

TSENGULUSO YA VHUTUNGULI NGA MBONALO YA NANGA DZA MVELELE YA TSHIVENDA.

nga

DAVHANA GRACE NNDITSHENI



YO NETSHEDZWA HU U TODA U SWIKELELA THODEA DZA VHUDOKOTELA

Kha

MUHASHO WA NYAMBO DZA VHAREMA

Kha

FAKHALITHI YA NGUDO DZA VHATHU

(Tshikolo tsha Nyambo na Ngudo dza Vhudavhidzani)

YUNIVESITHI YA LIMPOPO

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MUANO



Nge, Davhana Grace Nnditsheni ndi khou ana uri, **Tsenguluso ya mbonalo ya mushumo wa vhutunguli nga nanga dza sialala la mvelele ya Tshivenda kha Tshiriki tsha Vhembe** ndi mushumo wanga na uri a u athu u netshedzwa nga inwe yunivesithi u itela digirii iyi.

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DAVHANA GRACE NNDITSHENI

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DATUMU

VHUDIKUMEDZELI

Mushumo uyu u khou kumedzwa sa khuliso kha mukegulu musadziwavhane, Vho Tshiano Masindi Moshia nga nthani ha maipfi avho 'Nwananga dzhenani tshikolo ni vhe mutukana wanga'. Mmawe, naho vho no vha Matongoni ndi kha di vha hulisa kha thuthuwedzo yavho ye ya mphaṭha kha zwinzhi. Ndo zwi vhona uri pfunzo ndi ifa, ndi gupula vhushai. Hune vhanna vha swika na musadzi u a swika nga pfunzo.

NDIVHUHO

Tsho ntswikisaho henefha ndi ene Nwali na vha Matongoni nga nungo dze vha mpha, nda kondelela, nda ita mushumo u swika ndi tshi vuledza.

Ndi livhuha Mufhatusi wanga, Vho Phrofesa N.A. Milubi kha u ntutuwedza uri ndi si nyame, ndi kondelele u thaphudza zwe nda zwi thoma. A vho ngo mphelela mbilu musi ndi tshi khakha kana u balelwa u swikelela ndavhelelo yavho. Vho isa phanda na u thusa sa a dededzaho tshixele u swika hune nda vha hone zwino. Ndi livhuha na musadziwavhane Vho C.R. Manaka vhe vha vha vha tshi nthusa kha zwi kwamaho mafhungo a Yunivesithi hune ngudo dza khou bvelela hone. Kha Vho Moffat Sebola, ndi ri a vha ntshileli. Wo vha u sa do pfi mushumo wo kunaho arali hu songo vha na ndulamiso na ngeletshedzo dzavho.

Ndi livhisa ndivhuho dzanga kha muta wanga, Vho T.S. Singo kha u sa nthithisa havho musi ndi kha ngudo dzanga. Vhananga, Mukondi na Nyawasedza ndi a ni rwela zwanda kha u nthusa kha mafhungo a u thaipa. Thifhelimbilu, no i lwa murathu nge na tenda ndi tshi ni ruma misi yotthe ni sa fheli mbilu na dzina li lanu, ndi ri a ni ntshileli. A thi hangwi muduhulu wanga, Masindi Masithi we a vha munetshedzi wa zwishumiswa musi phulu dzo pana; ndi a mu livhuha. Ndi livhuha Kenny Ledwaba we a vha mureili wanga a sa fheli mbilu musi ndi tshi tsa ndi tshi gonya ndi kha ngudo yeneyi.

Ndi livhisa ndivhuho dzanga nga u ditukufhadza kha nanga dza sialala dzothe dze dza nthusa kha gada la mushumo uyu. A thi hangwi mazwale wanga maine Vho Maada, khaladzi anga maine Vho Sidogi Davhana khathihi na mazwale maine Vho Mutshekwa Sidou, ndi ri a vha ntshileli. Nwali a vha tonde zwinzhi.

Ndi dovha nda livhuha madzangano a vhomaine vha sialala na vharangaphanda vhao vhe vha tangedza khumbelo yanga. A thi hangwi khonani dzanga dze dza ntutuwedza vhunga dzone dzo no vha midabe kha ngudo ya digirii iyi, ndi a vha livhuwa vho ntonda zwinzhi. Ndi dovha nda livhuha na khonani dze dza vha dzi tshi ambela tshimondeni, ndi ri thuthuwedzo yavho yo daho nga ndila ya u mpfisa vhungu yo mpha mafufufu nda shuma ndi si tsha sedza murahu.

MANWELEDZO

Muhumbulo muhulwane wa ngudo, wo vha wa u sedzulusa na u sengulusa mbonalo ya mushumo wa vhutunguli nga nanga dza sialala la mvelele ya Tshivenda. Thodisiso yo vha yo sedzesaho kha tshenzhemo na vhupfiwa ha nanga dza sialala nga ha kuvhonele kwavho kwa mushumo wa vhutunguli kha mushumo wavho wa duvha liñwe na liñwe. Tsenguluso yo vha ya u fhatusa lushaka nga ha ndeme ya vhutunguli kha vhutshilo ha duvha liñwe na liñwe na u khakhulula kuhumbulele kwo shandeaho nga ha vhutunguli ha sialala la Vhavenda sa vhu no fhura vhathu tshelede ngeno mishumo yaho i sa tendisei.

Ngudo yo sumbedza vhuvha ha mushumo wa vhutunguli ha sialala u bva tsikoni u swika namusi na thuso ine ya vhu netshedza mitani na kha shango, u tsivhudza lushaka nga u vhamba maano a u vhulunga ndivho na uri i nga pfukiselwa hani kha vhaswa. Ho shumiswa madzhenele a khwalithethivi kha u kuvhanganya mafhungo. Mafhungo o kuvhanganywa nga ndila ya inthaviyu vhathu vho livhana zwifhatuwo na nga lutingo khathihi na u talela nyito. Mafhungo o kuvhanganyiwaho o khoudiwa nga maitete a hone, ha bveledzwa thero. Thero dzo tumbulwaho dzo kona u livha kha mawanwa na themendelo. Tsedzuluso yo vhonala yo vula lushaka mafo kha u dzhiela vhutunguli ha sialala ntha.

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NDIMA YA U THOMA

1. TSUMBAVHUYO YA MURANGO WA NGUDO

1.1 MARANGAPHANDA

Fhano Afrika, nga mvelele ya vhathu vha Afrika, mutunguli ane a dovha a dzhiwa sa nanga ya sialala u shumisa vhutunguli sa ndila ine a kona ngayo u talusa zwiitisi zwa masiandaitwa mavhi na mavhuya fhethu henefho ho tiwaho. Vhutunguli ndi yone ndila i fulufhedzwaho nga vhathu vha Afrika u bva tsikoni kha u bvukulula zwi re muvhilini na muhumbuloni wa muthu, zwi re mutani khathihi na zwi re shangoni. Janzen (1992:32) a tshi amba nga ha vhutunguli u talutshedza vhutunguli sa: *“...a technique of acquiring information about past, future or otherwise hidden matters, utilizing mechanistic or mediumistic methods”*. U ya nga ha rapfunzo uyu, vhutunguli ndi kuitele kwa vhutsila kwo khetheaho kune kwa shumisa mimuya yo fhambanaho zwi tshi ya nga mvelele kha u dzumbulula mafhungo a tshidzumbe o fhiraho, ane a vha hone na a daho nga u shumisa ndila ya “mechanistic” kana “mediumistic”.

Kha vhutunguli ha thangu/marambo, hu na nyitothangeli ine ya itwa hu sa athu u poswa thangu fhasi nga mutungulwa. Ndi u vhudzulela muya kha thangu, dzi tshandani kana dzi tshilandeni. Zwi itwelwa uri thangu dzi dzumbulule mafhungo a onoyo muvhudzuleli, ndi u sika vhumani ha thangu na mutungulwa khathihi na vhadzimu vha hawe. A tshi fhedza u vhudzulela muya, u tea u ambelela uri ndi ene nnyi? O bebwa nga nnyi? U khou humbela Mudzimu na vhadzimu vha bvisele khagala zwi mu thuphaho. A konaha u posa thangu fhasi kana maine a dzi shulula kha tshilande. Hovhu ndi vhutunguli ha mechanism vhune ha langwa nga mawele a thangu. Ndi one ane a talutshedzwa nga mutunguli a tshi khou langwa nga muya wa u talusa une wa vha wa vhadzimu. Ha vha na vhu no shumisa ndila ya “mediumistic” vhune ha langwa nga muya wa vuvhoni ha u bvumba hu si na zwithusedzi. Na kha honovhu muya wa vhu vuvhoni a si wa muwe na muwe, i di tou vha mpho ya vhadzimu na Mudzimu. Tshipembe ha Afrika, muthu a nga kona u vhona phambano dza vhutunguli kha zwigwada zwa vhathu vha mvelele dzo fhambanaho. Hammond-Tooke (1989:105) a tshi tikedza muhumbulo uyu u ri:

A broad distinction can be made in South Africa between the divinatory practices of the Nguni, among whom the diviner is a spirit medium who diagnoses the prevalence of illness and misfortune through the assistance of the ancestors, and the Sotho, Tsonga and Vendas among whom the use of the divining dice is favoured method.

Hammond-Tooke u sumbedza hu na khonadzeo ya u fhambanyisa ndila dza u tungula vhukati ha vharema vha Afrika Tshipembe hune ha vha hu tshi khou shumiswa vhuvhoni kha u dzumbulula malwadze na mafhanza. Hu vha hu tshi khou thusa vhadzimu vhane vha vha vhe na vhuṭumani na muvhoni wa lushaka lwonolwo. Zwi khagala uri maitete aya a u tungula o vha a takalelwaho nga Vhasuthu, Matsonga, Vhavenda na Mazulu. Janzen (1992:34) u sumbedza Mazulu vha tshi takalela nga maanda mafhungo a ṭhangu. Zwi vhone zwi tshi nga vho zwi pamba kha Vhasotho, Matsonga kana Vhavenda. Zwi a takadza u ṭalusa maitete ane a fana vhukati ha Mazulu na Matsonga-Shangana a u fhindula mawa a ṭhangu nga u bula uri: “siyavuma” zwi ambaho uri, “ri a tenda”. Musi vhutunguli vhu kati, nga maanda kha maitete a Matsonga-Shangana, mutunguli u vha na mushumo wa u ṭalutshedza a tshi tou dodombedza tshiitisi, masiandaitwa a thaidzo khathihi na thandululo kha vhatu vho daho u vhonisa. Musi a tshi khou amba u tea u bvumelwa nga vhenevho vha re henevho nga uri “siyavuma/savuma”. Hezwi zwa uri “siyavuma” kha vhutunguli ha dziṅwe tshakha a zwiho, sa kha Vhavenda.

Musi a tshi amba nga ha vhutunguli ha Maswazi, Janzen (ibid: 34) u sumbedza uri vha shuma nga muya wa vhuvhoni ngeno kha Mazulu dzi tshi tou wa dza murarwana ha pfi ndi u “pengula”. Vhukati ha Matsonga-Shangana hu na vhatunguli, vhailafhi na vhadziamadambi. Shilubane (2008:113) u amba uri: “*Diviners (sangoma) are people who are possessed by spirits and therefore have supernatural abilities to perform their profession*”. Rapfunzo uyu u sumbedza vhatunguli vhaṅwe vha tshi tou hwelwa lune nga kha maanda eneo vha sumbedza vha tshi kona u ita mushumo wo khetheaho. U dovha hafhu a sumbedza uri kha mvelele ya Matsonga-Shangana musu hu tshi pfi “ṅanga” hu vha hu tshi khou ambiwa muthu a no dṱvha mishonga nahone ane a kona u thusa vhatu vhane vha tambudzwa nga mimuya ya madambi kana ya vha silinga.

Vhukati ha Matsonga-Shangana, vhunzhi ha vhatunguli ndi vhasadzi ngeno vhanna vhe vhoramishonga. A tshi ya phanda u sumbedza uri vhatunguli vhu itwa nga marambo/thangu nga maanda arali a tshi khou shumiswa nga magovhela; zwi a konadzea u dzumbulula zwiphiri zwothe zwo dzumbamaho khathihi na u tou bvumba. U bva hafho, muya wa vhadzimu u konaha u talutshedza vhubvo ha thaidzo arali hu vhuloi kana hu vhadzimu vha re na tsolo kana tsañwa. Vhatunguli vhu tea u sumbedza uri muloi ndi nnyi kana ndi ufho mudzimu a na tsañwa. Vhatunguli vhu tea u tandulula thaidzo yo vhonehalo nga u dzumbulula dzilafho line la do tandulula thaidzo na kushumisele. Vhatunguli vhu a kona u sumbedza tshiitisi tsha vhulwadze, lushaka lwa vhulwadze na dzilafho line la tea u shumiswa khathihi na hune dzilafho la tea u itwa hone, sa tsumbo, dakani, mulamboni, thavhani, mirini mihulwane, matsheloni, vhusiku kana masiari.

Kha Matsonga-Shangana, hu na maitele a u tungula nga khana hune mutunguli a vha a khou shuma nga muya wa vhafhasi/vhadzimu o fara tshovha a tshi ita a tshi li dzungudza, a tshi li fembedza, a fembedza na mulwadze. U dovha hafhu a ita a tshi swiela mulwadze ngalo na u li fembedza. Shilubane (2008:115) nga ha u tungula uhu u amba uri:

It is thus called ‘divination through the chest’ because the individuals possessed in this method divines through spirits, believed to be in his/her chest. Only individuals possessed by spirits can practise this method. During chest divination, the diviner always holds her switch or a gnu-tail chovo in her hand which she constantly waves steadily.

Rapfunzo uyu u sumbedza zwa vhatunguli ha khana vhu vhune ha dzumbulula zwiphiri zwa mulwadze nga u tou fembedza muvhili wa mulwadze. Kanzhi hezwi zwi bvelela mutunguli o hwelwa ha pfi u khou “femba” Kha mvelele ya Mafrika, vhatunguli ndi ha ndeme vhukuma. Ndi ngazwo vhatu vha musalaula vho vha vha tshi tenda nga maanda kha u todesa u divha zwiitisi zwa tsho bvelelaho na magumo atsho, vha dovha vha toda u divha nga ha tsho ine muthu a toda u dzhia uri i do tshimbila hani? Izwi zwa amba uri ho vha hu na vhumani havhudi vhukati ha muthu na vhadzimu vhawe khathihi na Mudzimu Musiki. Hezwi zwi sumbedza uri vhatunguli ho vha vhu tshiteñwa tsha ndeme tshi shumiswaho nga vhatunguli kha u thathuvha zwiitei zwo dzumbamaho zwi no tambudza vhatu mitani

yavho, nyendoni, mishumoni khathihi na mahosi mashangoni avho. Schapera (1971:64) u amba uri:

Most doctors, in addition to their activities, practise divination (go laola). This features prominently in Tswana life; people use it to discover the nature and causes of sickness, the reasons for person's death, the whereabouts of missing stock, the prospects of a journey, the meaning of unexpected objects seen about the compound, and in all other situations where they are baffled by some occurrence or wish to ascertain what the future holds in store. In the old days, similarly, the chief consulted diviners officially before holding any big tribal ceremony, in time of war and drought, when selecting the site of a new village, etc.

Schapera a tshi amba nga Vhatswana u sumbedza u dzhiela havho n̄tha vhutunguli vhunga vhu hone vhune ha n̄ea muthu fulufhelo ̄a u bva kha khaedu vhutshiloni. Mushumo wa u t̄h̄at̄h̄uvha, ha dzumbululwa khaedu kana thaidzo ndi wa ndeme ngauri ndi sumband̄ila ya mudzi wa khaedu kana thaidzo. Hu t̄alutshedzwa vhubvo na zwiitisi khathihi na u n̄ea thandululo ya khaedu kana thaidzo. Nga kuhumbulele kwa sialala ̄a Maafrika, thaidzo na māthupho zwi dzhiiwa sa zwi no itwa nga vhuloi kana u vhindiswa ha vhadzimu. Ndi zwine ngazwo arali hu na t̄hupho hu tshi rangwa nga u ya vhutungulini. Vhutunguli kha mvelele ya Maafrika ndi n̄dila ya u t̄ōda vhūtanzi ho d̄alaho. Stayt (1931:167) u sumbedza uri musi vhulwadze ho t̄aha, ̄liga ̄a u thoma ndi u ya n̄angani u vhonisa uri i kone u t̄h̄at̄h̄uvha vhuva ha vhulwadze kana mafhanza, zwiitisi na u n̄ea thandululo ya thaidzo yeneyo.

Hu na n̄dila nnzhi dzo fhambanaho dza vhutunguli na dzilafho ̄a malwadze. Mushumo wa vhutunguli vhūwe na vhūwe na dzilafho khathihi na zwiwo zwa mafhanza a zwo ngo dokumenthiwa zwavhūdi nga Tshivenda.

Ho vha na vhūt̄d̄zēt̄d̄ze ha u wana n̄divho yo dzingindelaho kha vhatunguli vha mvelele ya Tshivenda vhone vhāne. Nga u shaya n̄divho na u sa pfesesa, vhutunguli ha vho itwa ha swiswi kana nyito ya vhuloi i lwaho na maitete a Musiki. Heino ngudo i d̄o thusa kha u dzumbulula n̄divho, u itela uri lushaka lu pfesese ngoho ya vhutunguli ha sialala ̄a Vhavana. Ngudo i d̄o n̄ea n̄divho nga ha mushumo wa vhutunguli une

wa thusa kha dzilafho la malwadze o fhambanaho khathihi na u tandulula thaidzo dza matshilisano.

1.2 NDIVHOTHANGELI YA NGUDO

Vhutunguli ha sialala ndi tshiteŋwa tsha ndeme tshine lushaka lwo no di tshenzhela ngatsho u bva tsikoni. Ndi tshiteŋwa tshine tsho no diitwa thodiso dzo disendekaho nga tshenzhemo ya maitete a vhutunguli ha Afrika. Mutwa (2003:26) u sumbedza uri musi thwasa kana sangoma a tshi posa marambo fhasi, maitete kana nyimele yothe ya kuwele kwa thangu kana marambo ku tea u sedzuluswa. Hezwi zwi angaredza thungo ye thangu dza lavhelesa, tshikhala tsha vhukati hadzo na mawele maŋwe a songo dowelesho nga maanda dza marambo a phukha. Monnig (1988:81) u ri:

It is accepted that the divination set can indicate to those trained in its use, the answer to any question or the meaning of any situation. It can deduce whether the cause for a mishap should be ascribed to witchcraft or the dissatisfaction of the ancestors

Nga hezwi, Monnig u amba uri nga u posa thangu, mawa adzo ndi one ane a saukanya zwiitisi zwa vhulwadze kana mafhanza hu tshi khou shuma muya wa vhadzimu. Shilubane (2008:114) u tikedza muhumbulo uyu o livhanya makumedzwa awe na ndeme ya vhutunguli khathihi na mawa a thangu kha mvelele ya Matsonga-Shangana uri a hu na tshi sa swikelelei. Mutwa (2003:161) u amba uri: “ In terms of many Africans’s conceptions of spirituality, sickness is attributable to a subject disconnection with the geo-cosmic” Nga kupfesesele kwa Maafrika lwa tshimuya, Mutwa u bvisela khagala fhungo la uri vhulwadze vhu vhungwa nga u khauwa ha vhumani vhukati ha muthu na mimuya ya tshikhalani (universe).

Hu na vhumani vhu pfallaho nga ha thodiso dzo no itwaho nga ha vhutunguli kha tshigwada tsha vhathu vha Afrika vha ngaho Maswazi, Mazulu, Matsonga-Shangana, Vhapedi, Vhavenda na vhaŋwe. Zwigwada zwenezwi zwi na maitete a vhutunguli o fhambanaho. Honeha, hu na maitete a u posa marambo ane a fana kha vhothe. Nga nda ha u posa marambo, tshigwada tsha Matsonga-Shangana tshi na vhutunguli ha u tungula nga khana kana ‘divination through chest’. Vhukati ha lushaka lwa Vhavenda, Stayt (1931:30) na Van Warmelo (1932:198) vho ita thodiso ya vhutunguli ha u posa marambo na ha ndilo khathihi na u talusa mawa. Heyi i vha nyito ya musi

maine o dalelwa nga mulaxwa. Hu na tshiteŋwa tsha ndeme tshine tsha sumbedza uri a zwi fheleli kha u posa fhedza. Hu tea u vha na muya wa vhadzimu wa u bvukulula zwi re kha mawa a t̄hangu zwi re na mulaxwa.

Hu na vhutunguli ho fhambanaho na kuilafhele kwo fhambanaho Afrika. Mushumo wa vhutunguli vhuŋwe na vhuŋwe na kuilafhele khathihi na u dzivhela mafhanza a zwo ngo tou dokhumenthiwa zwavhuḍi kha mvelele yaTshivenda. Heyi ngudo i ḍo nekedza lushaka nḍivho yo khetheaho ya mushumo wa vhutunguli kha u thusa u ilafha malwadze u dzumbulula, zwi dinaho miḵani na shangoni khathihi na nyimele ya vhadzimu lushakani. Zwi ḍo thusa kha u wana ngoho ya tshiimo tsha vhutunguli uri ndi vhusili kana a si vhusili, vhu na Mudzimu ngomu kana a vhu na Mudzimu ngomu.

1.3 TSHITATAMENDE TSHA THAIDZO YA T̄HODISISO

Nyimele ya vhutunguli ha kale na kale yo no shanduka ngauri vhatu vha tshi t̄oḍa thuso vha ya vho dzumbama. Izwi zwi vha zwi tshi khou itiswa nga mbeu yo t̄avhiwaho nga muvhuso wa vhukoloni na wa tshiḵalula ye ya dzhia vhutunguli ha vhatu vha Afrika sa ha swiswi, vhu si na Mudzimu ngomu. Musi vhatu vhe na thaidzo dzi t̄oḍaho thandululo ya vhutunguli, vha a hanganea vha ya hune vha sa ḍo wana thandululo yo teaho. Vhutunguli ha tsiko ho nyadzea nga nḵhani ha vhatu vhasili vhe vha vha vha tshi t̄oḍa hu tshi tevhelwa zwa havho. U itela u tsireledza vhutunguli ha sialala la Maafrika, ho sikwa zwiimiswa zwa u lingedza u khwinisa nga u sendemela kha zwine vhatu vha ḍo vhone zwi tshi nga t̄anganedzea sa vhuporofita.

Nga mulandu wa u sa pfesesa phambano ya vhutunguli na vhurereli ha vhatu vha Afrika, zwo ita uri tshaka dza Maafrika dzi dzhie vhutunguli na vhuporofita zwi tshithu tshithihi. Izwi zwo vho ḍo vhangana nḍaḍo musu zwi tshi ḍa kha kupfesesele kwa vhutunguli na mushumo waho, ho katelwa na mvelele ya Tshivenda. Vho t̄avhaho iyi mbeu vho vha na vhuḵali ha u bveledza ndivho dzavho dza u bvisa vhatu kha zwa havho uri vha si vhe na maḵanda a vhuḍifulufheli vhutshiloni. Kuhumbulele kwo shandeaho kwo simiwa kwa u ita uri Muafrika a vhone zwa vhutunguli zwi zwisili. Ndi ngazwo musalauno vhatu vhaswa vhanzhi vha sa tou pfesesa zwavhuḍi vhutunguli ha sialala la mvelele ya Vhavenda. Izwi zwi vha ita uri vha baḍekanye vhutunguli na vhuloi.

1.4 NDIVHO NA ZWIPIKWA

1.4.1 Ndivho ya ṭhōḍisiso

Ndivho ya ṭhōḍisiso ndi u sengulusa mbonalo ya mushumo wa vhutunguli nga ḥanga dza sialala ḵa mvelele ya Tshivendḁ kha tshīḥiriki tsha Vhembe.

1.4.2 Zwipikwa zwa ṭhōḍisiso

- Ndi u pfesesa na u buletshedza mushumo wa ndeme wa vhutunguli nga ḥdila ine vhomaine vha sialala vha vhu vhona na u vhu pfesesa ngayo kha mvelele ya Tshivendḁ ḍuvha ḵiḥwe na ḵiḥwe vhutshiloni vhunga vhe vhone vhaiti vhaho na vhashumisi vha miri yo sikwaho nga Mudzimu.
- U tumbula zwi ṭuṭulaho kushumele kwa vhomaine musī vhe kha mushumo wonoyu wa u tungula zwine zwa ita uri vha kone u langa nyimele yeneyo khathihi na ndeme kana mushumo wa vhadzimu kha mushumo wa vhutunguli.
- U ṭalusa na u ṭanḍavhudza ḥdivho malugana na vhutunguli hu u itele u pfesesa na u bvukulula tshidziki tsha maitete a vhutunguli ha mvelele ya Tshivendḁ na zwo dzhenelelaho zwi tshi bva kha dziḥwe mvelele.
- U sedzulusa na u vhambedza nyimele ya kuḥanganedzelwe kwa vhutunguli kwa kale na musalauno sa zwine vhomaine vha zwi vhoneisa zwone na maga ane a nga dzhiwa a u vhu takula uri vhu ṭanganedzwe na u pfeseswa nga vha muhasho wa zwa mutakalo.
- U bvisela khagala vhaswa vhane vha vha na nyofho na ḥḁḁo ya zwine zwa khou bvelela nga ha vhutunguli kha muvhuso wa demokirasi zwiimiswani zwa thendo dzo fhambanaho.

- U tsivhudza lushaka nga ha vhathu vhane vha diita vha sa dzheneleli kha zwa vhutunguli ha sialala ngeno vha tshi zwi shuma vhusiku kana vha tou ya kule hune vha si divhiwe, vho dzumbama vha tshi tela u wana maanda.
- U fhatusa lushaka nga u vha tsivhudza uri nanga dza sialala tshadzo ndi u shumisa miri yo sikwaho nga Nwali uri i tshidze muthu kha vhuhali ha muloi.
- U talusa maitete a u kovhela vhudzivha ha ndivho ya vhutunguli nga nanga dza sialala la mvelele ya Tshivenda.
- U thusa nga u talutshedza zwine vhutunguli ha vha zwone vhu tshi khou ambiwa nga nanga dza mvelele ya Tshivenda uri lushaka lwa Vhavana lu divhe ngoho. Vhutunguli vhu khou sasaladzwa nga maanda, nga u pfi ndi zwa vhafhura ngeno lushaka lu tshi khou thuphela tshelede nnzhi kha zwiimiswa zwenezwo zwiñwe, hu si na thuso vhutshiloni. Hu sasaladzwa miri yo sikwaho nga Mudzimu ngeno yo sikelwa u thusa muthu kha zwi mu kanganyisaho.

1.4.3 Mbudziso dzine thodisiso ya toda u fhindula

- Ndi ngani vhomaine vha sialala vha tshi dzhiela vhutunguli ntha?
- Vhutunguli vhu shela hani mulenzhe mutani arali hu tshi tevhelelwa sialala la mvelele?
- Ndi murole ufho wa vhathu vhane vhomaine vha vha thusesa?
- Ndi vhathu vha mbeu ifho vhane kanzhi vha dalela vhomaine?
- Sa maine, vhone vha vhona vhathu vhane vha toda thuso kha vhone vhe vha maimo afho kha sia la kutshilele na pfunzo?
- Vhukoloni na muvhuso wa tshitalula zwo shela hani mulenzhe kha tshiimo tsha vhutunguli?
- Ndi ngani hu na thendo dzi sathulaho vhutunguli?
- Hu na vhushaka vhukati ha vhutunguli vhusili na ha mvelele ya vhathu vha Afrika musalauno musi ho sedzwa nga ito la muya?
- Hu nga itwa mini u vhuvedzedza mvumbo ya vhutunguli kha mirafho i daho ya Mafrika, nga maanda Vhavana?
- Ndivho ya vhutunguli ha sialala i nga ya hani lushakani?

1.4.4 Ndeme ya t̄hoḏisiso

U bva tsikoni Vhavenda vho ḏi vha vhatu vho ḏisendekaho kha vhutunguli ha sialala musi hu na thaidzo dzi kwamaho muthu, muḏa khathihi na shango. Dzilafho lo vha li tshi thoma nga kha u tungula uri vha wane ḏila ya vhukuma ya u tandulula thaidzo. Naho ho no ḏi itwa ngudo dzo fhambanaho nga ha vhutunguli, dza itwa na u ḏwalwa kha maḏwalwa o fhambanaho liḏhasini, hu na ḏivho t̄hukhu musi zwi tshi ḏa kha u pfesesa mbonalo ya mushumo wa vhutunguli nga vhomaine vha sialala la havho la mvelele dzo fhambanaho. Ngauralo, t̄hoḏisiso i ḏo ḏea ḏivho yo t̄andavhuwaho khathihi na mutheo une khawo vhomaine vha sialala vha ḏo kona u bvisela khagala vhudzivha ha vhutunguli havho khathihi na vhutunguli nga u tou angaredza vha tshi itela lushaka. Izwi ndi zwa ndeme kha vhomaine ngauri zwi ḏo ḏea vhomaine vha sialala ḏila dza u pfesewa, nga maanda vha mvelele ya Tshivenda kha u bvisela khagala ḏivho yo angalalaho nga ha vhutunguli vhune vha dzula vhe khaho. U ralo hu ḏo vha u thusa lushaka kha u pfesesa vhutunguli sa tshiteḏwa tshi bvaho Mudzimuni na ndeme yaho kha vhutshilo ha ḏuvha liḏwe na liḏwe.

1.5 RESHINALE

U dzhenelela ha vhurereli ha vha mashango a Vhukovhela ho sima muya wa u nyadza na u sathula maitete a vhatu vha Afrika a kwamaho zwa vhutunguli. Tsumbo ya u sathulwa uhu i vhone kha bugu ya nyimbo dza vhatendi ya Schwellnus (2008:29) hune ha vha na luimbo lune lwa amba uri “Ndi vha no tevhela zwi vha xedzaho. Midzimu i si’ tshithu i sa vha tshidziho. Vha isa thevhula kha vho dzamaho. Naa vha ḏo tshidzwa hani nga vhatu vho faho? Mingome na ḏanga dzo vha ḏea’ni? Zwitungulo na t̄hangu zwo vha farisa’ ni, ndi hone u xela hu lilisaho. Vha fulufhela zwithu zwi sa phulusiho”.

Vhuḏanga ha mvelo vhune muthu a vha o tou nangwa nga vhadzimu vhu dzhiiwa sa vhu sa tendisei nahone vhu dzhiiwa sa vhusili ngauri vhu na vhuḏamani na vhatu vho no lovahaho. Tshine tsha vha tsha Muafrika, arali vhadziavhuḏali vha balelwa u tshi lingulula tshi dzhiiwa tshi tsha swiswi. Vhutunguli ha musalauno ho no sendamiselwa kha vhurereli vhusili vhu takalelwaho nahone vhu re na vhubundudzi ha khwine. Zwiwo zwi shushaho zwi khou bvelela zwa sokou ḏi litshwa zwo ralo. Vhutunguli ha sialala vhu dzhiiwa sa vhu lalelaho vhatu tshedelele ngeno na zwenezwo zwiimiswa zwa thendo

dziñwe zwi kati na u homboka, vhañe vhazwo vha sala vhe zwiñundulume zwi sa takuwi. Tsenguluso ino ndi ya u bonyolosa lushaka maño nga u tou pfa dzone ñanga uri dzi ri mini nga mushumo wa vhutunguli ha sialala kha mvelele ya Tshivenda?

1.6 U ƧOLWA HA MAÑWALWA A VHAÑWE VHAÑWALI

U Ƨola mañwalwa a vhañwe ndi u Ƨoda nzhele kha zwe vhañwe vha ñwala zwi elanaho na thaidzo ya Ƨhodisiso. Hezwi zwi thusa muƧodisisi nga ñdivho ya u Ƨo kona u dzudzanya zwavhuđi ngudo yawe nga ngona. Sengani (2008:135) a tshi amba nga tsenguluso ya mañwalwa u ri:

Literature review, if carried out systematically, will acquaint you with previous work in the field, and should also alert you to problems and potential pitfalls in the chosen area.

Musi ho sedzwa zwine Sengani a khou sumbedza afho ñtha, muthu a nga zwi amba uri muƧodisisi ha tei u teledza u vhalala mañwalwa a vhañwe vhañvhi kana vhaƧodisisi. Nga inwe ñdila, muƧodisisi a songo dzhia u vhalala na u sengulusa mañwalwa a vhañwe sa u fhedza tshifhinga ngauri zwi vha zwi khou thusa ene kha u ñdivha zwe vhañwe vha ñwala zwi elanaho na Ƨhodisiso yawe na u tumbula zwe vha siedza khathihi na vhuƧudzeƧudze kha Ƨhodisiso dzavho. Kumar (1999:33) u sumbedza uri;” Literature review is a continuous process that begins before the research problem is finalised and continues until the report is finished.” U vhalala mañwalwa a vhañwe ndi zwa ndeme kha muƧodisisi ngauri zwi mu thusa kha u dzudzanya thaidzo ya Ƨhodisiso ine a tea u i tandulula. U vhalala mafhungo a vhañwe a zwi elanaho na sia la, zwi vula ñdila ine ya tea u dzhiwa kha Ƨhodisiso.

U sedzulusa mañwalwa a vhañwe zwi thusa kha u ñea muƧodisisi ñdivho ya zwo no Ƨodisisiwaho nga vhañwe. Izwi zwi mu thusa ngauri ha nga Ƨo dovholola zwo no ñwalwaho nga vhañwe. U Ƨola mañwalwa enea zwi dovha zwa thusa muƧodisisi nga u ñdivha zwe vhañwe vhañwali vha siedza na zwi songo tshimbidzwaho nga ñdila yone zwi re na vhushaka na thaidzo ya Ƨhodisiso yawe.

1.6.1. Vhutunguli na vhatunguli

Vhutunguli ho Ƨi vha tshiteñwa tsha ndeme tsha Mafrika tshe vhakale vha vha vha tshi tshi shumisa lifhasi lothe nga vphuphara kha u Ƨoda u ñdivha lwa muya zwine zwa

khou bvelela vhutshiloni ḍuvha ḷiñwe na ḷiñwe. Vhutunguli ndi maitete o ḍowealeaho ane a fhambana u ya nga mvelele, a itwa nga maitete o fhambanaho, hu tshi khou shumiswa zwishumiswa zwo fhambanaho nahone vhutunguli vhu itwa nga nḍila dzo fhambanaho zwi tshi ya nga fhethuvhupo na thendo dza vhathu vhenevho. Vhutunguli vhu nga itwa nga nḍila hedzi: “*chiromancy, rune, cartomancy, necromancy, geomancy, cubomancy, astragalomancy, astrology, sortes, one side decorated oblong tablets*” na dziñwe (The New Encyclopaedia Britannica, Vol, 4:132).

Peek (1991:91) u vhona vhutunguli sa tshiga tsha matshilisano tshine tsha vhumba khonadzeo ya vhuthihi ho bveledzwaho nga vhuhwavho na mulanga. Vhutunguli vhu takula muya wa vhuthihi kha lushaka lukene nga n̄thani ha t̄huthuwedzo na vhulisa ha vhadzimu. Mushumo muhulu wa vhutunguli u nga pfeseswa khwine musi u tshi khou sedzwa nga kha nḍila ya kuhumbulele kwo khetheaho kwa vhugudi ho ḍisendekaho nga mvelele ya vhathu vha Afrika. Peek (ibid: 195) nga ha vhutunguli u ri:

It is a dynamic reassessment of customs and values in the phase of ever-changing world. In this delineation, focus on the dynamic constructs divination an event that makes possible the apprehending and reifying of the unknowable, understood in terms of being post-rationalist, that is, participatory and reflexively performative (Patrick Curry 2010:7).

Peek u sumbedza vhutunguli vhu na nungo dza u lingulula maitete na ndeme ya ḷifhasi l̄a mvelele dzi no dzulela u shanduka. Vhutunguli vhu na mushumo wa u ita uri zwi sa ḍivhei, zwi ḍivhee na pfesesea. Hu na khonadzeo ya u pfesesa vhuṭumani na u alusa muya wa vhuthihi, muya wa vhadzimu na t̄huthuwedzo yawo muṭani, u bvumelwavho nga Dime (1982:93), ane a sumbedza uri tshiimo tsha mutakalo kha Vhuafrika tsho ḍibadekanya na vhurereli.

1.6.2. Vhutunguli na kutungulele

Vhutunguli vhu tshimbila na maitete aho. Malan (1980:36) u amba uri fhethu hu fanaho na South West Africa/Namibia, mutunguli u ḍivhea sa “ombetere”. Ombetere u vha e na muya wa maanda mahulu wa u t̄hathuvha zwiitisi zwa malwadze na zwiñwe zwiwo zwi no wela vhathu nga u shumisa muya wa maḍembe. Nga ha kutungulele, Moñig (1988:78-79), u sumbedza uri mutunguli u shumisa nḍila yeneyo kha u t̄hathuvha malwadze na u t̄alusa mvelelo o maadafhadzwa nga mimuya ya vhadzimu. Maitete ndi a u posa marambo/t̄hangu dzo itwaho nga zwithu zwo fhambanaho. T̄hangu dzi

shuma nga phere, hu na dza vhanna na dza vhasadzi, vhahulwane na vhaṭuku. Kutungulele ku nga ndila dzi tevhelaho:

- Mitavha ya ṭhangu i no pfi dikgagara/ditaola Monnig(1988:80)
- Hu na mutavha wa zwitemba zwiṅa zwi no pfi *magapana*.
- U hwelwa nga midzimu zwa pfi *sedimo*.
- Vhuporofita vhu no tungula vhu tshi bva kha muya wa vhadzimu vhu pfi *malopo*.

Vhutunguli ha Vhatswana vhu vhonala ho fhambana na ho ambiwaho nga Moñnig. Schapera (1971:64) u sumbedza vhatunguli vha Vhatswana vha tshi shumisa sethe mmbili dza ṭhangu dza phukha dzi no pfi, “bola” hune ha vha vhanna na vhasadzi, vhahulwane na vhaṭuku na dza zwibaphathi dzi na makolo sia ḽithihi dzi no pfi, “tlhabana”. Nga tshifhinga tsha u tungula, dzi a poswa fhasi kha thovho yadzo dza rendiwa, ha shuma luambo lwa tshidinda hu tshi khou ṭalutshedzwa mawa, ha tevhela ṭalutshedzo i livhaho kha mutungulwa. Zwikhoḽo zwi fhambana nga tshigwada tsha vhatu. Zwine zwa wanala kha itshi tshigwada zwi nga ḽi fhambana fhedzi hu na zwiṅwe zwi fanaho. Sa tsumbo, kutungulele kwa Vhatswana ku vhonala ku tshi ṭoḽo fana na kwa Mazulu hu ḽi tou vha na u fhambana zwi tshi ḽa kha zwa vhudzivha. Krige (1965:300) u sumbedza uri Mazulu vha na ndila dzo fhambanaho dza u tungula. Vhatunguli vha pfi, “inyanga/sangoma/samusi” kana “masithesele”. Vhatunguli vha dzhiwa vhe vha ndeme nga nṭhani ha mushumo wavho. Hu na vha no tungula nga thanda, vha pfi “Amabuluka-zinti”. Ha vha na vha no tungula nga marambo a phukha vha pfi, “Amathambo”. Ha vha na vho no fhisa mushonga wa mphepo uri vhakone u tungula nga muya wa vhadzimu. Vhukati ha Vhavenda, Van Warmelo (1932:197) u sumbedza uri vhatunguli vha pfi “ṅanga/maine”, vha shumisa ṭhangu dza zwibaphathi dzi na makolo sia ḽithihi dzi mutavha wa ṭhangu ṅa. Nga nṭhani ha u dzetshelana na dziṅwe tshaka dza mvelele dziṅwe, vhatunguli vha vho tungula na nga marambo a phukha na u femba. Musi vha tshi khou ṭaṭhuvha, ṭhangu dzi fhuludzelwa muya nga mutungulwa, dza poswa nṭha ha thovho yadzo, dza vhekanywa nga mawa dzi tshi khou khoḽwa nga luambo lwa vhurendi. Sa tsumbo: “Ndi murubi tshipakati, ndi a ruba ruba, ndi ruba na vhula ha mmeanga. Ndi kuḽamu kwa mme ndi kaswu kaswu ri mama ganga na govho”.

Vhatunguli ndi vha re na mimuya ya maanda mahulu ine ya ita uri vha kone u vhona na u ṭalusa zwi ḽaho na mvelelo nga kha vhutunguli. Zwoṭhe zwi tumbulwaho nga kha

Vhutunguli zwi vha zwi tshi khou bulwa nga luambo lwa tshidinda lu no pfesewa nga vhone vhatunguli. Vhutunguli vhu kuvhanganya lushaka kha sia ja vhatu vharema vha Afrika, a zwi fani na kha kuitele kwa vhutunguli ha makuwa. Mushumo wa mutunguli ndi u thathuvha, ha taluswa thaidzo, ha vha na thandululo.

1.6.3. Mushumo wa vhutunguli kha u talusa malwadze na mafhanza

Vhutunguli vhu shuma mushumo wa ndeme wa u talusa malwadze na mafhanza. Nga ha kuhumbulele kwonoku, Myburgh (1981:151) u ombedzela ja vhutunguli na vhumprofita sa ja ndeme kha masiko ngauri mushumo wazwo muhulwane ndi u dzumbulula ndivho yo dzumbamaho na u nea thandululo.

1.6.4. Mushumo wa vhutunguli kha dzilafho ja malwadze na mafhanza

Hetshi ndi tshipida tshi no tevhela nga murahu ha u dzumbululwa ha lushaka lwa vhulwadze/mafhanza na zwiitisi. Dzilafho ji a tungudzelwa uri hu vhone miri ine ya tea u shumiswa. Hu a sedzuluswa uri hu do shumiswa midzi, makwati, matari kana nzunzu; uri zwi shuma zwo ralo kana zwi tea u fhiswa; uri zwi tou nwiwa, u aravhelwa kana u tou tamba ngazwo naa. Hu tea u dovha ha bvukululwa uri hu tambwi mulamboni, dakani kana mudini naa? Hu nga dovha ha sumbedzwa uri mishonga i shuma na mapfura a phukhade kana i shuma yo ralo naa? Hezwi zwothe zwi saukanywa nga vhutunguli, zwi tshi khou livhana na mutungulwa onoyo.

Vhutunguli ha vhatu vha Afrika nga tsiko vhu na khaedu nnzhi dza tsatsaladzo. Huwe hu pfi ndi maitete a kale a si tsha shumaho nahone a vhu khwahtisedzei nga ndingo dza saintsi. Nga thungo ha pfi ndi ha vhatu vha shayaho, vha si na tshedele ya u tolwa nga madokotela a musalauno. Heyi ndi khaedu i no khou ita uri u tanganyiswa ha vhutunguli ha maitete a sialala ja Afrika na vha dzilafho ja vha mashango a Vhukovhela zwi konde vhukuma. U sandiwa ho ambarelaho vhutunguli ha sialala ja Afrika zwi tshi kwama ndivho ya u lafha nga maitete a tsiko zwo vho nga u thothela nga zwiutuku nga zwiutuku, nga maanda nga tshifhinga tsha muvhuso wa vhukoloni na wa tshitalula.

Kha heino ngudo, mutodisisi u na ndivho ya u fhatusa lushaka nga ha zwivhuya zwinzhi zwi re hone kha vhutunguli ha sialala zwine zwi nga thusa muthu nga mutakalo. Ngudo iyi i do tsivhudza lushaka nga ha malwadze a mupo, a vhuloi na a musi vhadzimu vho vhindisea zwine zwa kona u khethekanywa nga vhutunguli.

1.7 MADZHENELE A “AFROCENTRIC PERSPECTIVE”

Kha heino ngudo, muṭoḍisisi u ḍo shumisa nḍila ya kuhumbulele kwo khetheaho kwa vhugudi ho ḍisendekaho nga mvelele ya vhongwaniwapo vha Afrika kune kwa nga livhanywa na madzhenele a “Afrocentric Perspective”. Asante (2009:6) U sumbedza uri: “Afrocentricity is the belief in centrality of Africans in post modern history. It is our history, our mythology, our creative motif and our ethos exemplifying our collective will. On the basis of our story, we build upon the work of our ancestors who gave signs towards our humanizing function”. U sumbedza haya madzhenele a na khonadzeo ya u ṭola zwiitei zwine zwa nga tou ṭalelwa nga nḍila ya kuhumbulele kwo khetheaho kune kwa dzunguluwa ku tshi mona na vhupfa, lutendo, kutshilele ku katelaho vhuḍifari na tshenzhemo ya ndavhuko ya vhatu vha Afrika.

Madzhenele anea, a ḍo linga ṭhoho ya ṭhoḍisiso nga ha kuhumbulele kwa vhatu zwi tshi kwama kuṭalusele kwa malwadze na mafhanza khathihi na kuilafhele na zwishumiswa hu tshi khou shuma vhutunguli. Ngauralo, madzhenele a “Afrocentric Perspective” a vhonala a one o teaho kha ino ngudo. Asante (ibid: 39) u isa phanḍa a tshi ri:

Afrocentricity is a frame to reference where in phenomena are viewed from the perspective of the African person. The Afrocentric approach seeks in every situation the appropriate centrality of the African person...in education, this means that teachers provide students the opportunity to study the world and its people, concepts and history from an African world view.

Asante, u vhona madzhenele aya sa nḍila ya kuhumbulele na nyito dzo ḍihahedzaho vhukati ha madzangalelo, a khwine na kuhumbulele kwo khetheaho kwa vhugudi ho ḍisendekaho nga mvelele ya vhatu vha Afrika, a tshi vha na gundo. Zwenezwi zwi sumba madzhenele aya a mbilu ya muthu kha u ḍiḍivha na ḍikhoda. Musi muthu o sedza tshitamennde itshi tsha Asante, muthu a nga dovha a zwi amba uri vha hone vharema vhane vha tenda uri vhutunguli ndi maitete a tsiko vha ḍihudza ngao. Nga thungo hu tshi ḍi vha na vhane vha dzhia vhutunguli sa maitete a zwiphuṭha. Zwa sumbedza uri muthu ho ngo tea u vhonala a tshi khou ḍidzhenisa khao. Ndi zwine ngazwo vhunzhi ha vhatu vha ya vhusiku kana vha ya kule hune vha si ḍivhee nahone zwa itwa lwa tshiphiri zwi si na ndavha uri mvelelo dzo naka kana dzo vhihfa.

Thyiori ya Afrocentricity yo godombela kha kutshilele kwa vhatu vha Afrika. Kutshilele ukwu ku nga katela vhutendatenda havho, vhurerele, mvelele, sialala na mañwe maitele a bvukululaho vhuvha ha muthu mutswu. Naho hu uri Asante u dzhiwa sa phangami ya Afrocentricity, hu di dovha ha vha na Marcus Garvey ane nae ha pfi ndi: *“one of the most influential propagators of the ideology”* (Chawane, 2016:78-79). Asante (1999:1-2, 4) u tšalutshedza Afrocentricity sa *“a critical corrective to a displaced agency among Africans”* by *“recentering African minds”*. Zwine Asante a khou amba afha ndi zwa uri vhatu vha Afrika vho swika he vha tambudzwa, u kandedzwa na u dzhielwa fhasi lwe vhuḏi ha Afrika na vhatu vhayo zwa sala zwi si tsha dzhielwa nṱha. Thyiori ya Afrocentricity i lwela u khakhulula mbonalelo ya Afrika khathihi na u tšutšwedza vhatu vha Afrika uri vha vhuvelele kha zwe vha vha vhe zwone phanḁa ha musi vha tshi pwanyeledzwa nga vha Eurocentricity. Asante (2009:11) u tikedza muhumbulo uyu nga u sumbedzisa uri: *“Afrocentricity is a paradigm based on the idea that African people should re-assert a sense of agency in order to achieve sanity”*.

