maḁwalwa a nyambo dza ḁamuni.

- Vhaswa kha vha funzwe ndeme na kushumiselwe kwa luambo lwa figara dza muambo kha vhurendi ha Tshivenda na kha mvelele ya Vhavenda nga u angaredza.

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