Monteiro-Ferreira (2009:328) u ri: *“Afrocentricity is an antithesis of Eurocentricity, therefore, it rejects the imposed universalised views of culture, literature and the world upon Africa by the West, Europe in particular”*. Karenga (1988:404) u dzhia Afrocentricity sa *“essentially a quality of perspective or approach rooted in the cultural image and human interest of the African people”*. Ngauralo, Afrocentricity i lwela uri vhatu vha Afrika vha tšane khathihi na u diṱongisa nga Vhuafrika havho. Ndi zwine Appiah (1992:106) a ri: *“Afrocentricity also serves as an affirmation that Africans are capable of doing any other exploit that any person can do”*. Vhutunguli, sa maitele na vhutendatenda ha Afrika, vhu anana na madzhenelo a Afrocentricity. Kha i no ngudo muṱoḁisisi u ḁo shumisa madzhenelo a Afrocentricity vhunga a one o teaho kha u kuvhanganya mafhungo ane a ḁo fhindula mbudziso ya ṱhoḁisiso.

1.8 NGONA YA ṱHOḁISISO (RESEARCH METHODOLOGY)

Ngona ya ṱhoḁisiso ndi mutheo wo lunzhedzanaho wa maitele ane a shumiswa, musi hu tshi bveledzwa, u kuvhanganywa na u nanguludza mafhungo a no khou tḁoḁea. Hu na ngona mmbili khulwane. Dzenedzo ndi: khwanthithethivi na khwalithethivi. Madzhenelo a khwanthithethivi, sa ngona, ndi ane a ḁivhea sa madzhenelo a sialala a saintsi ane a shuma nga zwa mbalo. Stuwig na Steady (2004:4) vha sumbedza ngona ya madzhenelo a khwanthithethivi a tshi vha e nḁila ya ṱhoḁisiso yo fhelelaho i angaredzaho vhuimeleli ha sambula na nḁila dzo dzudzanyeaho lwa u linganela dza

u kuvhanganya nafhungo. Madzhenele a khwanthithethivi a vha a ngona i no shuma nga vhushaka vhukati ha zwiṱoduluswa zwi no shanduka ha dzhiiwa tsheo kha zwenezwo.

Kha madzhenele a khwalithethivi, ndi hune ha ṱanwa ngona dzine dza bvisela zwithu khagala nga u tou ṱalutshedza, u buletshedza na u vhekanya zwithu nga ṅdila i pfalaho. Madzhenele enea a vha a khou tsivhudza muṱodisisi ṅdila ine ndivho yawe ya nga bveledzwa ngayo khathihi na ṱhalutshedzo musi a kha ḍi vha kati na ndima ya ngudo. Maree (2008:50) u ṱalutshedza sia ḷi nga u rali:

Qualitative approach research is the process whereby the researcher considers gathering a rich descriptive data of a particular phenomenon purposefully, intending to develop an understanding of what is being observed or studied. Its function is to describe, interpret, verify and evaluate data. It focuses on words and feelings.

Maree u sumbedza madzhenele aya a one a no tou longondo kha u kuvhanganya mafhungo ane a ḍo kona u fhindula mbudziso ya ṱhodisiso.

Ṭhodisiso ino i ḍo shumisa madzhenele a ngona ya khwalithethivi u itela tsenguluso ya mafhungo a kwamaho vhutunguli ha sialala ḷa vharema vha Afrika. Hu ḍo shumiswa madzhenele a khwalithethivi ngauri ndi ngona i no kuvhanganya mafhungo nga u tou vhudzisa mbudziso, vhatu vho sambuliwaho vha tshi fhindula. Madzhenele haya a fhindula mbudziso ya u ṱodou ḍivha uri ndi ngani zwithu zwi kha nyimele yo raloho. A dovha a ita uri hu vhe na vhushaka havhuḍi vhukati ha muṱodisisi na vhavhudziswa ngauri zwa sa ralo thaidzo ya ṱhodisiso a i nga tandululei. Muṱodisisi nga u pfesesa hawe ṱhalutshedzo dza masia aya mavhili, o nanga u shumisa ngona ya madzhenele a khwalithethivi ine ngayo a ḍo ita tsenguluso nga ha fhungo ḷa vhutunguli sa zwine ṅanga dza sialala dza vhu vhona ngayo.

1.8.1 MUTHEO WA ṬHODISISO

Kha heino ṱhodisiso, muṱodisisi u ḍo shumisa lushaka lwa mutheo wa 'ethnographic' kha u ṱodulusa thaidzo ya ṱhodisiso, ine ya vha tsenguluso ya mbonalo ya mushumo wa vhutunguli nga ṅanga dza sialala kha mvelele ya Tshivenda. Rosnow & Rosenthal (1999:85) vha amba hezwi nga ha 'ethnography:

Ethnography takes place when the interviewer or researcher collaborates in field setting participant observation and unstructured

interview, e.g observations at the participant's home. Ethnography research is a type of participant-observation research. The researcher documents the customs, habits, and actions of a group of people in its own cultural setting.

Welman na vhañwe (2005:193) vha tikedza muhumbulo wa Rosnow na Rosenthal malugana na 'Ethnography design' musu vha tshi ri: "Ethnography can be described as an essentially descriptive design which is used in investigations amongst individual or groups within a given community, group, or organisation". Ngauralo, 'ethnography' ndi mutheo wa u buletshedza une wa shumiswa kha tshoduluso dzi kwamaho muthu kana zwigwada kha lushaka lwonolwo. Nga nthani ha u shumiseswa ha 'ethnography' nga madendele o fhambanaho, mutheo uyu wo mbo di dzhiwa sa 'qualitative research approach'. Creswell na Plano Clark (2007) vha khwaṭhisa madzhenele aya nga u amba uri: "Ethnography is a study of an individual or individuals within a group or cultural context, making observations, out of which cultural themes or issues are fathomed. Nga u pfesesa tshatshedzo ya madzhenele aya, muṭodisisi o vhona u wone mutheo wo teaho kha u kuvhanganya mafhungo a ino tshodisiso ngauri mushumo wayo ndi u dzumbulula zwo dzumbamaho na u zwi tshatshedza zwi kwamaho kupfesesele kwa ṅanga dza sialala nga ha vhutunguli. Thaidzo ya tshodisiso ya ngudo ino i do fhindlelea zwavhuḍi ngauri mbudziso dzi no do vhudziswa kha dziṅanga na phindulo dzadzo zwi do bvukulula zwine lushaka lwa si zwi divhe nga ha mushumo wa vhutunguli ha mvelele ya Tshivenda. Zwo ralo, tshodisiso i tea u vha na vhumpani vhune ha vha mutheo wa tshodiso vhune ya do dadamala ngaho. Tshivhumbeo tshenetsho tshi vha tsho fhatṱiwa nga zwiteṅwa zwi tevhelaho: ndivho ya tshodisiso, ngona dza u kuvhanganya mafhungo, tsenguluso ya mafhungo na zwishumiswa zwa kuvhanganyeke kwa mafhungo. Allyn (1987:92) u amba nga ha tshivhumbeo musu a tshi ri:

By research design we mean the plan of procedures for data collection and analysis that are undertaken to evaluate a particular theoretical perspective. The research design involves the entire process of planning and carrying out a research study. It is all the procedures or steps undertaken to ensure an objective test of the theory under investigation.

Allyn u sumbedza mutheo wa tshoddisiso vhu vhupulani ho dzudzanyeaho nahone ho vhekanywaho nga ndila yo khetheaho zwi tshi anana na ndivho ya tshoddisiso. Nga ha mutheo wa tshoddisiso, Cooper na Schindler (2006:159) dadzisa vha tshi ri: “The research design is a strategy for a study and the plan by which the strategy is to be carried out. It specifies the methods and procedures for the collection, measurement, and analysis of data”. Avha vhavhili vha ita uri mutoddisisi a nane u pfesesa na u vha na vhunanguludzi ho dziaho ha ngona dza mashumele.

Kha ino tshoddisiso, mutoddisisi u do shumisa “ethnographic design” yo vangwanyana nga “Grounded Theory” kha u sedzulusa thaidzo ya tshoddisiso ine ya vha tsenguluso ya mbonalo ya mushumo wa vhutunguli nga nanga dza sialala kha mvelele ya Tshivenda. Nga ha thyiori ya “Grounded”, Strauss na Corbin (1990:23) vha ri:” ...is inductively derived from the study of the phenomenon it represents. That is, it is discovered, developed and provisionally verified through systematic data collection and analysis of data pertaining to that phenomenon. Therefore, data collection, analysis and theory stand in reciprocal relationship with each other. Mutoddisisi o nanga kuitele uku ngauri ku do sika khonadzeo ya u kwamana o livhana zwifhatuwo na vhomaine madzauloni, u talela na u ita nyambedzano ya inthaviyu kha u kuvhanganya mafhungo ngauri na ene ndi maine wa sialala. Zwothe zwi do itwa nga ndila yo leluwaho i no tenda u tseka hu tshi khou shumiswa luambo lwa Tshivenda na u dadamala kha zwipida zwa mutheo wa tshoddisiso.

1.8.1.1 Zwiqoduluswa (population)

Musi vha tshi amba nga ha zwiqoduluswa, Welman na vhañwe (2005:53) vha amba uri: “A population is the full set of cases from which a sample is taken”. Kha ngudo hei, zwiqoduluswa hu do vha nanga dza sialala la Vhavenda na vhalaxwa vha si gathi vha wanalaho kha tshitiriki tsha Vhembe.

1.8.1.2 Munanguludzo (sampling)

Munanguludzo u do vha wa u topola tshigwada tshine tsha do imela gogo la nanga dza sialala la Tshivenda. Vhalaxwa vha si gathi ndi vhane vha do wanala ha vhomaine. Mutoddisisi u do shumisa sambula ya ‘purposive na snowball’ ngauri ndi dzone dzo teaho kha ino tshoddisiso. Sambula i do angaredza vhomaine vha sialala la Vhavenda vha 50 na vhalaxwa vha 05 vhane vha do wanala ha vhomaine vha na vhumani na

vhutunguli ha sialala, vha mbeu dzo fhambanaho na vhukale ho fhambanaho vhane vha wanala tshitiirikini tsha Vhembe, masipalani ya Musina, Thulamela, Makhado na Collins Chabane. Mimasipala iyi i katela vhupo ha doroboni na vhu re fhasi ha mahosi.

- **Munanguludzo wa ‘purposive’**

Hovhu ndi vhunangulidzi ha ndivho, ha khatulo na u topola. Vhushumiswa nga mutodisisi ane a vha na ndivhothangeli ya zwine a khou todisisa ngazwo uri a kone u fhindula mbudziso ya thodisiso. Mutodisisi u na dzangalelo la u guda nga ha tshaka dza thero dzo nanguludzwaho nga ndavhelelo ya khatulo, ndi ngazwo o khetha munanguludzo wa ‘Purposive’. Nga ha munanguludzo uyu, Maree (2008:79) u sumbedza sambula iyi i tshi shumiswa fhethu ho khetheaho hu na ndivho yo khetheaho muhumbuloni. Sa tsumbo, kha heino ngudo, mutodisisi u khou sedzulusa na u sengulusa mbonalo ya mushumo wa vhutunguli nga nanga dza sialala kha mvelele ya Tshivenda. Gilbert (1993:74) u sumbedza uri;” purposive sampling is commonly used in qualitative research and is entirely governed by the need to develop additional theories in social sciences.” U sumbedza i sambula i no shumiswa kha thodisiso dza khwalithethivi ngauri i langa thodea dza u bveledza nyengedzedzo ya mihumbulo fhethuvhupo ha thodisiso. Mutodisisi u do vanganya sambula hei na ya ‘Snowball’ u itela u wana zwiqoduluswa.

- **Munanguludzo wa ‘Snowball’**

Munanguludzo uyu u divhea hafhu sa ‘chain referral’ ngauri vha shelaho mulenzhe kha thodisiso vha dovha vha bula vhañwe vhane vha konda u waniwa nga mutodisisi, ngauralo vha na ndivho ine ya nga thusa kha thodisiso. Nga ha munanguludzo uyu Maree (2008;80) nga ‘snowball’ u ri:

...is a method whereby participants with whom contact has already been made are used to penetrate their social networks to refer the researcher to other participants who could potentially take part in or contribute to the study. Snowball sampling is often used to find “hidden populations”.

Nga kuhumbulele kwa Maree munanguludzo uyu u tendela vhadzheneleli vha thodisiso vhane vho no davhidzanwa navho nga mutodisisi uri vha themendele vhañwe vhatu vhane vha nga thusa nga u nea mafhungo. Kha thodisiso ino, ho

tendelwa vhatunguli uri vha themendele vhañwe vhatunguli vhane vha vha na ndivho yo angalalaho nga zwa vhatunguli vhane vha vha ðivha.

1.8.2. U KUVHANGANYA MAFHUNGO

Mafhungo o kuvhanganywa a tshi bva kha vho shelaho mulenzhe hu na nyambedzano na mañwe o bvaho kha mañwalwa a vhañwe. Mafhungo a ðo kuvhanganywa nga maiitele o fhambanaho a inthaviyu na u shela mulenzhe ha u ðalela hu na u sedza ndeme ya zwithu ngauri kuvhonele kwo fhambana. Creswell (2003:96) u sumbedza vhadzheneleli vha nyambedzano, kha nyambedzano i songo fhelelaho, vho vha na tshikhala tsha u ðandavhudza phindulo dzavho u ya nga tshenzhemo dzavho.

1.8.2.1. Nyambedzano (Interviews)

Nga nthani ha ndivho ya ino ðhodisiso, mafhungo a ðo kuvhanganywa nga maitele a inthaviyu. De Poy na Gilson (2008:54) vha sumbedza inthaviyu sa ngona yo teaho kha u kuvhanganya mafhungo nga maanda kha ðhodisiso ya khwalithethivi nga mvelo. Kvale (1983:34) u na kuhumbulele kwa uri inthaviyu ya khwalithethivi i vha i ndingedzo ya u pfesesa ðifhasi nga kha tshenzhemo ya vathu, u dzumbulula ðifhasi ða vhutshilo phanda ha ðhalutshedzo dza saintsi nga kha nyambedzano i re na ndivho.

Kha heino ðhodisiso, muðodisisi u ðo shumisa vhuðanganeli ha ngona dzo fhambanaho kha u kuvhanganya mafhungo, dzi no nga inthaviyu, u ðalela na u thetshesela, u ñwala na u rekhoda khathihi na tsenguluso. Inthaviyu i ðo vha nga zwivhumbeo zwo fhambanaho, sa tsumbo; inthaviyu ya mbudziso dzo dzulaho dzo fhaðwa lwo fhelelaho, inthaviyu ya mbudziso dzi songo fhaðwaho dza fhelela na mbudziso dzi songo dzudzanywaho. Inthaviyu i ðo itwa nga vhudzivha muðodisisi na muvhudziswa vho livhana, nga tshigwada na nga luðingo. Muðodisisi ndi ñanga ya sialala, ngauralo hu ðo vha na khonadzeo ya u ðalela nga u tou dzhenelela dzauloni. U kuvhanganywa na tsenguluso ya mafhungo zwi ðo itwa nga luambo lwa Tshivenda.

Ngona heyi i thusa kha u kuvhanganya mafhungo a tshi khou bva kha tshenzhemo ya muambi. Mushumo muhulwane wa inthaviyu ndi u pfesesa ðhalutshedzo ya zwine muvhudziswa a vha a khou amba zwone uri tsenguluso i kone u bvisela khagala mbuno na vhuimo ha ðhalutshedzo. Hu re na govhela na mathwasana, hu ðo itwa ngona ya u amba nga tshigwada 'talking circle method' hu u itela u ñekedza muthu tshikhala tsha u bvisa vhuþfiwa hawe na tshenzhemo yawe hu si na u thithiswa. Heyi

ngona i tūtūwedza t̄homp̄ho, vhuthihi na vhuḽedzani kha vha shelaho mulenzhe (muvhudzisi na vhavhudziswa).

1.8.3. U shela mulenzhe ha u ṽalela (participation observation)

Vhuvha ha ngudo iyi ndi vhune ha ḽo ṽea muṽoḽisisi tshikhala tsha u shela mulenzhe nga u ṽalela musi a tshi ṽangana na ṽanga dza sialala madzauloni adzo. Musi a tshi amba nga ha u ṽalela sa ngona ya kukuvhanganyele kwa mafhungo kha t̄hoḽisiso, Kumar (1999:106) u ri: “*Observation participation is what happens when a researcher participates in the activities of the group being observed in the same manner as its members, with or without their knowing that they are being observed.* Muṽoḽisisi u ḽo ṽalela sa vha shelaho mulenzhe ngeno huṽwe a tshi ḽo dzhenelela nga u vhudzisa mbudziso. U ṽalela hu ḽo thusa kha u bvukulula vhushaka ha mafhungo o wanwaho kha inthaviyu na nyito ya vhukuma. Muṽoḽisisi u ḽo shumisa zwikili zwo hwalwaho nga ngona ya ‘ethnology’ ine ya vha ṽdila ya u guda mvumbo na nyimele ya vathu vha ḽifhasi. Muṽoḽisisi u ḽo dalela vhomaine vhe kha nyito ya vhutunguli, a ṽalela vhunga na ene e maine. Muṽoḽisisi ha nga vhi e mutsinda kha sia ḽeneḽo, a hu nga vhi na u dzumbamelana ngauri vhomaine vha shuma sa muṽa. U ṽalela hu ḽo thusa u wanulusa vhuṽumani kana vhushaka vhukati ha mafhungo o ṽekedzwaho nga tshifhinga tsha inthaviyu na a nyito ya vhukuma.

1.9. VHUFHULUFHEDZEI NA U SA DZHIA SIA (CREDIBILITY & BIAS)

Nga ha vhufulufhedzei kha t̄hoḽisiso ya khwalithethivi, tshishumiswa ndi muṽoḽisisi. Maree (2008:80) u ri: “...the researcher is the data gathering instruments. Thus it seems when qualitative researchers speak of “validity and reliability” they are usually referring to research that is credible and trustworthy”. Muṽoḽisisi u tea u fulufhedzea musi e kha mushumo wa u kuvhanganya mafhungo uri hu vhe na khonadzeo ya u fhindulo mbudziso ya t̄hoḽisiso zwavhuḽi. U itela vhufulufhedzei na u tinya u dzhia sia kha t̄hoḽisiso, hu ḽo tevhelwa ṽdila dzo khetheaho. Creswell (2012:250) u amba nga: u sedzulusa miraḽo, u shumisa mbuletshedzo yo dziaho ya dovha ya pfuma na mafhungo a khanedzano. Kha ino t̄hoḽisiso, muṽoḽisisi u ḽo fhedza tshifhinga tshilapfu e shondoni, u ḽo shumisa mbudziso dzi leluwaho u itela u wana mafhungo na u bvela phanḽa na u ṽalela. Lincoln na Guba (1985:316) nga ha tshifhinga tshilapfu, ‘prolonged time’, vha amba uri u ḽidzhenisa kha u ṽalela lwa tshifhinga tsho eḽanaho hu u itela u ṽalela zwithedele zwo fhambanaho zwa fhethu ha vhugudelo, hu na u amba na vathu

vho fhambanaho, hu tshi khou fhatwa vhukonani na vhushaka vhu pfeseseaho na mirado ya mvelele. Ladzani (2014:21) u dadzisa ja vhufulufhedzei a tshi ri:

External reliability that is replication of research by others, can be enhanced if the ethnographer is explicit about five key aspects of the research. These are the status of the researcher, the choice of informants, the social situations and conditions, the analytic constructs and premises, and the method of data collection and analysis.

Ladzani u sumbedza ndeme ya vhufulufhedzei nga u bvisela maga aho khagala ane a do thusa mutodisisi kha u bvisela ndivho yawe khagala.

Kha heino ngudo, hu do shuma '*prolonged time*', ngauri mutodisisi u do fhedza tshifhinga tsho linganelaho e na nanga dza sialala dzo fhambanaho u itela u vhumba vhushaka havhudi na u toda u pfesesa zwo dzumbamaho, zwi sa pfali zwi kwamaho mvelele khavho. Nga maitete enea, mutodisisi u do bvedza u pfesesa ha vhudzivha ha zwine a khou todisisa ngazwo. Zwi do mu thusa kha u pfukisa nyito yo fhelelaho nga ha fhethu na vhatu vhane vha khou anetshela mafhungo. '*Persistent observation*' nga thungo i do thusa mutodisisi onoyu kha u bvedza mafhungo ane a divhea a a vhukuma lwa mvelo.

1.10. TSENGULUSO YA MAFHUNGO

Musi ho no kuvhanganywa mafhungo, hu tevhela tsenguluso yao, huwe zwi a di tshimbila mazha. Tsenguluso i vha i kha phindulo dzo newaho nga vhatu, ha vha na u khethekanya nga u dzudzanya zwi fanaho, zwi na vhushaka, zwo fhambanaho na thalutshedzo dzazwo uri hu kone u wanwa mvelelo dzo lavhelelwaho. Marshall na vhañwe (1995:111) nga ha tsenguluso ya mafhungo vha ri ndi: "...a process of bringing order, structure and meaning to the mass of collected data". Vhorapfunzo avha vha dzhia tsenguluso ya mafhungo hu ndila ya u dzudzanya mafhungo nga ngona nahone ho sedzwa tshivhumbeo na thalutshedzo ya mafhungo o kuvhanganywaho. Tsenguluso ya mafhungo i do itwa nga ngona ya '*thematic content analysis method*' i angaredzaho u talusa, u sengulusa na u vhiga kudzudzanyele kwa thoho dza mafhungo dzo anganywaho. Cohen na vhañwe (2011) vha amba uri: "The thematic content analysis method entails the employ 'open coding of data' and the reflection of 'thematic categories'". Fhungo ja u dzudzanya mafhungo o kuvhanganywaho li vhonele zwavhudi nga u sikwa na u vhekanywa ha thero. Welman

na vhañwe (2005:211) nga lenelji vha tshi amba vha ri:” Themes can be also described as”umbrella” constructs which are usually identified by the researcher before and during the data collection. Themes can also be identified by reviewing the original field notes.” Zwa amba uri mafhungo o kuvhanganywaho a do dzudzanywa na u vhekanywa nga ndila ntswa ya u khouda hu na ndovhololo dza tshivhalo dza u vhala mafhungo o kuvhanganywaho. Muṭodisisi u do shumisa maga a u sengulusa mafhungo o ombedzelwaho nga Creswell (2014:197). Maga a hone ndi a tevhelaho:

- Step 1 Organise and prepare data (U vhekanya mafhungo)
- Step 2 Read through all the data (U vhala mafhungo)
- Step 3 Themes in data (Mihumbulo mihulwane kha mafhungo)
- Step 4 Writing report (U nṱwala muvhigo)

Muṭodisisi o vanganya u khouda ha Creswell na ha Straus na Corbin (1990) hune ha vha na maga mararu; u khouda hu re khagala “*open coding*”, u khouda ha munanguludzo “*selective coding*” na u khouda ha mbuedzano “*axial coding*”.

1.11. ṬHALUTSHEDZO DZA MAIPFI A RE MURANGO KHA ṬHODISISO

1.11.1. Mvelele (culture)

Children’s Britannica volume 5 (1993:259) i ṭalutshedza mvelele nga u rali:

The word “culture” originally had a meaning much the same as “cultivate”. Just like a farmer cultivate a field, preparing it by ploughing, and then sowing a crop, so a person was “cultivated” by education and development of his or her “culture”. In this sense, culture was something added to a person.

Mvelele i angaredza ndivho, tshenzhemo, kuitele kwa zwithu, mikhwa na matshilisano a lushaka lwonolwo. Mvelele ndi tshiteñwa tsho simuwaho kha nanda ya kuhumbulele, maitete, zwishumiswa na kushumisele kha tshigwada tsha vhathu vha lushaka lwonolwo zwine zwa ratha u bva kha murafho uyu u ya kha muñwe nga u tou guda. Oduyoye (2001:12) a tshi ṭalutshedza mvelele u ri:

Culture is a broad concept, which always needs fine-tuning, but in the African women’s language, the broad description used for it is’What human beings have made from nature and because of

nature and community'. All that is not nature has been 'cultivated', worked upon, devised, dreamed up, and given shape and meaning by the human mind and hands. Culturing, therefore, is a continuous activity of the human community, and culture has become the locus of resistance.

Ipfi "mvelele" lo angalala vhukuma. Spencer-Oatey (2008:3) a tshi amba nga ha mvelele u ri:

Culture is a fuzzy set of basic assumptions and values, orientations to life, beliefs, policies, procedures and behavioural conventions that are shared by a group of people, and that influence (but do not determine) each member's behaviour and his/her interpretations of the 'meaning' of other people's behaviour.

The New Encyclopaedia Britannica volume 3 (1993:784) i tlatshedza mvelele sa:

Culture, is the integrated pattern of human knowledge, belief, and behaviour. Culture thus defined, consist of institutions, tools, techniques, work of art rituals, ceremonies and other related components. The development of culture depends upon human's capacity to learn and to transmit knowledge to succeeding generation.

Izwi zwi amba uri mvelele ndi thanganelano ya ndivho, vhutendatenda na mikhwa. I na zwiimiswa, thulusi, mabikiṭa, vhurereli, kuitele kwa zwithu na zwiṅwevho. Izwi zwothe zwi nea ludungela, tshenzhemo na ndivho ya uri mvelele yo vhumbwa hani. Hezwi zwi naṅa u vhonele musu muthu wa mvelele iṅwe a tshi vhonele kuitele kwa zwithu kwo fhambana na kwawe, sa tsumbo; kutungulele, kuilafhele kwa malwadze, zwishumiswa zwa u tungula na u ilafha malwadze. Ndi zwine kha lushaka luṅwe na luṅwe ha vha na ndila dzo fhambanaho dza zwa vhutunguli ha sialala musu lwo livhana na nyimele dzi kondaho sa malwadze na phanzi. Myburg (1981:13) nga ha mvelele u amba uri:

Culture does not comprise everything man produces but only those products of his activity that have become part of his collective adaptation within the context of a people. Individual products that have not gained general acceptance among a people do not form part of their culture.

Ngauralo, mvelele ndi tshiteńwa tshine tsha sa sokou kumbela zwońhe zwine muthu a ita e eńhe. Tshiteńwa tshi nga vha tshipińa tsha mvelele arali tshi tshi ũanganedzwa nga tshigwada tsha vhathu vhenevho. Zwenezwoha, mvelele i vhoneala sa tshiteńwa tsho hwalaho zwithedele zwo fhańwaho nga mihumbulo, luambo na nyito. Hezwi zwońhe zwi dovha zwa vha na vhuńumani na zwishumiswa zwa vhathu vhenevho. Izwi zwi sumbedza uri mvelele a i fhańwi nga maitele na kuhumbulele kwa muthu muthihi. Children's Britannica volume 5 (1993:259) i ũalutshedza mvelele nga heyi ndila:

Culture means the skills and habits that people learn by growing up in a particular society or community. Cultures are ever changing and always borrowing from one another.

Izwi zwi sumbedza uri muthu ha bebwi na mvelele, mvelele i tou gudwa henevho hune a vha o tutuwela hone. Zwi ũo tou fhambana fhedzi kha zwi tevhelaho dzofha. Kha mutsho wa ũuvha lińwe na lińwe, mvelele i vha i khou aluwa na u pamba. Musedzulusi a tshi ũola mahumbulwa a vhańwali avha, u a kona u zwi vhona uri mvelele ndi vhuńanganeli ha maitele a tshigwada tsha vhathu khathihi na ndowelo ya vhathu vhenevho. Mvelele na yone i na nyaluwo, a i sokou dzula i tshirole ngauri hu vha hu na u dzhelenelela ha zwithu zwo fhambanaho. Nga ha nyaluwo kana tshanduko ya mvelele, vhoramańali vha The New Encyclopaedia Britannica Volume 1 (1993) vha ri:

Acculturation is a process of change in artifacts, customs and beliefs, that results from the contact of societies with different cultural traditions. There are two major types of acculturation that may be distinguished based on two classes of conditions under which changes take place, that is, free borrowing and directed culture change.

Hezwi zwi amba uri, tshigwada tshiñwe tshi mbo ɗi ɗibaɗekanya na thendo na mikhwa ya tshiñwe tshigwada. Nga ha tshanduko ya mvelele, Myburgh (1981:27) u amba uri:

The collective evidence about cultures as far back as archaeological data go reflects an overall tendency towards change. This does not exclude persistence and continuity in individual cultures, which tend to retain a distinct identity over long periods in spite of continuing change. Cultures can, however, disintegrate, disappear, or merge into or coalesce with other cultures in accordance with the vicissitudes of the people concerned.

Hafha Myburgh u khou sumbedza uri u bva henengei tsikoni, mvelele a i khou sokou tou dzula yo ima fhethu huthihi lini, i a shanduka, i tshi khou itwa nga zwiitisi zwo fhambanaho. Kha tshanduko yeneyi, hu ɗi vha na zwa ndeme khayoywine zwa sa tseke sa vhutunguli ha sialala. Zwa amba uri tshanduko kana nyaluwo ya mvelele ndi zwine vhathu vhenevho vha zwi dzhielesa n̄tha zwi tshi bva kha kushumele, kuhumbulele na kusaukanyeke kwa u sumbedza uri zwa ndeme ndi zwfho. Geertz (1973:45) u ri mvelele ndi:” ...a socially established pattern of meaning that is responsible for controlling, shaping and ordering people’s emotions, behaviour and even cognitive activities like thinking which have been construed by behaviourist theories as happening in the head”.

Kha tshiteñwa tsha vhutunguli ha sialala ha Tshiafrika, ndi hune ha dzhenelela na zwa vhadzimu, mvelele i vha na nyaluwo yo bva kha u malelana. Huñwe zwi itwa nga musi vhathu vha mvelele dzo fhambanaho vhe vhadzulatsini lune vha nga mashaka kana muthu wa iñwe mvelele a tshi dzhielela kha vha iñwe mvelele. Sa tsumbo, ñanga ya mvelele ya Tshivenda zwi a itea ya vho wanala i tshi tungula nga u tou femba (u fembedza) a tshi khou ɗi dzumbulula zwo dzumbamaho nga n̄thani ha midzimu ya ɗamuni yo bvaho ha mme awe ya mu tama ya mu shumisa i si ya Tshivenda ya vhokhotsi. Hu na khonadzeo ya vhuṭanganelano ha midzimu ya ṭhohoni na ɗamuni kha muthu. Tshiteñwa tshiñwe ndi tsha musi vhathu vha tshi ṭahela kha vhurereli vhune ha shumisa zwa muya. Vhutunguli ha hone vhu itwa hu na thulusi kana hu si na thulusi dza u tikedza. Vhudzuloni ha u shumisa ṭhangu, vha shumisa thonga, lutanda lwa muri wo khetheaho kana bugu.

Kha ino thodisiso, mutodisisi u do sumbedza ndeme ine nyaluwo ya mvelele ya vha na thuthuwedzo ngayo kha sia la vhutunguli. U do sengulusa mushumo wa vhutunguli honohu a tshi khou langwa nga zwifhinga zwa mutsho na zwiitisi. Zwothe zwithedele zwi fhataho mvelele zwi tea u ratha u bva kha murafho uno u ya kha muñwe murafho, ha vha hu hone u fhatya ha sialala.

1.11.2. Sialala (Tradition)

Ndi zwa ndeme u pfesesa uri sialala ndi mini. Sialala, u ya nga ha Word Power Dictionary (1996:1218), ndi: "...a custom, belief, etc handed down from the past especially by word of mouth or practice". Ngauralo, sialala ndi lutendo kana mikhwa zwine zwa pfukiswa u bva kha murafho uno u ya kha muñwe nga mulomo. Gove na Webster (1961:2422) vha tshi amba nga ha sialala vha dadzisa nga u ri:

Is the process of handing down information, opinions, beliefs, and customs by word of mouth or by examples: transmission of knowledge and institutions through successive generations without written instructions...which transmits culture from one generation of society to another?

Izwi zwa amba uri sialala ndi u rathisa ndivho, lutendo, mihumbulo na mafhungo hu si na ndaela yo tou nwalwaho, u bva kha muñwe murafho u ya kha muñwe. Izwi zwi nea khwathisedzo ya vhutunguli ha sialala sa tshitenwa tshine tsha tuwa nga lutsinga luthihi kha muta wonoyo u bva kha muñwe murafho u ya kha muñwe ngauri hu nanga vhone vhañe vhadzimu. Soanes na Stevenson (2005:1528) vha nea thalutshedzo ya sialala nga u dadzisa lo bulwaho nga Gove na Webster musi vha tshi ri: "Tradition is regarded as the transmission of customs or beliefs from generation to generation". Kha thodisiso iyi, mutodisisi u do sengulusa sialala la nanga dza mvelele ya Tshivenda uri ndivho na tshenzhemo ya mushumo wa vhutunguli i tshi khou ralo u ratha, a yo ngo vhuya ya fhetwa nga sialala la dziñwe mvelele naa. Ngauralo, hu tea u lavheleswa maitele a u rathisa zwitenwa zwothe zwa sialala uri zwi swikelela hani mirafho.mmmm

1.11.3. Maitele (Customs)

Maitele kana ndowelo, ndi ndila yo khetheaho ya u ita zwithu kana mikhwa kha lushaka lwonolwo. Gove na Webster (1961:559) vha tshi amba nga ha maitele (customs) vha thalutshedza uri:

Custom is a form or cause of action characteristically repeated under like circumstances. It is a usage or practice that is common to many or to a particular place or class or is habitual to an individual.

Nga u angaredza, maitete enea a nga di tou pfi ndi ndowelo ya nnyi na nnyi ya u ita zwithu nga ndila ya kuitele kwa sialala kha lushaka lwonolwo ku fanaho. Garner (2004:413) u ri: "Custom is a practice so long established that it has the force of law". Ngauralo, maitete ndi ndila ya vhudifari vhu lavhelelwaho kha vhatu vha tshigwada tsha sialala jenejo. Zwi amba uri mikhwa i tea u tana zwi lavhelelwaho nga sialala kha muthu zwine zwa si fhambane na ndowelo ya u bva kale lune zwa vho shumiswa kha u kokomedza mulayo.

Kha ino thodisiso, mutodisisi u do sumbedza ndila ine nanga dza sialala dza mvelele ya Tshivenda dza vhonisa zwone maitete a vhutunguli ha tsiko na ha musalauno. Hu do tea u bviselwa khagala zwo dzhelelaho arali hu tshi vhonala hu na tshanduko kha maitete. Maitete enea a pfukiswa nga luambo nga u tou amba ha u davihdzana kana u edzisela zwine zwa khou itwa.

1.11.4. Thyiori ya 'Ethnopragmatics'

Thyiori iyi ndi ine khayoy vha hu khou sedzwa kushumiselwe kwa luambo lwa u davihdzana uri lu vhe lu pfeseseaho ho sedzwa milayo (norms), vhutendatenda (belief) khathihi na vhudifari (values) kha mvelele yeneyo. Luambo lu tea u pfala kha vhatu vane vha khou lu shumisa u itela u andadza thalutshedzo ya zwo angadedzwaho. Vhatu vha mvelele dzo fhambanaho vha amba nyambo dzo fhambanaho vha vha na kuhumbulele kwo fhambanaho. Goddard (2006:3) musi o sedza muhumbulo uyu, u amba uri:

All languages share a small but stable core of simple shared meanings (semantic primes), that these meanings have concrete linguistics exponents as words or word-like expressions in all languages, and that they share universal grammar of combination, valency, and complementation. In any natural languages one can isolate a small vocabulary and grammar which has precise equivalents in all other languages.

Ndi ngazwo zwi zwa ndeme u sa siedza luambo sa tshiteñwa tsha mvelele, ngauri ndi zhendedzi ja u dāvhidzana jo hwalaho maambeke, figara dza muambo sa mirero na zwiñwe zwinzhi. Vhathu vha amba nyambo dzo fhambanaho nga nṭhani ha kuhumbulele kwo fhambanaho vhunga na mvelele dzavho dzo fhambana, wa vha muvango wavhuḍi wa tsiko. Word Power Dictionary (1996:343) i sumbedza luambo sa: “A communication system to express thoughts and emotions by symbols, sounds, etc”. Izwi zwi sumbedza uri luambo ndi tshiteñwa tsha vhudāvhidzani tshi no shuma u bvisela khagala mihumbulo na vhuḍipfi nga kuitele kwa zwiḡa, mibvumo na zwiñwevho musi hu tshi vhumbeba luambo lwo khetheaho. Ndi zwa ndeme u amba nga ha ṭhanganelo ya luambo na mvelele. Ndi zwiḡe Ngugi wa Thiongo (1986:16) a ri:

Language as communication and as culture is the products of each other. Communication creates culture: culture is a means of communication. Language carries culture, and culture carries particularly through orature and literature, the entire body values by which we come to perceive ourselves and our place in the world.

Izwi zwi sumbedza uri hu na mbofho yo khwaṭhaho vhukati ha vhudāvhidzani na mvelele ngauri tshiñwe tshi takula tshiñwe. Ndi zwiḡe luambo lwa vhutunguli kana zwiḡendo zwa u khoḡa mawa a ṭhangu zwa vha zwi kha ḡi vha na maipfi a u bva tsikoni. Afha ndi hune vhudāvhidzani ha hone ha vha ha orala fhedzi mafhungo a ḡi ratha u bva kha murafho uyu u ya kha uḡa. Jacques Derrida na Anne Dufourmantelle (2000:91) vha amba uri:” The mother tongue isn’t only the home that resist, the epeity of the self set up as a force of resistance, as counter force against these dislocation. Language resists all mobilities because it moves about with me. It is the least immovable thing, the most mobile of personal bodies, which remains the stable but portable condition of all mobilities”. Vhañwali avha vha sumbedza luambo lwo farakana na muthu ngauralo lu ya hoṭhe hune muthu a ya hone. Muthu u sumbedza vhuḍipfi hawe nga luambo. Kha vhutunguli hu na luambo lwo fhumulaho lune mutunguli a dāvhidzana ngalwo na vhadzimu vhawe. Ha vha na luambo lu pfallaho lune mutunguli a dāvhidzana ngalwo na mutungulwa kana mulaxwa. Luambo lu pfallaho lu dovha lwa dzhenelela na kha u khoḡa kana u renda mawa a ṭhangu lune lwa pfesewa nga ene maine kana mutunguli. Ndi zwiḡe Raselekoane na Mafela (1991) nga ha luambo vha amba uri: “Luambo lwa zwikhoḡo, lwo shumiseswa nga

vhathu vha kale kha u khoḁa thavha, zwifuwo, mahosi, mitupo, mawa a ṭhangu na madzina”. Tsumbo ya zwikhoḁo zwa madzina ndi heyi:

Nnditsheni na Maṭamela.

Nnditsheni zwaṅu ndi ye na shango, muḁambilu u ḁo tevhela.

Maṭamela fhondo ḁa nzhivha ḁi no aṭamela na vhavhulahi.

Izwi zwi bvisela khagala vhutsila ha vhakale ha u lunda luambo lwa vhuṭali nga u dzudzanya maipfi nga ṅḁila i songo ḁoweleaho. Zwi sumbedzavho uri musi maine e kha vhutunguli, a khou ralo u khoḁedzela mawa a ṭhangu, u vha a khou sendedza tsini vhadzimu vhawe uri vha kone u mu dzumbululela thaidzo, khaedu kana vhuvha ha mulwadze kana vhalwadze vha re phanḁa hawe.. Nga tshenetsho tshifhinga, mutunguli u vha a tshi vhonele e na mafufufu mahulu. Raṅanga (2001:33) u amba uri: “Zwikhoḁo ndi ṅḁila ine muthu a shumisa u renda kana u khoḁa vhathu kana zwiṅwe zwithu vhutshiloni”. Izwi zwi vhonele musi hu tshi khoḁwa zwithu zwa ndeme. Ndi zwa vhukuma uri a hu sokou khoḁwa tshithu tshiṅwe na tshiṅwe, hu khoḁwa zwivhuya zwi dzikusaho dakalo, vhuḁikukumusi na vuhaga. Milubi (1988:62) u sumbedza zwikhoḁo sa:

An ostensibly value to specific personalities, events, place, ceremonial and symbolic objects. It is a means of giving value to the society as a whole, and it awakens the awareness and induces a sense of good feeling to the society.

Na henefha hu kha ḁi ṅewa khwaṭhisedzo ya zwikhoḁo sa zwi ṅeaho lushaka vuhaga na vhuḁipfi ho dzingindelaho. Luambo lu vha lwo shumiswa nga ṅḁila i karusaho zwipfi nahone i tsivhudzaho lushaka kha zwithu zwa ndeme. Izwi zwi ita uri hu vhonele ndeme yo khetheaho ya tshine tsha khou khoḁwa sa mawa a ṭhangu ane a tea na u tou ṭalutshedzwa nga ṅṭhani ha u shumiswa ha luambo lwo dzumbamaho. U khoḁa hu shumisa luambo lwo dziaho, lu ṭokonyaho lune lwa kona u bvisela khagala mihumbulo na vhuḁipfi nga ṅḁila ya vhudzivha. Luambo ulwu lu vha lwo ṭaṅwa nga figara dza muambo sa mamethafore, maambeke na mirero zwa ita uri lu dzumbame. Mafhungo oṭhe o bulwaho a khwaṭhisa ndeme ya luambo kha ino ṭhoḁisiso. Hezwi zwi ṅaṅa u sumbedza uri muṭoḁisisi u ḁo kona u bvukulula zwinzhi nga ha luambo lwa vhutunguli ha sialala lune lwa dzikusaha zwipfi zwa mutunguli, vhuṭamani hawe na

vhadzimu, khathihi na vhutsila ha vhuṭali kha u vhekanya mihumbulo ya zwa muya zwine a khou zwi vhona.

Luambo ndi lwone lu shumaho kha u pfukisa mulaedza u bva huṅwe u ya huṅwe, ha pfi ndi u davhidzana. Hu na u davhidzana nga mulomo na u davhidzana nga zwipiḁa zwa muvhili. Tsumbo ya u davhidzana ha mulomo ndi ha musu vhathu vha tshi khou amba vha tshi sielisana, vha tshi haseledza. Tsumbo ya luambo lwa zwipiḁa zwa muvhili i nga vha ya kulavhelese hune maṭo a vha a tshi khou kaidza vhuḁifari ha muthu vhathuni.

1.11.5. Vhutunguli (Divination)

Nga u tou angaredza, vhutunguli ndi ndingedzo ya u pfesesa ngoho ya tshifhinga tshenetsho yo ingwaho nga u bvukulula zwiwo na ngoho ya tshifhinga tsho fhiraho na tshi ḁaho u itela u wana ṭhalutshedzo ya zwiitisi na thandululo. Vhorapfunzo vhaṅwe vha ṭalutshedza vhutunguli nga u rali: “*Divination is the practice of seeking knowledge of the future or the unknown by supernatural means*”(<https://en.oxforddictionaries.com/definition/divination>.17.03.2017). Vhutunguli ndi ndila ine ya dzumbulula zwo dzumbamaho hu na thulusi, hu si na kana hu tshi khou shuma mimuya ya maanda o kalulaho. Amanze (2002:102) ene uri: “Divination is a procedure of receiving revelation or information from the Supernatural”. Nga mvelele ya Tshivenda kana ya Tshiafrika hu vha hu khou ambiwa muya wa maanda a vhadzimu na Nwali. Vhutunguli ndi ha ndeme kha vhutshilo ha Muafrika ha ḁuvha liṅwe na liṅwe. Schapera (1971:64) nga ha ndeme ya vhutunguli u sumbedza uri:

People use it to discover the nature and causes of a sickness, the reasons for a person’s death, the whereabouts of missing stock, and the prospects of a journey and to ascertain what the future hold for them.

Schapera u sumbedza fulufhelo liṅwe lushaka lwa vha naḁo kha u shumisa vhutunguli ha sialala sa tshiteṅwa tsha ndeme tsha vhutshilo ha ḁuvha liṅwe na liṅwe kha u dzumbulula zwiitisi zwa malwadze, zwithu zwo xelaho na u ṭoda u ḁivha zwe mupo wa hwala zwi ḁaho. Vhutunguli vhu itwa nga u shumisa zwishumiswa zwo fhambanaho sa ṭhangu. Vhutunguli vhu vha ha ndeme musu vhu tshi angaredza mutunguli, mutungulwa na ṭhangu. ṭhangu ndi thulusi dzo fhambanaho dzi shumiswaho nga

mutunguli kha u tha zwiphiri. Muṭoḍisisi u ḍo ṭoḍisisa na dziṅwe ṅdila dza u tungula sa zwine ṅanga dza zwi ṭalusisa zwone kha mvelele ya Tshivenda.

1.11.6. ṅanga ya sialala (traditional healer)

Ndi zwa ndeme u ḍivha uri ṅanga ya sialala ndi mini vhunga i yone i re kha maitete a u tungula ṭhangu. Nga ha ṅanga ya sialala, Moagi (2009:116) u ri: *“By definition a traditional healer in the South African context is someone who possesses the gifts of receiving spiritual guidance from the ancestral world”*. Mutunguli/ṅanga/maine/mungome ndi uyo a no kona u vhona a zwiphiri lwa muya, a ṭalutshedza a dovha a ṅea thandululo nga u ilafha kana u eletshedza. Mutunguli u tou nangwa nga vhadzimu vha hawe. Ndi mushumeli wa vhathu o ḍalaho ṅdivho na tshenzhemo kha mushumo wawe. Kha mushumo wonoyu wa u ilafha, hu na vhomaine vha no tou vha magovhela/madzolokwe kha maṅwe masia a malwadze. Stayt (1931:31) nga ha sia ḵeneḵi u amba uri:

Among these practitioners we find some who specialize in children’s diseases, women’s fertility problems, enemas and emetics, aphrodisiacs, sprains and fractures, fits, incurable ulcers related to cancer, or sexually transmitted diseases. There are also general practitioners who claim to treat all diseases without specialization.

Stayt u sumbedza uri vhuṅanga ho fhambana, hu na vha no to ridela nga u simetshela, tshipfula, u fhaṭa miṭa, u tikela ngoma, u ita misho ya vhana na zwiṅwevho. Hezwi zwi amba uri u nga ḍivha mawa hone hu si na muya wa vhuvhoni u ḍo kundelwa u dzumbulula zwiphiri zwo dzumbamaho zwa nyimele ye wa livhana nayo. Vhomaine vha sialala vha laulwa nga mawa a ṭhangu na vhadzimu vhavho kha mushumo wa vhutunguli. Van Rensburg na vhaṅwe (1992) nga ha mutunguli vha amba uri:

Diviners concentrate on the diagnosis of mysteries. They analyze the cause of special events and interpret the messages of the ancestral spirits. They use divination objects or explain the unknown by the special powers of prophecy. Their function is that of divination, but they often also provide the medicaments for specific cases diagnosed by them.

Van Rensburg na vhañwe ngae, vha sumbedza vhomaine vha tshi vhone vho tou fombe kha mushumo wavho u mangadzaho. Vha sengulusa zwiitisi vha dovha vha tlatshedza milaedza ya vha fhasi/ vhadzimu. Vhuñanga ha sialala ho fhambana na vhudokotela ngauri kha vhuñanga ha sialala, muthu ha tou funa, hu funa vhadzimu vhawe ngeno kha vhudokotela muthu a tshi tou funa ene muñe a ya a gudela. Kha vhuñanga ha sialala, ñanga i ilafha nga mishonga ine ya tou sumbedzwa nga vhafhasi. Miri i nga fana fhedzi hu do fhambana kutanganyisele na kuilafhele. Dzilafho la madokotela li a fana ngauri vha tou li vhalala kha bugu.

1.11.7. Vhadzimu (ancestors)

Ndi mimuya ya vhatu vho tshilaho kale, vho no lovhaho vha re na vhushaka na vha lushaka lwonolwo lu tshilaho. Vha pfi vhadzimu ngauri vho no bvula muthu wa nama (trans-human) vha sala vhe muya. Vha vhidzwa nga madzina o fhambanaho, huñwe vha pfi vhafhasi, zwi tshi amba uri ndi vha re fhasi mavuni (vhudzulavhafu), vha matongoni, hu tshi ambiwa vhudzulamimuya ya vho lovhaho kana vhomakhulukuku. Vhañwe vhañvhi vha sumbedza uri:” An ancestor is someone who has gone before us. Evolutionary biologists have advanced the theory that all life on earth descends from a common ancestor. Ancestor can also mean prototype or forerunner”. (<http://www.vocabulary.com>) Zwi amba uri muya wa vhuya wa bva namani, zwa vha tshilaho zwo fhela. Hu no wetshelwa kha lifhasi la lwa muya.

Zwa amba zwa uri vhadzimu ndi mimuya ya vhatu vha lushaka lwonolwo vho lovhaho vhane vha vho divhonadza miloroni kana kha muthu wa lushaka lwonolwo nga nyito, zwa dzumbululwa nga muya wa vhuvhoni (vhuporofita) kana vhutunguli. Hu na matavhi mavhili a vhadzimu. Lutavhi lwa u thoma, ndi lune vhatu vha tshilaho vha kona u sumbedza murafho walwo nga u tevhekana ha madzina. Tsumbo, khotsi anga ndi Wilson Tshikurukuru Davhana Ramabulana, ñwana wa Muswazi Davhana Ramabulana, wa Musathanyoko Davhana Ramabulana, wa Davhana Ramabulana, wa Ramabulana. Lutavhi lwa vhuvhili ndi lune lwa si tsha divhea. Ndi ngazwo nga Tshivenda hu tshi phasiwa mañi hu tshi thomiwa nga mutevhe wa vhane vha kha di divhea ha fheledzwa nga vhane vha si tsha divhea, ha pfi.” ri khou swikisa na kha vhoñwi vhane ra si ni divhe, ni vhudzane. Vhoñthe vha rumiwa kha Gole Musikavhathu Ene Mudzimu.

Vhathu vha tshilaho vha a tshonifha na u ofha mimuya iyi vhunga hu na u tenda uri i na maanda manzhi a no fhira a vha tshilaho. Vha tenda kha uri i a disa zwi vhavhaho kana zwivhuya nga maanda ayo. I ya lwela ya dovha ya tsireledza. Myburgh (1981:113) a tshi khwaṭhisa lo bulwaho afho nṭha nga ha midzimu u amba uri:

Many people with non-specialized cultures believe that the spirit of man survives after death and has greater powers than the living. Another common belief is that the spirits of the dead can influence the living and their circumstances for good or evil, and because of this these spirits are feared, respected, or worshipped. Many believe that only the spirits of one's own ancestors have power over one.

Myburgh u sumbedza mvelele dza vhaṅwe dzi si tshipentshela ngauri ha ho khadzo, Maafrika khavho midzimu i amba zwinzhi ngauri I na maanda a bvaho Mudzimuni ngauri ndi vhoṅendila vhukati ha Mudzimu na vhathu vha tshilaho.

1.12. VHUDIFARI HA MUṬODISISI NDIVHANYONI (ETHICAL CONSIDERATIONS)

Muṭodisisi u do tshonifha vhoṭhe vha shelaho mulenzhe kha ino tshodisiso nga u sa andadza vhuṅe havho. U do vha talutshedza ndivho ya ṭodisiso khathihi na uri u dzhenelela kha tshodisiso ino a si khombekhombe, zwi tou ya nga lutamo lwa muthu ene muṅe. Inthaviyu dzi do itwa nga Tshivenda vhunga tshodisiso yo livhanywa na Vhavenda. U tinya luṭa lwa u vhaisa vhathu, muṭodisisi u tea u dilinda kha u sa vhaisa vhavhudziswa namani na muyani. Vhathu vha na ndugelo dza zwa gopwani ngauralo muṭodisisi u tea u vha na tshidzumbi kha mafhungo e a kuvhanganya. Nga ha tshitenwa tshenetshi musi hu tshi khwaṭhiswa zwo bulwaho, Gray (2004:58) u amba uri,

Ethics is a philosophical term derived from the Greek word ethos, which means character or custom. The ethics of research concern the appropriateness of the researcher's behaviour in relation to the subjects of the research or those who are affected by it.

Izwi zwi amba uri muṭoḍisisi u ḍo dadamala nga milayo yo bulwaho musi e kha gaḍa la ṭhoḍisiso.

1.12.1 Thendelo ya ngudo

Musi muṭoḍisisi a sa athu u thoma ngudo, u ḍo thoma nga u nekedza phrophosala kha komiti ya Yunivesithi ya Limpopo ya 'Research and Ethics' u itela uri a newe thendelo ya u isa phanda na ngudo yawe.

1.12.2 Ndugelo dza vha shelaho mulenzhe

Vha shelaho mulenzhe vha na pfanelo dza u ḍivha uri ṭhoḍisiso ndi ya mini na uri i ḍo vha kwama hani. A vha kombetshedzei, arali vha sa funi u shela mulenzhe, vho tendelwa u landula.

1.12.3 Tshidzombe na u sa bula madzina a vha shelaho mulenzhe

Mafhungo o nekedzwaho nga vhatu vho dzhenelelaho kha u fhindula mbudziso a ḍo vha tshidzombe vhukati ha muṭoḍisisi na mufhaṭusi. Vha shelaho mulenzhe kha ino ṭhoḍisiso vha ḍo ḍivhadzwa nga ha pfanelo dzavho dza u sa ḍihwa. A vha nga bulwi madzina kana vhuṅe. Ngudo a i nga ṭoḍi zwidombedzwa zwa vhuvha ha muthu zwine a ḍo londwa ngazwo nga murahu. Hune ha ḍo shuma zwa u rekhoda inthaviyu, zwi ḍo swikelelwa fhedzi nga muṭoḍisisi na mufhaṭusi. Vha shelaho mulenzhe vha ḍo fulufhedziswa tshidzombe tshi re hone.

1.12.4. ṭhomphe kha vha shelaho mulenzhe na ndondolo ya vho vhaishwaho muyani

Muya wa u ṭhonifha vhuvha ha vha shelaho mulenzhe u ḍo vha kha vhuimo ha nṭhesa khathihi na mafhungo ane vha ḍo nekedza. Ngauri vha shelaho mulenzhe vha ḍo vha vho ṭalutshedzwa nga ha pfanelo dzavho, arali zwa sokou itea muṅwe a vho vhaishwa muyani, zwi amba uri onoyo u ḍo rumelwa kha vhatsila vha zwa muhumbulo vha mu fhembeledza na u mu khuthadza maelana na zwo bvelelaho.

1.13 NDEME YA NGUDO

Ngudo iyi ndi ya ndeme ngauri i ḍo vha i khou ṭana mushumo wa vhutunguli ha sialala ngauri hu ḍo vha hu khou ṭalutshedza vha re khaho. Mvelele dza ino ngudo dzi ḍo tsivhudza lushaka nga u ita uri vha shandukise kuhumbulele kwavho nga ha vhutunguli ha sialala na mushumo waho. Ngudo i ḍo sumbedza zwa ndeme zwe

vhathu vha zwi furaleta khathihi na zwine vha zwi ita vho dzumbama zwa vho vhaisa mirafho idaho. Ngudo i do sumbedza na u eletshedza lushaka nga u humela tsikoni.

1.14 TSHIKOUPU TSHA NDIMA

NDIMA YA U THOMA

I do angaredza mafhungo nga u pfufhifhadza kha zwine zwa do wanwa kha ga da la thodisiso yothe nga ha thoho yo randiwaho. Mutodisisi u do sumbedza zwithedele zwothe zwine zwa tea u tevhelwa musi hu tshi todwa mafhungo, sa ndivho, zwilavhelelwa, ngona na zwiwe. Hu do konaha u tevhela tshikoupu tsha dziwe ndima.

NDIMA YA VHUVHILI

Mushumo wayo ndi u kuvhanganya zwo nwalwaho nga vha we vha wali zwi elanaho na thoho ya ngudo kana u isa phanda he vha we vha guma hone. Zwi amba uri vha we vha wali vha nga di vha vho bvisela khagala fhungo la vhutunguli ha sialala la Tshivenda hone vha sa bule uri vhomaine vhona vha vha amba zwifhio. Ndi kha yeneyi ndima hune mutodisisi a do tola manwalwa a vha we vha wali.

NDIMA YA VHURARU

Iyi ndi ndima yo disendekaho kha ngona dza thodisiso dzine dza do shumiswa kha u toda na u wana mafhungo a lavhelelwaho kha vhathu. Ngona ya thodisiso i vha yo katela zwitewa zwo vhalaho, ngona dzine dza do shumiswa, mbalo ya zwitoduluswa, thekheniki dza u sambula, muelo wa mafhungo na u kuvhanganya khathihi na u tsenguluso ya mafhungo.

NDIMA YA VHUNA

Heyi ndi ndima ya tsenguluso ya mafhungo o kuvhanganywaho vhathuni. Ndi hune mafhungo a dzudzanywa zwavhudi nga ndila ya u khouda.

NDIMA YA VHUTANU

Ndima iyi i vha yo livhanywa na mawanwa na themendelo zwa thodisiso nga murahu ha tsenguluso.

NDIMA YA VHURATHI

I angaredza manweledzo a tšhodisiso.

1.15. Mvalatswinga

Tshipikwa tsha ndima iyi ndi u nea tsumbavhuyo ya hune tsedzuluso ya ngudo ya do kanda hone i tshi khou langwa nga thaidzo ya tšhodisiso ine ya vha tsenguluso ya mbonalo ya mushumo wa vhutunguli nga nanga dza sialala kha mvelele ya Tshivenda. Ndeme ya mushumo wa vhutunguli i do bviselwa khagala nga nanga dza sialala vhunga dzi dzone dzi re na ndivho na tshenzhemo nga ha vhutunguli.

NDIMA YA VHUVHILI

2. U TOLWA HA MAÑWALWA A VHAÑWE VHAÑWALI

2.1 MARANGAPHANĀ

Ndi zwa ndeme uri musi hu tshi khou itwa tshodisiso, hu tolwevho na mañwalwa a ananaho na tshoho ya tshodisiso ine ya khou itwa. Bless na vhañwe (2006:24) vha tshutshedza u tolwa ha mañwalwa nga u rali: “The process of literature review is an on-going process one pursued by reading what ever has been published that appears relevant to research topic.” U tolwa ha mañwalwa ndi tshiteñwa tshine mutodisisi ene mune a tea u sa tshi dzhiela fhasi na u tshi teledza ngauri u vha a na vhudifhinduleli ha u sedzulusa na u kala tshiinga tsha mafungo a ngudo dzi elanaho na tshoho ya ngudo. Kumar (1999:26) u sumbedza uri ndeme ya u tola mañwalwa a vhañwe ndi: “*To bring clarity and focus to your research problem; to improve your methodology and to broaden your knowledge base within your research area*”. Tshiteñwa hetshi ndi tsha ndeme kha u vha sumbandila ya zwo todisiwaho zwi re na vhushaka na tshoho ya ngudo ine mutodisisi a vha e kati nayo. Zwi thusa na kha u kona u vhona zwo siedzwaho nga vhañwali vho fhiraho.

Ndi henefha hune mutodisisi a do wana tshutshedzo dzo fhambanaho dza vhutunguli na vhatunguli vha sialala zwi tshi ya nga mvelele, sialala na maitete. Vhutunguli ndi tshiteñwa tsha u bva tsikoni tsho dowealeho kha mvelele dzo fhambanaho naho vhu tshi itwa nga ndila dzo fhambanaho, ha shumiswa zwishumiswa zwo fhambanaho, ndivho dzo fhambanaho zwi tshi langwa nga fhethu na lutendo. Honeha, mvelelo dza hone dzi a fana ngauri hothe ndi u bvukulula zwo dzumbamaho, zwi sa divhei zwa tshutshedzwa nga ndila i pfeseseaho. Zwi khwathisa muhumbulo wa uri vhutunguli ndi thekhiniki yo disendekaho nga ndivho, maanda, tshenzhemo, ndivho ya zwa muhumbulo na muya wa vhadzimu kha vhathu vha vharema vha Afrika. Vhutunguli vhu na vhumani na tsumbamaitele a zwa mvelele khathihi na kuhumbulele na matshiliso. Gray (2004:400-401) a tshi amba nga ha tsedzuluso ya mañwalwa u ri:

Literature review is the selection of documents (published or unpublished) that contains ideas, information, evidence and evaluation of these documents which are related to a particular piece of research.

Afha hu vha ho sedzwa mañwalwa o anḁadzwaho kana a songo anḁadzwaho ane a vha na mafhungo, mihumbulo na vhuṭanzi khathihi na u ṭhaṭhuvha zwi elanaho na ṭhoho ya ṭhoḁisiso. Izwi zwi amba uri Gray u na ṭhuṭhuwedzo ya u ṭola mañwalwa a vhañwe hu u itela u kuvhanganya nḁivho na tshenzhemo ya zwe vhañwe vha ita, zwi elanaho na ṭhoho ya ṭhoḁisiso. Muṭoḁisisi wa ino ngudo o ṭuṭulea dzangalelo nga zwo bulwaho nga Gray, zwa u vhala mañwalwa a vhañwe vhañwali u itela u swikelela ndavhelelo yawe. Vhañwe vhaṭoḁisisi musi vha tshi rera nga ha tzedzuluso ya mañwalwa vha bula ḁa uri nḁivho ya tzedzuluso ya mañwalwa ndi u ṅea muhangarambo na u ṭana nḁivho ya fhethu hune ṭhoḁisiso ya ḁo angaredza. Zwi ṅaṅa u bvisela khagala muṭoḁisisi nga u mu ṅea khaedu ya u ṭola mañwalwa o fhambanaho hu u itela vhubvedzi ha ṭhoḁisiso yo dzingindelaho kha nḁivho yayo nahone i pfallaho i no ḁo vha na mbuelo kha lushaka. Hoofste (2006:91) u ṭalutshedza u ri: “...*literature review as a segment which act as a direct indicator of what other scholars has pointed out which is related to the research question*”. Hoofste na ene u ombedzela ḁa u ṭola mañwalwa o fhiraho nga u sumbedza tzedzuluso sa sumbandila ya zwo no anḁadzwaho nga vhañwe zwi elanaho na ṭhoho ya ṭhoḁisiso. Zwa amba zwa uri muṭoḁisisi wa ino ngudo u ḁo kona u ḁivha he vhañwe vha kanda kana u siedza, ha vha u tinya ndovhololo na vhuñwe vhuṭudzeṭudze. Leedy (1993:88) nga ha mahumbulwa a vhañwali vhañwe u ri: “*Literature review is so much concern about looking again on other literature that are related to the research question*”. A tshi amba nga ha tzedzuluso ya mañwalwa u ṅea muhumbulo wa uri zwi kwama u ṭolwa ha mañwalwa a zwi re na vhushaka na ṭhoho ya ṭhoḁisiso. Zwi ḁo thusa muṭoḁisisi musi a tshi vho ṭandavhudza tzedzuluso ya ino ngudo. Sanders and Pinhey (1983:411) vha ḁadzisa nga u ri: “*The role of the literature review is to provide a picture of what others has done and pave the way of what should be added or taken into consideration in the field of study research*”. Tsha ndeme kha tzedzuluso ndi u wana tshifanyiso tsha zwo itwaho na u ḁadzisa nḁivho ya zwine zwa khou itwa nga muṭoḁisisi.

Nga u pfufhifhadza, tsenguluso ya mañwalwa i vhone i ya ndeme nga uri i thusa muṭoḁisisi nga nḁivho ya zwe vhañwe vhoramañwalo vha dzumbulula zwi na vhushaka na ngudo ya ṭhoḁisiso. Delport (2005:123) nga ha fhungo ḁa u ṭola mañwalwa u ri: “A review of literature is aimed at contributing towards a clear understanding of the nature and meaning of the problem that has been identified”. U

ṭola mañwalwa ndi ndivho ine ya thusa kha u pfesesa vhuvha na ṭhalutshedzo ya thaidzo yo vhonehaho Tsenguluso ya mañwalwa heyi i ḁo thusa muṭoḁisisi wa ino ngudo kha u mu vulela nḁila ya u wana zwo siedzwaho nga vhañwali vho fhiraho zwine ngudo ya ḁo kona u fhindula mbudziso ya ṭhoḁisiso.

Muhumbulo muhulwane wa ino ndima, kha ino ṭhoḁisiso hu ḁo vha u anḁadza vhutunguli ho fhambanaho sa tshiteñwa tsha vhutsila ha u dzumbulula zwo dzumbamaho zwa vhutshilo ha ḁuvha liñwe na liñwe. Vhutunguli ha sialala honohu, vhu vhonehaho vhu songo ima fhethu huthihi u bva tsikoni, vhu khou ḁi aluwa vhu tshi ya honeha nyaluwo ya hone yo livha ngafhi? Vhutunguli ha sialala vhu na vhuṭumani na mvelele, sialala, maitele na luambo lwa vhudavhidzani. Na zwone zwi khou ḁi shanduka na mutsho wa zwifhinga. Ndi zwa ndeme u ṭanḁavhudza zwiteñwa izwi ngauri vhutunguli ndi tshipiḁa tsha mvelele. Henefha ndi hune ha ḁo sedzwa mushumo wa vhutunguli ha sialala sa zwine ñanga dza mvelele ya Tshivendḁa dza vhu vhonehaho zwone. U ranga havhuḁi kha ngudo iyi, ho tea u thoma kha u ṭalutshedza maipfi a nga ho sa, mvelele, sialala, maitele, luambo na vhutunguli ane a vha mutheo wa ṭhoḁisiso.

2.2 KUHUMBULELE KWO KHETHEAHO KWA VHUTUNGULI NA VHATUNGULI

U ya nga ha vhaṭoḁisisi, kuhumbulele kwa Maafrica kha sia ḁa zwa vhutunguli ku vhonehaho kwo fhambana na kwa vha mashango a Vhukovhela zwi tshi ya kha mashumele, lutendo na u fulufhela. Hezwi zwi vhonehaho na u pfala kha Chidester (1996:195) a tshi ri: “My books puzzle them, ‘Moffat reported; ‘they asked if they were my ‘Bola,’ prognosticating dice’. John Mackenzie found similar observation made by the Ndebele of Chief Mzilikazi. In an important sense, this comparison highlighted a useful analogy since both books and bones were ‘read’ specialists in their respective technologies of sacred. Both required skilled interpretation, based on shared hermeneutical principles, before they could disclose their meaning and significance”. Vhutunguli ha iñwe mvelele vhu a konḁa u pfeseswa nga muthu wa iñwe mvelele. Ndi ngazwo Chidester (ibid:196) a tshi gomeda kuhumbulele uku nga uri: “Moffat resisted it interpreting this Sotho-Tswana relativism as evidence of the profoundest darkness—a satanic strategy to undermining his message”. Vhutunguli ha sialala ḁa Maafrica vhu a ṭhonifhiwa nga vhañe vhaho nahone vhu dzhiiwa vhu ha ndeme ngauri ndi tshiteñwa tsha vhutshilo ha ḁuvha liñwe na liñwe tshi no dzumbulula zwi kwamaho mivhili, mihumbulo na kuhumbulele, matshilisano, mutakalo, zwiwo zwa malwadze na phanzi,

thalutshedzo na thandululo. Vhutunguli ha sialala vhu a dovha ha dzhenelela kha nzudzanyo ya zwa mashango musu hu tshi dzivhelwa zwiwo zwo vhihaho na u eletshedza lushaka kha u bvisa mirunzi khathihi na u tibula zwitombo. Vhutunguli vhu a tendisea kha u vha sumbandila kha kutshilele kwa muthu nga u dzumbulula zwiitei na thandululo nga mutunguli kha mutungulwa hu tshi khou shumiswa zwi shumiswa zwa hone. Vhutunguli ha sialala vhu a fhaṭa ha dovha ha lulamisa zwo khakheaho lwa ṅama na lwa muya lu kwamaho vhadzimu. Izwi zwi khwaṭhisedzwa vho na nga Malan (1980:36) ane a tshi amba nga maine kana mutunguli a ri: “*The diviner (ombetere) is employed to establish the cause of disease and other misfortunes that befall people. This is done by means of special methods of divination*”. Kha zwine zwa itwa nga lushaka lwa Maherero na Tjimba-herero, mutunguli (ombetere) u vha na vhuḍifhinduleli ha u bvukulula tshiitisi tsha vhuḥwadze kana phanzi yo welaho kana ine ya nga wela vhathu. Hezwi zwi itwa nga ṅdila yo khetheaho ya vhutunguli. Arali ha vha na khaedu kha u ṭhaṭhuvha, hu a swikelelwa na kha nyimele ya u phasa hu tshi khou rerelwa midzimu u itela uri i dzikuwe, zwiphiri zwi ṅaṅe u bvela khagala. Zwa amba uri vhutunguli vhu dzhiwa sa ḍenzhe ḷi ḍisaho tshedza kha vhutshilo ha muthu na nyimele ya shango. Seligman (1967:142) a tshi amba nga ha vhutunguli u ri: “*The medicine man’s function includes prophecy, divination and the curing of sickness and he is consulted on all the perplexing occasions of life. With the elders he is the guardian of the ancestral cult and he tells the elders when to sacrifice to the spirits and gives instructions for carrying out the rites*”.

Izwi zwi sumbedza ndeme ya vhutunguli kha lushaka lwa Vhakamba lu wanalaho Afrika Vhubvaḍuvha, u fana na lushaka luṅwe na luṅwe lwa Maafrica lu tshi tshila nga u fulufhela zwa vhutunguli. Lushaka ulu, kha sia ḷa zwa vhutunguli lu sumbedza uri muthu ane a ḍivha mishonga e muthu a na mpho ya vhuvhoni, vhutunguli na u fhodza malwadze, u a kwamiwa musu hu na thaidzo uri a i tandulule. U dovha a shuma sa muletshedzi wa vhahulwane vha zwa mavhusele a shango na u ṅea ndaela ya matshimbidzele one a zwa thevhula. Vhutunguli a vhu tou kwama zwiitei zwa vhathu fhedzi lini, hu a ḍi dzumbululwa na zwi kwamaho nyito ya mupo, zwi songo itiswaho nga vhuloi kana vhadzimu. Krige (1965:299) a tshi amba nga ha vhutunguli u ri:

Among the Zulus the diviner is regarded as a great man, often called by names like inyanga, isangoma, or samusi. This class of doctor

usually combines with his divination a fairly extensive knowledge of herbs and roots by means of which he can cure most diseases.

Vhutunguli ho raliho vhu vho wanala vho na kha Vhavenda nga nthani ha u dzetshelana. Maine kana mutunguli u a shumisa zwishumiswa kana a tou bvumba musi e kati na u tungula kana dzilafho. Van Warmelo (1932:197) o sedza vhutunguli, u sumbedza uri:

Divination played a great role in the life of the Venda because no single matter was supposed to be undertaken without the consultation of vhadzimu through this process. This was the only way to find out the reasons for the outbreak of disease or other misfortunes and the solutions as well.

Vhavenda vho vha vhatu vha u tenda na u fulufhela uri zwi kwamaho vho lalaho zwi konwa nga vhutunguli ha sialala. Hezwi zwi sumbedza uri ho vha hu si na tsheo ine ya nga dzhiiwa hu songo fhirwa nga kha vhutunguli u itela u tinya vhuṭudzeṭudze ha u phapha mbulu nthha ha inwe, hune ha do vhuya ha bvelela zwi no do sinyusa vha fhasi. Kha Maafrica, zwi vhone vhutunguli vhu songo farekana na vhurerele ngauri ndi itsho ndi itsho tshine muthu a tshi ita, tshi tshi kwama vhutshilo tshi dzumbululwa nga vhutunguli. Vhurerele ndi tshiteṅwa tsha u rerela vhafhasi nga u phasa kana u pfa maḡi na u tota fola wa shela fhasi hu na u ambelela. U ambelela hu vha hu u ruma vhadzimu u humbelela onoyo muthu zwivhuya, u wana dzilafho ja u fhodza malwadze, tsireledzo, zwiliwa, mvula na zwiṅwe kha Nwali. Hezwi zwoṭhe zwi vhone zwi tshi itwa hu na khuliso khulu nahone zwi itwa nga vhatu vho khetheaho nga matsheloni kana mirunzi yo no vhuya. Tshiteṅwa hetshi tshi tshimbila na zwiila zwatsho.

Hu vha hu na lutendo na fulufhelo ja uri vhadzimu ndi vhone vhane vha hwala zwililo, khumbelo na ndivhuwo vha dzi livhisa ha Nwali (Mudzimu). Zwi sumbedza hu tshi vha hu na vhudavhidzani ho dzingindelaho vhukati ha vhadzimu na Nwali ngauri masia oṭhe ndi a muya. Vhutunguli kha kuhumbulele kwa Maafrica ndi vhune nga khaho ha tendwa uri mutunguli u davhidzana na vhadzimu vhawe, vha mu dzumbululela tshiphiri tsha mpho mbuya dza mulaxwa dza u bva tsikoni, na zwo thithiseaho hu tshi vho bvelela tsira na uri zwi nga lulamiswa hani. Izwi hu vha hu u itela u khwinifhadza kana u dzudzanya nyimelo iyo. Hezwi zwoṭhe mutunguli u zwi swikelela nga u shumisa

zwishumiswa zwa u tšutšula mimuya ya vhafhasi zwo khetheaho Musi zwi tshi ḡa kha ndeme ya vhutunguli, Peek (1991;) u amba uri:

Divination is a practice that have occupied central position in the attitude of traditional African people towards disease. It is regarded as a cap of creation where everything revolves and whom creation must answer.

Peek u vhona vhutunguli ha sialala sa tshiteṅwa tsha ḡivhazwakale tshine tsha lingedza u wana vhuṅanzi ha zwiwo kana zwiitei zwi re ṅdilani nga u ṅalutshedza. Zwa amba zwa uri zwi kwamaho malwadze, thandululo yazwo i vha i kha ṅhangu lune mutunguli a tea u dzumbulula tshiphiri tsho faredzwaho nga mawa a ṅhangu. Zwi tou vha khagala uri Mafrika u bva tsikoni yavho vho vha vhatu vha u tenda na u fulufhela uri vhutunguli ha sialala ndi tshiteṅwa tsha ndeme tsha vhutshilo ha ḡuvha ḡiṅwe na ḡiṅwe. Zwa vhutunguli zwo vha zwi tshi ṅhonifihiwa nga maanḡa ndi ngazwo zwo vha zwi zwithu zwa vhatu vhahulwane. ṅwana o vha a sa yi u vhonisa ha maine a si na muthu muhulwane, wo vha u muila.

2.3 NDEME YA VHUTUNGULI KHA U ṅHAṅHUVHA MALWADZE NA MAFHANZA

Vhutunguli vhu shela mulenzhe nga ṅḡila i mangadzaho kha u ṅalusa malwadze na mafhanza (misfortune) na zwino naho zwi tshi itwa vhatu vho dzumbama ha pfi:” Muḡatshawe u a dzumbama. Myburgh (1981:123) u ombedzela uri vhutunguli na vhuṅorofita zwi na vhuṅumani na mishumo ya vhurereli na maitete a mishumo ya vhadzimu. Mushumo muhulwane wa vhutunguli ndi u dzumbulula ṅḡivho yo dzumbamaho na u bvedza thandululo. Mutwa (2003) u ḡadzisa ngauri ṅhangu dza mutunguli dzi shumiswa kha u bvisela khagala malwadze na mafhanza arali hu tshi khou ṅhaṅhuvhiwa, musi a tshi ri:

Where illnesses or madness has come, the sangoma knows that some power of universe is disrupted and must be balanced or restored to harmony again. The evil spirits must be removed or returned where they came from; offended natural spirits must be propitiated or pacified; or something as mundane as diet might have to be changed, a blockage in part of the body softened or loosened, or good breathing restored.

Mutwa u sumbedza maanda a vhutunguli kha u bvukulula zwiitisi zwo thithisaho mupo zwa dzudzanywa nga nga ngona. Mimuya mivhi ya pandelwa nga ndila dzayo ha tshilea. Monnig (1988:81) enevho u rera nga ha kuhumbulele kwa 'anthropology', hu u todou sumbedza uri nyito ya vhutunguli i itwa fhethuvhupo ho fhambanaho hu na ndivho dzo fhambanaho na mishumo yo fhambanaho. Kutungulele ku nga fhambana zwi tshi ya nga vhurereli na mvelele. Nga tshifhinga tsha u tungula, mutunguli u shumisa thangu kha u dzumbulula tshiphiri tshi re kha mutungulwa. Mawa a thangu a fhedza o fara thalutshedzo ya malwadze na mafhanza. Muhumbulo uyu u tikedzwa nga Schapera (1971:71) musi a tshi sumbedza uri Vhatswana vha dzhia vhutunguli sa tshitehwa tsha ndeme tshine tsha dzumbulula vhuvha na zwiitisi zwa malwadze, zwo disendeka nga kutalusele kwa mawa a thangu. Hu di nga Van Warmelo (1932:200) u tikedza muhumbulo uyu nga u sumbedza uri Vhavenda na vhone vha a shumisa vhutunguli ha sialala kha uri vha vhe na ngoho ya tshiitisi na lushaka lwa vhulwadze kana mafhanza. Musi vhatu vhe kati na u tungula, vha vha vho tou fombe lwa tshothe kha nyito yeneyi! Tshiitisi hu vha hu toda u pfesesa. Mkhize (1981:119) u ri: "During this critical moment (of divination) the diviner and her patient do not even look at each other but each look down and try to forget about the surrounding and only concentrate on the bodily felt experience". Ngauralo dzauloni hu a thomphiwa, muthu a vhuya a dzhena nga ngomu, u vha e na ndavhelelo ya u bvukululelwa zwi mu dinaho.

2.4 NDEME YA VHUTUNGULI KHA DZILAFHO LA MALWADZE NA MAFHANZA

Myburgh (1981:131-132) u sumbedza uri u lafha vhulwadze ndi ndila ya u lunda vhutshilo nga u vhuedzedza mutakalo ngonani. O sumbedza uri vha Shamans, ndi vhomasithesele kha u tungula ngei Siberia, vha lafha malwadze nga u dzumbulula dzilafho la zwidohwadohwane zwine zwa fhodza na uri zwishumiswa hani. Kha fhungo la vhoramishonga (medicinemen), vhutunguli na maga a u fhodza, Seligman (1967:142) u ombedzela ndeme ya ramishonga ane a dzhenisa vhutunguli na dzilafho ngauri u lafha malwadze tshi vha tshi tshiga tsha ndeme kha vhalwadze ngauri zwi vha nea mbofholowo na fulufhelo la u fhola. Nga kuitele ukwu, zwi vhone vhalwadze vha tshi tenda uri vha do fhola, vha vhuyelela kha mutakalo wavhudi u re na vhutshilo.

Vhukati ha Maafrika, hu na malwadze ane a vha thaidzo, ane a konḡa u fhola ngauri a vha a sa vhoneali uri ndi malwadzedḡe, na uri tshiitisi tshao ndi tshifhio na uri vhubvo hao ndi vhufhio? Eneo malwadze ndi one ane a livhanywa na vhuloi. Ndi one ane arali muthu o ḡangana na nyimele yeneyo zwa konwa nga u tungulwa, ha dzumbululwa lushaka lwaho, zwiitisi, vhubvo khathihi na dzilafho. Maḡwe malwadze a ḡiswa nga mbidzo ya vhadzimu, na heneffa hu tea u shuma vhutunguli kha u saukanya. Arali zwa vha zwo piringangana lune mutunguli a si zwi pfesese, mulwadze u a fhiriselwa kha maḡwe magovhela. Afello (2010) o ombedzela uri ndeme ya vhutunguli i itiswa nga fhethuvhupo hune vhalwadze vha khou ḡiwana vhe hone, sa ha Tiv. U sumbedza uri zwi a itea vhulwadze ha ḡoḡa dzilafho ḡa mishonga ya sialala ḡa Maafrika. Mutunguli muḡwe na muḡwe wa sialala u na nḡila dzawe dza kuilafhele naho mishonga i tshi nga fana. Mutwa (2003) a tshi amba nga ha mishonga u sumbedza uri: “This might involve the use of herbs, roots, seeds, insects, groundup and sea shells or smoke (for driving away bad energy)”. Vhutunguli vha sialala ḡa Maafrika vha shumisa zwi bvaho kha mupo zwo tou ralo hu si na u engedza nga u shela zwiḡwe zwidyantongolo. Dziḡoroboni hu dzula vhathu vha thendo na mvelele dzo fhambanaho dza dovha dza vha na ḡuḡhuwedzo nga u serekana. Vhaḡwe vhavho naho vhe tsini na vha dzilafho ḡa vha mashango a vhukovhela, vha tshi ḡangana na khaedu kha vhutshilo vha livha kha maitele a sialala ḡavho. Pauw (1975:56) u amba uri:” Although western medical services appear to be universally accepted by town people, there are many who at the same time still believe in the efficacy of traditional techniques for which there are specialists”.

Pauw u sumbedza uri, naho Muafrika a dzula fhethu u hune ha vha na tshomedzo dza mutakalo dza tshizwinozwino, sa ḡoroboni, ha tou nambatela khadzo lwa tshoḡhe lini. A tshi dzielwa kha sia la vhutshilo u humbula masakoni, a livha kha vhutunguli. Musi zwi tshi vho kwama dzilafho ndi hune ha livhiwa murini. Kha muri, hu nga shumiswa midzi, makwati, maḡari, maluvha, mitshelo kana nzunzu. Zwi nga shumiswa zwo tou sindḡwa zwa ita luvhanda kana zwo ralo kana zwa thoma zwa fhiswa zwa kona u sindḡwa. Huḡwe zwi shumiswa na mapfura a phukha, zwi tshi ya ngauri ndi vhulwadzedḡe vhu no khou ḡoḡa u lafhiwa. Vhutunguli ha sialala vhu kha ḡi wana tsatsaladzo ngauri a vhu lingei nga ndingo dza saintsi ya musalauno. Vhutunguli hovhu vhu vhoneali sa dzilafho ḡa vhashai. Vhutunguli vhu dzhiwa sa vhune ha dzhielwa nḡha fhedzi nga vhathu vha songo funzwaho nahone vha si na tshelede ya u

tolwa nga madokotela a vha dzilafho la mashango a Vhukovhela. Hei ndi inwe ya khaedu dzine dza khou dzindela kha u tangedzwa ha vhutunguli ha sialala la Mafrika kha zwiimiswa zwa dzilafho la musalauno nga maanda Afrika Tshipembe. Muya wo taviwaho wo vha wa u lingedza u thohedza dzilafho ili fhedzi zwe vhutoto ngauri hu na vhakalaha na vhakekulu vhane vha kha di tou shumisa vhutunguli nga ndila ya sialala. Vha zwi ita vhe khagala, vhana na vhaduhulu vha tshi khou zwi vhone uri vhutshiloni ha Mafrika vhukuma hu itwa zwifhio? Vha kona u tevhezela.

2.5 VHURANGI HA MBIDZO YA VHUTUNGULI KHA MAFRIKA

Vhutunguli ha sialala a si mpho ya muñwe na muñwe nahone a si zwine muthu a tou zwi tama a sokou zwi dzhenelela kana u zwi guda. Ngubane (1977:102) u amba uri:” The person is said not to choose to be a diviner but is chosen by the ancestors”. Ngauralo Ngubane u pfala a tshi khou khawhisa a mbidzo ya vhadzimu. Nga mvelele, mpho ya vhutunguli ha sialala muthu u bebwa nayo, a i sokou tutuwa tshikhalani. Sodi (1998: 62) u amba uri:” Laubscher (1937) described the “thwasa” experience as a schizophrenic process. Since he held the view that schizophrenia is an inherited biochemical disorder, he treated the finding that indigenous healers have ancestors who are also indigenous healers as a confirmation of a psychopathological process that runs in the family”. Sodi u sumbedza uri hei i vha mbidzo ine muthu a tou nangwa nga vhadzimu hu si na vhuifiwa ha mubebi kana ene munangiwa. Mpho heyi ndi tshiphiri tshine tsha tea u tou dzumbululwa nga hone vhutunguli nga u vhone nyimele kha vhutshilo ha muthu onoyo i tshi khou konda. Tsumbavhutunguli dzo fhambana nga maanda zwi tshi ya nga vhadzimu vho tamaho muthu onoyo. Nga ha mbidzo, Krige (1936: 286-288) u amba uri:” Many peoples maintain that special knowledge may be acquired through dreams in which supernatural beings such as ancestral spirits appear to the living and make their wishes known, as do the Zulu”. Krige u sumba mbidzo i tshi bva vhadzimuni. A zwo ngo leluwa u vha mutunguli. Vhutunguli huñwe vhu divhonadza nga vhuwadze vhune muthu a lwala a sa wani thuso, u swika vha tshi tou ya u vhone ha maine kana mutunguli. Onoyo u do tungudzela u swika a tshi vhuya a zwi wana uri thaidzo i kha u tamiwa nga vhadzimu. Ha vhuya ha wanala uri mulwadze u khou dinwa nga vha fhasi arali o vha a sa koni na u vusa thoho, u a vuwa. Ndi ngazwo vha tshi ri mudzimu ndi nowa a soliswa u a pfa. Krige (1965:302,303) ene u sumbedza mbidzo ya vhadzimu kha zwa vhutunguli nga u rali:

There are symptoms of possession by spirits. Such spirits may avail themselves in different ways to alert the person whom they wish to become a diviner. That person may start to dream constantly about wild beast, serpents, hear strange voices directing him|her to go to a certain area to collect roots or barks. Sometimes the person complains about unusual body pains and become too much selective in what he/she eats. The affected person becomes run down in health.

Krige u sumbedza uri musi vhadzimu vho nanga muthu vha ðivhonadza nga ndila dzo fhambanaho u fhaṭusa vhatu uri vha ye u vhonisa ha vhatunguli. U ralo hu ḑo vha u bvisela mafhungo khagala ha itwa zwo teaho u itwa. Zwi sumbedza hu na vhushaka ha mbidzo ya vhatunguli ha Tshiafrika kha mvelele dzo fhambanaho. U ḑo wana tsumbambidzo dzi no itea kha Muvenda na kha Muzulu kana Mubeli dzi dzenedzo. Izwi zwa sumba uri mbidzo ya vhatunguli i tshi ḑisumba nga zwiitei zwo fhambanaho, nyimele ya mutakalo i a shanduka nga u pfa vhatungu, zwa ita uri muthu onoyo a vho sokou thoma u ila zwiliwa zwo fhambanaho, u boḑa na u atsamula misi yoṭhe, a tshi khou sekana a tshi ya. Midzimu a i vhulahi; i tou tambudza u swika mutamiwa a tshi ita zwine ya funa. Zwi amba zwa uri vhahulwane vha vhuya vha vhona zwo ralo vha tea u ya u vhonisa tshi no khou ḑa muthu uri vha wane ngoho. Hammond-Tooke (1989:147) a tshi amba nga ha mbidzo ya vhadzimu u ri:

The dead may reveal their wishes by means of speech or actions during their appearance. Furthermore another reason for the ancestor to cause the illness they may be making a call to one of their descendents to take a call to become an indigenous healer.

Rapfunzo uyu u khou khwaṭhisa ḑeneḑi ḑa mbidzo i no ḑa nga ndila dzo fhambanaho. Izwi zwi khwaṭhisa muhumbulo wa uri vhaḑasi vha tshi tama tshithu vha ḑidzumbulula nga maitele o fhambanaho sa nyambo, zwiito zwi no nga u ḑisa malwadze kana mafhanza. Vhaṅwe vhaḑivhi vha sumbedza malwadze enea o fhambana ngauri kha vhaṅwe ḑi a tou vha dwalavhusiku ngeno kha vhaṅwe dzi tshi tou adzwa. Fhungo ḑeneḑi ḑi khwaṭhiswa nga Taussig (1987:447) musi a tshi ri: "The resolution of their illness is to become a healer, and their pursuit of this calling is a more or less persistent battle

with the forces of illness that lie within them as in their patients. It is as if serious illness were a sign of powers awakening and unfolding a new path for them to follow. Muhumbulo wa Taussig u khwaṭhisedzwa nga Peters (1989:116) musi a tshi ri:

For the future shaman, the early experiences of the SSC (shamanic state of consciousness) entail a radical personality transformation, a break in experiential continuity which fundamentally recognizes the way of being-in-the-world. This is the 'calling', the beginning of the shaman's transformative journey, the first to wed transpersonal experiences to a career of major spiritual traditions.

Taussig na Peters vha sumbedza ndeme ya miloro. Miloro na yone i a shela mulenzhe kha u vha tshiga tsha mbidzo. Muthu wa hone, a nga lora a khou tungula ṭhangu, vhathu kana ene o hwelwa a tshi khou tshina ngoma dza vhadzimu kana o ṭamiwa nga maṭongo. Vhañwe vha lora vha tshi bwa mishonga kana u siṅḁa. Vhañwe ndi vhane vha lora luimbo a ḁi tou vuwa a tshi khou lu ḁivha na u kona u lu imba. Buhrmann na vhañwe (1982:21) vha ḁadzisa ḁeneḁi ḁa mbidzo nga u amba uri: "A person who called by his/her ancestors to become a traditional healer usually experience strange things in life. The person may have strange dreams, feel restless and aggressive or violent. The person may withdraw from any social interaction. Such symptoms may be meaning if explained by divination. Mbidzo kanzhi a dzi tou fhambanesa naho vhadzimu vha no khou vhidza muthu vha tshi nga vha vho fhambana sa madlozi, mashavhi, mahosana, madzhukwa, mapili, malombo, magideledlini na vhañwevho. Kha vhoṭhe, mbidzo yeneyi i ḁivhonadza nga ndila dzenedzo dza u dzulela u lora miloro i tshenusaho zwa dovha zwa ṅea gonova ḁa u ṭwa na vhañwe. Muthu wa hone u sokou vusa khakhathi na kha zwithu zwi songo teaho. Musi muvhidziwa nga vhadzimu a tshi khou bikelwa vhuṅanga, hu vha hu na milayo ine a tea u i tevhedzela u itela uri a dzule o kuna. Mushumo wawe u si pimbike. Zwiilaila na mulayo zwi wanala kha u bikelwa vhuṅanga kha mvelele dzo fhambanaho. Musi mulaxwa e kha dzima ḁeneḁi u tea u konḁelela. Kakar (1982:95) u sumbedza uri: ...had to live according to the prescribed conduct ('dharma') and rules ('niyam') that govern shamanic training.

2.6. MATAVHI A VHUTUNGULI NA KUTUNGULELE

Vhutunguli ha sialala, sa tshitehwa tsho khetheaho, vhu tou vha na fhethu haho hune maine a tungulela hone. Fhethu hune maine a tungulela hone hu pfi dzaulo. Dzaulo li na zwiilaila zwaḵo. Sa tsumbo, lutshetshe lu sa athu naka mulomoni a lu dzheni, muthu wa mbeu ya tshifumakadzi e kha tshiga tshawe ha dzheni na ene maine arali o ita zwa dzithovho u tea u thoma a ḵielula a kona u dzhena dzauloni. Ndi zwine Schweitzer (1977a:15) a amba uri: “A diviner must make a special hut which will function as his consulting room in the homestead”. Ṭhangu dza mufu a dzi tunguleli dzauloni lini, dzi tungulelwa fhasi ha muri musi vha tshi ṭoda u ḵivha tsho ḵaho muthu. Ndi ngazwo hu tshi pfi hu na ṭhangu dza murini. Ṭhangu dza muthu a si tsha tshilaho (mufu), dza tungulelwa dzauloni dzi swifhadza zwi re ngomu. Vhutunguli vhu shuma nga ḵila dzo fhambanaho vhu tshi edza zwine midzimu ya onoyo o tamiwaho ya funa zwone. Hu na vhane vha shumisa ṭhangu, ndilo, ṭhangu dza khumba dza lwanzheni, maitele a zwikhokhonono na vhurereli vhu re na u ḵekedza zwidzimu. Vhutunguli ha zwa maitele a zwikhokhonono na vhurereli vhu re na u ḵekedza zwidzimu a vhu nga ḵo katelwa kha ino ṭhodiḵiso.

2.6.1 Vhutunguli ha ṭhangu

Ndi zwa ndeme u ṭana zwishumiswa zwi no nga ṭhangu vhunga zwi zwone zwine mutunguli wa sialala a zwi shumisa vhukati have na mulaxwa khathihi na vhadzimu vhawe. Ṭhangu ndi zwishumiswa zwo khetheaho zwo vhaḵiwaho nga thanda ya muri wa muuluri. Hu dovha ha shumiswa marambo a zwiendanungo, mbabvu dza phukha na zwiḵwe zwifuwo, maḵo a nguluvhedaka, maenzhe a thebvu, thambo dza mafula na matavhi a mufula u ṭhaṭhuvha. Van Warmelo (1932:197) a tshi amba nga ha ṭhangu u amba u ri:

According to Tshivenda culture, hidden information is revealed by the interpretation of fallen objects called ṭhangu. Ṭhangu is made from ivory or wood called muuluri, and astragalus bones of different animals.

Van Warmelo u sumbedza vhutunguli vhu tshi itwa nga ṭhangu dzine dza vha dzo vhaḵwa dza itwa zwibaphathi zwilapfu nyana, zwo itwaho makolo thungo luthihi a sa

lingani, zwa ita tshofunde ina, marambo a zwipuka. Monnig (1988:80) a tshi amba nga ha tshangu u sumbedza uri:

The so called dingaka regard the ditaola method as a principal one. Although they may have other methods, they will also apply the ditaola one when they commence or in conclusion of divination.

Monnig u tshalisa fhungo la musini maine a tshi shumisa tshangu, line la vha la u tshada vhuhanzi ha tshi no khou dina mulaxwa. Zwo dzi ralo, hu tea u wanala thandululo ya zwo wanalaho, hu tshi khou shumiswa dzong tshangu. Phambano i tou vha hone fhedzi kha maitele a mvelele fhedzihana ndivho ndi nthihi ya u bvukulula zwo dzumbamaho nga u tungula. Hammond-Tooke (1989) u ri: "Divination (ukupengula) using the bones (tinhlolo), is a collective of natural objects that are thrown onto a mat and jointly 'read' by the healer and the client". Izwi zwi sumbedza uri vhutunguli ha Tshiafrika ha u shumisa tshangu vhu a fana nyana nga maitele na zwishumiswa hu tou fhambana dzong nyambo. Vhutunguli (ukupengula) vhu tshi itwa nga marambo (tinhlolo) na kha Tshivenda zwi a wanala, zwine zwa vha zwithu zwa mupo zwo kuvhanganywaho zwi tshi poswa kha thovho. Mushumo wa maine wa vha u zwi tshalisa. Vhahwe vhomaine vha tshi amba tshangu vhe ndi marambo ngeno vha vhe vha tshi ndi mufuvha. U tungula vhe ndi u tha. Iphi marambo li a shumiswa na kha dzinwe mvelele.

Nga nthani ha nyaluwo ya mvelele, tshangu dzi vho shumiswa dzo tshangana. Hu na marambo a phukha na a zwifuwo na khumba dza lwanzhe na zwinwe vho. Izwi zwi itea nge ha vha na u dzetshelana. Ndi ngazwo Ngubane (1977) a tshi amba uri: "*This system of using bones to diagnose various events that cause displeasure on human beings have spread to other parts of Africa*". He li fhungo la vhutunguli ha marambo li sumba lo no navha midzi, la rathelavho na kha dzinwe mvelele dza mahwe mashango a Afrika. Hu dovha ha vha na vhutunguli ha ndilo yo vhadwaho nga muri wa muuluri, ya itwa makolo vhukati hayo na kha muboboda. Makolo a vha a na zwe a imela zwone. Hu shelwa madi nga ngomu ha poswa vhupepelele ha khumba kana zwipida zwisekene zwine zwa do kona u tengama madini u swika zwi tshi ima, mutunguli a kona u tshalutshedza a tshi khou thuswa nga muya wa vhadzimu. Ndi zwine Van Warmelo (1932:199) a amba uri: ".....a large wooden bowl in the bottom and on the broad rim of which a number of symbols are curved. The ndilo is not used for such

common and everyday purposes as the ivory dice. Ndilo owners are not by any means numerous. The ndilo is only consulted in cases of death through witchcraft". Izwi zwi sumbedza vhutsila uvhu vhu tshi tou vha ha tshipentshela ngauri vhu shuma fhedzi musi vha tshi toḁa u vhonisa tsho laho mufu. Ndi ho khetheaho ngauri a vhu shumiswi ḁuvha liḁwe na liḁwe. Izwi zwi khwaḁhisedza uri vhutunguli ha sialala la Vhavenda vhu na vhungome. Vhutunguli ha lushaka ulu a vhu wanali kha ḁanga iḁwe na iḁwe fhedzi ndi ha masikoni a Vhavenda.

2.6.2 Vhutunguli ha fembo

Uvhu ndi vhutunguli vhune u ḁaḁhuvha ha hone ha itwa musi muthu o hwelwa. Hu shumiswa tshovha kha u swiela mulwadze. Mutunguli u ita a tshi fembedza tshovha nga thungo hu tshi khou dubiswa tsemo. Musi a tshi khou fembedza muvhili wa mulwadze, u vha a tshi khou kokodza mimuya mivhi yo fhaḁelaho i no khou dina mulwadze, a tshi amba sa mimuya iyi, a tshi bula zwine mimuya iyo ya khou ita khathihi na vhubvo hayo. Tshiḁwe tshifhinga mimuya ya vhadzimu i fara mulaxwa a thoma u amba, maine u a i vhudzisa ya ḁalutshedza. Tshipiḁa tsha musi hu tshi amba mulaxwa hu pfi thuri dzi khou amba. Kha mulwadze hu vha hu khou amba mimuya mivhi, mulwadze a sa ḁipfi na u ḁivha zwine a khou amba zwone. Vhutunguli ha u femba, ho simuwa kha Mazulu na Matsonga, ha mbo navha midzi nga ḁḁhani ha u dzetshelana, ha swika na kha mvelele ya Vhavenda. Vhabeli na vhone tshiteḁwa itshi a tsho ngo vha sia nḁa. Ndi zwine Monnig (1988:87) a sumbedza uri:

Among the Pedis, there are diviners known as mapale or malopo whom some consider them as prophets because they divine through direct spiritual contact with the ancestor spirits. This type of divination is undermined by the Pedis because is foreign to them and originally belongs to the Tsongas.

Zwi sumbedza hu na nḁila nnzhi dza vhutunguli lune vhaḁwe vhomaine vha tou nanga uri vha shumisa ifhio nga ḁḁhani ha nyimele. Hu na vhaḁwe vhomaine vha sa shumisi ḁhangu kha vhutunguli, vhane vha pfi "abalozzi". Avha ndi vhane vha shuma vho hwelwa, vha ḁalutshedza mulaedza u bvaho kha vhadzimu. Musi vhe kha mushumo wonoyo, maipfi avho a a shanduka a si tsha fana na musi vha songo hwelwa. Zwa

amba zwa uri vha na zwikili zwa u shuma nga yeneyo ndila vha tshi khou langwa nga midzimu yeneyo. Vhutunguli uvhu vhu vho rothela vho na kha mvelele ya Vhavenda.

2.6.3 Vhutunguli ha khana

Kanzhi vhutunguli uvhu vhu wanala kha zwiimiswa zwa vhurereli ha mazioni na kha vhutunguli ha sialala vha hone vhomaine vhane vha tlangana na iwe vha sokou vhudza thaidzo dzau. Nga ha phambano ya aya masia, Daneel (1974:224-225) u sumbedza uri:

The difference between traditional divination and prophetic diagnosis lay in the medium through which extraordinary knowledge is obtained. The diviner relied on divinatory slabs, bones or spirits or some other means, whereas the prophet invoked and spoke on behalf of the Holy Spirit exclusively.

Daneel u sumbedza phambano ine ya vha hone vhukati ha vhutunguli ha sialala na vhumporofita hu tshi shumiswa zwiko zwo fhambanaho u ka ndivho yo khetheaho. U sumbedza uri vhutunguli vha sialala vha shumisa tshangu kana muya ngeno vhumporofita vha tshi shuma nga muya mukhethwa. Kha mutaleleli ane a si vhe Muafrika, ngoho i vha yo dzumbama khae ngauri vhubvo ha muya wa u vhona ndi henefho hu no bva miñwe. Haho ane a nga porofita arali ha hawe hu si na muya wa vhumvho. A tshe Daneel (1974:225) u isa phanda nga u ri: *“The important point was that both types of ‘divination’ concentrate on the personal causation of illness, which was the question foremost in an African’s mind”*. Zwi sumbedza uri muporofita ndi ndila sa mutunguli kana nanga. Vhothe vha bvukulula zwiphiri na zwine zwa do itea. Vhothe vha bula vhumwadze vhune ha khou tambudza muthu na dzilafho vha dovha vha vha mazhendedzi a vhadzimuMuthu a songo lovhedzwaho u shuma sa maine kana mutunguli. Honeha, arali muthu onoyo a lovhedzwa u thoma u shuma sa muporofita. U tshi sedzulusa mafhungo aya, phindulo i vha ya uri muporofita u wana maanda a u vhona zwi tshi bva kha vhumnanga ha vha hawe ngauri a si vhothe vhane vha vha mazioni vha na mpho iyi. Lukhaimane (1980:63) u tikedza fhungo leneli nga u sumbedza uri: *“Healing is the main purpose of people to join the church”*. Zwa amba zwa uri lushaka lu a khunyelela kha tshiimiswa itshi ndivho i ya u toda phodzo nga kha u tungulwa. Phodzo ya vhutunguli uvhu i thoma nge muya wa bula thaidzo ine muthu

a vha nayo. Vhafunzi vha konaha u rabelela nga u tou vhea zwanda kha mulwadze na u shumisa zwiṅwe vho sa dzilafho. Zwi sumbedza zwanda zwi na ṅodzo kha u shuma sa thulusi ya vhutunguli.

2.6.4 Vhutunguli ha miloro

Hovhu ndi vhutunguli vhune nzumbululo ya zwi ḍaho ya vhone miloroni. Sa tsumbo, arali hu na muthu o ḍaho u thuswa, mutunguli a nga thoma a edela kana a vha o no sumbedzwa mulaxwa a sa athu u swika. Zwi amba uri milaedza ya thandululo ya thaidzo na maitete zwi bva khofheni. Vhutunguli ha lushaka ulu a vhu ngo anda. Vhuṅanzi ha maitete enea ho wanala kha mukegulu Vho Nyazwinodunga vhe vha sumbedza u sa vha na ṅhangu honeha vhalwadze vhane vha ḍa u vha dalela vha vha vho vha vhona miloroni, thaidzo dzavho na thandululo. Vha lafha vhana vhaṅuku fhedzi.

2.7 VHUTUNGULI HA ṅHANGU KHA SIALALA ḲA VHAVENḲA

Van Warmelo (1932:199) a tshi amba nga ha vhutunguli ha u shumisa ṅhangu u sumbedza uri vhu wanala na kha mvelele ya Vhavenda nahone vhu tshi sumbedza u shumiswa kha masia o fhambanaho a vhutshilo. Hovhu ndi vhu no itwa nga u bikelwa. Ndi ngazwo hu na kuambele kana murero une wa ri: “Vha bikela vhuṅanga, vhuṅsila vha vhona nga maṅo”.

2.7.1 Tshakha dza ṅhangu kha vhutunguli ha mvelele ya Tshivenda

Hu na tshakha dzo fhambanaho dza vhutunguli kha mvelele ya Tshivenda. Tshakha dzenedzo ndi:

- ṅHangu dza muri wa muuluri.
- ṅHangu dza davhi Ḳa mufula na thambo dza mafula.
- ṅHangu dza rambo Ḳa ṅdou.
- ṅHangu dza Ḳiṅo Ḳa nguluvhedaka.
- ṅHangu dza maduma kana khumba dza lwanzhe.

2.7.2. Madzina a ṅhangu na zwe dza imela

Hetshi tshipiḍa ndi tsha ndeme kha u ṅandavhudza madzina a ṅhangu dzine dza shumiswa kha vhutunguli na zwe dza imela zwone. Nga kuambele kwa sialala Ḳa

mvelele ya Tshivenda, vhuṅanga ndi ṭhangu. Madzina a ṭhangu dza Tshivenda na zwe dza imela zwone ndi:

- a) *Thwalima*. Yo imela mualuwa wa tshisadzini.
- b) *Luṅwe*. Yo imela muthu wa tshisadzini muṭuku.
- c) *Hwami*. Yo imela mualuwa wa tshinnani.
- d). *Tshilume*. Yo imela munna ane a kha ḡi vha muṭuku.

2.7.3 Mawa a ṭhangu na zwikhodo

Mawa a ṭhangu ndi hone vhudzivha ha vhutunguli. Nanga dza sialala dzi ḡisendeka kha mawa a ṭhangu kha mushumo wa vhutunguli ha ḡuvha liṅwe na liṅwe, sa dokotela wa kale ane a nga si ṭole mulwadze a si na 'stethoscope'. Milubi (1988) u amba nga ha mawa a ṭhangu hune a ri:

When *ṭhangu* have been thrown down, they are called 'mawa' which come from the prefix 'u' and verb 'wa' which means fall. They are then praised as follows, depending on the way they have fallen.

Milubi u khou sumbedza uri mawa ndi u posiwa ha ṭhangu fhasi, ṅanga ya dzi dzudzanya nga mutavha wadzo a tshi khou thevhela kuwele kwadzo. U ralo hu ḡo vha u vhumba mawa. Mawa a tshimbila na zwikhodo. Ndi zwine Cumes (2004) a tshi amba a sumbedza uri:

Traditional healing is a single practice that involves divination in order to diagnose types of illnesses and the healing process. This is done through a collection of natural objects (tinhlolo) which are thrown on the traditional mat whereby the traditional healer had to read and explain all the falling process.

Izwi zwi amba uri u posa na kuwele kwa ṭhangu, u dzudzanya na u ṭalisa zwine mawa a amba zwone zwi kwamaho mulaxwa ndi mushumo wa maine. Zwa amba uri ṭhangu dzi na kushumiselwe kwadzo kwo khetheaho kune kwa vha mushumo u re na vhuṭumani na vhadzimu. Dzi nga vha dzi tshi bva kha tshilande tshadzo kana zwandani tenda mulaxwa a vha o thoma a vhudzulela muya khadzo. U vhudzulela muya ha mulaxwa, ndi u vhumba vhuṭumani vhukati ha mawa a ṭhangu nae hu u itela

uri mafhungo awe a kone u vhonele zwavhuḁi. Mawa a ṭhangu a ṇṇa u khwaṭha nga u khoḁwa nga mutunguli, u ralo hu vha hu u nyanyula muya wa vhuvhoni. Ndi zwa ndeme uri mutunguli a khoḁe mawa musi o no a dzudzanya. Zwi fhambana nga vhatunguli kha uri ndi nnyi ane a tea u posa ṭhangu; huṇwe hu posa mulaxwa, huṇwe ha posa mutunguli. Mafhungo a simuwa kha mawa, hetshi ndi tshone tshiteṇwa tsha ndeme kha vhutunguli. Schapera (1971) u sumbedza uri:

The systematic primary interpretation in divination depend on each tablet fall with its decorated surface, either exposed or concealed so that collectively they can form any one of the 16 different combinations with its name and praise.

Muṇwali uyu u ṇea khwaṭhisedzo ya ndeme ya mawa a ṭhangu nga u sumbedza uri musi dzo poswa, maine u tea u dzi dzudzanya a tshi tevhedza kuwele kwadzo uri dzi vhumbe mawa a 16. Liṇwe na liṇwe ḁao ḁi na dzina khathihi na tshikhoḁo. Mutunguli a tshi dzudzanya ṭhangu u tea u vha a tshi khou dzi renda kana u dzi khoḁa. U ralo hu vha hu u ṭuṭula kana u dzikusa mimuya ya vhadzimu u itela uri vha dzumbulule mafhungo a kwamaho mulaxwa. Mawa a bula masia oṭhe a vhutshilo, sa zwi kwamaho matshilisano, ekonomi, ḁivhazwakale, polotiki, nyimele ya shango, mihumbulo na mutakalo. ṭhangu kha Tshivenda dzi na mawa khathihi na zwikhoḁo zwadzo hu tshi katelwa na ṭhalutshedzo. Hezwi zwi kwama na dziṇwe mvelele dza Mafrika ngauri mulaxwa wa iṇwe mvelele u a ḁi tungulwa nga vha dziṇwe mvelele, ha tou fhambana nyambo dza vhudavhidzani na kuitele fhedzi. Warmelo (1932:199) nga ha mawa a ṭhangu u sumbedza uri:

The various positions are named as given hereunder. Capitals indicate that the marked side is up.

1. Mufhirifhiri LUNWE HWAMI THWALIMA TSHILUME
2. Mutangule luṇwe hwami thwalima tshilume
3. Hwami luṇwe HWAMI thwalima tshilume
4. Tshilume luṇwe hwami thwalima TSHILUME
5. Luṇwe LUNWE hwami thwalima tshilume
6. Thwalima luṇwe hwami THWALIMA tshilume
7. Vhukata LUNWE hwami THWALIMA tshilume
8. Mahe-mavhili luṇwe HWAMI thwalima TSHILUME

9. Murubi LUNWE HWAMI thwalima tshilume
10. Ṭhambadzivha LUNWE hwami thwalima TSHILUME
11. Muhuluri luñwe HWAMI THWALIMA tshilume
12. Tshiṭangu luñwe hwami THWALIMA TSHILUME
13. Murarwana LUNWE hwami THWALIMA TSHILUME
14. Muraru muhulu LUNWE HWAMI THWALIMA tshilume
15. Mahe a khadzi LUNWE HWAMI thwalima TSHILUME
16. Makulela luñwe HWAMI THWALIMA TSHILUME

2.7.3.1 Thwalima

THWALIMA, hwami, luñwe na tshilume. Dzi tshi poswa fhasi, mavhala a thwalima a vha a tshi khou vhone, hu pfi “ṭhangu ya thwalima yo vuwa” ngeno mavhala a hwami, luñwe na tshilume a sa vhone, ha pfi “dzo tiba”. Hu amba ṭhangu yo vuwaho yo vhumbe mawa. Musi mawa a thwalima a nga nṭha, nga fhasi hao a vha a mawa a maheakhadzi. Hu amba mawa a nga nṭha, a nga fhasi a tou ḍadzisa.

Tshikhoḍo: *Wo vhaswa mulilo mudugudugu vhasinda vha ḍa nga u ora. Musadzi mutswuku ha malwi u fhaladza muḍi. Vhe fuyu ḷitswuku a ḷi kundwi tshivhungu. Tshi no tswukululu tswukululu ndi mini, ndi mulinga, ndi tshelede?*

Ṭhalutshedzo: ya mawa a thwalima a fara (u amba) tshelede, mulilo, malofha, muloi wa musadzi, mihwalo na luambo. Dzo tibaho, maheakhadzi (mahe-matombo, khadzi, kadzi- a tshisadzi) mawa a vha a tshi khou ṭalutshedza uri zwo bvelelaho zwi ḍo dovha kana zwo ḍi vhuya zwa bvelela, kuvhanganani ni phase. Ṭhalutshedzo i tshi vho kwama mutungulwa i vha i tshi vho khwaṭhiswa nga muya wa vuvhoni kha mutunguli.

2.7.3.2 Luñwe

LUNWE hwami, thwalima na tshilume. Dzi tshi poswa fhasi, mavhala a luñwe a vha a tshi khou vhone, hu pfi “ṭhangu ya luñwe yo vuwa” ngeno mavhala a hwami, thwalima, tshilume a sa vhone hu pfi “dzo tiba” Hu amba ṭhangu yo vuwaho ngauri yo no vhumbe mawa. Nga fhasi ha mawa a luñwe hu vha hu na mawa a makulela.

Tshikhoḍo: *Ndi luñwe lwa mbonadzi. Ye ṛwana wavho ndi thapha thapha a tshi tamba ha ḍilondi, u sima lunane muḍini.*

Thalutshedzo: ya mawa aya fara lugungulo lu kwamaho vhutshivha nga ha u bvelela ha muñwe muthu vhutshiloni kana mbilaelo dza vhadzimu. Vhadzimu vha tshi khou vhone lushaka lu sa vha londi vha ya vha na galalo la uri lushaka lu kuvhangane lu phase kana lu tevhule tevhula.

2.7.3.3 Hwami

HWAMI, luñwe, thwalima na tshilume. Kha mawa haya hu vha hu tshi khou vhone mavhala a hwami, ha pfi” thangu ya hwami yo vuwa ngeno mavhala a luñwe, thwalima na tshilume a sa vhone, ha pfi” dzo tiba”. Hu amba thangu yo vuwaho ngauri ndi yone yo vhumbeho mawa. Nga fhasi ha mawa a hwami hu na mawa a murarwana.

Tshikhodo: Tsha hwami ndi u lalamisa u vhone mmbi ndi hau. A ya pfuluwa maanga ri do vhone nga malindi fhololo! Hwami le ndi a thutha ndi siela matumba mbevha.

Thalutshedzo: ya mawa aya a fara u dzhia tsha muñwe nga khani, lunyadzo, u nyadza vhañwe vhatu khathihi na u dzhena fhethu u si na nyofho. Nga fhasi a vha a mawa a murarwana ane a fara zwino itwa lwa vhuṭali, zwi zwa u vhaisa vhañwe vhatu.

2.7.3.4. Tshilume

TSHILUME, thwalima, luñwe na hwami. Mawa aya ndi ane mavhala a thangu ya tshilume a vha a tshi khou vhone e nga nṭha ngeno mavhala a thwalima, hwami na luñwe a sa vhone e nga fhasi. Nga fhasi ha mawa a tshilume hu vha hu na mawa a murarumuhulu.

Tshikhodo: Ndi tshilume tsha mankili mankili muthu wa vhusiku ha pandelwi u do pandela na thama dza mme.

Thalutshedzo: ya mawa aya a takula shambo la tshisadzi na u fara tshivhimbili. A a sumbedza uri tshithu tsho itwa nga muthu wa tshinnani. Mawa a nga fhasi a vha a murarumuhulu a faraho khosi, nanga na muloi.

2.7.3.5. Vhukata

THWALIMA, LUNWE, hwami na tshilume. Ndi mawa ane a vha a tshi khou vhone mavhala a thangu ya thwalima na ya luñwe, mavhala a hwami na tshilume a vha a sa vhone. Ngauralo thwalima na luñwe dzo “vuwa”. Nga fhasi hu vha ho vhumbeho mawa a mahemavhili.

Tshikhodo: Ndi tshikate tshikateli tshi si na mukatululi mukoni. Vho kataho milenzhe vho kata zwothe, sa nowa ya vho tshimbila nga thumbu.

Thalutshedzo: ya mawa aya i takula shambo la tshinnani ya dovha ya sumbedza u sa bvela phanda ha muthu kha zwine a khou ita. Nga fhasi ya vha i tshi khou amba u konda ha zwithu kana u sa bvelela vhutshiloni.

2.7.3.6. Mahemavhili

HWAMI, TSHILUME luwe, thwalima. Ndi mawa ane a vha a tshi khou vhonala mavhala a thangu ya hwami na ya tshilume a nga ntha ngeno mavhala a thangu ya luwe na thwalima e nga fhasi, a sa vhonali. Nga fhasi ha mawa a mahemavhili hu vha hu na mawa a vhukata.

Tshikhodo: Ye ndo vala muango nda hona. Tsho laho muthu tsho bva ngafhi? Ndi khwine zwanga ndi dzhie tombo ndi ite tshisiamelo tshithu tshi sa dini.

Thalutshedzo: ya mawa aya i sumbedza u fara muthu o itaho tshithu na u tsikeledzwa ha mvelaphanda ya muthu kana u mu ima phanda. A a vhofha kha zwi no toda u khwathiswa. A sumbedza zwithu zwi si zwavhudi zwi no khou itwa nga muthu/vhathu vha vhanna nahone vhe vha henefho mutani. A a amba zwa midzimu ya vhokhotsi. Nga fhasi, mawa a vhukata a sumbedza uri a hu na tshi no khou tshimbila vhutshiloni. A vusa (u khwathisa) shambo la tshinnani.

2.7.3.7. Murubi

THWALIMA, TSHILUME, hwami na luwe. Kha mawa haya hu vha hu tshi khou vhonala mavhala a thangu ya thwalima na tshilume, e nga ntha, ngeno mavhala a hwami na luwe a sa vhonali, o ya nga fhasi. Nga fhasi ha mawa a murubi hu vha hu na mawa a tshitangu.

Tshikhodo: Ndi murubi tshipakati, ndi kudamu kwa mme ndi kaswukaswu ri mama ganga na govho. Ye ndi a ruba ruba, ndi ruba na vhula ha mma tshiavhela khombe seseledza, khombe yone i do fela dakani.

Thalutshedzo: ya mawa aya i fara u tamiwa nga midzimu ya vhomme, u vha isala dangani, tsolo ya vhadzimu musi vha si tsha humbulwa nga vha tshilaho na tsireledzo ya vhadzimu yo khwathaho.

2.7.3.8 **Ṭhambadzivha**

TSHILUME, LUNWE, hwama na thwalima. Mawa a ṭhambadzivha a vhumbiwa nga u vhonele ha mavhala, ane a vha a nga n̄tha a ṭhangu ya tshilume na luñwe. Nga fhasi a vha a mawa a muuluri ngauri mavhala a ṭhangu ya hwami na thwalima a vha a nga fhasi, a sa vhonele, o tibeale.

Tshikhodo: *Tshirembo khunini, tshirembo mulamboni. Kunwi ndi u wela maḡini, n̄lulu ndi u bvela n̄ḡa, ndo wela milambo na milambwana ndi tshi ya u vhonele tsho ḡaho muthu.*

Ṭhalutshedzo: ya mawa aya i fara tsolo i si yavhuḡi nga vhathu, musadzi o malwaho luvhili na u fhira khathihi na shothodzo.

2.7.3.9 **Muuluri (muhuluri)**

HWAMI, THWALIMA, luñwe na tshilume. Ndi musi ho vuwa ṭhangu ya hwami na thwalima, mavhala adzo a tshi khou vhonele, e nga n̄tha ngeno ho tiba ṭhangu ya luñwe na tshilume, mavhala adzo a vha a nga fhasi, a sa vhonele. Nga fhasi ha mawa a muuluri hu vha hu na mawa a ṭhambadzivha.

Tshikhodo: *Ndi muuluri wa nyavhandalala fuvhuvhu wa sa thanya u ḡo ḡa vhufa ha tombo.*

Ṭhalutshedzo: ya mawa aya i fara muthu a no u seisa khole mbiluni zwi siho, tshand̄anguvhoni na u vhuise mimuya ya vho lovhaho nga kudzudzanyeke kwa hone ku no ḡihwa nga vhomaine vha sialala.

2.7.3.10 **Tshiḡangu**

HWAMI, LUNWE, thwalima na tshilume. Ndi mawa ane a vha a tshi khou vhonele mavhala a ṭhangu ya hwami na luñwe, zwa amba uri dzo vuwa ngeno thwalima na tshilume mavhala adzo a sa vhonele ngauri dzi vha dzo tiba. Nga fhasi hu vha hu na mawa a murubi ngauri hu vha ho tiba tshilume na thwalima, mavhala adzo a sa vhonele.

Tshikhodo: *Ndi tshiḡangu tsha ntsa yo pfulwa lundani i vhuya hayani nga mahuvhulelo. I ri vhofhelele tshiḡangu ri ṭuwe u si nge munyadzi wa lwendo. Vhe ndi tshiḡangu tsha mu kokodzelano ya vha thimbwa ya vhulungu ri ya nga vhukati.*

Thalutshedzo: ya mawa aya i fara thaidzo dze muthu a tou dikokodzela dzi tshi bva hune a tshimbilela hone. A dovha a fara zwithu zwo vhifhaho zwine zwa dzhena muḁini zwa dovha zwa bva hu si na vhuleme (muya muvhi) na u vulea ha ndila kha zwine zwa ḁodou itwa.

2.7.3.11 Murarwana

TSHILUME, THWALIMA, LUNWE na hwami. Hafha hu vha hu khou vhone mavhala a tshilume, thwalima, luḁwe ho tiba mavhala a hwami zwa amba uri ho vhumbwa mawa a murarwana. Nga fhasi ha mawa a murarwana hu na mawa a hwami.

Tshikhodo: Ndi murorwana wa vhuḁali, murorwana wa makhithikhithi, murorwana wa mahalihali, murorwana wa matshenutshenu. I ri tsha murorwana a tshi ho kule, tshi mavuleloni a tswinga, pembela nga tsanga ri ḁuwe. Ye zwi a ḁana zwimbulumbuḁa vhatonga vha ḁana nga tshavho.

Thalutshedzo: ya mawa aya a fara tshiḁwe na tshiḁwe tshi no itwa lwa vhuḁali hu tshi khou vhaiswa muthu nga vhatu vha re tsini nae. A dovha a fara mushonga une wa nga thusa kha zwine maine a ḁoda u ita.

2.7.3.12 Maheakhadzi

HWAMI, LUḁWE, TSHILUME na thwalima. Kha haya mawa hu vha hu tshi vhone mavhala a ḁangu ya hwami, luḁwe na tshilume ho tiba thwalima, Nga fhasi ha mawa enea hu vha hu na mawa a thwalima.

Tshikhodo: Ye tshi ya kule tshi a vhuya, tshifhefho tsho vhuya na mphwe dzatsho. I ri ndi khasa wo ya khasa wo vhuya vhalisa vha mbudzi tshiḁwele, madadanye tshi vhuya nga vhuḁala. Ndi makwilikwili masetshela zwivhuya, zwivhi a zwi setshelwi. Hu na zwivhuya hu pfala mifhululu ngeno hu na zwililo hu tshi pfala mikosi.

Thalutshedzo: ya mawa aya a fara zwithu zwo muthu a zwi ita a tshi itela u vhaisa muḁwe, zwa vho huma zwa vhaisa ene muḁe. A dovha a fara makhadzi, sa mu fari wa zwitungulo ane a tea u phasa. A a fara na dakalo ḁine ha ḁo vha na u pembela kana zwo iteho zwi tshi ḁo dovha zwa itea (sa khombo/lufu lu tshi dovha lwa bvelela).

2.7.3.13 Makulela

TSHILUME, HWAMI, THWALIMA na luñwe. Ndi mawa ane khao ha vha ho vuwa ṭhangu ya tshilume, hwami, thwalima, mavhala adzo e khagala ngeno luñwe yo tiba, mavhala a sa vhoneali. Nga fhasi ha mawa a makulela hu vha hu na mawa a luñwe.

Tshikhodo: *I ri a thi huleli muthu mathando, n̄e ndi hulela vhanga vhe nda bebwa navho.*

Thalutshedzo: ya mawa aya a fara midzimu ya vkhokhosi uri i phasiwe, a fara muthu wa muloi, n̄anga, khosi na u fara muthu wa muṭani ane a khou konḡisela muñwe vhutshilo.

2.7.3.14 Murarumuhulu

LUNWE, THWALIMA, HWAMI na tshilume. Kha mawa haya, hu vha ho vuwa ṭhangu ya luñwe, thwalima, hwami, mavhala adzo a vha a tshi khou vhoneali, ha vha ho tiba tshilume, mavhala a sa vhoneali. Nga fhasi ha vha mawa a tshilume.

Tshikhodo: *Ndi vha mapangomaṭeswu, vha dzi a madzina mahulu ma ila u tsekiswa ngeno vha sa tati u tsekisa a vhañwe.*

Thalutshedzo: ya mawa aya a fara midzimu ya vkhokhosi uri i phasiwe kha muthu a no khou lwala. A fara muthu wa muṭani a na vhumbulu ha u bvisa mafhungo a muṭani a tshi a isa kha vhatsinda ngauralo a tshi khou vha vulela nḡila uri vha kone u ita madambi a vhisaho vha muṭani wonoyo. A dovha a fara musadzi wa nduṭa.

2.7.3.15 Mufhirifhiri

THWALIMA, LUNWE, HWAMI na TSHILUME. Kha haya mawa, ṭhangu dzoṭhe dzi vha dzi khou vhoneali mavhala. Zwa amba uri dzo vuwa dzoṭhe. Nga fhasi ha mawa a mufhirifhiri hu na mawa a muṭangula.

Tshikhodo: *I ri dzi fhirifhira dzi lundani. I ri gudu ḡi lila nḡuni vhe vhanḡa ni khou zwi pfa na? Riṅe ri khou shavha u amba mafhungo a vhathu.*

Thalutshedzo: ya mawa aya a fara khakhathi kana pfudzungule dzi re muṭani dzine dza khou tou itwa nga vhadziavhutshivha. A a tsivhudza na mahosi kha zwine zwa khou bvelela mashangoni avho uri vha topole maine wa u dzivhela shango. Mawa

haya a fara midzimi ine ya vha kha muthu I tshi khou t̄oḡa u tshiniwa. Zwa amba uri vhatu kha vha kuvhangane, hu pembeliwe ho farwa tsanga. A a fara gundo.

2.7.3.16 Muḡangula

Luḡwe, thwalima, hwami na tshilume. Ndi mawa ane t̄hangu dza vha dzo tiba dzoḡhe. Mavhala adzo dzoḡhe a vha a sa vhoneali. Nga fhasi ha mawa enea hu vha hu na mawa a mufhirifhiri.

***Tshikhoḡo:** I ri ndo t̄angulwa lukunakuna ndi vho nga ndo t̄angulwa ludede lwa khunduni. Nda t̄angulwa, nda sa rwiwa ndi ḡi ri tshanga tshi a vhuya tsha fhedza tshi si vhuye. Ye dzi alulwa ḡombe dza hatsi dzi siiwa dzo adzwa.*

T̄halutshedzo ya mawa aya i fara u tswelwa, u felwa, u vha na vhuḡanga ha u tungula t̄hangu na u adza thovho dza tshihulwane. Kha ḡiwa ḡa nga fhasi ḡa amba u pembela ka na nndwa, zwi tshi ya nga muthu ane a khou tungulwa.

Schopera (1962:64) u khwaḡhisa fhungo ḡa mawa a t̄hangu nga uri:” Various methods of divination are known, but by far the most common is the use of “bones”. These consist of two sets, generally used in combination of t̄habana are small, thin, rectangular tablets, decorated on one surface and plain on the other; there are four of them, two representing males and two females(old and young of each sex)”.

2.7.4 T̄HANGU DZO VANGANAHO

T̄hangu dzo vanganaho dzi angaredza marambo a zwipuka na zwifuwo zwo fhambanaho ane a vha o imela mimuya yo fhambanaho ine ya nga kwama vhutshilo ha muthu nga ḡdila dzo fhambanaho. Monnig (1988:82) a tshi amba nga ha muhumbulo uyu u ḡadzisa nga u amba uri:

The importance of astragali in divination is to represent certain spirits that may afflict human beings and they are used in pairs of male and female. For instance, certain baboons’ bones represent witches and they provide witchcraft information, male ant-bear represent the Supreme Being and ancestor spirits.

Vhutunguli ha mvelele ya Tshivenḡa nahone vhu a shumisa lushaka lwa ṡhangu idzi. Ndi vhutunguli vhune ha khwaṡhisedza dzilafho ngauri a ḡi livhi sia ḡithihi sa kha dziṡwe mvelele. Maelana na mutakalo wa muthu, dzilafho ḡa Tshiafrika ḡi shuma ḡo angaredza nzudzanyo ya muhumbulo, muvhili, vhuṡfa na zwa muya. Ndi zwine zwa ita uri marambo a zwipuka a vhe a ndeme kha mutunguli kha vhutunguli have ha ḡuvha ḡiṡwe na ḡiṡwe.

2.8 NDEME YA MAWA A ṡHANGU KHA LUSHAKA

Mawa a ṡhangu a thusa mutunguli kha u mu dzumbululela zwo dzumbamaho kha mulaxwa sa vhubvo kana tshiitisi tsha ṡhupho, u saukanya lushaka lwa ṡhupho khathihi na dzilafho. A dovha a sumbedza kutshimbidzele kwa dzilafho. Mawa a thusa kha u dzumbulula na zwo iteaho tshifhingani tsho fhiraho zwi re na vhuṡmani na zwa zwino khathihi na zwine zwa nga vusa nyeṡe tshifhingani tshi ḡaho zwi re na vhuṡmani na zwa zwino. Schapera (1962:64) u ri:” The system of interpretation is based upon the primary significance of each “bone” sueface on which it falls, the direction in which it points, and the relative disposition of all the “bones”. Hu a ḡi vha na vhuṡdzeṡdze kha vhomaine vha songo pfumbudzwaho zwavhuḡi. Avho ndi vha sa koni u pfesesa zwine mawa a ṡhangu a amba zwone zwi tshi itwa nga ṡḡala, zwa sia vha tshi vho amba zwi luṡanyaho vhathu.

2.9 VHUTUNGULI SA TSHITEṡWA TSHA NDEME

Vhutunguli ha sialala kha mvelele ya Maafrika kha maitete a dzilafho ho fhambana na kuitele kwa vha mashango a Vhukovhela vhune muthu a thoma a ṡalusa zwine a pfa muvhilini. Zwino kha sia ḡa zwa tsiko, vhutunguli vhu tshi sala vhu tshi swikelela kha u tandulula thaidzo ya malwadze nga lwa mvelele, mutunguli kana maine u tea u vha o tevhelela matshimbidzele one one a musi o livhana na mulaxwa dzauloni, nyitelatherelo, u tungula na u ṡṡavhudza kana u ṡalutshedza mawa a ṡhangu, u tungudzela mishonga na kushumisele kwayo.

2.9.1 Nyitelatherelo

Izwi ndi u rerela vhadzimu kana u ambelela hu tshi khou suñwa ndivho ya madalo ha maine nga u tota fola wa shela fhasi (mulaxwa), maine na ene a tota fola a shela fhasi a fembedza liñwe. U bva afho u humbela maanda na vhuṭali zwi bvaho kha vhafhasi uri hu vhe na u pfesesa kha zwine muya wa ḍo vha u khou bula zwone. U kona u pfesesa mawa a ṭhangu u itela uri hu bulwe zwo tumbulwaho nga pfanelo. U suma ndi u sumbedza ṭhompfo ya uri nga roṭhe a ri koni tshithu, ndi zwine ngazwo a ramba vhadzimu vha maine uri vha ṭangane na vhadzimu vha mulaxwa. Fhungo ḷa u suma ḷi vhone ḷi ḷa ndeme kha mvelele ya Vhavenda. Van Warmelo (1932:151) u sumbedza uri: “Ancestral spirits (midzimu, vhadzimu) take an interest in the welfare of their descendants and must be told (u suma) of all important events”. Hezwi zwi ṅaṅa u khwaṭhisa fhungo ḷa u suma hu sa athu u itwa zwine zwa ṭoḍou itwa. Nga mvelele ya Vhavenda, hu na u tenda uri Mudzimu ndi muya ngauralo a zwi konadzei u mu vhona nga maṭo a ṅama. Ndi zwine ngazwo ha kwamiwa vhadzimu vhane navho ndi muya uri vha swikise mafhungo ha Ṇwali uri zwithu zwi kone u tshimbila nga ngona.

2.9.2 U tungula na u ṭalutshedza mawa a ṭhangu

Hetshi ndi tshone tshipiḍa tshi dzumbululaho zwiphiri zwa vhulwadze nga murahu ha u poswa ha ṭhangu, ha dzudzanywa mawa ane a thusa kha u saukanya tshiitisi, lushaka lwa vhulwadze, ndivho ya vhulwadze khathihi na kuilafhele na ṭhoḍea dza dzilafho ḷeneḷo. Hafha ndi hune muya wa vhuvhoni wa tea u dzumbulula zwi re kha mawa. U tea u ṭalutshedza zwi ṭumanaho na thaidzo ya mulaxwa kana nyimele. Vhutunguli vhu angaredza na miloro ngauri muthu u a sumbedzwa uri a ite mini kha vhuleme vhune a vha naho, zwa amba zwauri ndi ene na vhadzimu vhawe. Mawa a ṭhangu a bvisela khagala ṅdila dzo fhambanaho dzine dza nga itisa malwadze. Hu na malwadze ane a nga bvelela nga ṅṭhani ha u tamiwa nga vhadzimu vha tshi ṭoḍa muthu a tshi fara mushumo wa zwitungulo kana u vha maine, u vha mufari wa thungu ya lushaka na mapfumo, malwadze a mupo na malwadze a u tshivhiwa nga vhaloi.

2.10 MVALATSWINGA

Nga u angaredza, ndima iyi yo ḍitika nga mahumbulwa a vhañwe vhañwali kha zwi elanaho na ṭhoho ya ṭhoḍisiso zwine zwa ḍo thusa muṭoḍisisi kha u tikedza mihumbulo yawe kha ṭhoḍisiso iyi. Sia ḷe muṭoḍisisi a livha khaḷo ndi ḷa uri ṅanga dza sialala dzi vhona vhutunguli vhu na mushumo kha dzilafho ḷa malwadze na kha dziñwe thaidzo dza masia o fhambanaho a vhutshilo, kha mishumo yavho ya ḍuvha liñwe na liñwe.

Ndima iyi i nea khwaṭhisedzo ya zwine vhaṅwe vhaṅwali vha vhonisa zwone vhutunguli ha mvelele dzo fhambanaho. Ndi ngazwo yo vha khaedu ya muṭodisisi ya u ṭola zwi vhumbaho vhutunguli zwi bvaho kha maṅwe maṅwalwa, zwine zwa ḡo ita uri ṭhoho ya ṭhōdisiso i kone u bveledza zwo lavhelelwaho. Hu na zwi songo ṅwalwaho zwi no tou ḡivhiwa nga vhaiti vhazwo sa u khoḡa mawa a ṭhangu na ṭhalutshedzo dzao.

Ndima yeneyi yo kwama zwiteṅwa zwi vhumbaho vhutunguli, mutunguli, zwishumiswa zwa u tungula ngazwo na madzina, luambo lwa vhutunguli, matshimbidzele a u tungula na fhethu ha u tungulela. Ndima iyi i vha mutheo wa vhutunguli kha dzilafho ḡa malwadze nga u bvisela khagala kuhumbulele kwa Maafrica nga ha mbonalo ya vhutunguli na vhurangi ha vhutunguli kha muthu onoyo na kuṭanganedzelwe kwa vhutunguli u bva tsikoni. Ho sumbedzwa ndeme ya vhadzimu na ṅwali kha ndima iyi. Ho dovha hafhu ha sumbedzwa vhutunguli sa tshiteṅwa tshi no angaredza u ṭola vhuvha ha muthu hoṭhe u itela dzilafho. Izwi zwi itwa nga tshiteṅwa tsha mawa a ṭhangu tshine khatsho ha vhonala vhutsila ha luambo na u bvukululwa ha zwo dzumbamaho zwa ṭalutshedzwa nga muya wa vhadzimu. Thaidzo ya ṭhōdisiso yo livha kha sia ḡa tsenguluso ya vhutunguli nga mbonalo ya ṅanga dza mvelele ya Tshivenda musi hu tshi ṭolwa mutsho, phanzi, tsira, phaṭho malwadze na dzilafho. Zwishumiswa na maitete a tea u dzhielwa ṅṅha zwi tshi angaredza mvelele, sialala, maitete na luambo.

NDIMA YA VHURARU

3. NGONA YA THODISISO (RESEARCH METHODOLOGY)

3.1 MVULATSWINGA

Ndima iyi i do tana na u talutshedza ngona ya thodisiso ine mutodisosi a do dadamala ngayo musi e kha gaḁa la u kuvhanganya mafhungo. Zwi vha zwa ndeme u ranga nga u pfesesa uri thodisiso ndi mini? U ralo hu do vha u ala maalo a u pfesesa ngona ya thodisiso. Nga u tou tanḁavhudza muhumbulo, zwi sumba uri thodisiso ndi tshiteḁwa tshine tsha tandulula thaidzo dzine dza bvelela vhutshiloni ha ḁuvha liḁwe na liḁwe. Tshiteḁwa itshi tsha thodisiso tshi nga bvelela nga ḁdila ya fomala na i si ya fomala. Thodisiso ya fomala ndi i no itwa nga vhorapfunzo vhane vha vha vha tshi khou langwa nga milayo na maga ane a tea u tevhelwa hu u itela u swikelela tshipikwa tsha u tandulula thaidzo ya thodisiso. Thodisiso i si ya fomala ndi ine ya sokou livha kha thandululo ya thaidzo hu si na maga na milayo ine ya tea u tevhedzwa. Nyimele iyi ndi ine ya langwa nga mupo.

Zwi khwine u tola zwine vhaḁwe vhaḁwali vha talutshedza zwone nga ha thodisiso hu u itela u vha na u pfesesa ho dzingindelaho. Nga ha thodisiso, Word Power Dictionary (1996:928) i talutshedza uri: “*Research is a systematic formal request and examination of information that reveals facts for a specific purpose*”. Zwa amba uri thodisiso ndi u toḁa na u tola mafhungo ane khao ha do wanala mbuno dzine dza do shumiswa. U ita thodisiso ndi u kuvhanganya ḁdivho nga zwine zwa do vha zwi khou dzumbululwa zwine zwa do shuma u engedza kha zwi re hone, u lulamisa zwo khakheaho kana u tumbula zwiswa. Thodisiso i no itwa nga vhorapfunzo, i itwa ho ḁala nzhele na vhuronwane ngauri i langwa nga milayo. U khwaḁhisa fhungo ili, Goddard & Melvill (2001:1) vha amba uri:

Research is not just a process of gathering of information, as is sometimes suggested. Rather, it is about answering questions or creating that which does not currently exist. In many ways research can be seen as a process of expanding the boundaries of our ignorance.

Thodisiso kha sia la vhorapfunzo, a si u sokou kuvhanganya mafhungo. Honeha, ndi u khurela ndila u fhindulwa ha mbudziso, u dzumbululwa ha zwe zwa vha zwi siho. Hezwi zwi mbo amba uri thodisiso ndi matshimbidzele ane a pfukekanya mikaṅo a vhuya a swikelela kha zwo no furaleswaho sa zwi tutshelanaho na thoho ya thodisiso. Vhutsila ha u topola ngona ya thodisiso vhu tutuwedzwa nga thaidzo na mbudziso ine ya toḁa thandululo, mahumbulwa na nzudzanyo. Izwi zwi amba uri thoho ya thodisiso ndi yone i no langa ngona ya thodisiso na u shumiswa kha u kuvhanganya mafhungo. Thoho ya thodisiso ino ndi: *Tsenguluso ya mbonalo ya mushumo wa vhutunguli nga nanga dza sialala la mvelele ya Tshivenda*. Burns (1994:2) u talutshedza thodisiso sa: “A systematic investigation to find answers to a problem”. Burns u sumbedza uri thodisiso ndi ndila ya u toḁulusa phindulo dza thaidzo nga u kuvhanganya mafhungo nga maitele a re na ndunzhendunzhe yavhuḁi. U ralo ndi u sumbedza uri nga thodisiso, hu dzumbuluwa zwi neaho tshedza. Kumar (1999:7) a tshi amba nga ha thodisiso u ri:

Research is a process for collecting, analysing and interpreting information to answer questions. To qualify as research, the process must have certain characteristics.

Muṅwali uyu u talutshedza thodisiso sa ndila ya u kuvhanganya, u sengulusa na u nea thalutshedzo ya mafhungo o kuvhanganyiwaho. Zwa amba uri thodisiso ndi tshiteṅwa tsha vhubveledzi vhu no itwa nga vhuronwane hu na ndivho ya u swikelela zwiṅwe zwithu zwo dzulaho zwo lavhelelwa. Nga ha thodisiso, Welman na vhaṅwe (2005:2) vha amba uri:

Research is a process that involves obtaining scientific knowledge by means of various objective methods and procedures. These methods include procedures for drawing a sample (for example stratified, random, sampling), meaning variables collecting information (for example) telephone interviewing and analysing this information.

Izwi zwi amba uri thodisiso i itwa nga ndila ya vhudzivha hu tshi tevhelwa maga one one a vhuswikeleli ha nthesa kha u kuvhanganya ndivho ya saintsisi. Heḁi fhungo la u talutshedza thodisiso li gomiedzwa nga Grinnell (1993:3) ane a amba uri: “Research

is a structured inquiry that utilises acceptable scientific methodology to solve problems and creates new knowledge that is generally applicable". Muhumbulo u kha di vha wonoyo wa u sumbedza tshodiso sa tshitehwa tsho dzudzanyeaho tshine mafhungo atsho a kuvhanganywa na nga ngona dza saintsi hu u itela u tandulula thaidzo na u tumbula ndivho ntswa. Zwiimiswa zwo fhambanaho zwo bvelaho phanda zwi bvelela nga nthani ha tshodiso dzine vha ita hu u itela u kala tshiimo tsha mbuelo dza kushumele kwavho. Zwi ita uri hu vhe na u vhamba maano ane a do langwa nga mvelele dzayo. Kha iyi tshodiso, mutshodiso u vhona zwi zwa ndeme u kuvhanganya mafhungo nga u shumisa ngona yo teaho u itela uri mawanwa a tshodiso a vhe a tshi dadza mudzio. Kha ino tshodiso, hu do shuma ngona ya madzhenenele ya khwalithethivi (qualitative approach) ane a dovha a divhea sa 'ethnography'. Dzangalelo la mutshodiso li kha khwalithethivi ngauri i a buletshedza, tshutshedza, khwathisedza na u sedzulusa ndeme nahone i vha yo livha thwii kha maipfi na vhupfa.

3.2 NDIVHO YA TSHODISO

Ndivho ya iyi ngudo ndi u tshodiso na u sengulusa mbonalo ya mishumo ya vhutunguli ha sialala nga nanga dza mvelele ya Tshivena. U ralo hu do vha hu u tshodiso bvisela khagala zwine zwa vha zwa vhukuma ngauri mishumo wa vhutunguli nga nanga dza sialala la Mafrika, vhunzhi ha vhatu vha vhu itela tshidzumbeni. Ndivho ndi u sumbedza lushaka mishumo wa ndeme wa vhutunguli une wa nga tandulula khaedu nanzhi dzine lushaka lwa khou tshangana nadzo musalauno sa mpfu dzi no itea zwi songo tea, tshalano dzi no khou bvelela zwi songo tea, ndaka i no sokou ngalangala ha si vhe na thandululo, vhubvo na zwiitsi malwadze. Arali kale vhutunguli ho vha vhu na mishumo wa ndeme, tshi no vhu kundisa zwino ndi tshini?

3.3 ZWIPIKWA ZWA NGUDO YA TSHODISO

Zwipikwa zwa ngudo ino ndi u tshodiso ngona dza vhutunguli dzo fhambanaho khathihi na mishumo yadzo; u wanulula ndila dzine nanga dza sialala dza kovhekana ngayo ndivho, tshenzhemo, u pfesesa na u buletshedza ndila ine nanga dza vhambedza ngayo maitete a musalaula na musalauno; na u tshodiso, u ombedzela, na u khakhulula tshutshedzo ya kuhumbulele kwo khakheaho kwo sihwaho kha vhutunguli ha Tshiafrika, ha vho sala vhu tshi nyadzea. U vhudza lushaka lwa matshelo ngoho nga ha vhutunguli ha sialala nga u thudzela kule mishushedzo i simaho nyofho. Arali hu

na muvhhi kana muloi a no vhaisa lushaka, hu tea u vha na nanga ya sialala i no konavho u d̥isa ndamulelo i bvaho ha Nwali nga kha vhadzimu.

3.4 NGONA DZA THOD̥ISISO

Zwi vha zwa khwine u thoma nga u sedzulusa masia mahulwane o fhambanaho a madzhenele a ngona dza thod̥isiso. Hu na nd̥ila dza madzhenele kha thaidzo ya thod̥isiso ane a vha khwanthithethivi na khwalithethivi. Nga ha madzhenela aya mavhili Lee (1991:87) u ri:” quantitative and qualitative research are two different approaches based on different paradigms and different assumptions about ontology and epistemology...” Madzhenela aya o fhambana zwi tshi ya nga nd̥ila dza kuvhonele kwa l̥ifhasi na u bveledza thalutshedzo. Ngona ya thod̥isiso ya khwanthithethivi ndi ine ya tandulula thaidzo nga u shumisa mbalo ngauri i dzhenisa zwitatasitiki na zwikalo. Nga ha ngona ya thod̥isiso iyi, Nunan (1992:3) u amba uri:

Quantitative research is obstrusive and controlled, objective, generalizable, outcome oriented and assumes the existence of facts which are somehow external to an independent of observer or researcher.

Zwi amba uri thod̥isiso ya khwanthithethi i na u dzivhela na u langwa ha nyangaredzo ya mvelelo dzi no humbulelea hu si na u sendamela kha thuthuwedzo ya vhpufa na mihumbulo ya mutod̥isisi khathihi na mbuyelo dzo wanalaho dzi t̥anganedzaho sa mbuno dzo diimisaho nga dzothe kha mutod̥isisi. Kanzhi hu na u angaredza na u humbulela ho lavheleswa mvelele dzi vhaleaho nga dzimbalombalo. Kha ino thod̥isisi, zwi vhonele o tou vha mambarara a u shumisa madzhenela a khwanthithethivi musi hu tshi itwa tshivhalo tsha vhavhudziswa na fhethu hune thod̥isiso ya do kwama hone. Zwa amba uri kha u kuvhanganya mafhungo a ino thod̥isiso mutod̥isisi o vhona madzhenela aya a sa tei ngauri khao hu sedzeswa kha mvelelo dzo dzulaho dzo lavhelelwa dzi no do bveledzwa nga mbalo. Zwi vha zwa ndeme u pfesesa phambano ya khwanthithethi na khwalithethivi nga u pfa thalutshedzo dzo fhambanaho dza vhanwali. Sparks (1999:53) nga ha thod̥isiso ya khwanthithethivi u amba uri:

Quantitative approach mainly focuses on assessing theories that are made of variables, measured with numbers and analysed with

statistical methods in order to discover what is expected from theory.

Madzhenele aya a vha o livha kha u linga thyiori dzine dza sedzesa kha mawanwa a dzimbalombalo ane a dzulela u shanduka zwi tshi ya nga tshifhinga, fhethu na nyimele. Zwa amba uri madzhele aya a nana u vhonele kha vhumulani ha mveledziso ya zwithu zwo fhambanaho. Dawson (2006:15) a tshi amba nga ha thodiso yeneyi u amba uri: “*The research produces statistical through the implementation of large-scale survey, using methods as questionnaires or structured interviews*”. Mbudziso dzine dza vhudziswa kha madzhenele aya dzi a fana kha vavhudziswa vha thodiso. Mutodiso u anzela u wana phindulo dzi no fana ngauri a hu na u dzudzanyulula mbudziso. Zwa sumbedza uri musi hu tshi khou kuvhanganywa mafhungo, hu tevhelwa zwo pulanwaho fhedzi zwine zwa vha zwo tou ri ntha ha mbalo tshanzha. Aya a tou vha mavhala a nngwe nga madzhenele a khwanthithethivi vhunga a sa vhuvi a vuwa o fanya u nga shumiswa kha u bveledza mafhungo a ino thodiso a todaho mbuletshedzo, thalutshedzo na mbambedzo hu si na mielo na zwitastiki zwa mbalombalo. Mutodiso wa ino ngudo u khou toda mafhungo ane a fhindula thaidzo ya thodiso ine ya vha tsenguluso ya mbonalo ya mushumo wa vhutunguli nga nanga dza sialala la mvelele ya Tshivenda nga nyanetshelo, mbuletshedzo na thalutshedzo. Kha ino thodiso, mutodiso o topola madzhenele a thodiso a khwalithethivi sa one ane a do shumiswa hu tshi kuvhanganyiwa mafhungo ngauri a vhonele a tshi do kona u fhindula mbudziso dzi no nga: Ngani? Hani? Ngafhi? Lini? Mini? Holwu lushaka lwa mbudziso lu ita uri hu vhe na khonadzeo ya u swikelela vhudzivhani ha u tandulula thaidzo ya thodiso.

Madzhenele a khwalithethivi a vhonele o tamiwa nga ngona nanzhi dzo fhambanaho. Ndi ngazwo a tshi tou vha tshigili tsha u fhindula mbudziso ya thaidzo ya ino thodiso ngauri a thusa kha u pfesesa zwiitisi, mihumbulo na thuthuwedzo. A a konavho u nea mahumbulwa ane khao ha tutuwa mutheo. Hei thodiso a yo ngo disendeka nga mbalo. Nga ha thodiso ya khwalithethivi, Nunan (1992:231) u thalutshedza uri: “*Qualitative research record data in non numerical form*”. Muñwali u sumbedza uri thodiso iyi i kule na zwa dzimbalombalo. Vhanwe vhanwali sa Struwig na Stead (2004:11) vha amba uri: “*The term qualitative research does not describe a single research method but that there are many research methods that are associated with*

qualitative research'. Madzhenele a tšhodisiso ya khwalithethivi a tšalutshedzwa sa o dībadēkanyaho na ngona nnzhi dzine dza khou vuledza ndavhelelo na dzangalelo la u pfesesa thaidzo ya tšhodisiso, u bva kha vhupfa na mahumbulwa a vhane vha khou shela mulenzhe kha tšhodisiso sa zwiko zwa mafhungo u swika kha phindulo yo lindelwaho.

Musi hu tshi vhudziswa nanga sa zwone zwiko zwa mafhungo, hu do vha na khonadzeo ya u tandulula thaidzo ya tšhodisiso iyi. U dādza leneji, Burns na Grove (2003) vha sumbedza uri: "*Qualitative research describes the depth, richness and complexity inherent in the phenomena and involves putting pieces together to understanding the whole*". Zwi amba uri tšhodisiso ya khwalithethivi i buletshedza vhudzivha, lupfumo na vhuvha ha mupo ho vhilinganaho na u tšanganyisa zwipiḁa zwoḁe fhethu huthihi uri hu vhe na u pfesesa tshiteḁwa tshoḁe. Vhaḁwe vhorapfunzo sa Collins na vhaḁwe (2000:134) nga ha tšhodisiso ya khwalithethivi vha amba uri:

Qualitative research focuses on meaning, experience and understanding: qualitative research designs therefore, give the researcher an opportunity to interact with the individuals or groups whose experiences the researcher wants to understand.

Fhungo lo tšahiswaho li vha li tshi khou tšandavhudza tšhodisiso yeneyi sa i no vula nḁila ya uri hu kone u vha na vhuḁmani vhukati ha muḁodisisi na vhatu vhane vha khou dzhenelela kha tšhodisiso sa zwiko zwa mafhungo. Muḁodisisi nga kha madzhenele a khwalithethivi o kona u swikelela na u pfesesa tshenzhemo, vhuḁipfi na lutendo ha zwiko, zwine zwa vha nanga dza sialala la mvelele ya Tshivenda kha zwine a khou tšodisisa zwine zwa vha mbonalo ya mushumo wa vhutunguli nga nanga dza sialala. Izwi zwi nana u bvisela khagala uri tšhodisiso ya madzhenele a khwalithethivi i bvedza mafhungo nga u tou buletshedza maipfi o tou ralo. Maree (2008:4) nga ha madzhenele a tšhodisiso ya khwalithethivi u sumbedza uri:

People often describe qualitative research as research that attempts to collect rich descriptive data in respect of a particular phenomenon or context with the intention of developing an understanding of what is being observed or studied.

Maree u sumbedza uri vhathu vha buletshedza tshodiso ya khwalithethivi sa i no lingedza u kuvhanganya mafhungo o dziaho mbuletshedzo ya fhethu kana tshitehwa tsha tshodiso hu na kuhumbulele kwa u tsho u pfesesa zwine zwa khou gudwa na u dzhielwa nzhele. Kha u tsho tshodiso ya khwalithethivi, muthu a nga penndela nga li bulwaho nga Mouton na Marais (1989:155) vha tshi ri:

Qualitative approaches are those approaches in which the procedures are not as strictly formalized, while the scope is to be underfined and a more philosophical mode of operation is adopted.

Avha vha amba zwa uri nzudzanyo na zwithedele zwa tshodiso ya khwalithethivi a si zwo vhofheaho kana zwo dzulaho zwo vhetshelwa maga a sa pfukwi lune zwa si thesuluwe fhaḽa na fhaḽa. Ndi ngazwo mbudziso dza hone dzi tshi di shandukiswa zwi tshi itwa nga nyimele, dza vha mbudziso dzo vuleaho nahone dzi songo dzulaho dzo dzudzanywa. Zwi vhone kha ino tshodiso kuhumbulele ukwu ku tshi tou vha muelo wone wone wa zwi no do vha zwi tshi khou bvelela musi mutshodiso o livhana na vha shelaho mulenzhe, vhane vha vha nanga dza sialala la Tshivenda, kha nyito ya u vhudzisa, u fhindula na u talela.

Tshenzhemo dzo fhambanaho dzi bvaho kha vhathu vho fhambanaho vha no khou shela mulenzhe kha tshodiso, vha na kuhumbulele kwo fhambanaho, zwothe zwi kuvhanganywa fhethu huthihi zwa vhumba tshifanyiso tsho fhelelaho tsha u tandulula thaidzo ya tshodiso. Mutshodiso o nanga u shumisa madzhenele a khwalithethivi ngauri khayoyu na khonadzeo ya u dibadakanya na vhavhudziswa vhane vha vha nanga dza sialala dzi na ndivho na tshenzhemo ya zwine a khou tshodiso zwa mbonalo ya mushumo wa vhutunguli kha mvelele ya Tshivenda. Maree (2008:55) u kwaḽhisa kuhumbulele uku nga uri:” Qualitative research therefore acknowledges an interactive relationship between the researcher and participants as well as between the participants and their own experiences and how they have constructed reality based on those experiences”. Matshimbidzele a khwalithethivi o dala ndila nnzhi dzo fhambanaho dza u tshodiso dzine dza bveledza vhuswikeleli ha matshakheni ha u wana mbuyelo yone. A dovha a buletshedza nzudzanyo yo kwaḽhaho ine ya vha na khonadzeo ya u sika na u fhaḽa mihumbulo nga kha u kuvhanganya mafhungo musi tshodiso i kati. Mutshodiso o tshulea dzangalelo a pfesesa one sa ane a do ima murandoni wa zwine zwa do dzhielwa nzhele kana u gudwa kha thaidzo ya tshodiso

iyi. Hu vhonala hu na khonadzeo ya u swikelela tshipikwa tsha muṭodisisi zwavhuḍi kha ino tsenguluso ya mbonalo ya mushumo wa vhutunguli nga ṅanga dza sialala ḷa mvelele ya Tshivenda.

3.5 MUTHEO WA ṬHODISISO (RESEARCH DESIGN)

Musi muṭodisisi o no ḍivhudza nga ha u ita ṭhodisiso, hu vha na mbudziso ya ṭhodisiso ine ya tea u fhindulwa nga matshimbidzele a mutheo wa ṭhodisiso. U fhindula mbudziso nga u tou amba nga mulomo, ho vha hone u thoma u ṅekedza mafhungo ane a vha a khou tandulula thaidzo ya ṭhodisiso. Kha ino ṭhodisiso hu na fhungo ḷa tsenguluso ya mbonalo ya mushumo wa vhutunguli nga ṅanga dza sialala ḷine ḷa vha thaidzo kha lushaka lu sa khou vhonaho ndeme ya maitele aya kha vhutshilo ha ḍuvha ḷiṅwe na ḷiṅwe. Yo vha khaedu kha muṭodisisi ya u topola mutheo wa ṭhodisiso une wa ḍo ita uri thaidzo i tandululee. Thaidzo ya ṭhodisiso yo vhonala i tshi khou tandululwa nga mafhungo o bvaho milomoni ya vhavhudziswa vha tshi buletshedza, vha ṭalutshedza na u vhambedza hu si na zwa u shumisa mbalo. Mafhungo e vhavhudziswa vha amba nga murahu ha u vhudziswa mbudziso a vhonala o bveledzwa nga shumisa madzhenele a khwalithethivi, hu tshi katelwa na vhukoni ha luambo. Ndi zwine Seliger na Shohamy (1989:117) vha amba uri: “*Scholars regard a research design as the overall plan for piece of research used to answer the research question*”. Zwa amba uri mushumo wa mutheo wa ṭhodisiso ndi u dzudzanya ṅḍila ine mbudziso ya ṭhodisiso ya ḍo fhinduliswa ngayo.

Mutheo wa ṭhodisiso ndi tshidziki tsha ṅanda ya tsheo dza khwine dzi vhumbaho vhupulani vhune ha dzumbulula ngona nanzhi na kuitele kune kwa tevhedzelwa musi hu tshi kuvhanganywa na u sengulusa mafhungo a ṭodeaho. Nga ha mafhungo ane a khou tea u kuvhanganywa na u senguluswa, vhupulani honohu vhu tea u vha na khonedzeo ya u fhindula mbudziso dzi no nga: “hani?”, “ngani?”, “mini?”, “lini?” na “ngafhi?” Ngudo ya ino ṭhodisiso i ḍo tshimbidzwa nga mutheo wa ‘ethnography’ une wa vha madzhenele a khwalithethivi. Nga ha mutheo wa ṭhodisiso, vhorapfunzo vho fhambanaho sa Creswell (2012) u amba uri: “*Research design is a set of methods and procedures used in collecting and analysing measures of the variables specified in the research problem study*”. Izwi zwa amba uri mutheo wa ṭhodisiso ndi sethe ya ngona na kuitele kune kwa shumiswa kha u kuvhanganya mafhungo na u ita tsenguluso ya

zwidombedzwa zwa ngudo zwa thaidzo ya ṭhoḍisiso. Vhañwali vha no nga Burns na Grove (2003:356) nga ha mutheo wa ṭhoḍisiso vha amba uri:

A research design is a blueprint for conducting a study that increases the probability that the study findings are a true reflection of reality. Clues to the appropriate design are found in the research purpose, framework, research objectives, questions and hypotheses.

Zwi sumba uri mutheo wa ṭhoḍisiso ndi vhupulani ho dziaho ha ngudo vhune ha ḍo bveledza khonadzeo dza khwine dza mawañwa a vhukuma. Hezwi zwi ñea khwaḥisedzo ya uri mutheo wa ṭhoḍisiso ndi u vhekanya zwithu khwine. U itela uri hu tshimbidzwe zwithu nga maga one one, ho livhiwa kha u dzumbulula zwo lavhelelwaho. Selltiz na vhañwe (1965:50) nga ha mutheo wa ṭhoḍisiso vhone vha ri: *“A research design is the arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance to the research purpose with economy of procedure”*. Avha vhorapfunzo vha ombedzela ḷa uri mutheo wa ṭhoḍisiso ndi u dzudzanya na vhupulani ha khwine ha ṭhoḍisiso ya ngudo nga maitele ane a sumbedza uri ho itwa mbekanyamaitele yone yone. Maree (2008:70) nga ha mutheo wa ṭhoḍisiso u amba uri:

A research design is a plan or strategy which moves from the underlying philosophical assumptions to specifying the selection of respondents, the data gathering techniques to be used and the data analysis to be done.

Muñwali uyu u isa phanḍa nga u sumbedza mutheo wa ṭhoḍisiso sa nzudzanyo ya maḥakheni ine ya thoma kha vhudzivha ha mihumbulo ho katelwa na munanguludzo wa vha no ḍo dzhenela kha ṭhoḍisiso, ndila dzine dza ḍo shumiswa kha u kuvhanganya mafhungo na u a sengulusa. Krippendorff (2004:340) nga ha mutheo wa ṭhoḍisiso u amba uri: *“A research design consists of the detailed specifications that guide the handling of data and make the research reproducible and critically examinable at a later point in time”*. Zwa amba uri mutheo wa ṭhoḍisiso wo dziaho u tea u vha sumbandḷa i na zwiḷalusi zwo fhelelaho zwine zwa ḍo ita uri ṭhoḍisiso i vhe

i bveledzaho ndavhelelo dza mutodisisi. Hezwi zwi tou khwaṭhisa uri mutheo wa ṭhodisiso wa vha mungayaya na mawanwa a vha o ṭapanyedzeaho. Vhorapfunzo vhanzhi vho lingedza u bvisela khagala ndeme ya mutheo wa ṭhodisiso sa wone u no ita uri hu swikelelwe kha ndivho ya ṭhodisiso. U ḍadzisa fhungo ḷeneḷi ḷo sumbedzwaho nga vhaṅwe ngae, Mouton (1998:108) u sumbedza uri:

The rationale for a research design is to plan and structure a research design in such a way that the eventual validity of the research findings is maximised through either minimised; or were possible eliminate potential errors.

Murango wa muhumbulo wa u ita mutheo wa ṭhodisiso ndi u tinya uri ṭhodisiso i songo bva nṅa ha tshanda. Mutheo wa ṭhodisiso u tea u vha na zwipiḍa zwawo sa zwiṭoduluswa, vhunanguludzi, fhethuvhupo ha ṭhodisiso, muelo wa sambula, nḍila dza u kuvhanga mafhungo, vhundeme na vhufulufhedzei hu u itela uri u dzule u gwalani ḷone. Kha ino ṭhodisiso, mutodisisi u ḍo shumisa mutheo wa ṭhodisiso wa “ethnographic” ngauri u na mutevhe wa vhugudi ho dzudzanyeaho ha vhathu na mvelele.

3.6 ZWIPIḌA ZWA MUTHEO WA ṬHODISISO (ELEMENTS OF A RESEARCH DESIGN)

Zwipiḍa zwa mutheo wa ṭhodisiso zwine mutodisisi a vha na dzangalelo khazwo zwi vha zwo angalala nga maanda. Ndi ngazwo hu tshi tea u itwa sambula uri ngudo i kone u langea. Kumar (1999:148) u ṭalutshedza sambula sa:

The process of selecting few (sample) from a bigger group (the sampling population) to become the basis for estimating or predicting fact, situation or outcome regarding the bigger group. A sample is a sub-group of the population that you are interested in.

Hezwi zwi amba uri nga nṅhani ha sambula, u wana mafhungo zwi vha zwi tshi vho leluwa nahone mafhungo a hone a vhone a khagala e a vhukuma u fhirisa a bvaho kha ḷigwada ḷihulu ḷi sa langei zwavhuḍi. Fhungo ḷi ḷi khwaṭhiswa nga Cooper na Schindler (2006:403) vhane vha ri: “*A good sample has both accuracy and precision*”.

3.6.1 Zwiṭoḍuluswa

Sanders na Pinhey (1983:97) vha tshi ṭalutshedza zwiṭoḍulusi vha amba uri: “A population can be defined as the entire group of persons or set of objects and events the researcher wants to study”. Zwa amba uri zwiṭoḍuluswa hu nga vha tshigwada tsha vhathu kana tsha zwithu na zwiwo zwine muṭoḍisisi a khou ṭoḍa u guda nga hazwo. Vhaṅwe vhoramaṅwalo vha amba uri:

A population can be defined as including all people or items with the characteristic one wishes to understand. Because there is very rarely enough time or money to gather information from every one or everything in a population, the goal becomes finding a representative sample (or subset) of that population (www.pitt.edu/super 7/43011-44001/43911.ppt,2017/03/21).

Zwiṭoḍuluswa zwenezwi zwo vhumbwa nga zwiṭoḍuluswa zwo fhambanaho. Vhaṅwe vhe na vhone vha ḍadzisa kha u ṭalutshedza zwiṭoḍuluswa ndi Fraenkel na Wallen (2006: G-6) nga u mba uri: “Population is the group to which the researcher would like the result of a study to be generalizable; it includes all individuals with certain specified characteristics”. Nga enea a u ṭoḍa mvelele dza ngudo dzi tshi vha dzi angaredzaho tshigwada tsha zwiṭoḍuluswa, hu vha ho poswa iṭo kha vhathu vha na kutshilele ku na maitele a fanaho. Fhungo ili li khwaṭhisa ṭa thaidzo ya ṭhoḍisiso ino, ṭe muṭoḍisisi a topola vhomaine vha sialala ṭa Tshivenda vhane dzilafho ṭavho ṭa vha ṭo ḍisendeka nga vhutunguli ha sialala na ndivho ya u tungula ha mupo. Muṭoḍisisi u ḍo topola vhatungulwa vha si gathi vha wanalaho henefho hu na vhomaine. Vhaṅwe vhaṅwali sa Bless na Higson-Smith (1995:85), Brink (1996) na De Vos (1998:190) vha sumbedzisa uri: “population is something referred to as “target population” or “universe”.

Hezwi zwa amba uri zwavhuḍivhuḍi, zwiṭoḍuluswa zwi nga ḍi tou pfi ndi zwiṭoḍuluswa zwo livhiwaho. Ndi hune muṭoḍisisi a ḍo korola hone a tshi kuvhanganya mafhungo. Kha heino ṭhoḍisiso, zwiṭoḍuluswa kana vha shelaho mulenzhe ndi ṅanga dza sialala na vhalaxwa vha si gathi vha mvelele ya Vhavana vha tshiṭirikini tsha Vhembe.

3.6.2 Maitele a u nanguludza/ vhunanguludzi

Muṭoḍisisi u tea u ḍivhudzisa uri ndi ngani a tshi tea u ita munanguludzo?

Zwi do mu itela murango wa ndila yavhudi wa u nanguludza uri a wane zwidziki zwa sambula ine a khou toda. Nga ha maitele enea, Cooper na Schindler (2006:403) vha amba uri:” There are several reasons for sampling, viz, lower cost, greater accuracy of results, greater speed of data collection and availability of population elements”.

Vhunanguludzi ndi ndila ya u khetha nga vhuronwane na nzhele zwine zwa do imela miñwe mirado kana zwithu sa sambula musi hu tshi itwa tsenguluso na thalutshedzo. Nga ha vhunanguludzi, Kumar (1999:148) u amba uri:

Sampling is the process of selecting a few (sample) from a bigger group (the sampling population) to become the basis for estimating or predicting a fact, situation or outcome regarding the bigger group. A sample is a sub-group of the population that you are interested.

U nanguludza hu do thusa kha u wana mafhungo a pfeseseaho a ndeme a ino thodisiso. Vhunanguludzi ho navha milenzhe. Ndi ngazwo vhorapfunzo vha tshi vhu amba nga madzina o fhambanaho. Vhu a khethekanywa ha bva matavhi mavhili. Nga ha vhunanguludzi Collins na vhañwe (2000:153) vha amba uri:

Sampling theory distinguishes between two basic sampling approaches: probability and nonprobability sampling. Sampling approach are also referred to as sampling procedures, sampling methods or sampling plans.

Vhorapfunzo vha ombedzela ja uri vhunanguludzi ndi u khetha zwine zwa do shuma sa sambula. Vhunanguludzi vhu angaredza ngona, maitele na vhupulani. Ndeme ya vhunanguludzi ndi u itela nzudzanyo ya u khetha sambula ine ya do thusa kha u kuvhanganya mafhungo nga ndila yo leluwaho nahone ya khwine, i sa duri fhedzi i na mbuyelo dzavhudi. Ndila heyi i vha i no langea zwavhudi lune ha vha na tsenguluso na thalutshedzo ya khwine. Hu vha na khonadzeo ya u kuvhanganya mafhungo nga u tshanya. I thusa kha u thivhela vhutudzetudze ha u dzhia sia kha tsenguluso. Zwi vha zwa ndeme u bula na u tandavhudza matavhi othe naho mutodisisi a tshi do topola lutavhi lune a do lu shumisa kha u nanguludza sambula, u kuvhanganya na u sengulusa mafhungo. Hu na lutavhi lwa sambula ya “probability” na lutavhi lwa sambula ya “nonprobability” honeha kha ino ngudo, hu do shumiswa sambula ya “non-

probability". Lutavhi lwa 'probability' lu nea zwiṭoduluswa tshikhala tshi linganaho tsha vhunanguludzi ngeno kha lutavhi lwa 'non-probability' hu si zwiṭoduluswa zwoṭhe zwi no wana tshikhala tsha u dzhenelela kha ngudo; u nanga ha hone ho khethea vhukuma.

3.6.2.1. Vhunanguludzi vhu re na ṭhodea (Probability Sampling)

Lutavhi lwa sambula iyi, ndi lune lwa kona u nekedza tshikhala tshi fanaho kha zwiteṅwa zwi no khou nanguludzwa hu si na ṭhuṭhuwedzo. Cooper na Schindler (2006:406) vha tshi amba nga ha sambula ya "Probability" vha ri:

Probability sampling is based on the concept of random selection. Random selection is a controlled procedure that assures that each population element is given a known non-zero chance of selection. The word 'known' means equal. Only probability samples provide estimates of precision. Probability samples offer the opportunity to generalise the findings to the population of interest from the sample population.

Muhumbulo uyu u tikedzwa na nga De Vos na vhaṅwe (1998:193) musi a tshi ri:

In other words, random selection takes place when each element in the population has an equal, independent chance of being selected for the sample. The selection of elements from the population is based on some form of random procedure. The most commonly used probability sampling methods are simple random sampling, systematic sampling, stratified random sampling and cluster sampling.

De Vos u ḡadzisa nga u ṭalutshedza matshimbidzele a munanguludzo khathihi na ngona dzo fhambanaho dza lutavhi ulu. Maree (2008:172) u sumbedza uri:

...each element in the population has a known, non zero probability of being selected. Also, the section of elements is completely random. This means that an objective mechanism is used in the selection procedure. There should be no human or subjective interference in the process.

Na onoyu u kha di vha kha gwala lithihi na vhañwe vhorapfunzo la u talutshedza sambula iyi. U sumbedza i si na thuthuwedzo ya u dzhenelelwa nga kuhumbulele kwa muthu. Ndila dza sambula iyi dzi nga bvelela sa: sambula ya 'simple random', sambula ya 'stratified', sambula ya 'systematic' na ya 'cluster'.

- **Vhunanguludzi vhuñwe na vhuñwe “Simple random sampling”**

Heyi ndi ndila i leluwaho kha luno lutavhi ngauri murado muñwe na muñwe kha zwiṭoduluswa u a kona u nekedzwa zwickhala zwi linganaho zwa u nanguludzwa kha sambula. Heyi sambula i vha na vhubveledzi havhuḍi arali muṭodisisi a tshi tevhedza maga ayo o tiwaho. Maree (ibid:172) a tshi amba nga ha iyi sambula u ri:

To draw a simple random sample, it is necessary to have a complete and up-to-date sample frame available. On this list, each population element has to be numbered sequentially such that each element can uniquely be identified.

Fhungo la musi hu tshi olwa sambula yeneyi la uri hu tea uri muṭodisisi a vhe e na muhangarambo wo fhelelaho u tutshelanaho na tshifhinga, li dadziswa nga Brink (1996:136) na De Vos na vhañwe (1998:195) vhane vha amba uri:

Simple random sampling is the most basic of the probability sampling methods. Once the population has been defined, the sampling frame is drawn up. Each element of the sampling frame then has an equal chance of being included in the sample.

Zwa amba uri musi muṭodisisi o no talusa zwiṭoduluswa, hu tevhela muhangarambo hune zwidodombedzwa zwa newa zwickhala zwi linganaho zwa u dzhena kha sambula. Sambula hei uri i vhe ngonani, hu na maga ane a tea u tevhelwa ngauri ndi sambula ine ya thusa muṭodisisi kha u divha uri zwithu zwo imaho ngauri zwi itea ngafhi, lungana nahone lini. Zwo ralo, muṭodisisi u tea u tevhedza maga o teaho uri a wane phindulo dzo dziaho. Maga a hone ndi a tevhelaho:

- Tsha u ranga ndi u talusa zwiṭoduluswa.
- U ita mutevhe wa zwi vhumbaho zwiṭoduluswa.

- U sumbedza tshikalo tsha sambula.
- U swaya zwiṭoduluswa nga madzina kana nomboro.
- Ha tevhela tsheo ya u nanga ngona yo teaho ine ya ḁo shumiswa.

Sambula yo ḁi rali, i ḁi vha na masindaitwa mavhuya na mavhi. Struwig na Stead (2004:112) vha amba nga ha zwivhuya na zwivhi zwa sambula:

Zwivhuya ndi:

- *It is a representative of the population that does not favour one unit over another.*
- *It is easy to implement with automatic dialling.*
- *Only minimal advance knowledge is needed of the population.*
- *It is easy to analyse data and compute error.*

Zwivhi ndi:

- *It requires a listing of population element.*
- *It takes more time to implement.*
- *It uses large sample sizes.*
- *It produces larger errors.*

Vhorapfunzo avha vha sumbedza sambula i yavhuḁi ngauri i imelela tsenguluso ya zwiṭoduluswa u lingana. Hu vha na nḁivho yo linganelaho ya zwiṭoduluswa. I a konadzea nga vhudavhidzani ha othomathiki, yo leluwa kha tsenguluso ya mafhungo khathihi na u ṭavhanya u wana vhukhakhi. Vha dovha vha i sasaladza kha sia ḁa u shuma nga mutevhe, u dzhia tshifhinga tsha u thoma u i shumisa na uri tshikalo tsha sambula tsha vha tshihulwane, vhukhakhi vhu vha vhunzhi.

- **Vhunanguludzi ha sisiṭeme “Systematic sampling”**

Sambula iyi dzudzanyo yayo i vhalela nga mutevhe. Nga ha sambula iyi Babbie & Mouton (1998:190) vha amba uri: “*Systematic sampling is considered as having higher value than simple random sampling, at least as far as convenience is concerned*”. Kushumiselwe kwa sambula iyi ku khwine u fhira kwa “simple random sampling” nga nṭhani ha mbekanyamaitele.

- **Vhunanguludzi ha u khethekanya “Stratified sampling”**

Iyi ndi ngona ine sambula dzayo dza tevhela zwiteńwa zwi na vhuřumani musu hu tshi nanguludzwa zwiřoduluswa zwine zwa vha zwo vhumbeńwa nga zwińwada. Maree (2008:175) u amba uri:

In this method of sampling, the population is divided into a number of homogeneous, non overlapping groups, called strata. Stratified sampling is used to address the problem of non homogeneous population in the sense that it attempts to represent the population much better than can be done with simple random sampling.

Ngona iyi, munanguludzo wa sambula dza hone u sokou bvelela u songo ranga wa itelwa dzudzanyo kana pulane. Vhańwe vho rapfunzo sa Grinell na Unrau (2005) nga ha ngona ya maitete a sambula iyi, vha amba uri: “*Stratified random sampling uses known information about the population prior to sampling in order to make the sampling process more efficient*”. Naho zwo ralo, hu ġi vha na zwiwuhya na zwiwihhi kha ngona yeneyi sa zwine Brink (1996:139) a sumbedzisa:

The advantage of proportional stratified random sampling is that it makes representativeness of a particular segment of the population possible. The disadvantages are that it requires extensive knowledge of the population parameters and a complete list of the total population. It can be very complex.

- **Vhunanguludzi ha zwińwada “Cluster sampling”**

Muřodisisi nga ngona iyi, a tshi ita sambula u a kona u khethekanya zwiřoduluswa nga u ita zwińwadagwada zwavhuři zwi langeaho hu si na vhuřulani. A kona u nanga mbalo ine a řođa kha zwińwada zwenezwo. Kuitele kwa sambula iyi ku nga itwa ho sedzwa fhethu kana zwiřalusu zwi re na vhuřhaka ha ndeme vhu re na khonadzeo ya u shandulwa. Maree (2008:176) u sumbedza uri:

Cluster sampling is similar to stratified sampling in the sense that the population is also divided into a number of non-overlapping groups. However, these groups are usually much smaller than strata. They are called clusters, and this method of sampling

involves the random selection of a number of clusters from which either all elements or a randomly selected number form the sample.

Maitele a sambula iyi a tea u vha na ndinganyelo ya tshikalo kana muelo u fanaho masia othe. Davhi ili la u sambula a li kwakwani na zwine thaidzo ya mbudziso ya thodiso ya todou fhinduliswa zwone, ndi ngazwo mutodiso kha ino ngudo a sa do li shumisa. Zwi amba uri u do rathela kha davhi li tevhelaho line la vha sambula ya 'Non-Probability'.

3.6.2.2 Vhunanguludzi vhu si na thodea "Non-Probability Sampling"

"Non probability sampling" ndi vhunanguludzi vhu si na thodea ngauri vhu na khonadzeo ya uri muthu muwe na muwe a nga swikelela kha u nanguludzwa. Vhunanguludzi uvhu a vhu duri nahone a vhu ngo serekana. Struwig na Stead (2004:111) vha talutshedza heyi sambula nga u rali:

The "probability" that any particular member of the population being chosen is unknown. In other words, each member of the population does not have the same chance of being included in the study. Non probability sampling is arbitrary and subjective. The researcher relies heavily on personal judgement. When we choose subjectively, we usually do so with a pattern or scheme in mind.

Hezwi zwi amba uri ndi vhunanguludzi ho disendekaho nga mirado ya zwiqoduluswa zwi sa divhei. Ngauralo, mirado a i nekedzwi zwikhala zwi no fana zwa u dzhena kha ngudo. Vhunanguludzi uvhu a vhu na mutheo wa milayo nahone vhu a tutuwedzwa nga vhuba ha muthu. Terre Blanche na Durrheim (1999:279) vhone vha amba uri: "*Non probability samples are not selected according to the principle of statistical randomness. They are selected according to some other principle such as convenience or accessibility*". I a shumisea zwavhudi ngauri milayo yayo i khagala, a i kondi nahone a i duri. I dovha hafhu ya sa tou vha na tshifhinga tshinzi. Zwiqoduluswa zwa hone zwi a konda u wanala sa nanga dza sialala vhukuma dzine vhugudi ha mutodiso ho disendeka khaho. Sa vhunanguludzi vhu di vha na ndila dzo vhalaho dza u sambula, dzine dza vha: *Convenience sampling, Quota sampling,*

Judgemental/purpose sampling, Accidental sampling, Dimensional sampling na Snowball sampling.

- **Vhunanguludzi vhu si na dzudzanyo “Convenience sampling”**

“Convenience sampling” ndi:

...a type of non-probability sampling which involves the sample being drawn from that part of the population which is close to hand? That is readily available and convenient. The researcher using such a sample cannot scientifically make generalization about the total population from this sample because it would not be representative enough (www.pitt.edu/~super 7/43011-44001/43911.ppt 2017/03/21).

Ngona heyi i d̄isendeka nga u ita munanguludzo hune ha vha na zwiṭod̄uluswa nahone vhane vha dzhenelela kha ṭhōḍisiso iyo vha vha vha tshi swikelelea. Ndi ngona i leluwaho kha u ita ṭhōḍisiso ngauri muṭod̄isisi u a kona u nanga zwithu zwine a nga kona u zwi swikelela naho i tshi nga ita uri hu vhe na u dzhia sia ḷa u vhoneḷa zwiṭwe nṭhesa kana fhasisa. Maree (2008:177) a tshi amba nga ha iyi ngona u ri:

This method refers to situations when population elements are selected based on the facts that they are easily and conveniently available. It is usually quick and cheap, but does not results in representative samples.

U d̄adzisa kha ḷeneḷi Sanders na Pinhey (1983) vha ri: “*In this type of non-probability sample, the researcher simple selects the nearest persons as his or her respondents*”. Vhorapfunzo avha vha sumbedza u sambula ha iyi nd̄ila vhu sa bvi kule, zwa amba uri zwiṭod̄uluswa zwa hone a zwi konḍi u wanala. Kha ino ṭhōḍisiso ho d̄i vha na u dzhelela ha ngona iyi ngauri maine we a vha o dzudzanyiwa nae, o vho d̄o wanala e na ṅwana wawe ane a vha maine hone a tshi shumela kule o vhuya. Izwi zwo vho ita uri hu vhe na khumbelo, khumbelo ya ṭanganedzwa na ene a vho dzhenelela kha u fhindula mbudziso. Vhunanguludzi uvhu a vhu ngo tou shumesa kha ino ṭhōḍisiso.

- **Vhunanguludzi ha zwiṭalusi “Quota sampling”**

Kha ino sambula, zwiṭoḍuluswa zwi nanguludzwa ho sedzwa vhuswikeleli ha mbonalo. Zwa amba uri zwiṭoḍuluswa zwi tshi sala zwi tshi nanguludzwa zwi tea u vha zwo swikelela miṅwe ya milayo yo rangelaho munanguludzo uri zwi kone u nangwa kha u dzhenela ṭhoḍisiso. Vhaṅwe vhorapfunzo vha amba uri:

A quota sampling is a type of non-probability sample in which the researcher selects people according to some fixed standard. That is units are selected into sample on basis of pre specific characteristics so that the total sample has the same distribution of character's assumed to exist in the population being studied. (https://www.thoughtco.com/quota_sampling3026_728. 2017/04/24.

Nga ha sambula iyi, Polit na Hungler (1993:178) vha amba uri: “*Quota sampling is procedurally similar to convenience sampling except that it identifies important strata*”. Kane (1984:93) enevho u ri: “Quota sampling is often used in taking public opinion polls”. Babbie na Mouton (2001) vha ḍadzisa nga u ri: “*Quota sampling is the method that helped George Gallup avoid disaster in 1936- and set up the disaster of 1948. Like probability sampling, quota sampling addresses the issue of representativeness*”.

- **Vhunanguludzi ha muelo “Dimensional sampling”**

Nga ha sambula heyi, Bailey (1994:95) u amba uri:

Multidimensional form aquota sampling. The idea is to specify all variables in the population that are of interest to the investigation, and then see to it that each dimention is represented by at least one case.

Zwa amba uri sambula ya muelo i ḍi vha na zwithedele zwo fhambanaho zwi ṭalusaho dzangalelo ḷa vha shelaho mulenzhe. Vhuvha ha vha shelaho mulenzhe ndi hone vhune ha ṭuṭuwedza mikhwa, vhuḍifari na ndima ine vha i randa kha nyimele dzo fhambanaho. Zwi amba uri nga u dzhenela havho kha ṭhoḍisiso vha vha vha khou ṭalusa mvumbo ya tshithu, sa zwine vha zwi ḍivhisa zwone na tshenzhemo yavho khatsho. Nanga dza vhutunguli ha sialala kha mvelele ya Tshivenda dzine dza vha

vhavhudziswa kha ino ngudo, dzi fhambana nga ndivho na tshenzhemo vhunga hu na magovhela, vha re vhukati khathihi na mathwasa.

- **Vhunanguludzi ha ndivho/khathulo “Purposive/judgemental sampling”**

Muṭoḍisisi o nanga u shumisa vhunanguludzi uvhu ngauri u nanguludza ha hone hu vha ho khetheaho ho sedzwa zwiteṅwa zwi no khou ṭoḍea kha ngudo yawe. U nanguludza ha hone hu na ndivho kana khathulo. Ndi ngazwo muṭoḍisisi o vhona u sambula uhu ho tea kha u topola ṅanga dza sialala ngauri u na ndivho ya u thandulula thaidzo ine lushaka lwa khou ṭangana nayo nga u sa ḍivha ndeme ya mushumo wa vhutunguli nga lwa mvelele ya vharema vha Afrika. De Vos na vhaṅwe vhorapfunzo (2011:232) vhone vha ṭalutshedza uri:

This technique is also called judgemental sampling. This type of research is based entirely on the judgement of the researcher, in that a sample is composed of elements that contain the most characteristic, representative or typical attributes of the population that serve the purpose of the study best.

Hafha ndi hune ha vhonala ṭhuṭhuwedzo ya muṭoḍisisi ya u dzhia tsheo kha u nanguludza zwiṭoḍuluswa a tshi tevhela vhupfa na mihumbulo yawe. U vha o vhona zwiṭalusi zwine zwa khou ṭoḍea kha zwiṭoḍuluswa zwa ngudo yawe. Nga kha nyito yeneyi, muṭoḍisisi u vha a khou bveledza ndivho yawe. Bless na Higson-Smith (1995:95) vha amba uri:

Purposive or judgemental sampling is when the researcher selects a sample that can be judged to be representative of the total population. This judgement is made on the basis of available information or the researcher’s knowledge about the population.

Kha ṭhoḍisiso ya khwalithethivi, sambula ya “purposive” kana “judgemental” i vhonala i tshi shumisea ngauri yo ḍowelea na musi hu tshi ṭoḍou bveledzwa dziṅwe thyiori. Vhunanguludzi uvhu vhu a kona u nanga vhuimeleli vhune ha imelela zwiṭoḍuluswa zwoṭhe. Gilbert (1993:74) u ḍadzisa fhungo ili nga u amba uri: “*Purposive sampling is commonly used in qualitative research and is entirely governed by the need to develop additional theories in social sciences*”. Maree (2008:178) u ombedzela muhumbulo

une wa ita uri muṭodisisi a vhe na dzangalelo la u shumisa ṅdila ya “purposive sampling” kha u sambula zwiṭoduluswa musi a tshi amba uri: “*This method of sampling is used in special situations where the sampling is done with a specific purpose in the mind*”.

Kha ino ṭhodisiso, zwo vhonele uri ṅdila iyi i ḍo shumisea kha u sambula ṅanga dzine dza ḍo kona u sumbedza mbonalo ya mushumo wa vhutunguli nga dzone ṅanga musi dzi tshi ṭhathuvha mulwadze, dzilafho na mishonga, hu tshi fhatwa themamuḍi, hu tshi rerelwa na zwiṅwe zwinzhi. Vhutunguli vhu ḍo sedzwa ho angaredzwa muthu woṭhe, sa tsumbo, musi maine a tshi dzumbulula zwi no vhaisa muthu ṅamani, zwi no vhaisa muthu muhumbuloni, zwi no vhaisa muthu kha sia la matshilisano na zwiṅwe. U wana vhomaine vho khetheaho zwi a konḍa. Fhedziha, nga kha u shumisa ṅdila iyi ya u sambula, mbudziso dza ṭhodisiso dzi ḍo fhindlelea. U sambula honohu ho ṭuṭuwedzwa nga maga o bulwaho nga Kruger (1988):

Those who participate as subjects should have had experience relating to the phenomenon to be investigated. The subjects should have the same language as the researcher, since this will obviate possible loss of subtle semantic nuances owing to the need to translate from one language to another. The subjects should express a willingness to be open to the researcher and further have the ability to verbalize the data of their awareness. In addition, such participants should preferably be naïve with respect to psychological theory since familiarity thereof may interfere with the subject’s account of lived experiences.

Maga a ombedzela uri vho dzhenelelaho kha ṭhodisiso sa zwiṭoduluswa vha tea u vha vhe na tshenzhemo ya zwi elanaho na mbudziso ya ṭhodisiso, u amba luambo luthihi na muṭodisisi u itela u tinya vhuṭudzeṭudze ha u shandula mafhungo a tshi bva kha luṅwe luambo u ya kha luṅwe khathihi na u sumbedza u vhofoholwa kha muṭodisisi u tinya u dzhenelela ha zwi sa elani na zwi no khou ṭodea. Kha ino ngudo, muṭodisisi o nanga u shumisa sambula ya “purposive” nga uri ndi yone ine a ḍo kona u sambula vhane vha ḍo ṅekedza mafhungo ane a khou ṭodea kha u bvedza tshipikwa tsha ṭhodisiso. I ḍo hadzingana na ya “snowball”. Luambo hu ḍo shuma lwa Tshivenḍa lune lwa khou shumiswa nga muṭodisisi na vha shelaho mulenzhe.

- **Vhunanguludzi ha vhuṭumani ha u laedza “Snowball sampling”**

Hovhu ndi vhuṅanguludzi vhune khaho ha shumesa u laedzana nga nṭhani ha zwiṭoduluswa zwine zwa vha zwi khou konḡa u waniwa nga muṭodisisi. Maree (2008:177) a tshi amba nga ha u nanguludza uhu u amba u ri: *“The starting point with this method is making contact with one or more people who belong to the population. They are interviewed or handed a questionnaire and then asked for information about others who have the same characteristics and who can be contacted next”*. Vhuṅanguludzi uvhu vhu thoma kha muthu muthihi, uyo a topola vhane a vha ḡivha vha re na vhuṭsila honoho, avho na vhone vha isa phanḡa na u topola ha vhuya ha swika tshivhalo tshine tsha khou ṭodea u kuvhanganywa mafhungo ane a khou ṭodea. Kumar (1999:162) nga ha u nanguludza uhu u amba uri:

Snowball sampling is the process of selecting a sample using networks. To start with, a few individuals in a group or organisation are selected and the required information is collected from them. They are then asked to identify other people in the same group or organisation, and the people selected by them become a part of the sample.

Fhungo ḡa munanguludzo hoyu ḡi ḡadziswa nga Saunders na Lewis (2003:121) vha ri:

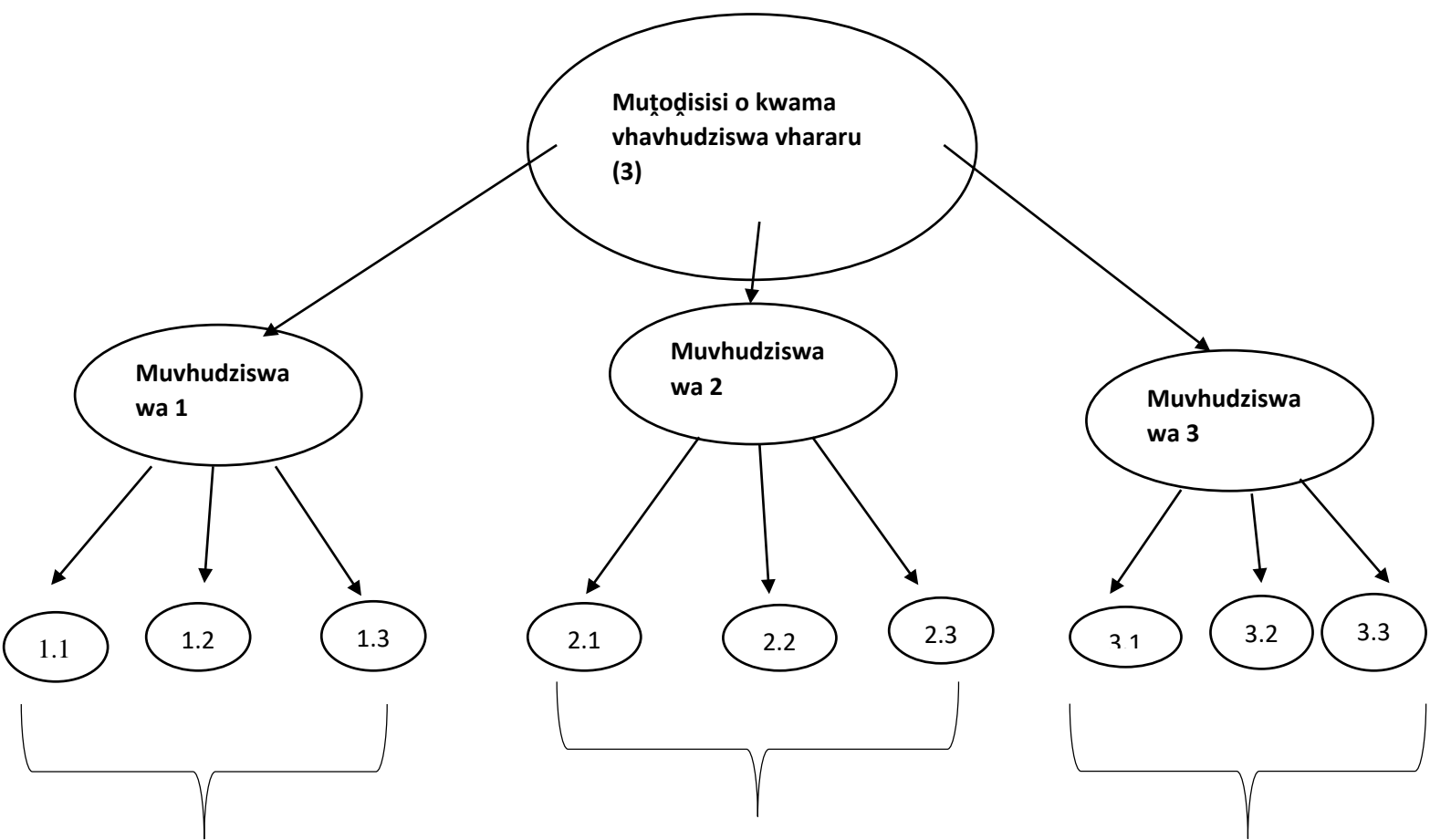
Persons having some desired characteristics are identified and interviewed. These respondents are then used as informants to identify other individuals who qualify for inclusion in the sample.

Naho muṭodisisi o nanga thekiniki ya ‘purposive’ o dovha a isa phanḡa nga u nanga u sambula ha ‘snowball’ nga u vhona nḡila ine muvango uyu wa ḡo mu ḡisela sambula dza khwine kha u kuvhanganya mafhungo. Henefha ndi he muṭodisisi a vhona ngona iyi yo tea kha mushumo wawe wa u kuvhanganya mafhungo ngauri musi o dalela maine, onoyo u mbo ḡi bula na vhaṅwe vhane vha vha na nḡivho na tshenzhemo ya zwine a khou ṭodea. Nḡila ya vha yeneyo ya u laedzana ho lunzhedanaho u swikelela kha tshiga tsho tiwaho nga muṭodisisi tsha sambula i no khou ṭodea. Kha ino ngudo, muṭodisisi o shumisa vhukoni honohu kha u ita sambula ya vhomaine vha

angaredzaho magovhela a vhakalaha na vhakegulu, vhavhera na vhabvana khathihi na vhaswa vha vhaṭhannga na vhasidzana. Vhalaxwa vha si gathi na vhone vho dzhenelela kha u kuvhanganywa ha mafhungo. Nanga dza sialala dzo sambulwaho ndi dze dza vhone dza tshi shumisesa vhutunguli nahone dza dovha dza vhu pfesesa. Tshi takadzaho ndi tsha uri vha a divhana naho muṁwe e kha liṁwe shango.

Tshiketshe tshi tevhelaho tshi sumbedza muelelo wa sambula dza vhavhudziswa vhane vha vha vha tshi konḡa u wanala nga muṭodisisi. Hu nanguludzwa vhavhudziswa, vha fhindula mbudziso, vha tshi fhedza muṁwe na muṁwe wavho u bula vhane a vha divha vha re na ndivho yeneyo i no khou ṭodea.

Tshiketshe tsha 3.1: Sambula ya 'snowball'



Vhavhudziswa vho topolwaho vho topolwaho nga muvhudziswa 1 muvhudziswa 3

Vhavhudziswa vho topolwaho nga muvhudziswa 2

Vhavhudziswa nga

Kusambulele ukwu ku vha ku tshi shumisea zwavhudi arali mutodisise e na zwiutukutuku zwine a divha nga ha tshigwada itshi. Tshi tea u vha na muelo une mutodisise a khou toda wone u itela vhulangi havhudi. Mutodisise u tea u vha na vhusedzesi kha u sambula uhu ngauri vhavhudziswa vha sambuliwa nga muñwe muvhudziswa nga u tou laedza (referral) musi uyo o no nekedza mafhungo nga u fhindula mbudziso dza nyambedzano. Mutodisise o nanga u shumisa sambula iyi ya 'snowball' kha ino thodisise vhunga i yone yo itaho uri a swikelele dziñwe ñanga dza sialala. Zwo thusa mutodisise wa ino thodisise u swikelela ñanga dza sialala dza magovhele zwisini zwi langwaho nga mahosi. U sambula honohu ho vhuedza mutodisise.

3.7 FHETHUVHUPO HA THODISISE (RESEARCH SETTING)

Fhethuvhupo ha thodisise ndi hune mutodisise e na zwiutoduluswa, a do vha a khou kuvhanganya hone mafhungo ane a do fhindula mbudziso ya thodisise. Neuman (1997:350) nga ha fhethuvhupo ha thodisise u talutshedza uri: *"Is the context in which events or activities occur, a socially defined territory with shifting boundaries?"* Ngauralo, zwi mbo di tou di sumba tshothe uri a si fhethu huñwe na huñwe hune mutodisise a nga bveledza ngudo yawe. Zwi amba uri fhethuvhupo ha thodisise ndi hune ha swikelela zwiutalusi zwine zwa do kona u fhindula mbudziso ya thodisise hu na thendelo. Fhungo leneli li dadziswa nga Maree (2007:34) musi a tshi ri:

Indicate clearly who you will be collaborating with, where, when, and how. Once you have selected the research sites, it is crucial to obtain permission to access the sites and conduct research among the respondents or participants.

Mutodisise u tea u sumbedza zwavhudi vhatu vhane a do shuma navho, fhethu, tshifhinga na uri u do shuma navho nga ndilade. Musi mutodisise wa ngudo ino o disendeka nga zwo ambiwaho nga vhañwe vhoramañali, fhethuvhupo ha thodisise hu do angaredza tshirikiri tsha Vhembe Venda hu re na ñanga dza sialala dza vhutunguli ha mvelele la Tshivenda. Ngauralo hu do vha ho katelwa mimasipala i wanalaho tshirikirini itshi, wa Thulamela, Makhado, Musina na Collins Chabane. Mutodisise o kanda na kha mivhundu i re fhasi ha mahosi yo fhambanaho na doroboni a tshi tevhela zwiutoduluswa.

3.8 MUELO WA SAMBULA (SAMPLE SIZE)

Muelo wa sambula u langwa nga u wanala ha zwiṭoḍuluswa hu leluwaho kana hu konḍaho. Muṭoḍisisi u tea u dzhiela nzhele hune a ḍo wana mafhungo ngauri zwi a ite u tshi vhudzisa mbudziso ha vha na vhaṅwe vhane vha sa ḍo takalela u fhindula. Ndi zwa ndeme u dzula wo ita mbetshelwa ya zwenezwo. Masheleni ane muṭoḍisisi a vha nao a mushumo wonoyu na one o shela mulenzhe. Hu na maga ane a tea u dzhielwa nzhele musi muṭoḍisisi a tshi ita nzudzanyo ya muelo wa sambula. Struwig na Stead (2004:118) vha amba uri:

There are various factors that can have an influence on the size of sample viz: Firstly, the basic characteristics of the population- When the population you intend to study is homogeneous a small sample would be sufficient, but the more heterogeneous the population the bigger the sample that you will need. Secondly, the objectives of the research-The aim of the research is important so that the right amount and quality of information can be obtained. Thirdly, data analysis, credibility, time, and financial constraints- The larger the sample, the more accurate and precise your results will be. But this is not always possible because of practical constraints. The larger the sample, the more expensive the study. Time constraints may not make an extended study possible, but you should not sacrifice the validity of your study for expediency. Fourthly, non-response factor. Always bear in mind that there will be respondents that do not respond.

Maga a muelo wa sambula o bulwaho afho nṭha, a tsivhudza nga ha mutheo wa nyimele ya zwiṭalusi uri ya vha sambula ṭhukhu i a langea nga maanḍa arali ngudo i kha zwithu zwa lushaka luthihi. Arali zwiṭoḍuluswa zwa vha zwi sa fani zwi ita uri sambula i vhe khulwane, huṅwe ha vho vha na vhuleme. Hezwi zwoṭhe zwi tea u tshimbilelana na ndivho ya ṭhoḍisiso ngauri ndi yone ya ndeme uri hu bveledzwe mafhungo a ndeme yo lavhelelwaho. Arali sambula ya ṭandavhuwa hu vha na khonadzeo ya u kuvhanganya mafhungo a khwine naho zwi tshi nga tou ḍura. Hu tea u itwa mbetshelwa ya vhane a vha nga ḍo ṭoḍa kana u kolonwa u fhindula mbudziso musi hu tshi dzudzanywa sambula. Ngauralo kha ino ngudo, heyi yo vha nḍila ya u

fhaṭusa muṭoḍisisi kha kuvhekanyele na kudzudzanyele kwa muelo wa sambula. Sambula ya vha shelaho mulenzhe i tea u angalala u itela u wana mafhungo o pfumaho. Kha ino ṭhoḍisiso, vha shelaho mulenzhe vho vha vha tshi tou bulana, sa tsumbo mutunguli 1 o dalelwaho o vha a tshi kona u eletshedza muṭoḍisisi nga ha vhaṅwe vhatunguli kusini kwawe kana vha zwiṅwe zwisi vhane a vha ḍivha. Tshiṅwe tsho thusaho muṭoḍisisi, ho vha u wana vhatunguli vhe kha mabepha avho nga tshavho, vhe tshigwada.

Thebulu 3.1: U buletshedza zwidombedzwa zwa nanga dzo topolwaho kha

Mimasipala ya tshiriki tsha Vhembe

Masipala	Vhanna	Vhasadzi	Fhethu	Vhukale/miŋwaha	Tshivhalo
Musina	5	10	Musina, Niani, Mutale, Harambuda,	26- 80+	15
Thulamela	6	8	Thengwe, Dzimauli, khubvi Sambandou	24-90+	14
Makhado	7	8	Nzhelele,Hakutama, Hasinthumule, Makhado	32-90+	15
Collins Chabane	3	3	Hamasia, Hadavhana Hamashau	40-80+	06
Mimasipalan i yothe	2 vhalaxwa	3 vhalaxwa	Mivhunduni ya mahosi na doroboni	26+	05

3.9 MAITELE A U KUVHANGANYA MAFHUNGO

Maitele kana ngila dza u kuvhanganya data, dzi langwa nga lushaka lwa data i no khou toudou kuvhanganywa, fhethu, tshelede, tshifhinga, khathihi na zwiouduluswa. Maitele a u kuvhanganya data a tea u fhindula mbudziso ya thodisiso. Nga ha hetshi tshitehwa, Maree (2008:34) u amba uri: *“Once you have made up your mind about your research strategy and tactics, you will need to describe how you intend to set about collecting the data to answer the research question”*. Ngauralo, mutodisisi u tea u vha na maitele ane a do shuma sa sumbandila kha matshimbidzele a u kuvhanganya mafhungo. Johnson na Christensen (2008:93) vha amba uri: *“The following list shows the most common methods of data collection used by educational researchers, tests, questionnaires, interviews focus group, and observation, secondary or existing data”*.

Ndi zwa ndeme u thoma nga u talutshedza vhane wa do shuma navho uri ndi iwe nnyi, u bva ngafhi, ndivho ya thodisiso na u vha tutuwedza uri vha vhofoholowe vha tshi fhindula mbudziso nga u tahisa ndivho na vhudipfi havho zwavhudi. Nunan (1992:152) u amba uri:

Before the interview begins, the researcher explains the nature of the research and the purpose of the interview to the interviewee and answers any questions that he or she may have. This includes telling the interviewee how the data are to be used. If the data are to be recorded and, in particular, if the data are to be made available to other people, the interviewee’s permission must be sought.

Zwine mutodisisi a tea u zwi ita u thoma ndi u talutshedza vhavhudziswa nga ha nyimele ya thodisiso na ndivho ya inthaviyu na u vha nea phindulo dza mbudziso dzihwe na dzihwe dzine vha vha nadzo. Thalutshedzo i tea u sumbedza ndeme ya vhavhudziswa na zwothe zwine zwa do itwa hu tshi kuvhanganywa mafhungo. Kha tshipida tshenetshi tsha mutheo wa thodisiso, vhañwe vhaqivhi vha sumbedza uri:

The use of the word “generating” rather than “collecting” is important here to refer to the collection of data implies “gathering up” pre-existing or ready-made fragments or forms of evidence. In contrast, the notion

of generating data emphasizes the role of the researcher in the creation of data, these data are an emergent property of a researcher working in a social setting in relation to a particular set of interests.

(<http://www.londoninternational.ac.uk/sites/default/files/programm>)

Zwo bulwaho afho zwi a tendisea vhunga muṭodṭisisi a tshi wana mafhungo nge a thoma a ita nzunzanyo dza fhethu hune zwiṭodṭuluswa zwa wanala hone, a ita sambula u itela uri a kone u bveledza mafhungo ane a ḑo fhindula mbudziso ya ṭhodṭisiso. Nga iṅwe ṅḑila, fhungo ḑa u kuvhanganya, zwi vho tou nga ndi mafhungo o dzulaho i hone ine muṭodṭisisi u khou tou dzhia fhaḑa na fhaḑa a ṭanganyisa. Nga heḑi fhungo kushumele kwa muṭodṭisisi ku sala kwo no ṅeṅulea vhukuma. Kha ino ṭhodṭisiso, muṭodṭisisi o shumisa ṅḑila dzo fhambanaho nahone dzo teaho kha u bveledza mafhungo. Ho itwa madalo o fhambanaho a u dzudzanya na a u bveledza mafhungo. Tshipikwa tshihulwane ho vha hu u bveledza mafhungo a zwine ṅanga dza sialala dza dzhiisa zwone vhutunguli kha mushumo wadzo wa ḑuvha ḑiṅwe na ḑiṅwe. U itela u wana mafhungo, muṭodṭisisi o shumisa ṅḑila dzi tevhelaho: inthaviyu, u dzhiela nzhele zwino khou itwa nga u vha tshipiḑa tshazwo (participant observation), maṅwalwa na rekhodo ya u thetshesha.

3.9.1 Nyambedzano ‘Interviews’

Nyambedzano ndi kuhumbulele kana kuitele kune muṭodṭisisi a vha a tshi ṭodou wana zwi re mihumbuloni ya vhaṅwe nga u vhudzisa mbudziso nga u tou davhidzana nga mulomo. Gray (2004:213) nga ha nyambedzano u ri: "is a conversation between two people in which one person has the role of researcher". Ndivho khulwane ya nyambedzano ya khwalithethivi ndi u ita uri muṭodṭisisi a vhone vhutshilo ha ḑuvha ḑiṅwe na ḑiṅwe tshitshavhani nga kha vha shelaho mulenzhe kha nyambedzano zwi tshi ya nga ngudo ya ṭhodṭisiso. Nyambedzano i ita uri hu kuvhanganywe mafhungo nga u ṭanganyisa ṅdivho, tshenzhemo na matshilisano a ngoho a vha shelaho mulenzhe. Maree (2008:87) a tshi amba nga ha nyambedzano u ri:

An interview is a two-way conversation in which the interviewer asks the participant questions to collect data and to learn about the ideas, beliefs, views, opinions and behaviours of the participants. The aim of

the qualitative interviews is to see the world through the eyes of the participant, and they can be a valuable source of information, provided they are used correctly.

Gray (2009:214) u khwaṭhisa muhumbulo wonoyu nga u ri:

The interview can serve a number of purposes. First, it can be used as a means of gathering information about a person's knowledge, values, preference and attitudes. Secondly, it can be used in conjunction with other research techniques, such as surveys, to follow up.

Maree na Gray vha sumbedza nḡila ya inthaviyu i tshi nga vhuedza muṭoḡisisi ngauri u ḡo kona u bveledza mafhungo kha vhavhudziswa. Nḡila ine mbudziso dza ḡo fhinduliswa ngayo hu ḡo vha u bveledza mafhungo. Zwa ita uri a gude kuhumbulele, kuvhonele kwa zwithu, na vhuḡifari kwa vha shelaho mulenzhe. Mbudziso dzi nga itwa vhatu vho livhana zwifhaṭuwo kana nga luṭingo. Hu ḡo vha na mbudziso dzine dza dzula dzo dzudzanywa fhedzi dza vha na tshikhala tsha mbudziso dzine dza sokou tutuwa zwi tshi khou itiswa nga nyimele. Ndi zwine vhaṅwe vhaḡivhi nga ha inthaviyu vha amba uri:

Interviewing involves asking questions and getting answers from participants in a study in order to elicit information. Interviewing has a variety of forms, individual, face-to-face interviewing and face-to-face group interviewing. The asking and answering of questions can be mediated by telephone or other electronic devices (e.g computers). Interviews can be structured, semi-structured or unstructured. (www.qualres.org. 2017. 25 14).

Kumar (1999:109) nga ha inthaviyu u amba uri:

Any person-to-person interaction between two or more individuals with a specific purpose in mind can be called an interview. Interview are usually classified according to the degree of flexibility: Structured interviews, semi-structured interviews and unstructured interviews.

Kha u kuvhanganya mafhungo, inthaviyu ndi yone ndila ya ndeme kha ngona ya khwalithethivi nahone ndi ndila yo dowealeho vhathuni. Vhunga i ndila i no kwama vhudavhidzani, zwi amba uri muthu ane a khou tea u vhudziswa u tea u dalelwa kana a tou kwamiwa nga luṭingo hu tshe na tshifhinga. Hu tshi khou itwa ndugiselo. Kha ino ṭhodisiso, muṭodisisi o khetha u shumisa inthaviyu ya vhatu vho livhana zwifhatuwo, a nga vha muthihi kana vha sa fhiri vhatanu. Vhaṅwe vhavhudziswa vho kwamiwa nga luṭingo. Zwa amba uri nzudzanyo ya tshifhinga na masheleni zwo ḡi vha zwiteṅwa zwe zwa sedzuluswa ngauri na zwone zwi a shela mulenzhe sa khaedu. Kvale (1996:94) u ṭalusa inthaviyu nga u amba uri:

...an interchange of views between two or more people on a topic of mutual interest, sees the centrality of human interaction for knowledge production, and emphasises the social situatedness of research data.

Mihumbulo yoṭhe yo ṅewaho i ḡisa tshifanyiso tshi fanaho na tsha u bvedza mafhungo nga fhasi ha ṭhoho ya ṭhodisiso. Musi hu tshi itwa inthaviyu, ndi zwa ndeme u shumisa luambo lwa ḡamuni hu u itela uri muvhudziswa a pfesese mbudziso nahone a dovhe a bwise vhumfiwa hawe hu si na u kanganyisea nga luambo.

Kha ngudo ino, muṭodisisi o shumisa ndila ya nyambedzano ya vhudzivha ya 'In-depth' ine ya kona u kolongonya mafhungo a zwidzumbe kha ṅanga dza sialala nga maanda musi vhatu vhe vhavhili (muvhudzisi na muvhudziswa). Arksey na Knight (1999:32) u ṭalutshedza nyambedzano nga u amba uri: "In-depth interviewing is a powerful way of helping people to make explicit things that have hitherto been implicit to articulate their tacit perceptions, feeling and understanding". Muṭodisisi o ḡo shumisa ndila dzo fhambanaho dza kuvhudzisele, kha u ṭokonya phindulo, sa tsumbo, mbudziso; "Nnyi?", "Ngafhi?", "Mini?" (detail-oriented probes) kha vhafhinduli, a tinya u shumisesa nga maanda mbudziso "Ngani?" ngauri dzi na u shushedza vhavhudziswa. Dziṅwe dza mbudziso ndi dza u ṭalutshedza (elaboration probes), na dzenedzi muṭodisisi u ḡo tea u dzi vhudzisa nga lwa vhuṭali. Ha vha na mbudziso dzi no vhudziswa u tshi ṭoda u pfesesa phindulo (clarification probes) na dzenedzi dzo vhudziswa.

Kha ino ngudo, muṭoḍisisi o shumisa luambo lwa ḍamuni lwa Tshivenḍa kha u dzudzanya mbudziso dzi no ṭuṭula phindulo kha vhavhudziswa vha re kha sambula, vhane vha vha vhomaine vha sialala vha shumisaho vhutunguli ha sialala ḵa mvelele ya Tshivenḍa. Mbudziso dzo katela u ṭhaṭhuvha malwadze a kwamaho ṇama, mihumbulo na vhupfa, kuilafhele na mishonga khathihi na u tandulula thaidzo dza vhutshilo ha ḍuvha ḵiṇwe na ḵiṇwe dzi no kwama matshilisano. Kuvhudzisele kwa mbudziso ku katelaho khalo ya muvhudzisi na mbekanyo ya maipfi, zwi amba zwiḵulu kha nyambedzano. Muṭoḍisisi u ḍo vha a tshi khou dzhia notsi na u rekhoda mafhungo, hu u itela khonadzeo ya u vhala na u thetshelisa lu na tshivhalo uri mafhungo a vhe o dzudzanyeaho. Nyambedza/inthaviyu i kuvhanganya mafhungo nga ṇḵila ya u livhanya zwifhaṭuwo na nga luṭingo. Nyambedzano i nga vhekanywa nga masia a tevhelaho:

- **Nyambedzano dzi si na nzudzanyo “unstructured interviews”**

Holu ndi lushaka lwa nyambedzano lune mbudziso dzalwo dza vha dzi songo dzudzanywa. Mbudziso dza hone dzi sokou tutuwa zwenezwo muṭoḍisisi na muvhudziswa vhe kha nyambedzano nahone muṭoḍisisi u vha o vhoḥolowa kha u sika mbuziso dzine dza ḍo ita uri a dzhene vhudzivhani ha mafhungo ane a khou a ṭoḍa. Nyambedzano a i vhuyi ya thoma kha mbudziso dzo dzulaho dzo dzudzanywa. Muhumbulo muḵlwane wa iyi nyambedzano ndi u pḥesesa tshenzhemo ya vhutshilo ha muthu muṇwe na muṇwe khathihi na kuhumbulele kwawe nga ha shango ḵine a khou ḍiwana e khaḵo. Hezwi zwi ita uri muṭoḍisisi a dzhieḵe ṇṭha tshenzhemo ya vha shelaho mulenzhe, u fhira ṭhalutshedzo dzavho. Muṭoḍisisi lushaka ulu ha ngo lu takalela ngauri lu na khonadzeo ya u dzhia sia nga ṇṭhani ha mboḥolowo ya u sokou vhudzisa mbudziso hu si na mbetshelwa. I a dzhia tshifhinga tshilapfu tsha u swikelela ndavhelelo na tsenguluso.

- **Nyambedzano dzo dzudzanywaho “Structured interviews”**

Hafha mbudziso dzi dzudzanywa hu na tshifhinga nga u ita ndugiselo dzo teaho. Kuvhudzisele kwa hone na kwone ku vha kwo khetheaho ngauri vhavhudziswa vhoṭhe vha vhudziswa dzenedzo mbudziso dzi fanaho. Hetshi tshikhala tsha nyambedzano muṭoḍisisi o tshi shumisa kha nyambedzano na vha shelaho mulenzhe kha ngudo ya u kuvhanganya mafhungo.

- **Nyambedzano dza nzudzanyo i songo fhelelaho “Semi-structured interviews”**

Mutevhe wa mbudziso u vha u songo dzudzanywa lwa tshoṭhe. Ku vhudzisele ku a shanduka ku tshi khou itwa nga nyimele. Hu na tshikhala tsha u tutuwa ha dziṅwe mbudziso nyambedzano i kati. Kha dziṅwe nyimele muṭodisisi wa iyi ngudo o shumisa nyambedzano yeneyi kha ngudo yawe musi a tshi khou kuvhanganya mafhungo.

3.9.1.1 Nyambedzano ho livhanywa zwifhaṭuwo (face to face interviews)

Kha maitete a nyambedzano iyi, vhatu vha thoma nga u davhidzana hu pfufhi, hu u khurela ṅḁila zwi tevhelaho. Nga ha fhungo ḁa u khuredzela ṅḁila, i vha i ṅḁila ya muṭodisisi ya u sika u ḁowelana nga u sendedza muvhudziswa tsini khathihi na uri a pfe o ṭanganedzea na u vhofholowa. Nga ha fhungo ḁeneḁi, Raphalalani (2015:77) u amba uri: *“Refer to as “small talk”, where the researcher starts with questions about people’s well being, the weather and every day life topics”* Leedy na Ormrod (2005:184)) vha ri:

Face to face interviews have the distinct advantage of enabling the researcher to establish rapport with potential participants and therefore gain their cooperation; thus, such interviews yield the highest response rates- the percentages of people agreeing to participate.

Inthaviyu ya lushaka holwu i na khonadzeo yavhuḁi ya uri muṭodisisi a kone u fhaṭa vhushaka havhuḁi na vha shelaho mulenzhe. I angaredza vhudavhidzani vhune muelelo wa mafhungo wa bvelela vhatu vhe fhethu huthihi vha tshi khou amba. Muṭodisisi kha ino ngudo zwo mu lelutshela u ita nyambedzano ya lushaka ulu na vhavhudziswa vhane vha vha ṅanga dza sialala ḁa mvelele ya Vhavenda ngauri nae ndi ṅanga.

3.9.1.2 Nyambedzano ya luṭingo na zwiṅwe zwileludzi zwa vhudavhidzani

Nyambedzano iyi i ḁura khwine kha vhuṭumani na vhatu vha re kule nga u tou vha endela. I kona u swikelela vhatu vhanzhi nga tshifhinga tshiṭuku. Mbudziso dzine dzi nga konḁela muṭodisisi u dzi vhudzisa o livhanya tshifhaṭuwo na muvhudziswa, nga luṭingo dzi a konadzea. I tou vha na vhuṭudzeṭudze kha khonadzeo ya u fhindulwa ha

mbudziso dzi si gathi, na zwa uri muvhudziswa a nga di tumula nyambedzano. Kha ino thodisiso nyambedzano ya ulu lushaka yo vha yo sekenaho.

3.9.2 U shela mulenzhe nga u talela (participation observation)

U shela mulenzhe nga u talela kana u vhona vhutsila nga mafo i dzhiwa i inwe ndila ya khwinesa kha u kuvhanganya mafhungo ngauri mutodisisi u vha o dzhena hune nyito ya khou bvelela hone, a tshi khou vhona, a thetshesela a dovha a kona u vhiga lwa vhuṭali. Kumar (1999:115) a tshi talutshedza tshiteṅwa itshi u ri: *“It is a purposeful, systematic and selective way of watching and listening to an interaction or phenomenon as it takes place”*. Zwi amba uri heyi ndi ndila i na ndivho, ndunzhendunzhe na mutevhe wo khetheaho kha u vhona na u thetshesela zwi no khou bvelela heneṅho fhethu. Sa kha ino thodisiso, musi muthu o dzhena dzauloni u tea u pfesesa kuitele kwa heneṅho, u tumbula thalutshedzo na ndeme ya zwi kwamaho vhuṭumani ha kutshilele na vhuḍifari ha vha pfesesa zwenezwo (vhutunguli) kha sia la u thathuvha na dzilafho. U vhona honohu hu na ndila dzo fhambanaho. Hu na u vhona hune mutodisisi a dzhenelela sa muṅwe wa vhane mafhungo a khou kiwa khavho (zwiṭoduluswa). Nga ha fhungo leneli, Kumar (1999:106) u amba uri:

Participant observation is what happens when a researcher participates in the activities of the group being observed in the same manner as its members, with or without their knowing that they are being observed. The researcher act both as the participants and researcher.

Hu dovha ha vha na u vhona hune mutodisisi a dzhena kha vhaṭoduluswa vhe kha nyito dzavho ene e thungo nga u sa shela mulenzhe kha zwi no khou itwa, tshawe ha tou vha u tshenzhela nga u talela fhedzi. Kumar (ibid:106) u ri: *“The researcher watches and listens to the behaviour he or she is interested in and draws conclusions based on his or her observations”*. Hafha ndi hune mutodisisi a talela na u thetshesela zwine zwa khou bvelela zwi tuṭulaho dzangalelo ngauri zwi vha zwi zwine a khou ṭoda, zwine zwa khou fhindula mbudziso ya thodisiso. Marshall (1995:78-79) u dadzisa nga u ri: *“Participation-observation demands first-hand involvement in the social world chosen for study”*. Kha tshiteṅwa itshi, mutodisisi o wana tshikhala tsho khetheaho tsha u dzhenelela lwa u tou

ṭalela nyito hu na u vhudzisa mbudziso. Ha vha na tshikhala tsha u ṭalela a sa khou dzhenelela nga u amba a tshi khou thetshesela na u vhona nyito i tshi khou bvelela fhedzi. Hezwi zwo fhaṭa ṭhoḍuluso yo ṭandavhuwaho ya ndeme kha u bveledza mafhungo manzhi. Tshihulwane kha itshi tshiteṅwa ho vha u rekhoda na u ṅwala mafhungo a no khou bveledzwa hu si na u thithisea. Muṭoḍisisi o ḍilinda kha u sa dzhenelelesa uri zwi sale e na ṭhuṭhuwedzo kha nyito yeneyo. O zwi tutusa na u zwi ḍivha uri ho tea u vhonala sambula dzawe u fhirisa ene u itela vhubveledzi ho dziaho ha u bveledza ndivho ya ṭhoḍisiso.

3.10 MUSHUMO WA MUṬOḍISISI

Mushumo wa muṭoḍisisi kha heino ngudo ya ṭhoḍisiso ya khwalithethivi, ho vha u rangisa phanḍa vha ṅekedzaho mafhungo naho e na ṅdivho ya ṭhoho ya ngudo, o i kandedza. Zwo vha zwa ndeme khae zwa u thoma nga u ṭalutshedza vha no khou shela mulenzhe zwine zwa khou lavhelelwa khavho nae musi vhe kha tshumisano yeneyi ya u kuvhanganya mafhungo. Ndi ngazwo a tshi vha tshishumiswa tsha u bveledza na u kuvhanganya mafhungo nga u vhudzisa mbudziso dzi ṭokonyaho uri hu dzhenwe kha vhudzivha ha mafhungo nga kha phindulo dzi ṅekedzwaho dza inthaviyu na dzine dza bvelela nga tshifhinga tsha u ṭalela. Nga kha ṭhoḍisiso yeneyi, muṭoḍisisi o kona u fhaṭa tshifanyiso tsha muhumbulo nga mafhungo o ṭandavhuwaho o ṅekedzwaho. Nga ha mushumo wa muṭoḍisisi Maree na vhaṅwe (2008:296), vho topola Creswell (2003) hune a ri:

Due to the fact that the researcher is involved in the rigorous experience with the participants, it is necessary to continually recognise participant bias, values and personal interests with regard to the research topic and process.

Zwa amba uri zwenezwi muṭoḍisisi e kha gaḍa ḷa u kuvhanganya mafhungo kha zwiṭoḍuluswa, u tea u tsinya iṭo kha vhane vha ḍo dzhia sia, vhane vha ḍo dzhiela nṭha zwa ndeme khavho kana madzangalelo avho zwi tshi elana na ṭhoho na matshimbidzele. Ndi ngazwo ho vha na u thetshesela ho dziaho musi hu tshi khou ṅekedzwa mafhungo u itela tsenguluso. Zwo ralaho zwo itwa nga murahu ha khumbelo yo itwaho kha tshiimiswa tsha pfunzo ha vha na thendelo.

3.10.1 Vhufulufhedzei na u dzhia sia

Vhufulufhedzei “Credibility/ Reliability” ndi ndila ya u kala tshiinga tsha maitete ane a shumiswa musi hu tshi kuvhanganywa mafhungo a tshodisiso. Struwig & Stead (2004:130) vha tshutshedza vhufulufhedzei (reliability) sa: “*The extent to which test scores are accurate, consistent or stable*”. Enea a dudziswa nga Cooper na Schindler (2006:321) musi vha tshi ri: “Reliability is the degree to which it supplies consistent results”. Zwa amba uri vhufulufhedzei vhu kwama mvelelo. Musi hu tshi itwa tshodisiso, ha itwa sambula fhethu ho fhambanaho, nga maitete a fanaho kana a re na vhushaka, hu vha hu na ndavhelelo ya u wana mvelelo dzi fanaho kana dzi re na vhushaka. Maree (2008:) nga ha vhufulufhedzei u tshutshedza uri:

When we speak of the reliability of an instrument we mean that if the same instrument is used at different times or administered to different subjects from the same population, the findings should be the same. In other words, reliability is the extent to which a measuring instrument is repeatable and consistent.

Hu tshi tevhezwa zwo bulwaho nga vhorapfunzo vho bulwaho afho ntha, zwo vhonala zwi zwa ndeme uri kha ino tshodisiso vhufulufhedzei vhu vhe ho kaliwa nga ndunzhendunzhe ya vhudzivha hu tshi khou vhonala mafhungo a nekudzwoho a tshi khou di dovhololwa hu tshi fhindulwa mbudziso khathihi na u vhona nyito ya vhutsila nga maoto kha vha kwameaho nga sambula dzo fhambanaho. Ndi zwa ndeme uri hu vhe na u tinya maitete a u dzhia sia kha tshodisiso ngauri zwi tshinya mvelelo dza tshodisiso. Nga la u dzhia sia, Kumar (1999:194) u tshutshedza uri: “Bias is a deliberate attempt either to hide what you have found in your study, or highlight something disproportionately to its true existence”. U bveledza vhufulufhedzei ho dzingindelaho, mutshodisisi o shumisa maitete o andadzwoho nga Lincoln na Guba (1985:304) vhane vha ri: “*Prolonged engagement, persistent observation and triangulation yields adequate results*”. Maitete aya o shumiswa nga mutshodisisi nge a vhona ndeme yao kha ino tshodisiso.

“Prolonged engagement”

Nga ha “Prolonged engagement” vhañwe vhaḍivhi vha amba uri: “*Prolonged engagement refers to spending sufficient time in the field to learn or understand the culture, social setting or phenomenon of interest*”(www.qualres.org.Home 2017.05.14). Nga tshifhinga tsha u kuvhanganya mafhungo, muḱoḱisisi o vha na vhuḱumani ho dziaho lwa tshifhinga tshilapfu hu u ḱibaḱakanya na u fhaḱa matshilisano na fhethuvhupo ha vhugudelo khathihi na vha shelaho mulenzhe. Hezwi zwi amba uri ho vha na tshifhinga tsha u ḱalela na u amba na zwiḱoḱuluswa. Ngauralo ha fhaḱea u fulufhedzana na u pfesesana vhukati ha muḱoḱisisi na fhethu ha vhugudelo khathihi na vha shelaho mulenzhe. U ḱadzisa Jeneji Lincoln na Guba (1989:305) vha amba uri:

Prolonged engagement means being present on site where the study is being conducted for long enough to build a trust with the participants, to experience the breadth of variation; and to overcome distortions due to the presence of the researcher on site.

Vhorapfunzo avha vha ḱalusa uri, u vha hone ha muḱoḱisisi fhethuvhupo ha vhugudelo zwi ita uri hu fhaḱee vhufufhedzei na vha shelaho mulenzhe; u tshenzhela ho ḱandavhuwa ha phambano na u tinya zwi ḱekedzwaho zwi si ngoho. Tshiteñwa itshi, muḱoḱisisi o tou longondo khatsho vhunga sia ḱa ngudo iyi vha shelaho mulenzhe vha sa tou ḱoḱa zwavhuḱi u andadza mafhungo kha muthu vha songo mu ḱowelaho. Muḱoḱisisi o lingedza nga nungo dzoḱhe u ḱiñea tshifhinga tshilapfu hu u itela u wana zwidziki zwa mafhungo oneone. Vhaḱivhi vha sumbedza hu na vhuḱumani havhuḱi vhukati ha “prolonged engagement” na “persistent observation”.

- **“Persistent observation”**

Mushumo muhulu wa u ḱalela ha “persistent” ndi u topola zwithedele zwa ndeme zwo livhaho kha nyimele inwe na inwe i re henefho vhugudeloni. Lincoln na Guba (1989:30) vha ri:

For persistent observation, the researcher should “identify” those characteristics and elements in the situation that are most relevant to the problem or issue being pursued and focusing on them in detail. If prolonged engagement provide scope, persistent observation provides depth.

Ngaualo, nga maitele enea ho vha na u tala ho angalalaho hu tshi khou thesheleswa mafhungo u itela u nanguludza ane a fhindula mbudziso ya thodiso. Thodiso ino yo itwa nga lwa vhudzivha. Ndi ngazwo ho shumiswa maitele haya a tado tshifhinga tshilapfu na u tala ho angalalaho fhethu ha vhugudelo u itela u wana zwo lavhelelwo nga mbudziso ya thodiso ine ya vha mbonalo ya mushumo wa vhutunguli sa zwine vhomaine vha sialala vha vhu vhonisa zwone kha mvelele ya Tshivenda. Nga lwa mvelele ya Tshivenda, zwi a konda uri vhatu vha u talutshedze mafhungo o khetheaho sa a vhutunguli ho daho nga mbidzo ya vhadzimu arali u songo thoma wa talusa tshiimo tshau. Mutodiso o thoma nga u sumbedza tshiimo tshawe uri a sa nge u khou dzhenela ngoma ine a vha shuvhuru khayi. Hezwi zwo bveledzwa nga khonadzeo ya u ita mbambedzo kha mafhungo o kuvhanganyiwaho kha zwiko zwo fhambanaho nga maitele o fhambanaho sa tsumbo, o bvaho kha manwalwa a vhanwe, inthaviyu na u tala. Hetshi tshitehwa tshi tshimbizana na fhungo la u thonifha hune mutodiso a tea u hu sumbedza kha vha shelaho mulenzhe hu u itela u swikelela tshipikwa tsha thodiso. Nga ha u thonifha (respect), Merriam-Webster dictionary (2003) i talutshedza uri:

A way of feeling and a way of behaving. It offers these two synonyms for the noun, respect: “consideration” (meaning “an act of giving particular attention”) and “esteem” (“high or special reward”). These formal terms capture something crucial about respect: it is both a way of behaving and a way of feeling.

3.10.2 Vhudifari ha mutodiso ndivhanyoni na vha kwameaho

Hu sa athu u swikelelwa kha vhudifari ha mutodiso ndivhanyoni na vha kwameaho, ipfi ‘ethics; ethical’ li tea u thoma la pfesewa. Word Power Dictionary (1996:343) i nea

ṭhalutshedzo ya u angaredza nga u rali: “Ethic; ethical is a particular set of moral principles, rules of conducts, etc.”. Cooper na Schindler (2006:116) vha ri: “Ethics are norms or standards of behaviour that guide moral choices about our behaviour and our relationships with others”. Hezwi zwi amba uri hu na milayo na mbetshelwa i no langa na u tendela vhuḍifari vhu ṭanganedzeaho vathuni. Ndi u bva henefha hune muṭodisisi a tea u vha na ndila dza u tsireledza vha kwameaho. Milayo ya vhuḍifari ha muṭodisisi na vha kwameaho ndivhanyoni i tea u pfesewa nga muṭodisisi u itela nyelelo yavhuḍi ya u kuvhanganya mafhungo a u bvedza ndivho ya ṭhodisiso. Gray (2004:58) a tshi amba nga ha ‘ethics’ u ṭalutshedza uri:

Ethics is a philosophical term derived from the Greek word ethos, which means character or custom. The ethics of research concern the appropriateness of the researcher’s behaviour in relation to the subjects of the research or those who are affected by it.

Zwa amba uri ‘ethics’ ndi mbetshelwa ya milayo yo tiwaho ya vhuḍifari havhuḍi vhu ṭanganedzeaho. Kha ṭhodisiso, hu lavhelelwa uri muṭodisisi a vhe na vhuḍifari vhu fulufhedzeaho kha vha shelaho mulenzhe kha ṭhodisiso. U ḍadzisa fhungo ili, De Vos na vhaṅwe (2002) vha amba uri:

Ethics is a set of moral principles that are suggested by an individual or group, are subsequently widely accepted, and offer rules and behavioural expectations about the most correct conduct towards experimental subjects and respondents, employers, sponsors, other researchers, assistants and students.

Vhaṅwe vhaḍivhi vha amba uri: *“Research ethics govern the standards of conduct for scientific researchers. It is important to adhere to ethical principles in order to protect the dignity, rights, and welfare of research participants”* (www.who.int/ethics/research/en/2017.05.16). Vhuḍifari ha muṭodisisi ndivhanyoni na vha kwameaho vhu langa muṭodisisi, zwa ita uri a tou longondo kha gwala li tsireledzaho tshirunzi, ndugelo na vhuvha ha vha shelaho mulenzhe. Zwi amba uri haya

matshimbidzele a tevhelelwa u bva mathomoni u swika mafhedziseloni a u anḡadzwa ha mvelelo. Ndi zwa ndeme uri muḡoḡisisi a songo vhuya a zwifha kana u fhura vhane a khou ḡoḡa mafhungo khavho ngauri zwi tshinya ḡoḡisiso zwa dovha zwa vhaisa vhathu avho. U tutuwa ha mazwifhi na vhufhura hu beba u fuḡuluwa ha tshidziki tsha vhufulufhedzei. Leneḡi fhungo Neuman (1997:229) u amba uri: “*Deception occurs when the researcher intentionally misleads subjects by way of written or verbal instructions, the actions of other people, or certain aspects of the setting*”.

U xedzana hu nga itea nga ndaela dzo fhambanaho dzo tou ḡwalwaho kana dzi ambiwaho, zwiito na nzudzanyo ya fhethu. Hezwi ndi zwithithisi zwine zwa nga u fhura na u zwifha zwine zwa bveledza u ḡoḡhela ha vhufulufhedzei. Kha vha shelaho mulenzhe zwi vho nga u vha nyadza na u tamba ngavho zwine zwi si vhe zwavhuḡi musi u tshi khou ḡoḡa mafhungo a vhukuma. Maelana na zwiphiri na zwidzumbe, muḡoḡisisi u tea u thoma a ḡalutshedza nga ḡhonifho uri ha nga ḡo bula zwo ambiwaho uri zwo ambwa nga nnyi. Zwi a tea uri hu vhe na u ḡivhofha ha muḡoḡisisi uri ha nga ḡo bula kana u anḡadza na u shandukisa zwe a tendelana khazwo na vhavhudziswa hu si na u kwamana. Henefha kha leneḡi, Singleton na vhaḡwe (1988:454) vha amba uri: “*The right to privacy is the individual’s right to decide when, where, to whom, and to what extent his or her attitudes, beliefs and behaviour will be revealed.*” Heḡi fhungo ḡa u vha na tsha khanani ḡi dovha hafhu ḡa khwaḡhisedzwa nga Maree (2008:41) nga u amba uri:

An essential ethical aspect is the issue of the confidentiality of the results and findings of the study and the protection of the participants’ identities. This could include obtaining letters of consent, obtaining permission to be interviewed, undertaking to destroy audiotapes, and so on.

Ndeme ya vhuḡifari ha muḡoḡisisi ndivhanyoni na vha kwameaho, i kha mvelelo na mawanwa a ngudo khathihi na u tsireledza vha kwameaho kha ḡoḡisiso uri kha zwe vha amba vha si buliwe madzina nga nḡa ha musi ho vha na thendelano ya u ita zwenezwo i na vhuḡanzi ho tou ḡwaliwaho. Zwo vha zwa ndeme u thoma nga u wana ḡiḡwalo ḡa maga a milayo ḡine muḡoḡisisi a ḡigana khaḡo, ḡa u ima kha thendelano ya u vha na tshidzumbe

li bvaho kha tshiimiswa tshine ngudo ya khou itwa hone. Kha ino thodisiso, lihwalo la thendelo lo wanala Yunivesithi ya Limpopo. Ndi ngazwo hu tshi vha na u divhofha kha u ima kha thendelano ya uri dzina la muvhudziswa, li sa vhuye la vuwa lo andadzwa arali hu si nga thendelo ya ene muṅe yo tou ṅwalwaho, u itela vhuṅanzi. Ho shumiswa nomboro na dzialfabeto sa zwi ṭalusaho vha shelaho mulenzhe.

Ino ngudo yo ḍala zwiphiri zwa ndeme zwa maitele a vhutunguli ha sialala vhune muthu ene muṅe a sa tou nanga ngauri i tou vha ṅodzo ya vhafhasi (vhadzimu). Muṭodisisi kha ino ngudo o vha na tshikhala tsha u dzhena a sunguvhela kha vhavhudziswa ngauri nae ndi maine wa vhutunguli ha sialala ha mvelele ya Tshivenḍa. Ndi muthu o dzulaho e na ṅdivho na tshenzhemo ya u sa dzhia sia ngauri zwi tshinya thodisiso. Muṭodisisi o thoma a ita nzudzanyo na vhavhudziswa ya u ṭalutshedza ndivho ya thodisiso, ndi ngani vho topolwaho kha sambula vha tshi ḍo vha vha tshi khou vhudziswa mbudziso dzi kwamaho ngudo, u vhona vhutsila nga maṭo hu na u shela mulenzhe musi nyito i kati na u thogomela u sa dzhenelela nga u vhudzisa. Vho fulufhedziswa u thonifhiwa u bva mushumo u tshi thoma u swika u tshi khunyeledzwa. Kha luambo, kuambele na u thetshesela, ho ḍi vha na pfulufhedziso ya u ḍo sumbedza khuliso kha masia oṭhe (a muvhudzisi na vhavhudziswa).

Ho itwa nzudzanyo ya u khuthadza vha shelaho mulenzhe vhane vha nga vhaiswa nga mbudziso dziṅwe. Ho tevhedzelwa maga a u divhofha oṭhe zwa sia hu si na we a vhaiswa lwa muhumbulo nga mazwifhi kana kuvhudzisele kwa mbudziso. Hezwi zwo vha zwiteṅwa zwa u thoma hu sa athu u kuvhanganywa mafhungo. Musi mafhungo a tshi khou kuvhanganywa, ho mbo ḍi itwa mbetshelwa ya u i khethekanya zwavhuḍi, hu tshi khou shumiswa nomboro dzine dza ḍo vha khoudu, hu u itela mbekanyo yavhuḍi yo dzudzanyeaho. Muvhudziswa muṅwe na muṅwe o telwa khoudu yawe. Ndi zwa ndeme kha muṭodisisi uri a tinye u dzhia sia nga nungo dzoṭhe musi e na vhavhudziswa, kha phindulo dzavho dze vha ṅekedza, a tshi saukanya na u dzudzanya mafhungo na musi e kha tsenguluso.

3.11 VHUNGOHO

Vhundeme (validity) ndi tshikalo tsha vhungoho ha vhuṅanzi ha zwine zwa khou ṅekedzwa nga zwitoduluswa zwa sambula. Ndi ngazwo tshikalo tsha vhundeme tshi tshi

tea u kala vhuṭanzi ha mafhungo o nekedzwaho uri a na vhungoho vhungafhani ngauri zwi a itea muvhudziswa a ṭalutshedza mafhungo a si one ha vha u tshinya ndivho ya ṭhoḍisiso. U ḍadzisa fhungo ili, Fraenkel na Wallen (2006:150-151) vha amba uri:

Validity is the most important idea to consider when preparing or selecting an instrument for use. Validity has been defined as referring to the appropriateness correctness, meaningfulness, and usefulness of the specific inferences researchers make based on data they collect.

Nga u angaredza, Fraenkel na Wallen vha sumbedza vhungoho sa muhumbulo wa vhuṭhogwa musi hu tshi khou lugiselwa u nanga tshikalo tshine tsha ḍo shumiswa. Vhungoho vhu dzhiwa sa muelo une wa thusa kha u topola data yo lulamaho, i pfalaho, i shumiseaho nga muṭoḍisisi. Muṭoḍisisi u ḍo thanyela zwi si ngoho zwine zwa ḍo vha zwi khou nekedzwa ngauri nae u kha sia ḷeneḷi. Afha ndi u tou khwaṭhisa zwo bulwaho nga vhaṅwe naho ho sumbedzwa na tshaka dza vhungoho. Nga ha vhungoho ha ngomu (internal validity) Cooper na Schindler (2006:282) vha amba uri: “*Internal validity refers to whether the conclusions we draw about a cause-effect relationship truly imply the cause*”. Zwa amba zwa uri vhungoho ha ngomu, mafheleloni a ngudo vhu tea u gaganya zwiitisi na mvelelo. Rosnow na Rosenthal (1999:151) vha amba nga ha vhundeme ha nḍa (externall validity) hune vha ri: “*External validity is the generalisability of the inferred causal relationship to circumstances beyond those experimentally studied and observed*”. Izwi zwa amba vhushaka ha mvelelo ha zwe sambula dza bveledza nga kha nyimele ya maedza kana vhutsila ha maṭo. Kha heino ṭhoḍisiso, vhungoho (validity) ho elwa nga mbudziso dzo dzudzanywaho na dzi songo dzudzanywaho zwo bva kha nyimele ya inthaviyu khathihi na vhutsila ha maṭo. Mbudziso idzi dzo livhiswa kha magovhela (vhomaine vho bikelwaho vhuṅanga kale nahone ndi kale vhe khaho vha mbeu dzo fhambanaho na vhaswa vha mbeu dzo fhambanaho. Phindulo dzo vhekanywa nga maitete a nzudzanyo kwayo, zwi tshi ya nga vhushaka hadzo. Muṭoḍisisi musi e kha mushumo wonoyu, o dzhielavho nzhele zwithithisi zwine zwa nga ḍivhazwakale, vhulala, ndingo, zwiṭuṭuli zwa vhuḍifari kha nyimele na ndavhelelo dza muṭoḍisisi kha nyimele.

3.12 PHENDELO

Ndima iyi yo tou longondo kha nyandadzo ya ngona dza ṭhoḍisiso naho hu na kudzhenele kwo teaho kwe muḥoḍisisi a vhona kwo tea u ku shumisa kha u nzudzanya, u kuvhanganya/bveledza mafhungo na u a sengulusa. Ngudo ino i kwama kutshilele kwa vhathu ho sedzwa vhupfa, matshilisano, vhuvha, vhutendatenda, mutakalo na kuhumbulele ndi ngazwo ho topolwa ngona ya khwalithethivi. Ngona iyi yo vhone i na matshimbidzele kwao ane a nga bveledza ndivho ya muḥoḍisisi kha ngudo ya mushumo wa vhutunguli sa zwine vhomaine vha sialala kha mvelele ya Tshivenda vha vhu vhonisa zwone kha sia la kutshilele kwa ḍuvha liḥwe na liḥwe. Kha ndima yeneyi, hu na zwiteḥwa zwi no nga ngona dza ṭhoḍisiso, mutheo wa ṭhoḍisiso, zwipiḍa zwa mutheo wa ṭhoḍisiso, fhethuvhupo ha ṭhoḍisiso, muelo wa sambula, maitete a u kuvhanganya mafhungo, vhuḍifari ha muḥoḍisisi ndivhanyoni na vha kwameaho, vhundeme na vhufulufhedzei zwo ambiwa nga hazwo nga vhuḍalo.

Maitete a u kuvhanganya mafhungo o itwa nga inthaviyu zwifhatuwo zwo livhana na nga luḥingo khathihi na u tou vhona vhutsila nga maḥo, zwoḥe zwi tshi khou rekhodiwa kha tshiḥiriki tsha Vhembe mimasipalani. Ho dalelwa vhomaine vhane vha wanala ḍoroboni na mivhunduni i re fhasi ha misanda. Mimasipala yeneyo ndi Musina, Makhado, Thulamela na Collins Chabane. Henefha ndi he ha kuvhanganywa mafhungo a bvaho kha vhomaine vho fhambanaho, sa tsumbo; vhomaine vha mbeu dzoḥe, vhomaine vha na tshenzhemo khulu (magovhela), vhomaine vha re vhukati, vhomaine vhane vha kha ḍi vha vhaswa (vhane vha kha ḍi bva u bikelwa vhuḥanga/mathwasana), vhomaine vha songo bikelwaho khathihi na vhomaine vhane vhutunguli havho ha bva mitoroni na vhalaxwa vha si gathi.

Muḥoḍisisi o dovha a dalela vhomaine vho ṭutshelaho vhutunguli ha mvelele ya Tshivenda, a kuvhanganya mafhungo nga u tou ita inthaviyu. Vhenevho ndi vhane, sa tsumbo, vha tungula nga u tou vula bugu vha tshi khou ita thabelo, u shumisa vhutanda ha miri yo khetheaho, zwitombwana zwa maḍini na u tungula vha songo fara tshithu (vhaporofita). Vhunzhi havho vha zwi ita kha zwiimiswa zwine vha rabela khazwo. Vhaḥwe vha zwi ita miḥani yavho vha tshi badelisa. Kha ino ṭhoḍisiso, vhungoho ho

khwaṭhiswa na nga ḽiṅwalo ḽa u ḽigana kha u ima kana u tevhedza milayo yo tiwaho, ḽine ḽa bva kha tshiimiswa tshine ṭhodiṣiso ya khou itwa nga fhasi hatsho.

NDIMA YA VHUᅒA

4. TSENGULUSO YA MAFHUNGO

4.1 MARANGAPHANDA

Kha zwoᅒhe zwe muᅒodisisi a kuvhanganya, o shuma nga ndila dzoᅒhe u zwi pfesesa a tshi itela khonadzeo ya u khwaedzela ᅒhalutshedzo. Creswell (2003:190) u ri: "data analysis involves making sense of both texts and images.

Kha ino ndima hu sumbedzwa kulundele kwa tsenguluso ya mafhungo o kuvhanganywaho a tshi bva kha vhomaine vho fhambanaho sa tsumbo, magovhela, vho maine vha tshenzhemo ya vhukati na mathwasana vha mbeu dzoᅒhe. Kha ndima yeneyi, ho sumbedzwa mafhungo o kuvhanganywaho nga u vhudzisa mbudziso dzi fhindulelwaho heneᅒho vhathu vho livhanya zwifhaᅒuwo (inthaviyu) na nga luᅒingo. Hu dovha ha vha na mafhungo e a kuvhanganywa musi muᅒodisisi o tou dzhena hune nyito ya khou bvelela hone a ᅒalela vha shelaho mulenzhe (participant observation). Mafhungo oᅒhe enea o tou ᅒwalwa sa notsi maᅒwe a tou rekhodiwa kha theiphirekhodo. Kha tsenguluso, mafhungo eneo o ᅒo vhalululwa lwa tshivhalo, a khethekanywa a vhekanywa u ya nga thero dzo fhambanaho uri dzi kone u ᅒalusea nga u tou khouda. Hu na maitele a u khouda o fhambanaho. Hu na u khouda hu re khagala (open coding), u khouda ha munanguludzo (selective coding) khathihi na u khouda ha mbuedzedzo (axial coding). Maree (2008:99) u amba uri:

Qualitative data analysis is usually based on an interpretative philosophy that is aimed at examining meaningful and symbolic content of qualitative data. Phrased differently, it tries to establish how participants make meaning of a specific phenomenon by analysing their perceptions, attitudes, understanding, knowledge, values, feelings and experiences in an attempt to approximate their construction of phenomenon.

Kha ino ᅒhodisiso, muᅒodisisi o shumisa u khouda hu re khagala, ha mbuedzano na ha munanguludzo. Zwa amba zwa uri muᅒodisisi o tevhedzela maga enea kha u khouda naho o shumisa na maga a vhaᅒwe vhoramaᅒwalo musi a tshi khou kuvhanganya, u nanguludza na u khethekanya mafhungo o bvaho kha vhavhudziswa. Geertz (1973) u

ṭalutshedza tshiteṅwa itshi nga u rali:“ When analysing data researchers must regard the whole process as serious and not just give conclusions wich does not exist. Instead it should give conclusions that are convincing to the audience or readers”.Nyombedzelo i kha u ita tsenguluso ya mafhungo o dziaho, a vhukuma nahone a ṭanganedzeaho kha vha ṭanganedzaho mafhungo.

4.2 MUṆWALULULO WA MAFHUNGO (DATA TRANSCRIPTION)

Musi mafhungo o kuvhanganywa fhethu ho fhambanaho a tea u ṅwalululwa nga vhuroṅwane, a tshi dzudzanywa nga zwiteṅwa zwao zwavhuḍi zwi tshi sielisana hu na ndovhololo i vhonehalo ya u a vhalo hu u itela u pfesesa vhushaka na u fhambana ha mafhungo eneo. Kha ḵeneḵi ḵa u ṅwalulula mafhungo, Maclellan na vhaṅwe (2003:64) vha amba uri,

Although there is no universal transcription format that would be adequate for all types of qualitative data approaches, settings, or theoretical frameworks, some practical considerations can help researchers prepare transcripts.

Vhorapfunzo avha ndi vhane vha sumbedza uri a hu tou vha na fomethe yo angalalaho ine ya nga tevhedzelwa kha u ṅwalulula mafhungo o kuvhanganywaho nga madzhenele a khwalithethivi ngauri kuhumbulele kha nyimelo yeneyo ndi kune kwa nga thusa muṭoḍisisi kha u dzudzanya muṅwalululo. Matshimbidzele a khwine ndi a u ṅwalulula zwoṭhe zwo rekhodiwaho nga theipirekhoda nga tshifhinga tsha inthaviyu, u shela mulenzhe ha u ṭalela, khathihi na notsi dzo ṅwalwaho nga tshifhinga tsha nyito u itela u tinya mafhungo a u humbulela zwine zwa nga tshinya kana u thithisa ndivho ya ṭhoḍisiso. U ṅwalulula honohu, vhoramaṅwalo vha hu ṭanḍavhudza nga ṅḵila dzo fhambanaho. Mafhungo o kuvhanganywaho a tea u tou longondo kha mutheo wa ṭhoḍisiso u itela tsenguluso yo fhaṭuwaho. Nga ṅṭhani ha madzhenele a khwalithethivi o shumiswaho musi hu tshi kuvhanganywa anea mafhungo, zwi a kombetshedza uri a tshi dzudzanywa, a vhekanywe nga zwiteṅwa zwi sumbedzaho vhushaka. Mafhungo eneo a tea u thapiwa zwavhuḍi ho katelwa na o bulwaho nga mulomo. Nga ha u ṅwalulula na u saukanya mafhungo, vhoramaṅwalo Marshall na Rossman (1995:111) vha ri:

Data analysis is the process of bringing order, structure and interpretation to the mass of collected data. It is a messy, ambiguous, time-consuming, creative and fascinating process. It does not proceed in a linear fashion; it is not neat. Qualitative data analysis is a search for general statements about relationships among categories of data.

U dādzisa kha leneli la ndeme ya muñwalululo na u saukanya mafhungo, kha ngona ya khwalithethivi ndi ya u lunzhedzana ha tshivhumbeo tsha mafhungo zwavhuḍi kha ḥoḍisiso, ramañwalo u amba uri: “Transcription is the act or process of making a written, printed or typed copy of words that have been spoken” (<https://www.meriam-webste.com/dictionary/transcription> 2017. 07.12). Zwa amba uri muñwalululo ndi nḍila ya u dzudzanya mafhungo o kuvhanganywaho nga nḍila dzo fhambanaho. Maree (2007:106) a tshi amba nga ha muñwalululo wa mafhungo u ḥalutshedza uri: “All data collected by electronic or digital means (such as tape or video recordings) must be transcribed and this is best done by yourself as you will most probably include some non-verbal cues in the transcript”. Zwa amba uri muḥoḍisisi u tea u dzhia mafhungo oḥe e a ambiwa kha zwivhumbeo zwo fhambanaho a a ñwalulula u itela tsenguluso. Muñwalululo u tea u itwa hu si tsha sedzwa uri ndi vhafhio vho dzhenelelaho kha u vhudziswa mbudziso musi hu tshi kuvhanganywa mafhungo. Hetshi tshi vhone tshi tshiteñwa tsha ndeme tshi dzudzanyelaho tsenguluso ya mafhungo yo ḍiimisaho. Uralo hu vha hu u khwaḥisa vhungoho ha mafhungo. Terre Blanche na Durrheim (1999:132) vha amba uri:

It is usually important to transcribe everything rather than try to decide which data is relevant and which is not. The meaning of what is being said in an interview can usually only be interpreted in the context of the sentences which surround it and the conversation as a whole, so beware of the temptation to skip over ‘filler’ chat that may seem to be of little value.

Vhorapfunzo avha na vhone vha khou sumbedza ndeme ya u ñwalulula mafhungo oḥe o kuvhanganywaho nga tshifhinga tsha inthaviyu. Vha tsivhudza uri hu songo vha na u lingea, ha vho vha na u nanguludza ngauri hu nga vho ḍo vha na u siedza mafhungo a

ndeme, ha vha u xedza thalutshedza ya zwo nekedzwaho. Muṭoḍisisi u tea u dzula a tshi khou sedzulusa nga vhuronwane kha zwine zwa khou thaiphiwa nga u dzulela u ingamela zwo ṅwalwaho na u thetshesela zwo rekhodiwaho hu u itela u tinya mulingo wa u siedza. Zwo ralo, tshiteṅwa tsha u vhalulula tshi tea u dzhielwa nzhele misi yoṭhe. Kha ngudo ino, mbudziso dza nyambedzano kana inthaviyu dzo dzudzanywa nga luambo lwonolu lwa ḍamuni lwa Tshivenḍa. Hu ḍi nga na u kuvhanganya mafhungo ho itwaho nga u tou ṭalela nyito hu na u dzhenelela na musu hu si na u dzhenelela, notsi dzo ḍi ṅwalululwa nga Tshivenḍa. Muṭoḍisisi o ita mushumo wa u vhalulula nga vhuronwane hu u itela u bvedza ndivho ya ngudo. Musu muṭoḍisisi o khunyeledza zwoṭhe hezwi, o ḍo rathela kha tshiteṅwa tsha tsenguluso na thalutshedzo ya mafhungo o kuvhanganyiwaho a dovha a ṅwalululwa hu na u sedzulusa vhukuma.

4.3 MAITELE A U SENGULUSA MAFHUNGO

4.3.1 Ṭhalutshedzo ya tsenguluso ya mafhungo ya khwalithethivi

Tsenguluso ya mafhungo a khwalithethivi ndi liga la ndeme la u ṭalusa na u dzudzanya mafhungo nga ngona ngauri muṭoḍisisi u ḍo vha a tshi vho ḍivha mafhungo e a bvedza kana u kuvhanganya nga nḍa na nga ngomu. Zwi takadzaho ndi zwa uri zwiteṅwa zwa u kuvhanganya, u saukanya na u sengulusa zwi tshimbila mazha. Bogdan na Biklen (1982:145) vha ri:

Qualitative data analysis is working with data, organizing it, breaking it into manageable units, synthesizing it, searching for patterns, discovering what is important and what is to be learned, and deciding what you will tell others.

Zwi amba uri mafhungo o kuvhanganyiwaho a tea u ṭolwa, u kunakiswa na u dzudzanyululwa hu u itela u swikelela tshipikwa tsha u dzumbulula mafhungo a ndeme ane a khou ṭoḍea uri hu konou swikelelwa phendelo na u dzhia tsheo. Ndivho ya tsenguluso ya khwalithethivi ndi vhudzivha ha u pfesesa ndivho, vhubfa ha vha shelaho mulenzhe na tshenzhemo yavho. Mouton (1996:161) u amba uri: “Analysing data usually involves two steps: first, reducing to manageable proportions the wealth of data that one has collected or has available; and second, identifying patterns and themes in a data”.

Khwaṭhisedzo ndi yeneyo nthihi ya u sumbedza maga e tsenguluso ya mafhungo ya hwala, ane a nga u fhungudza na u dzudzanya mafhungo o andesaho uri i kone u langea khathihi na u ṭalusea uri i kone u sika thero dzo fhambanaho. Muṭoḍisisi kha ngudo yawe o kona u sumbedza uri kha mafhungo o kuvhanganywaho, a vhe na vhutsila ha u vhekanya mafhungo e a kona u sika thero dzi takulaho na u tshimbidza ngudo. Ladzani (2014:140) u sumbedzisa uri: *“It can be regarded as a technique of organising data by bringing some order or structure to it. This is the process of making meaning out of unrefined data collection”*. Vhaṅwe vhaḍivhi nga ha ṭeneḷi ṭa tsenguluso vha amba uri:

Data analysis is the process of evaluating data using analytical and logical reasoning to examine each component of the data provided (revisit the sentence). This form of analysis is just one of the many steps that must be completed when conducting a research experiment. Data from various sources is gathered, received, and then analyzed to form some sort of finding or conclusion. There are a variety of specific data analysis methods some of which include data mining, text analytics, business intelligence, and data visualizations (<https://www.businessdictionary.com>)

Nyombedzelo i kha ṭeneḷi ṭa uri tsenguluso ndi u kuvhanganya, u ita mbambedzo u tshi dzudzanya mafhungo ha tevhela u sengulusa ho no fhaṭea ṭhoho. Nga u tou pfesesa lwa vhudzivha, tsenguluso ndi u ṭola tshivhumbeo tsha tshibvedzwa nga u tshi khethekanya muraḍo nga muraḍo, hu na u sedzulusa, u buletshedza, u ṭalutshedza na u guda. Kha ino ngudo, muṭoḍisisi o shumisa madzhenele a khwalithethi a u sengulusa mafhungo ngauri a na ṅila yo dzudzanyeaho dzi no nga ya u khetha, u vhekanya, mbambedzo, u ṭanganyisa, buletshedza na u ṭalutshedza.

4.3.2. Ngona ya tsenguluso ya mafhungo o topolwaho kha ngudo ya ṭhoḍisiso iyi

Ngudo ino ndi ine ya ḍo anḍadzwa na u sumbwa ṅila nga kuhumbulele kwo khetheaho kwa ‘Afrocentricity’. Vhaṅwe vhaḍivhi nga ha kuhumbulele uku vha ṭalutshedza uri:

Afrocentric is centered on or derived from Africa on the Africans. It always keeps on emphasizing or promoting emphasis on African

culture and the contributions of Africans to the development of Western civilization.

<https://www.meriam-webster.com/dictionary/Afrocentric>

Zwa amba uri mafhungo o bveledzwaho o disendeka nga mvelele ya Maafrika. Muṭoḍisisi o shumisa “Thematic Analysis” kha kusengulusele kwawe kwa mafhungo. “Thematic Analysis” i a sumba, ya linga, ya dovha ya rekhoda dzithero kha mafhungo o kuvhanganyiwaho. Zwoṭhe zwi itwa zwo livha kha u buletshedza mafhungo o kuvhanganyiwaho ane a vha o ḍibaḍekanya na mbudziso ya ṭhoḍisiso. Braun na Clarke (2006:79) vhone vha ri:

Thematic analysis should be a foundation method for qualitative analysis, as it provides core skills for conducting many other forms of qualitative analysis. It produces trustworthy and insightful findings.

Vhaṅwali avha vha sumbedza ndeme ya tsenguluso ya ‘Thematic’ i tshi tea u vha mutheo wa ngona dza tsenguluso ya khwalithethivi ngauri i ṅea vhutsila kha u bveledza zwa ndeme zwi fareaho. Kha ino ngudo muṭoḍisisi o shuma o tou fombe kha u ṭalusa thero na kuvhekanyeke kwa mihumbulo kwo thoma u fhaṭea mathomoni, vhukati na mafheleloni a musi hu tshi khou kuvhanganywa mafhungo. Nzudzanyo ya thero yo itwa u dovha na u dovha nga u vhalulula mafhungo nga vhuroṅwane ngauralo ha tevhedzwa maga a u sengulusa mafhungo o themendelwaho nga Cresswell (2009) na vhaṅwe vhaḍivhi. Maga enea a nga ḍi pfi ndi u khouda.

4.3.3. Maga o teaho kha tsenguluso ya mafhungo hu tshi khou shumiswa ngona ya “Thematic Content Analysis”

Musi muṭoḍisisi o kuvhanganya mafhungo, hu tea u tevhelwa maitete one a u a khethekanya a bva zwipidapida. U vhalulula mafhungo lwo vhalaho ndi hone u khouda hune ha vha u vhekanya mafhungo nga zwigwadagwada hu na u pfesesa. Muṭoḍisisi kha ino ngudo o shuma a tshi khou langwa nga kuhumbulele kwo khetheaho kwa “Afrocentric” musi e kha tsenguluso ya mafhungo. Mouton (1996:161) a tshi amba nga ha tsenguluso ya mafhungo u ri:

Analysing data usually involves two steps: first, reducing to manageable proportions the wealth of data that one has collected or has available; and second, identifying patterns and themes in a data.

Mafhungo a tea u kuvhanganywa sa lupfumo, a tshi vhekanywa nga thero zwavhudi. Nga ha u khouda Struwig na Stead (2004:169) vha amba uri: “*Codes are labels that assign units of meaning to the information obtained*”. U ya nga ha vhoramañwalo avha, u khouda ndi ndila ya u dzudzanya mafhungo o kuvhanganywaho nga u a khethekanya, a vhekakywa nga vhushaka hao, a tshi newa zwiga. Nga nthani ha u khouda, muṭodisisi u vha na ndivho ya u dzudzanya mafhungo hu u itela u pfesesa mihumbulo yo faredzwaho. Maree (2008:105) nga ha u khouda u ri:

Coding is the process of reading carefully through your transcribed data, line by line, and dividing it into meaningful analytical units. When you locate meaningful segments, you code them.

Zwa amba uri u khouda ndi u vhala mafhungo nga vhuronwane o ñwalwaho nga muṭala nga muṭala i tshi khethekanywa u ya nga ṭhalutshedzo. Muṭodisisi kha ino ngudo o kona u topola thero nga u ita mbambedzo khathihi na u ita vhuṭumani ha u vhumba thero dzo fhambanaho dzi bvaho kha mafhungo o kuvhanganywaho a tshi bva fhethu ho fhambanaho nga zwifhinga zwo fhambanaho. Zwa amba uri ho vha na khonadzeho ya u ṭhathuvha yavhudi. Zwoṭhe hezwi, ho vha hone u khouda na u tevhedza maga e muṭodisisi a a shumisa a tevhelaho kha ngona ya tsenguluso ya “Thematic”.

4.3.3.1 Ḷiga 1: U ita ndugiselo na u dzudzanya mafhungo nga u ita tsenguluso

Muṭodisisi o thoma nga u wana muhumbulo wo angalalaho na u sedzulusa ṭhalutshedzo, ha ñwalwa phindulo dzoṭhe dzo ambiwaho kha inthaviyu inwe na inwe. Hezwi zwo ḡo bveledzwa nga u kopolola zwo kuvhanganywaho zwa ñwalwa hu na u ṭola ha u vhala lwa vhuṭali, u thaipha notsi kana u dzudzanya na u vhekanya mafhungo nga zwigwada zwo fhambanaho zwi tshi bva kha zwiko zwa mafhungo.

4.3.3.2 Ḷiga 2: U vhala mafhungo oṭhe

Liga lo fhiraho li ita uri liga ili li tevhelaho li pfuke zwavhuḍi ngauri hu vha na khonadzeo ya u elelwa zwoṭhe zwa murahu nga nṭhani ha maipfi a no khou dovhololwa. Hezwi zwo ita uri muṭoḍisisi a pfesese sia la muhumbulo na ṭhalutshedzo yo angaredzwaho ya mafhungo. Maipfi eneo o ṅwalwa nga ngona hu u itela u pfesesa zwavhuḍi ṭhalutshedzo yao, vhudzivha khathihi na u tendisea hao. Muṭoḍisisi o kona u vhekanya mihumbulo mihulwane nga zwigwadagwada.

4.3.3.3 Liga 3: U sika thero nga vhuṭumani hadzo

Muṭoḍisisi o ḍo vhalulula mafhungo lwa tshivhalo uri a swikelele kha u kona u khethekanya mihumbulo i re na vhushaka a i vhekanye fhethu huthihi a tshi khou sika thero.

4.3.3.4 Liga 4: U ṅwala muvhigo kana ripoto

Muṭoḍisisi o ṅwala muvhigo une wa sumbedza pfufhifhadzo ya ṭhoḍisiso, mawanwa, themendelo khathihi na u vhea mutheo une dziṅwe ṭhoḍisiso dzine dza nga itwa tshifhinga tshi ḍaho tsha ḍo ḍisendeka khawo. Muṭoḍisisi o vhona zwi zwa ndeme u dzhia maga a 'thematic' a a vanganya na thyiori ya 'grounded'. Thyiori ya 'grounded' ndi ine ya vula tshikhala tsha u tutuwa ha mihumbulo miswa kha mafhungo o kuvhanganywaho hu tshi khou itwa tsenguluso. Ndivho ya u shumisa thyiori iyi ndi u bveledza mihumbulo miswa ine ya bvukulula nḍivho yo dzikaho kha mafhungo o kuvhanganywaho, ha vhu ye le lwa shondoni u itela u fhindula mbudziso dzo tutuwaho.

Musi mafhungo a tshi khou kuvhanganywa nga nḍila dzo vhalaho hu na mutevhe, hu vha na khonadzeo ya u tutuwa ha mihumbulo miswa nga nṭhani ha mafhungo ane a vha a tshi ṭhukhukanywa a dovha ya ṭumekanya hu tshi khou itwa tsenguluso. Muṭoḍisisi o vha na dzangalelo la u shumisa thyiori iyi uri a kone u tou livha kha mbonalo ya mushumo wa vhutunguli sa zwine ṅanga dza sialala dza vhonisa zwone. Ngauralo, tsenguluso yo dadamala kha ndivho ya u bva kha zwo aṭamaho zwi katelaho tshiṅwe na tshiṅwe u ya kha zwo livhaho kha vhudzivha thwii ha vhoṭhe vha shelaho mulenzhe, hu si na u xedza vhuṭala ha mbudziso ya ṭhoḍisiso yo khetheaho! Mafhungo o kuvhanganywaho nga kha thyiori yeneyi a ḍo bveledzwa, a khwaṭhisedzwa a dovha a vhambedzwa musi tsenguluso

i kati. Mafhungo yo dzudzanyululwa nga u khouda hu re khagala (open coding), u khouda ha mbuedzano (axial coding) na u khouda ha munanguludzo (selective coding).

4.3.4 TSHIKIMU TSHA U KHOUDA

4.3.4.1 U khouda hu re khagala (open coding)

Hetshi ndi tshipiḁa tshine tsha fana na tsha ḁiga ḁa u thoma tsha 'thematic' tshine tha angaredza u kuvhanganywa ha mafhungo hu na u lingulula, u ita mbambedzo na u khethekanya hu u itela u wana muhumbulo muhulwane wa mafhungo o kuvhanganywaho. Nga ha u khouda hu re khagala, Maree (2007:105) u ri:

Open coding is the process that enables researchers to quickly retrieve and collect together all the text and data that they have associated with some thematic ideas so that the sorted bits can be examined together and different cases compared in the respect.

Hezwi zwi amba maitete o leluwaho a u kuvhanganya, u dzudzanya, u khethekanya hu na u vhambedza nga u shumisa mbudziso dzi leluwaho. Fhungo ḁeneḁi ḁi khwaḁhiswa na nga Ladzani (2014:129) musi a tshi ri:

Open coding is a procedure that involves developing categories of information by asking simple questions such as what and where and also the marking of comparisons of data where occurrences or events are put together and granted similar or equivalent theoretical marker. Some scholars regard open coding as a process of breaking down the data into separate units of meaning.

Nga ha u khouda hu re khagala, De Vos (2011:412) u ri:” Open coding involves the process of breaking down, examining, comparing, conceptualising and categorising data”. U ya nga ha De Vos mafhungo o kuvhanganywaho a ḁo lingwa na u lingululwa lu na tshivhalo nga u a ḁhukukanya, u ita mbambedzo, na u a dzudzanya nga vhushaka, a vhumba zwigwadagwada. Kha heino ngudo, u khouda hu re khagala ho shumiswa kha tsenguluso na u ḁalutshedza mafhungo oḁhe o kuvhanganywaho.

4.3.4.2 U khouda ha mbuedzano (axial coding)

Tshiteñwa tsha u khouda ha mbuedzano ndi tsha u vhuyedzedza murahu data ye ya vha yo khethekanywa i tshi dovha ya vhekanywa nga vhuronwane hu tshi edzwa vhushaka vhu re hone. Nga ha u khouda uhu Maree (2008:107) u amba uri:

In axial coding, data is put together in new ways by seeking to identify explicit connections between categories and subcategories of data. This involves explaining and understanding relationships between categories in order to understand the phenomenon to which they relate.

Nga u ralo, mafhungo o kuvhanganywaho e a paḁukanywa, a khethekanywa kha ino ngudo a a dovha a vhuthiwa, a vhekanywa zwi tshi tevhedza vhushaka hao. Strauss na Corbin (1990:124) vha amba uri: “The purpose of axial is to begin the process of reassembling data that fractured during open coding”. Kuhumbulele uku ku dovha kwa tikedzwa nga De Vos (1998:413) musi a tshi ri:

Axial coding is a set of procedures whereby data are put together in the new ways after open coding by making connections between categories using a coding paradigm involving condition, context, action or interactional strategies and consequences.

Hezwi zwi ḁo thusa muḁoḁisisi kha u kona u tevhelela zwavhuḁi phindulo dze a dzi wana dza mbudziso dzo fhindulwaho musi hu tshi kuvhanganywa mafhungo. Mafhungo o paḁukanywaho a vhuthiwa lwa vhuḁali hu na u sedzulusa tshidziki tsha fhungo ḁiñwe na ḁiñwe zwine zwa ḁo thusa kha u fhindula mbudziso ya ḁoḁisiso lwa vhudele.

4.3.4.3. U khouda ha munanguludzo (selective coding)

Nga ha u khouda uhu, Maree (2008:107) u amba uri: “Selective coding involves the process of selecting and identifying the core category and systematically relating it to other categories”. U khouda ha munanguludzo hu vha hu ha ndeme kha u ḁalusa na u khethekanya maambiwa a re na vhushaka ane a nga vhumba thero khulwane dza mawanwa a ino ngudo. Gray (2004:336) u sumbedza: uri:

The selective coding process involves a number of stages that illuminate the social processes going on unconsciously among a group of people comprising: finding a story line formulated around core categories; relating sub-categories; validating these relationships against data and filling in categories that need further refinement.

Zwa amba uri kha ino ngudo musi mafhungo othe o kuvhanganywaho a tshi senguluswa, hu do tevhedzwa maga a 'thematic' na a thiori ya 'grounded' hu u itela u vhumba thero dzo dzingindelaho dzine dza do kona u fhindula mbudziso dza thodiso.

4.3.4.4 U khouda vhafhinduli vha mbudziso dza thodiso

Tshenzhemo na ndivho kha vhutunguli zwo vhone kha vhafhinduli nga kufhindulele kwavho musi hu tshi kuvhanganywa mafhungo. Zwa ita uri vha khoudiwe nga dzialifabete na nomboro hu tshi khou tevhedzwa maitete eneo. U khouda hu do vha u tevhedzela mulanga wo vhothiwaho wa u sa bula madzina a vavhudziswa sa zwe zwa tendelaniwa khazwo. U khouda hu tevhedza ndivho na tshenzhemo ya vhutunguli. Magovhela ndi vha ndivho nnzhisa na tshenzhemo khulu vhane vho no tungula, u bikela na u lafha vhatu vhanzhi. Vhatunguli vha ntha vha na ndivho nnzhi na tshenzhemo yavhudi kha vhutunguli, u lafha na u bikela vhuanga. Vhatunguli vha vhukati ndi vha re na ndivho na tshenzhemo yo linganelaho nahone vha a tungula, vha lafha na u bikela vhuanga. Vhalaxwa hu khou katelwa vhane vha kha di bikelwa vhuanga ha maine, ndi vhane vha kha di pfumbudzwa.

4.1 Thebulu ya u khouda

Vhuimo ha maine	Vhukale ha minwaha ya mabebo	U khouda
Magovhela	80 - 104+	AA1 - AA9
Vhatunguli vha ntha	50 - 79	BB1 – BB32
Vhatunguli vha vhukati	25 - 60+	CC1 – CC9
Vhalaxwa	25 - 78+	DD1 - DD5

4.4. KHETHEKANYO YA THERO DZO TOPOLWAHO (CLASSIFICATION OF THEMES IDENTIFIED)

Musi muṭoḍisisi e kha gaḍa ḵa ngudo ya ṭhoḍisiso nga ha tsenguluso ya mbonalo ya mushumo wa vhutunguli nga ṅanga dza sialala kha mvelele ya Tshivenda, o kona u bveledza thero dzine dza sumbedza mushumo na ndeme ya vhutunguli nga vhomaine kha mafhungo o kuvhanganywaho. Zwi vha zwa ndeme u pfesesa uri thero ndi mini? Mafela (1996:23) nga ha thero u ri: “The theme can be defined as a meaningful central idea, whose main function is to unify elements in a story and which ultimately results in generalisations about life and experience”. Ngauralo, thero ndi muhumbulo muhulwane une wa tea u bviselwa khagala kha mafhungo o ambiwaho kana o vhaliwaho ane khao muthetshesesi a guda, ya vha pfunzo khae ine ya mu tsivhudza kha zwinzhi vhutshiloni. Nemaṭangari na vhaṅwe (2008:15) nga ha thero vha ri:” Thero ndi muhumbulo muhulwane une muṅwali a ṭoḍou bvukululela vhavhali kana vthathetshesesi vha ḵiṅwalo ḵawe. Ndi ngudo ine muṅwali a tama vhavhali kana vthathetshesesi vha tshi guda zwone. Thero i ita uri hu vhe na vhuthihi kha mafhungo, ya dovha hafhu ya ṅea nyangaredzo malugana na vhutshilo na tshenzhemo ya vhathu”. Zwi amba uri thero ndi zwiṭalusi zwa mihumbulo, tshezhemo na ṅdivho ya vha shelaho mulenzhe, zwa kona u khoudiwa zwi tshi ya nga vhushaka hazwo. Thero zwi amba kuvhonele kwa vhathu vha tshi khou langwa nga mbudziso ya ṭhoḍisiso. U ḍadzisa zwo bulwaho, Abrams na vhaṅwe (2012:229) vha amba uri:

Theme is sometimes used interchangeably with ‘motif’ but the terms is more usefully applied to a general concept or doctrine, whether implicit or asserted, which an imaginative work is designed to involve and make persuasive to the reader.

Musi ho angaredzwa mihumbulo yoṭhe i ṭalusaho thero, muṭoḍisisi u sala a na tshikhala tsha u sika na u dzudzanya thero dze a dadamala khadzo kha ino ṭhoḍisiso. Thero dzo sikwa dzi tshi bva kha mafhungo o bveledzwaho nahone a kuvhanganywa ho sedzwa

mbudziso ya tḥoḍisiso ine ya vha mbonalo ya mushumo wa vḥutunguli nga ḥanga dza sialala kha mvelele ya Tshivenḍa. Kha ino ngudo, ho sedzwa thero dzi tevhelaho:

- Kupfesesele kwa masia a u tungula a mvelele ya Tshivenḍa.
- Mushumo wa vḥutunguli nga iṭo ḵa vhomaine vha sialala.
- Tḥuṭḥuwedzo ya mivhuso, wa vḥukoloni na wa tshiṭalula kha vḥutunguli.
- Vḥuṭumani ha vḥutunguli na vḥurereli kha mvelele ya Tshivenḍa.
- Vḥuḵedzani vḥukati ha mutunguli na mutungulwa.
- Vḥudzivha ha mushumo wa vḥutunguli ha mvelele.
- U kovhelana nḍivho ya vḥutunguli kha mvelele ya Tshivenḍa.
- Vḥutunguli ha mvelele ya Tshivenḍa kha muvhuso wa demokirasi.
- Vḥuḵipfi ha vhaswa nga ha vḥutunguli.
- Pfunzo na vḥutunguli ha mvelele.
- Ndeme ya luambo kha vḥutunguli.
- Vḥutunguli sa dzilafho nga hone hune.

4.4.1 Kupfesesele kwa masia a u tungula a mvelele ya Tshivenḍa

(a) U khouda hu re khagala (open coding).

Muṭoḍisisi o vha na mbudziso dze a vḥudzisa vḥadzheneleli vha tḥoḍisiso yawe. Mbudziso dzo vḥudziswa hu u ṭoḍou tumbula kupfesesele kwa avho vḥathu malugana na vḥutunguli. Dziḥwe dza mbudziso dzo vha dzo vḥewa nga u rali:

Mbudziso 1: Sa mutunguli wa sialala ḵa Tshivenḍa, u ya nga tshenzhemo yavho, vḥutunguli ndi mini? Vha ṭalutshedze nga vḥuḵalo.

MUFHINDULI AA1

Phindulo: Nḥe ndi vḥona vḥutunguli i nḵila ya u dzumbulula zwo dzumbamaho zwine zwa vha zwi tshi khou vḥaisa muthu kana zwine zwa nga mu vḥaisa hu tshi khou shuma muya wa vḥadzimu wa u dzumbulula.

MUFHINDULI AA2

Phindulo: Vhone! Vhutunguli ho angalala. Kha ndi ri vhone vho ḁa sa zwenezwi vha na thaidzo. Nḁe nda posa ṱhangu fhasi ndi tshi ṱoḁa u vhona tshi no khou vha tambudza, nda zwi vhona kha mawa, nda kona u zwi bula nga pfariso ya vhadzimu vhang. Nda sumbedzwa na thandululo ine ya ḁo vha thusa, ndi hone vhutunguli.

MUFHINDULI AA3

Phindulo: Khaladzi, vhutunguli ndi maitele a vhakale a u bvukulula zwiphiri zwivhi na zwivhuya zwi re muthuni kana shangoni zwi sa vhonwi nga iṱo ḁa ḁama. Zwi vhonwa nga muya wa vhadzimu.

MUFHINDULI AA4

Phindulo: Nḁe ndi vhona vhutunguli i ḁḁila ya u bvisela khagala vhuleme vhune muthu a khou ṱangana naho. Hu nga ḁi vha vhuleme ha u lwala kana ha thaidzo dza kutshilele kha vhutshilo ha ḁuvha ḁiḁwe na ḁiḁwe. Khaho hu ḁewa na thandululo.

MUFHINDULI AA5

Phindulo: U ya nga nḁe, vhutunguli ndi vhona i ḁḁila ya u dzumbulula zwi sa ḁivhiwi nga maitele a muya wa vhadzimu.

MUFHINDULI AA6

Phindulo: Vhutunguli ndi vhu vhona sa ḁḁila i bvukululaho zwiphiri muthuni kana zwa mupo nga lwa muya wa vhadzimu.

MUFHINDULI AA7

Phindulo: Nḁe ndi vhona vhutunguli i ḁḁila ya u bvisela khagala zwiphiri nga u shumisa muya wa vhuvhoni wa vhadzimu na zwishumiswa zwi itaho uri muya u dzikuwe. Thaidzo ya vhuya ya bvela khagala hu tevhela thandululo.

MUFHINDULI AA8

Phindulo: U tungula ndi hone vhuḁanga. Vhutunguli vhu vula ḁḁila ya u vhuyedzedza mutakalo ngonani nga u dzumbulula zwiphiri na u ḁea thandululo ya dzilafho. Vhutunguli ha sialala ḁa mvelele ya Vhavenda vhu shuma nga muya wa vhadzimu. U tungula ha phukha, zwikokovhi, zwiḁoni na mutsho, ndi ḁivho ya u bva tsikoni.

MUFHINDULI AA9

Phindulo: Nga u pfesesa hanga ndi vhona vhutunguli sa ndila ya u bvisela khagala zwi no khou ṭhupha muthu kana shango lwa muya. Nga vhutunguli, vhone! Zwi a konadzea u vhona zwivhanggi zwa thaidzo na thasululo. A thi vhoni hu tshi nga vha na dzilafho ɭa khwine arali vhutunguli vhu siho.

Kha mvelele ya Tshivenda, u ya nga ha vhafhinduli AA1 - AA9 vho sumbedza u tungula hu na masia o fhambanaho. Hu na a vhutunguli ha phukha na zwiṅoni, u fana na kha dziṅwe mvelele. Vhakale vho vha vha tshi sedzesa maitete a phukha dzo khetheaho kha mvelele ya lushaka lwonolwo, ha vha na zwine zwa amba.

MUFHINDULI BB1

Phindulo: Nṅe nga kuvhonele kwanga, ndi vhona vhutunguli ha sialala u mutheo wa vhuṅanga u no shuma u dzumbulula zwi re hone, zwo fhiraho na zwi ḍaho. Vhu shuma nga muya wa vhadzimu na zwishumiswa kana hu si na zwivhumiswa kana ha itea nga miloro. U tungula hu a itea nga ndila dzo fhambanaho. Zwi bva na nga vhadzimu vhane wa vha navho uri vha shumisa hani.

MUFHINDULI BB4

Phindulo: Vhutunguli, nṅe ndi vhona i ndila ya tsiko ya Nwali ya uri vhatu vha kone u swikelela zwo dzumbamaho zwino vhaisa na zwi no takadza khathihi na thandululo yazwo. U tungula hu nga vha ha ṭhangu, miloro, mupo, phukha, zwiṅoni na zwi kokovhi tenda ha vha na ṭhalutshedzo i pfallaho.

MUFHINDULI BB10

Phindulo: Kha nṅe vhutunguli ha sialala a vhonele e maitete a tsiko ane a shuma kha u saukanya zwi dinaho muthu zwo dzumbama. Mushumo wa vhutunguli ndi u bvisela khagala zwi re vhusiloni ha vhatu ḍuvha ɭiṅwe na ɭiṅwe hu u itela mutakalo. Ndi vhona ɭi zhendedzi ɭi no kona u ṭmanya vha tshilaho na vhadzimu kha zwiiei zwoṅhe.

MUFHINDULI BB11

Phindulo: Nxe ndi vhona hu si na inwe ndila ya u divhisa nanga dza sialala nyimele ya zwithu kha vhutshilo ha divha linwe na linwe nga nda ha vhutunguli.

Mbudziso 2: Ndi dzifhio dziinwe ndila dza u tungula dzine vha vhona dzi dza ndeme kha vhutshilo ha divha linwe na linwe?

MUFHINDULI AA1

Phindulo: Rine ro aluwa ri tshi divha uri nga nda ha u endela mutunguli wa thangu, hu na vhutunguli ha mupo. Ndo rano arali ndi lwendoni mapfene a pfuka phanda hanga, ndi divha uri lwendo lwanga lwa u ya na u vhuya lwo tshena. Ndi a pfa ndo vhofholowa ngauri ndi vho divha ngoho. Arali magovho tsha vha tshi tshi khou toda u pfuka ndila tsha huma, tsha ima nga milenzhe mivhili ya murahu tsha tolela tsha fhedza tsha dzhena dakani, ndi a huma. Lwendo lu vha lu songo kuna. Wa kombetshedza u a tangana na ndou i tshi dzwala.

MUFHINDULI AA2

Phindulo: Nxe ndi divha u tungula ha zwinoni, sa gwitha line nga u lila halo vhukati ha muḍi la vha li khou tungula lufu. Ndi dakani pfeḍe la vhuya la lila ndi divha uri shango lo lala, a hu na khakhathi ine nda do tangana nayo. Ndi lwendoni arali la pfuka ndila phanda hanga ndi mbo di zwi divha uri lwendo lwo naka, Ndi do ya hune nda ya nda vhuya ndo vhulungea. Mangovho tsha litsha u pfuka ndila phanda, tsha huma tshi khou tungula uri lwendo lwo vhifha. Nwana mutuku ndi mutunguli wa lwendo muhulu. A thoma u vusa tshililo tshihulu, a tshi fhiwa tsha u mu fhumudza a nala, lwendo lu a fa. U tou amba fhedzi uri a ri tsha ya, tshililo tshi mbo di khauwa, a edela.

MUFHINDULI AA3

Phindulo: Nxe kha u tungula ha phukha ndi divha mapfene na magovho. Naho ndi khou fara lwendo masiari, nda wana e tsini na ndila ndi mbo di vhofholowa, nda divha uri hune nda ya ndi do dovha nda vhuya zwavhudi. Magovho tsha huma ndila phanda hanga, tsha si tsha pfuka, ndi mbo di zwi vhona uri hune nda khou ya ndi do tangana na zwi kondaho, nda huma ngauri a hu na a sa funi vhutshilo, khaladzi. Mbulu ya vhona muthu ya shavha

i vha i khou tungula lufu lwa shaka ja tsini. Itea u sokou lala muthu a fhira. Naledzi ya gidima i vha i khou tungula lufu lwa khosi, Ro aluwa zwo tou ralo.

MUFHINDULI AA4

Phindulo: U tungula uhu hu bva kha vhomakhulu washu, ro aluwa ri tshi pfa u tungula ha mupo nga phukha, zwiṅoni, na zwiḱokovhi. U tungulwa lwendo nga mapfene hu divheswa nga riṅe vhaaluwa. Wa tou vhudza vhaswa vha zwino, vha a nyadza vhe a zwi shumi hezwo. Nwana a tou thoma u thukhula tshililo no swika midini ya vhathu, no ya madaloni, ni do lala no dzula. Zwi amba uri muḱi wonoyo u na vhusilingi. Li tshi tsha ndi u onesa na tuwa. Gwitha ja lila muḱini li khou tungula lufu.

MUFHINDULI AA5

Phindulo: Ndi divha u tungula ha tshililo tsha nwana arali lwendo lu no khou farwa lu songo tshena kana muḱini hune ha khou daliwa lwa u edela hu na vhahulwane, ndi amba vhaloi. Zwa vhutunguli ha lwendo nga mapfene zwi divhiwa nga vhanzhi, nga maanda vhaaluwa. U tungula nga thanda dza mufhata na zwitemba na hone hu hone.

MUFHINDULI AA6

Phindulo: Nṅe ndi divhesa zwa u tungulwa lwendo nga mapfene, arali a pfuka ndila phanda hau kana a tshi tou vha nga matungo a ndila, zwi sumba lwendo lu lwavhuḱi.

MUFHINDULI AA7

Phindulo: Zwine nṅe nda zwi divha ndi zwa lwendo lu no tungulwa nga zwiito zwa mapfene na magovho, zwino sumba arali lwendo lu tshi do vha lwavhuḱi kana lwo vhifhaho. Kha zwiṅoni ndi divha gwitha na luzwii. Gwitha ja lila vhukati ha muḱi li tungula lufu, luzwii lu tou da lwa kavha tsini hau lwa endela u zwi ita, lu tshi khou tungula lufu lu sa do fhedzaho maduvha lu sa athu bvelela.

MUFHINDULI AA8

Phindulo: Vhone! U tungula hu na ndila dzo fhambanaho. Mapfene a a tungula arali lwendo lu tshi do naka. Magovho lwa tou huma ndila, lwendo lwonolwo lwo vhiha. Khuhu dzi tshi lwa mutani, dzi tungula vhaeni. Nwana a tou vusa tshililo tshi songo dowealeho

vhe lwendoni kha vha hume. Vha kombetshedza, a tshi vho swika hune zwo vhifhaho zwa do itea hone, u a fhumula a nambatela mme lwa u tou omelela. Hu na vhutunguli ha vhumporofita ha maitete a kale na maswa.

MUFHINDULI AA9

Phindulo: U ya nga ha tshenzhemo na ndivho yanga, sa mualuwa wa nanga ya sialala, ndi vhona hu na masia o fhambanaho a u tungula. U tungula ha miloro, ha phukha zwikokovhi, zwiṅoni, tshillo tsha nwana, vhumporofita na e femba kha mvelele ya Vhavenda zwothe hezwi zwa talutshedzwa zwi vha na tsivhudzo na ngeletshedzo.

MUFHINDULI BB1

Phindulo: Vhutunguli ha mupo vhu vhone vhu tshi khou ngalala fhedzi nṅe ndi kha di vhu tevhelela ngauri ndo no tshenzhela mushumo waho. Ndi lwendoni nda tou vhona mapfene ndilani ndi divha zwa uri lwendo lwanga lwo tshena. Riṅe vha u pala mishonga dakani, pene la lila, ndi a tou pfa ndo vhotholowa tshothe ngauri ndi tsivhudzo ya uri wo tsireledzea.

MUFHINDULI BB2

Phindulo: Riṅe ro aluwa ndivho ya u tungulwa lwendo nga mapfene na mangovho ri nayo. Vhone! Nṅe ndi vha na thaidzo arali luzwii lwa lila lu sa fhedzi ngauri ndi vha ndi tshi divha uri lu khou amba lufu, lwa gai a thi divhi. Zwi ita uri u nanga ya sialala thangu dzi ite mushumo wadzo wa divha liṅwe na liṅwe.

MUFHINDULI BB3

Phindulo: U tungula ho angalala vhukuma. Zwine nṅe nda divha ndi zwa uri mutshini wa ngoma dza midzimu a ya luvhandeni lwa vhaṅwe vhatu u tea u edzela, u ralo ndi u ditungula uri u songo lwala milenzhe dzi tshi fhalala. Nṅe ndi tenda kha uri a hu na tshe vhakale vha sika tshi si na mushumo kha vhutshilo ha divha liṅwe na liṅwe.

MUFHINDULI BB10

Phindulo: Kale ri kha di ita zwa mirula, u tshi tou thoma u dilugisela lwendo lwonolwo, nwana a tou thukhula tshililo lwendo lu a fa. I vha i tsivhudzo ya zwo vhifhaho zwi re

phanḁa. Musalauno nḁivho yeneyi i khou ngalangala. Ndi ngazwo khombo dzi sa fheli. Nḁivho hei a si ya vhomaine fhedzi, ndi ya lushaka lwoḁhe, hu tou vha uri vhatu vho dzhenwa nga tshimanzhemanzhe tshine tsha vha ita uri vha vhe na lunyadzo kha zwa maitete a havho. Wa vhudza muthu u ḁo pfa a tshi ri a zwi shumi hezwo. Khavho hu shuma zwa bugu fhedzi.

MUFHINDULI BB24

Phindulo: Kha nḁe u tungula ha ḁhangu, ndi sumbandila ngauri ndi vhona dzi na mushumo wa ndeme wa u ntshivudzi kha zwine nda nga itisa zwone zwithu zwanga. Ndi sa athu vhea tshidina tsha u fhaḁa, ndo thoma nga u vhonisa, nda tsivhudzwa, nda kona u fhaḁa. U tou amba ngoho a thi iti tshithu ḁhangu dzi songo amba mafhungo. Nwananga a tshi vhofoholowa, dzo ri sumba nḁila ya muaro, ra ita zwe ra laedzwa, muaro wa tshimbila zwavhuḁi nga maanḁa. Ngavhe hu songo vha mushumo wa ḁhangu, namusi ro vha ri tshi ḁo vha ri khou amba zwiḁwe zwi sa takadzi na luthihi.

Musi ho sedzwa phindulo dzo nḁewaho afho nḁha malugana na vhutunguli, muthu a nga zwi amba uri vhutunguli vhu livhanywa na zwiitei zwi songo ḁoweleaho. Vhafhinduli BB17, BB20 na BB24 ndi vhane vha sumbedza u tenda kha nyimele ya u tungula ḁhangu u tshi ita tshiḁwe na tshiḁwe, tsumbo, u fhaḁa muḁi, u sedzulusa musidzana ane wa khou ḁoḁa u mu mala u shavha u hwala muloi kana mbava, wa vho ḁo tshinya lushaka na zwiḁwe. Hetshi tshipiḁa tsho sumbedza uri 'Vhulala a si u bebwa kale, ndi u tsha gole wa vhona' musi ho vha na vhaḁwe vhafhinduli vha mirole miḁuku sa CCI na CC6 vho sumbedzaho ndeme ya u tungula uhu, sa zwi no itwa nga mapfene. Vhafhinduli avha ndi vhe vha sumbedza u sa londa ha lushaka lwa Vhavenda kha u pfukisa nḁivho ya u tungula honohu. U wana vhatu vha tshi dzhena khomboni vho ḁi tungulwa nga u nḁewa tsivhudzo hone vha shaya ḁhalutshedzo ya zwe vha pfa kana u vhona.

Kha mbudziso yo livhanywaho na mushumo wa vhutunguli khathihi na u angalala haho, vhaḁwe vha vhafhinduli vho sumbedzisa uri:

MUFHINDULI CC1

Phindulo: Nḁe ndi vhona mushumo wa vhutunguli wo no aluwa naho zwi sa tou vha khagala zwavhuḁi ngauri a zwo ngo nḁwaliwa fhethu. ḁhangu dza murini dzo no vha na

maitetele o fhambanaho. Hu na zwiṅoni zwi no tungula lufu na mvula. Mbulu ya shavha muthu i khou tungula lufu.

MUFHINDULI CC3

Phindulo: Vhone! Nṅe ndi na ho vhutendatenda ha u tungulwa nga phukha sa, mapfene. Ndo no zwi vhona lunzhi uri vhu a shuma. Nḡivho hei a si ya ṅanga dza sialala fhedzi ndi ya muthu muṅwe na muṅwe. Arali ro vha ri tshi pfesesa zwine ṅwana a ita muthu a tshi ṭḡḡou fara lwendo kana a lwendoni ro vha ri tshi ḡḡo vhulungea. Zwino nga gai na tshikhuwa! Kha zwiṅoni na hone u tungula hu hone.

Vhafhinduli u bva kha AA1 u swika AA9 kha magovhela, ndi vhe tshiteṅwa itshi vha tshi ṭḡḡavhudza zwavhuḡi nga u sumbedza phukha dzine dza tungula lwendo, pfeṅe, arali ḡḡa pfuka ṅḡila phanḡa hau ḡḡi tshi khou bva kha tshanḡa tsha uḡḡa li khou tungula u naka ha lwendo. Lukhohe arali lwa si pkuke lwa tou ṭḡḡolela lwa humela murahu lu khou tungula uri lwendo lwo vhifha. Luaviavi lu na maitetele ane lwa tungula lufu. Kha zwiṅoni hu na gwitha ḡḡi no tungula lufu nga u lila haḡḡo muḡḡini. Tshenzhemo iyi yo sumbedzwa vho na nga vhafhinduli BBI u swika BB22 vha vhuḡoni ha mahosi khathihi na CC3 na CC4. AA3 na AA7 vho sumbedza Vhavenda kha u tungula nga ndilo ṭḡḡangu dza murine, vho no engedza nga u shumisa zwitemba na thanda dza mufhaḡa dzo lunzhedzwa nga luzwa lwa tholo, kha thanda dza mugumoni hu vha ho vhofhelelwa mithenga ya ḡḡianga ḡḡa ḡḡiduna. Zwi thusa kha u tou sumba o itaho zwine zwa khou vhudziswa. Vhavhudziswa vha sumbedza ku kutungulele kwo khetheao ku no shuma nga midzimu. BBI na BB4 vho sumbedza u ḡḡitungula ha musi u mutshini wa ngoma dza midzimu, u tshi ri u swika ngomani, wa tshina lwa u tou edzela, hu si na u hwelwa vhunga luvhande lu si lwa hau.

Mufhinduli AA3 o sumbedza uri ṅḡila dza kutshilele ndi dzone dzi itaho uri hu sa tsha vha na u londa zwa masikoni, vho bvelela masiandaitwa mavhi. Vhafhinduli AA5 na AA7 vhone vha amba ḡḡa u tungula uhu vho ṭḡḡungufhalela mirafho i no khou tshila i swiswini nga u shaya ṅḡivho. Zwi ṅḡḡiswa nga u nyadzwa na u saṭḡulwa nga vho vha ho na vhuṭali ha dziṅwe mvelele vhunga zwi tshi pfi ndi vhutendatenda vhu si na mushumo. U ya nga vhafhunduli CCI, CC3, na CC4 vha sumbedzaho uri arali vhakale vho kona u tshila nga maitetele enea hu sa athu u ḡḡa mivhuso ya vhatshena, ndi tshini tshine tsha nga kundisa lushaka u tshila ngazwo?

(b) U khouda ha mbuedzo (axial coding)

Mufhinduli AA3 ane a sumbedza o aluwa vhukuma u sumbedza ndivho iyi i tshi tea u rathiselwa phanda zwenezwi hu na khoro dza lushaka, a sa tou vha mafhungo a u divhana, u ja na u vhulungana fhedzi. Vhafhinduli CC4, CC5 na CC8 vho swaswara ja u tou zwi isa kha mañwalwa. Vha isa phanda nga u dzinginya ja u zwi dzudzanyulula zwa dzhena kha mbekanyamushumo dza ndelavhana uri vha aluwe vha tshi zwi divha.

4.4.2. Mushumo wa vhutunguli nga ito ja vhomaine vha sialala

(a) U khouda hu re khagala (open coding)

Vhafhinduli AAI na BBI sa vhomaine vha sialala, vha vhone vhutunguli sa mutheo wa vhuñanga ha mvelo ngauri ndi nyito ya u thoma i no bvelela divha linwe na linwe nga u vhudzisa mutsho na mutakalo. Vhutunguli vhu dovha ha shuma sa zhendedzi li tumanyaho vha tshilaho na vha lifhasi ja muya (vhadzimu) u itela maanda a u dzumbulula zwivhuya na zwivhi.

Mufhinduli AA2, vha na mbilaelo ya u nyadziwa ha mushumo wa u tungula. AA6, AA9, BB4, BB11, na BB14, vha sumbedza mushumo wa vhutunguli sa tshiteñwa tshine tsha dzumbulula mbudziro na phindulo nga ha zwiwo zwo dzumbamaho zwa kale zwi re hone na zwi daho, nga u vha na vhumani na vhadzimu. Vha amba nga vhutunguli vhune ya vha ndila i sumbaho dzilafho na kushumele. AA7, AA8, AA9, BB5, BB8 na BB10, vha tikedza zwo bulwaho nga vhañwe hone vha dadzisa nga u sumbedza vhutunguli sa zhendedzi line ja tumanya vha tshilaho na vho lovhaho (trans-human). Ndi ndila ya u kuvhanganya ndivho ya zwiphiri na zwa tshifhinga tshi daho. Vhutunguli vhu vhone ho disendeka nga zwigwasha zwi sa pfesesei kha thandululo ya thaidzo na madzangalelo a tshihadu a vhatu kana zwigwadagwada kha u kuvhanganya tshede. Vhutunguli nga hone hune ndi dziilafho, vhu a vula ndila ya zwi no todou itwa, u fhaña ndu, u renga goloi na zwavhubindudzi.

(b) U khouda ha mbuedzo (axial coding)

Mufhinduli AA4 u sumbedza vhutunguli sa tshiteñwa thangeli tsha dzilafho, zwa amba uri arali ha vha na tshumisano ya zwiimiswa zwo fhambanaho zwa mutakalo, thandululo ya

malwadze manzhi i nga konadzea. Vhafhinduli CCI na CC2 vha sumbedza uri arali mushumo wa vhutunguli u nga dzhielwa n̄tha vhutshiloni, sa kale, zwiwo zwo vhfihaho zwinzhi zwi nga fhungudzea ngauri hu ḁo vha na u ḁolwa ha zwithu zwi sa athu u itwa.

4.4.3. ṰhuṰhuwedzo ya mivhuso, wa vhukoloni na wa tshiṰalula kha vhutunguli

(a) U khouda hu re khagala ((open coding)).

Vhafhinduli AA1, AA3 na AA5 vha sumbedza u pfa vhuṰungu nga n̄dila ye vhutunguli hu tshi katelwa na n̄anga dza Maafrica (vhatunguli) vha vha vha tshi dzhiiwa ngayo nga tshigwada tsha vhavhusi vha mashango a vhukovhela na vhurumelwa havho ha vhurereli (vhukhireste). Vhutunguli ha maafrica ho vha hu tshi dzhiiwa sa ha swiswi zwine na zwino a zwi athu tou fhela lini. Dzimishinari dzo ḁa sa vhathu vha no khou ḁivhisa Maafrica nga ha Mudzimu ngeno hu uri u bva tsikoni vho vha vha tshi mu ḁivha na u mu rerela nga maitele avho o khetheaho. Nga nyimele yenyi, kha murema zwo vha na ṰhuṰhuwedzo yavhuḁi (positive) nge ha imelwa ngoho na i si yavhuḁi (negative) nge ha vha na u fhurea, ha xeliwa. Khorommbi (1996) u amba uri,

Inwi vho-Makhulukuku washu
Na iwe Gole Musikavhathu
(You our ancestors
Even you the Creator of humankind)

Zwa amba zwa uri swiswi ḁine vha ḁi bula ḁo vha ḁi si ḁone. Vho vha vha na ndivho dzavho dza u dzhia shango nga u tou laṰisa muthu murema zwa hawe, nga u fhuredzela. Vhafhinduli AAI, BB7, BB18, BB21 na BB25 vha vhilaedzwa nga luimbo lwo sikwaho u itela u saṰhula tsiko ya Maafrica, lwa u tou bvulwa tshirunzi arali u na mpho ya vhutunguli kana u tshi tenda khaho. Izwi zwi vhone na kha luimbo lwo n̄walwaho nga Schwellnus (2001:26) lwa 36,

4. Mingome na n̄anga dzo vha n̄ea'ni?

Zwitungulo na Ṱhangu zwo vha farisa'ni?

5. Ndi hone u xela hu lilisaho.

Vha fulufhela zwithu zwi sa phulusiho.

(b) U khouda ha mbuedzo (axial coding)

Mufhinduli BB2 vha sumbedza uri ndi khwine zwo khakheaho zwi tshi khakhululwa u itela mirafho i daho ngauri ndi samba lihulu u bula tsha muñwe sa tsha swiswi ngeno tshau u tshi tshi ita tsha tshedza.

4.4.4 Vhutumani ha vhutunguli na vhurereli kha mvelele ya Tshivenda

(a) U khouda hu re khagala (open coding)

Vhafhinduli BBI na BB23 tahisa fhungo li sumbedzaho uri vhutunguli na vhurereli zwo tumana fhedzi a si tshithu tshithi. Muthu muñwe na muñwe u a rerela midzimu yah awe fhedzi kha vhutunguli hu na vho khetheaho vha re na mpho yeneyo.

Vhafhinduli AA8 na AA9 vha sumbedza vhutungulli vhu na vhutumani na vhurereli ngauri musi hu tshi itwa dzithevhula na u dzimela shango, u tungula hu tea u itwa u itela uri hu dzumbululwe zwine vhadzimu na Goko Musikavhathu vha toda zwone. Vhafhinduli BB18, BB19, BB20, BB22 na BB25 vha sumbedza muthu a tshi nga di eletshedzwa zwithu zwine a tea u zwi ita zwi todzwaho nga midzimu yawe na nga miloro. Kha vhunzhi ha vhatunguli zwa matshimbidzele a u rerela zwo bva kha vhutunguli. CC1, CC2, CC6 na CC7 vha vhilaedzwa nga zwi bulwaho nga vhatu zwauri vha khou rerelela vhatu vho faho, ha pfi ndi midzimu i sili. Hezwi zwi dzhiwa sa tshinyalelo yo vusaho nda do khulu kha vhaswa. U wana muthu munangiwa nga vhadzimu vhawe e kha tshengelo khulu kha lutendo lwawe a vho fhedza a tshi vho khonela kha zwigwasha. Vhafhinduli BB1 na BB14 vha sumbedza vhutunguli vhu tshi dzhenelela na kha mahosi kha zwine vha tea u ita kha mashango avho. Vhurereli ho diimisa ngauri na a si mutunguli u a rerela midzimu ya hawe a tshi khou vha ruma ha Nwali. AA9 u sumbedza uri vhadzimu ndi vhatu vho lovhaho, vhane vho bva kha nama vho no vha muya (trans-human). Hu vha na khaedu kha vhatunguli vha sialala ya dziñwe thendo dzi no khou di amba nga vhatu vho lovhaho vhane vha khou rerelwa zwa tendisea. Vha ri zwi fhambana hani na zwavho? Kani ngauri zwavho a zwo ngo dokhumenthiwa?

(b) U khouda ha mbuedzo (axial coding)

Vhafhinduli vhothe vho tikedza uri vhutunguli na vhurerele kha mvelele ya Tshivenda zwi a fhambanyisea naho tshinwe tshi tshi ditika nga tshinwe kha vhutshilo ha duvha linwe na linwe. Zwi amba uri vha re na ndivho kha vha bwisele vhatuku khagala ngauri lushaka luwe na luwe sa Vhavenda vha rerelela vho ri siaho, vha vha vhone vha no ri swikisa kha Raluvhimba. Nga nthani ha matula a no khou bvelela vhutshiloni, vathu vha eletshedzwa u humela kha zwa havho.

4.4.5. Vhuledzani vhukati ha mutunguli na mutungulwa

(a) U khouda ho vuleaho (open coding)

Vhafhinduli AA5, AA7, BB2, BB3 na BB14 vho sumbedza uri vhutunguli ha Tshivenda ho fhambana na ha dzinwe tshaka ngauri vha tungulela nduni ngeno vhanwe vha tshi tungulela nda. Hezwi ndi u itela uri mafhungo a songo pfiwa nga mufhiriwagondo ha vha hu hone u sika vhushaka ho disendekaho nga vhubvedzi ha mutungulwa a tshi fulufhela mutunguli sa ane a do kutela tshiphiri tshawe tshine tsha do dzumbululea. Kha sia la mutunguli hu tea u vha na u digana nga u dzumbulula ngoho ya zwi re kha mutungulwa, ha vha u khatisa fulufhelo. Mufhinduli AA2 na AA3 vha na mbilaelo ya vane vha shandula tshinwa itshi sa bindu na u sa amba ngoho. Vhafhinduli AA2 na BB16 vha na mbilaelo dza u wa ha tshirunzi tsha vhutunguli nga ndila ya mvelele nga nthani ha vhatunguli vha vuhovheleli na madomola. DD1-DD5 vha na mbilaelo ya u sa farwa zwavhudi nga vhanwe vhatunguli vane vha tshi vhone mulaxwa vha vha vha tshi khou vhone gwama la tshedele khathihi na mushumi arali u tshi do bikelwa vhananga kana u lafhiwa wo dzula heneho ha maine. Kuitele hokwu ku vha ku songo dzudzanyea zwavhudi naho hu tshi muthwasiswa u vha a khou pfumbudzwa kha u vha nambilu ya u kondelela.

(b) U khouda ha mbuedzo (axial coding)

Mufhinduli CC4 vha sumbedza uri musi vhatunguli vhe kha mushumo wavho kha vha thonifhe vhalaxwa uri hu vhe na vhushaka havhudi hu na ndivho ya u tandulula thaidzo yo mu disaho. Zwavhudi vhafhinduli BB25 na DDI vhothe vho sumbedza uri hu tea u vha na vhushaka havhudi vhukati ha mutunguli na mutungulwa vkatelaho tshifinga tshine vha tshi fhedza vhe vhothe, ndivho ya tsho vha tanganyaho, u dzhiela ntha thodea

dza mutungulwa, u fhaṭa fulufhelo la mutungulwa khathihi na ndondolo ya mulaxwa. Nga zwiteṅwa zwenezwi, hu vha na khonadzeo ya u fhaṭa lutendo na matshilisano ha vha na phodzo.

4.4.6. Vhudzivha ha vhutunguli ha mvelele ya Tshivenda

(a) U khouda hu re khagala (open coding)

Vhafhinduli vha magovhela, AA2 na AA5 vha sumbedza vhudzivha ha vhutunguli ho angalala ngauri vhu kokodza lushaka lwa vhuya fhethu huthihi. Musi muthu o topolwa nga vhafhasi, vhahulwane vha a godana, vha tanganyisa dziṭhoho kha u bvisela khagala mudzimu kana vhadzimu vha todaho u bvela nṅa. Hafha hu toḁea nḁivho na tshenzhemo ya vha lushaka lwonolwo uri u bva tsikoni vho vha vha tshi zwi itisa hani? Mufhinduli AA5 vha vhilaedzwa nga nyimele ya kutshilele kwa zwino kune muṅwe na muṅwe a ḁiimisa a eṭhe na muṭa wawe hu uri kale vhatu vho vha vha tshi tikedzana kha sia la midzimu. Hezwi zwi ḁadziṣwa nga van Warmelo (1932:197) a tshi ri: *“In Venda divination individuals are represented by the sib to which they belong, or by totems of those sibs”*. Vhafhinduli AA4 na BBI vha sumbedza vthuthihi na pfano zwo pfuluwa. Mufhinduli AAI na AA9 vha sumbedza uri kha lushaka u wana midzimu i tshi vho vhangwiwa. Muvhango wonoyu wa uri ndi ngani midzimu ya vhuṅanga i tshi nga ya ha gede riṅe ri hone hu mbo ḁi vha u pwashea ha vhushaka. Mufhinduli BB17 u sumbedza o shaya thikhedzo musi a tshi bikelwa vhuṅanga nga vkhokhotsimuhulu nga nṅhani ha vivho, zwa vha livhisa kha u dzhena kha vhuṅwe vhurereli. Mufhinduli AA7 u sumbedza nga ha ndeme ya phaṭho. Vha sa athu vhea themamuḁi vho vha tshi ranga nga u tungudzela, zwo ngalangala. BB20, BB23 na BB27 vho vhilaedzwa nga mahosi vhane vha si tsha dzhielaho nṅha vhutunguli ha sialala vhune ha vha eletshedza, kha vhudza vhalanda uri vha tsigule zwitombo zwavho.

(b) U khouda ha mbuedzo (axial coding)

Mufhinduli AAI na AA2 vha sumbedza vhutunguli tshi tshiga tshino dzumbulula, tsha ṅea dzilafho, tsireledzo, matshilisano, tsha vhea vhurangaphanda na u fhaṭusa. Vhutunguli vhu itisa uri lushaka luṅwe na luṅwe lu elelwe vhadzimu na Musiki nga u phasa, u ita

dzithevhula hu na u rerelela. Mufhinduli BB16 o sumbedza uri arali lushaka lwa nga tevhedzela zwa masikoni phanzi nnzhi dzi nga fhungudzea.

4.4.7. U kovhelana ndivho ya vhutunguli ha mvelele ya Tshivenda

(a) U khouda hu re khagala (open coding)

Mufhinduli BB14 kha fhungo la u kovhelana ndivho ya vhutunguli kha mvelele ya Tshivenda, u sumbedza uri li itwa nga vhuronwane nahone zwi itelwa tshidzumbeni. U sumbedza uri mutunguli u takalela ndivho ya vhutunguli i tshi mona henefho mutani, kha musadzi na vhana. Arali vhana vha hone vha si na mpho ya u vhona vha newa ndivho ya dzilafho u fhirisa mulaxwa ane a khou bikelwa vhuanga. Mufhinduli AA9 vha sumbedza hu na thaidzo ya u kundwa u wana ndivho nga vhubva na u sa kondolela ngauri mutunguli a tshi sala a tshi kovhela muwe ndivho hu tea u vha na vhufufhedzei. Mufhinduli BB11 na BB19 vha sumbedza vhatunguli vhane vha vha na tshenzhemo na ndivho yo angalalaho vha tshi takalela u siela mashaka avho nga maanda vhana vhavho, Mufhinduli CCI, CC3 na CC5 sa vhaswa vho dzhenaho tshikolo vha amba lithihi la u koloŋwa u kovhelana ndivho musi vho tangana na magovhela. Ndi ngazwo ndivho nnzhi i tshi khou ngalangala nga zwituku nga zwituku ngauri muwe na muwe u dirwa khana nga la uri u khou shuma nga mpho ya vhadzimu vha hawe. Vhafhinduli BB14, BB18, BB26, BB28 na BB31 sa vhatunguli vhe vha sala vha tshi bikelwa vhuanga vho no vha dzitsiwana, ngeno vhutunguli ho vha vhu hone mitani, vho sumbedza u pfa vhuŋungu vhuhulu nga tshengelo ya u sa kovhelana ndivho ngauri vho tangana na zwi vhavhaho zwa u wela zwandani zwa vhafhuri. U sala u tshi zwi vhona wo no vhaswa kha sia la tshelede.

(b) U khouda ha mbuedzo (axial coding)

Vhafhinduli BBI na CC4 vha ombedzela la u bvisela khagala vhukoni vhune mutunguli avha naho u itela u thusa vhaŋwe. Vha ita khuwelelo uri vathu vha songo lilela zwine vha si vhe nazwo. Mpho nga mpho. Nyofho dza u fhurwa ndivho, ya vho andadzwa hu si na thendelano nga dzi sendele kule vhutunguli sa thangela dzilafho vhu divhee.

4.4.8. Vhutunguli ha mvelele ya Tshivenda kha muvhuso wa demokirasi

(a) U khouda hu re khagala (open coding)

Mufhinduli AA1 u sumbedza uri vhutunguli a vhu na fesheni nga u vhona u t̄ambeledwa ha vhuṅanga hune ha khou itea musalauno. Mufhinduli AA2 vha na mbilaelo nga ha vhatunguli vhane vha si tsha tevhedza mbidzo dzavho, vha vho t̄oḁa maimo kha muvhusoni sa vhorapolotiki. Maine Vho Mutshekwa Mudoseni (10.02 2018) vho sumbedza uri kale vhutunguli ho vha vhu na ndingo dza muvhuso nga u tungula wa bula/bvisa zwine zwa khou t̄oḁwa. Arali wa zwi kona wo vha u tshi kona u wana bammbiri dza vhuṅanga fhedzi zwa u kondela zwi amba uri zwo bala. U ḁo tou dovha wa vhuelela kha dziṅwe ndingo. Vhafhinduli AA2, AA3 na BB1, vha sumbedza u sa fushea nga u ḁalesa ha madzangano ane a dovha a kombolodza masheleni kha vhatunguli. Vha sumbedza zwi tshi vho nga ndi vhubindudzi. Mufhinduli AA5 u sumbedza e na mbilaelo ya milayo i no sumbedza uri vhutunguli ha sialala ho t̄anganedzwa muvhusoni ngeno zwi sa sumbedzi kushumele kwa hone. Maine Vho Maḁa (14.02.2018) vha muraḁo wa Mudzi vho sumbedza uri vhutunguli vho vhu ṅewa nga vhomakhulukuku wavho lune a zwi t̄oḁi uri vha vhuye vha lafhe nga bammbiri. Vha sumbedza vha sa vhoni ndeme ya 'The traditional Health Practitioner Act of 2014' ngauri zwiimiswa zwa mutakalo zwa muvhuso na zwa vhurereli vhuṅwe vho zwi kha ḁi sasaladza tshumelo iyi. Vhafhinduli BB29 na BB31 vha vhilaedzwa nga maitete a vhutunguli ha mvelele ho no shandukiswaho ha tou nga ndi vhuswa ngeno vhu honovhuḁa ha sialala. Tsumbo yazwo i vhone nga mimuya i no amba ngeno kale mulwadze a na mimuya (thuri) o vha a tshi aravhedzwa tsemo, mimuya ya amba vhubvo, tshiitisi na vhaṅe.

(a) U khouda ha mbuedzo (axial coding)

Mufhinduli BBI u sumbedza mvumbo ya vhutunguli i tshi nga t̄anganedzwa kushumele kwayo nga maga a mbetshelwa dza vhukuma dza muvhuso. Ha vha na pfunzo misanda ya u dzivhela u saṅhulwa ha vhutunguli nga riṅe vhaṅe vha mvelele.

4.4.9. Vhuḁipfi ha vhaswa nga ha vhutunguli ha mvelele

(a) U khouda ho vuleaho (open coding)

Vhafhinduli CCI, CC2 na CC5 vha sumbedza vho vha vha mashudu ngauri vha na ṅdivho ine thanga dzavho dza si vhe nayo, ya vhutunguli. Hu pfi zwi a konda u ḁiwana u tshi swikelela hei ṅdivho ngauri a hu na he ya ṅwalwa hone, wo vha u tshi nga kona u tou

vhala. U si na mpho ya vhadzimu ya u tungula, tshidziki tsha vhutunguli a u nga tshi swikeleli. Fhongo heji li dadziswa nga vhafhindui BB26 na BB32 vhane vha amba uri vhutunguli vhu tou nga sa u tshina ngoma dza musanda arali u songo tshinya mafhungo a hone u nga si a divhe.

Vhaswa havha, CC1 na CC7 vha sumbedza vhaswa vha sa divhi u tungula ha mupo nga mutsho, zwipuka, zwikhokhonono na nga zwinoni, Hei ndivho na vhañwe vhabebi a vha nayo, zwi tshi khou itwa nga u sa dzula na vhaaluwa kana fhethu hune wa dzula hone, sa doroboni na u dzula vhukati ha tshaka dzisili wa tevhela kutshilele kwavho. Mufhinduli AA9 na BB2 vha sumbedza vhunzhi ha vhaswa vha tshi sañhula zwa havho nga mulandu wa u funzea na u sa divha ngoho. Mufhinduli AA9 na BB12 vho bula ja uri vhaswa vha balelwa u dalele vhatunguli vha sialala nga u shaya tñuñuwedzo i no bva kha vhabebi naho vhe na thaidzo vhutshiloni.

(b) U khouda mbuedzo (axial coding)

Vhafhinduli BB30 na CC2 vha sumbedza vhaaluwa kha vha tende u kovhela vhaswa ndivho iyi. Kha i vhe khaedu kha vhatunguli vhane vha vha vhañwali kha u pfukisela ndivho iyi kha mirafho i daho. Ndivho iyi vha nga i ñwala sa dzingano, zwirendo kana zwikhodo. Muswa arali a diwana e na mbidzo yeneyo kha tñuñuwedzwe a zwi shume nga mvelele na sialala ja hawe uri midzimu i lale. Mufhinduli BB31, sa mutunguli wa vhukati u sumbedza hu na zwinzhi zwine vhaswa vha zwi shaya, tsumbo, sa u ya u vhonisa ha vhatunguli nga ha vhutshilo hau wa vha na ndivho ya iwe muñe. BB3 u dadzisa nga u sumbedza uri zwithu nga zwi vhekanywe nga ndila i tñanganedzeaho ine vhatunguli vha do fushea. Vhana vha re heneho midini ya vhatunguli nga vha divhe ngoho uri vha si sale vha tshi tambula musi vhahulwane vho no tsiruwa shangoni.

4.4.10. Pfunzo na vhutunguli ha mvelele

(a) U khouda hu re khagala (open coding)

Mufhinduli BB17 kha sia ja pfunzo na vhutunguli ha mvelele, u vhone hu na tñuñuwedzo mmibili dzo shelaho mulenzhe kha sia ja pfunzo. Pfunzo ya fomala ine vhana vha i wa zwikoloni a hu na hune ha bulwa fhongo ja vhutunguli ha Maafrika ngauri vhu dzhiwa sa tshiimiswa tsha swiswi. Vhana vha tñuñuwedzwa uri u tshi lwala u ya sibadela. Mufhinduli

CC4 o sumbedza uri a tshe tshikoloni tsha ndelazwixele vho thoma nga u gudiswa uri u tshi lwala u ya kiliniki kana sibadela. Vhafhinduli BB14, BB25 na BB29 vha sumbedza ndivho nga ha vhutunguli i tshi rathela kha vhathu nga ndila i si ya fomala. Muthu a nga zwi pfa nga muñwe ndilani kana wa lwala vhahulwane vha u isa ha vhatunguli, wa vhu divha nga u tou tshenzhela nga u lwala.

(b) U khouda ha mbuedzo (axial coding)

Mufhinduli BB25 u ombedzela la uri vhutunguli kha vhu dzhielwe ntha nga vhañe vhaho vhu swike na zwikoloni, vhana vha vhu divhe vha tshe vhatuku u fana na kha mashango a Afrika Vhukati (Central Africa).

4.4.11. Ndeme ya vhudavhidzani kha vhutunguli

U davhidzana vhathu vho livhana zwifhatuwo nga milomo hu na u nekana muhumbulo na mbuno ndi luambo lwa orala. Nga ha luambo lwa orala Thomas (1982) u ri:

Writing is not the destroyer of orality, but it reacts or interacts with oral communication in a variety of ways. Orality is needed to produce writing and it has been used to produce powerful and beautiful verbal performance of high artistic worth.

Holu luambo lu vangwa nga vhutsila ha ndila dzavhuḍi dza u kona u talutshedza zwishumiswa kana nyito dza phukha, ha newa talutshedzo yo katelaho na thandululo.

(a) U khouda ho vuleaho (open coding)

Vhafhinduli BB31, CC7 na CC8, vha murole mutuku ndi vhone vhe vha sumbedza khaedu ya luambo musi vha tshi davhidzana na vhathu vhahulwane. Khaedu i kha kushumisele kwa luambo, tsumbo, CC7, sa mutunguli o mbo ḍi amba uri vhone vha na thaidzo ya malani, a vha suli ndi ngazwo thumbu khou vhavha. U ri mutungulwa vho mbo ḍi mu vhudza zwa uri u vha maine a zwi ambi u sa thonifha vhathu. Ha si tsha vha na vhushaka havhuḍi. A ḍi fhedza o vha thusa fhedzi o vho ngo dovha vha lu vhea khae. Kuambele na kwone ku a shela mulenzhe. Vhafhinduli AAI, AA4 na BB17 vha sumbedza thaidzo ya fhethu hune mutunguli a ḍiwana e hone, u tea u vha na zwikili zwa nyambo. Mutunguli u

tea u guda nyambo dzo fhambanaho ngauri u do tungula tshaka dzo fhambanaho, hu si vha mvelele yawe fhedzi. Vhatunguli vhanzhi vha na khaedu kha nyambo zwine zwa sia hu na thaidzo kha mutungulwa ya u sa pfesesa. Luambo lwa vhatunguli lwo dala zwikhodo, mathathathino, mirero, figara dza muambo lune vhatunguli vha tshi amba nga tshavho vha a pfana, Fhongo ili li dadziwa nga vhafhinduli CCI, CC3, CC5 na BB8 avha vho sumbedza uri zwi khou vha kondela u pfesesa luambo lwa Tshivenda lwa vhatunguli ngauri vha bva mitani ine Tshivenda tsha ambiwa nga tshidola. Vha dovha vha dzhena zwikolo zwi si na thero iyi.

(a) U khouda ha mbuedzo (axial coding)

Vhafhinduli CC1 na BB10 vha sumbedza uri ndivho na zwikili zwa luambo ndi zwa ndeme ngauri ndi tshone tshirathisi tsha zwiphiri zwine zwa khou vhone. Mutunguli kha divhe nyambo mbili, tharu.

4.5 MVALATSWINGA

Kha ndima iyi, ho newa mafhungo o kuvhanganywaho u bva kha vhatunguli vha mirole na mbeu dzo fhambanaho. Vhavhudziswa vho tshisa tshenzhemo yavho khathihi na ndivho nga u fhindula mbudziso dza inthaviyu. Vha sumbedza vhe na mbilaelo ya u sa tlanganedzwa zwavhudi ha vhatunguli tshitshavhani na muvhosoni. Zwi kha mabambiri a muvhoso fhedzi zwa u shumiswa ha vhatunguli ha sialala. Kha nyito a hu na tshithu. Tshi takadzaho kha vhatunguli honohu ndi tsha uri vhatunguli vhone vhane a vho ngo lafa fulufhelo kha zwa havho ndi ngazwo zwo vhulungea. Ndivho heyi i tea u divhiwa nga vho tea. Vhunzhi ha magovhela ndi vhone vhe na u sasaladzwa hani ha vhatunguli vha di ima murandoni wa u sa nyetha kha zwa havho. Hezwi khavho zwo vha zwi tshi sumbedza uri mafufufu ane vha vha a na vhubvo vhune vha nga si kone u vhu tinya. Vhavhudziswa vha thangana ya murole BB21-BB32, CC8NA CC9 vhane vha kha di bva u bikelwa vhuanga vha sumbedza hu na zwinzhi zwine zwa nga thusa lushaka kha sia la matshiliso, kuhumbulele na mutakalo zwo tsireledzeaho. Nyimele iyi i khou naniwa nga u shaya ndivho ya vhukuma ya vhatunguli. Hu na thaidzo nanzhi dzine dza bviselwa khagala nga vhatunguli, sa tsumbo, lushaka lwa vhubvo, tshiti, dzilafho na kuilafhele. Vhavhudziswa vha sumbedza thaidzo dziwe dzo vha dzi tshi nga tinyea arali ho vha hu tshi thonwa nga vhatunguli zwi sa athu itwa u nga kale.

NDIMA YA VHUTANU

5. MAWANWA NA THEMENDELO DZA THODISISO

5.1. MARANGAPHANDA

Tshipikwa tsha ndima iyi ndi u tola thero dzo wanalaho dzine dza do kona u bvedza mawanwa na themendelo. Thalutshedzo ya thaidzo ya thodisiso i do vha yo disendekaho nga khaedu ya tsenguluso ya mbonalo ya mushumo wa vhutunguli nga nanga dza sialala kha mvelele ya Tshivenda. Hu do shumiswa u khouda ha vhunanguludzi (selecting coding) kha u topola thero dza mawanwa.

5.2. MAWANWA O BVAHO KHA MAFHUNGO YO KUVHANGANYWAHO

Mawanwa a do disendeka nga thero dzo bvaho kha u khodu ha munanguludzo. Khodu dza hone ndi dzi tevhelaho:

- U pfesesa masia a u tungula a mvelele ya Tshivenda.
- Nyaluwo ya vhutunguli ha sialala la Vhavana.
- Ndeme ya vhutunguli nga ito la vhomaine vha sialala la Tshivenda.
- Thuthuwedzo ya vhutunguli ha Mafrika nga vha mivhuso ya vhatshena.
- Vhutunguli na vhurerele.
- Vhushaka ha mutunguli na mutungulwa musi vhe kha vhutunguli.
- U kovhelana ndivho ya zwa vhutunguli.
- Vhudipfi ha vhaswa nga ha vhutunguli.
- Thero ya vhutunguli ha sialala la Tshivenda vhathuni.
- Ndeme ya vhudavhidzani kha vhutunguli.
- Vhutunguli ha sialala na dzilafho la vha mashango a Vhukovhela.
- Ndi ngani vhutunguli ha sialala vhu si tshe na bvumo musalauno sa kale?
- Vhutunguli sa dzilafho nga hone hune.
- Vhutunguli ndi tsivhudzo kha u luvha Nwali.

5. 2.1 U pfesesa masia a vhutunguli ha mvelele ya Tshivenda

Vhafhinduli vho sumbedza hu na ndila dzo fhambanaho dza u tungula kha mvelele ya Tshivenda dzine dziñwe dzadzo dza khou thothela nga nthani ha tshanduko dza kutshilele.

5.2.1.1 U tungula thangu dza u vhonisa

Kutungulele kwa mvelele ya Tshivenda a ku ngo tou fhambanela kule na kwa mañwe Mafrika. U tungula ndi hone vhuñanga. Monnig (1988:81) a tshi amba nga ha u tungula ha Vhapedi u ri: *“It is accepted that the divination set can indicate, to those trained in its use, the answer to any question or the meaning of any situation”*. Kha vhutunguli ha thangu, muthu u tou vhu endela u itela u pfesesa nyimele ine a khou tangana nayo. Ndi hone vhune ha fhindula mbudziso dzine muthu a vha nadzo nga u mu vulela ndila ya kushumele. Vhafhinduli vha sumbedza u mushumo u no itwa nga vhatu vhahulwane mutani. Vhutunguli uhu ndi vhuno dzumbulula zwiphiri nga kha muya wa vhadzimu. Zwiphiri zwi tshi dzumbululwa, hu bulwa na zwiitisi khathihi na thandululo. Vhafhinduli vho sumbedza uri hu na thangu dza murini. Idzo ndi dzi sa tungulelwi nduni ngauri hu vha hu khou tungulwa muthu o lovhaho. Vhatunguli vha thangu dzedzo ndi mingome ngauri vha a bvumba.

Nanga dza sialala dzo vha ho vhavhudziswa dzi sumbedza uri ho no vha na u dzhenelela ha vhutunguli ha dziñwe tshaka kha sialala la Tshivenda. Hu di tou vha na vha si gati vhane vha kha di tou shuma nga midzimu ya Tshivenda fhedzi. U wana mutunguli a tshi vho femba ngauri o no vha na midzimu ya Mandau kana Sangoma. Tsenguluso i sumbedza uri vhañwe midzimu iyi vha i wana nga vhufarafara, vhañwe vha i wana damuni nga u malelana ha Vhavana na dziñwe tshaka. U tungula thangu dza nda kana dza murini (u vhonisa tshi laho mufu) na u tswiwa ha ndaka hu no vha na nyaluwo kha vhoñwe vhomaine vha magovhela nga u shumisa zwitemba na thanda dza mufhata. Maine u tou vhudzisa dza fhindula nga u tepa dzi tshi sumba sia la phindulo. Arali dzi tshi khou hanedza mafhungo dzi tou pomba khana ya ene maine. Tshitemba tshi vha tsho lunzhedzwa nga luzwa lwa mukumba wa tholo, tshi tshi kona u ya ntha na fhasi kha luzwa lwonolwo. Arali tshi tshi khou vhudziswa, tshi tshi tenda, tshi tsela fhasi nga luvhilo, tshi khou hana, tshi bva vhudzuloni nga u ongolowa tsha ima henefho tsini na mathomoni.

Mutunguli ndi ene a no vha a khou buletshedza nyito yothe na u talutshedza zwo livhana na zwe zwa vha zwi khou sedzuluswa. Mawanwa o sumbedza o sumbedza uri ngoho yo vha i tshi wanala fhungo la dzudzanyea, vha u lifha vha lifha.

5.2.1.2. U tungula ha nwana

Vhutunguli ha nwana vhu vhonala vhu tshi khou thothela vhu tshi ya. Vhafhinduli vho sumbedza u tungula uhu hu tshi kwama muthu muñwe na muñwe. Nga ndivho na tshenzhemo ya vhafhinduli, hu pfi nwana o vha e mutunguli muhulu wa lwendo. A thoma u vusa tshililo tsha makhaulambilu a kha di tou tanzwiwa, mme vho divhadza uri vha khou toda u dzhena lwendoni, lu mbo di fa. Vha kombetshedza vha do tangana na ndou i tshi dzwala. Arali vho no vha lwendoni, a thoma tshililo a tshi hana damu, kha vha hume vha sa do tangana na phanzi. U vha a khou tungula phanzi ine vha do tangana nayo. Vha kombetshedza u bvela phanda na lwendo, vha tshi vho swika tsini na hune zwa do itea hone u a fhumula a nambatela o mu takulaho lwa u tou omelela. Hu pfi nwana u dovha a tungula muthu a no silinga nga u tou mu lavhelesa a vusa tshililo na u sa tenda a tshi mu fara, A zwi vhi zwi tshi khou itwa ngauri ha mu divhi lini, hezwo zwi thungo. Mudini wa vhasilingi nwana wa mueni ha nga dzi bonyi, hu pfi u do lala a tshi lila. Nga Tshivenda hu pfi nwana ndi mungome muhulu. Ano maduvha a lila, hu pfi u khou kola, a si dzheliwe nthaka kana wa vha mulandu wa u sa divha. Ha bvelela tshiwo vho di tungulwa sa tsivhudzo.

5.2.1.3. U tungula ha phukha, zwiñoni na zwikokovhi

Vhutunguli uvhu nahone vhu vhonala vhu tshi khou ngalangala. Tsumbo yo vha ya pfeñe, arali la pfuka ndila phanda hau li tshi bva kha tshanda tsha u la, lwendo lu do vha lwavhudi u ya na u vhuya kana la lila u dakani li khou amba uri a hu na tshiofhisaho. Vhañwe vha tenda kha uri naho mapfeñe a vha a khou pfukekanya ndila a tshi bva thungo dzothe, a vha a kha di tungula mulalo. Lukhohe lwa vhuya lwa ima tsini na ndila lwa si tsha pfuka, hu uri lwo vha lu tshi khou todou pfuka, lwa huma, lu khou tungula lwendo lu si lwavhudi. Kulilele kwa zwiñwe zwiñoni ku a tungula lufu, sa tshikona tsha magwitha o kavha kha ndu kana kha muri mudini vhusiku. Khuhu dzi tshi lwa mutani dzi tungula vhaeni. Hu pfi u dakani, wa tangana na mbulu/nkwashi ya u shavha i khou tungula lufu ha hau. Hu di nga na u vhona nowa dzi kha vhudzekani, u na mulwadze mudini a nga si tshile. Vhañwe

u tungula honohu vha ri ndi u 'tula'. Mawanwa o sumbedza lu ludzula lu no khou tshothela nga u shaya vhalondoli.

5.2.1.4. U tungula ha miloro

Muñwe wa vhafhinduli ane a divha nga ha u tungula ha miloro, o nea tsumbo nga ha vhakololo vha Tshiavha. Mawanwa o sumbedza uri musu muthu o ri sia, a switwa tshiendeulu kana huñwe tshifhinga tshi tshi swika tsha uri mufu a ye vhañweni, u do tou loriwa nga vhañwe vha mashaka. Hu pfi zwi nga di itea ho no fhela miñwaha i na tshivhalo. Hu a dovha ha di sokou bvelela zwiitei zwi sa pfesesei, zwa kombetshedza vhahulwane u ya u vhonisa. Vha vhuya vha wana vhuñanzi vha do vhu tanganyisa na vhuja ha miloro, ha thoma ndugiselo. Musi ndugiselo dzi kati, vhutunguli vhu vha vhu hone sumbandila u swika mufu a tshi iswa vhañweni (u fhiswa ha marambo dzivha Fundudzi milora i tshi wela madini a no khou elela a tshi dzhena dzivhani). Zwi na maitele a zwo a no divhiwa nga lushaka ulwo.

Musalauno hu vhonala ho no dalesa zwimvumvusi zwo dzhielaho vhaaluwa mushumo wa u anetshela mafhungo u bva kha murafho u ya kha muñwe. Zwine zwa nga itwa ndi u ñwala bugu dza ngano nga ha u tungula uri vhaswa vha aluwe vha tshi divha zwa mvelele yavho. Ndivho heyi i nga tshidza lushaka zwinzhi. Tshifhinga tsha maguvhangano a lushaka, tshi songo tsha vha u divhana na u pembelela madzangano a mbulungano fhedzi, kha hu lugiswe na zwa vhutshilo nga u sumbedza zwine lushaka lwonolwo lwa ditungulisa zwone. Hezwi a si saintsi ya zwiperimennde ndi ya vhalala. A hu na mbambedzo kha zwi sa todi mbambedzo.

5.2.2 Ndeme ya vhutunguli nga ito ja vhomaine vha sialala ja Tshivenda

Mawanwa a zwo bvaho kha vhavhudziswa vhane vha vha vhatunguli o sumbedza vhutunguli sa tshiteñwa tsha ndeme tsha lifhasi ja zwa muya kana vhadzimu. Nga maitele a Tshivenda, mutakalo wa muthu a si kushumele kwa mirado ya muvhili fhedzi lini. Hu pfi mutakalo wa muthu u tea u angaredza muthu wothe, sa tsumbo, namani, muhumbuloni, zwipfi zwo dzudzanyeaho na matshilisano. Vhafhinduli vho bvisela khagala ndeme ya vhutunguli sa liga ja u thoma vha tshi vhona mutungulwa kana mulaxwa sa zwine vhone vha zwi vhonisa zwone kha mushumo wavho misi yothe. Van Warmelo (1932:197) u ri:

The great role played by divination in the life of the Venda shows us that not a single matter of moment can be undertaken unless the departed ancestors of the family is consulted, vhadzimu, have been consulted lest they visit the offenders with disease and affliction. Now the only in which theirs wishes can be ascertained, or the reason of their displeasure revealed, is by means of divination.

Nga kha u tungula, vhomaine vha sialala vha tshi khou thuswa nga vhadzimu, vha a kona u dzumbulula thaidzo, u vhona zwiitisi, vhubvo, thandululo khathihi na maitete a dzilafho arali hu vhulwadze. Nga vhutunguli vha a kona u saukanya tshiitisi tsha thaidzo, arali zwi zwa vhutshivha zwi a bulwa, zwi zwa vhadzimu zwi do bulwa. Nga ito la vhomaine, mawanwa a sumbedza uri vhutunguli vhu u dzumbulula zwi no do bvelela tshifhinga tshi daho na u tsivhudza lushaka nga masiandaitwa a masindambulu a daho. Nga vhutunguli hu na khonadzeo ya u talutshedza zwi no khou todwa nga vhadzimu khathihi na u dologa milaedza ya vhafhasi. Nga vhutunguli vhomaine vha sialala vha a kona u vha na ndango kha mishumo ya vhurereli, tsumbo, thevhula dza musanda na u pfa/phasa maqi. Vha a kona u tsivhudza na u khuthadza lushaka nga ha mafhungo a u rerela na a matshilisano. Ndi nga vhutunguli hune vhathu vha divha u khwathisa miqi yavho. Mawanwa a sumbedza vhuloi vhu tshi vho dzhiiwa sa mimuya i no khou fhefheqa tshikhalani nga vha vhurereli ha musalauno ngeno hu tshi tou vha na vhathu vha vhuloi. Mutunguli wa sialala u a kona u vha nendila vhukati ha vhathu, vhadzimu na Nwali. Vhomaine vha sialala vha vhona vhutunguli vhu tshi ita uri vha kone u sumba nyito i no tea u itwa musi maswole vha tshi ya nndwani uri vha songo sala ngeo na u handulula. Vhutunguli vhu vha sumbandila kha maitete a u lwa na u dzivhela mimuya mivhi.

Vhavhudziswa vho sumbedza uri mbonalo ya mushumo wa vhutunguli vha vhona i ya ndeme ngauri muthu a tshi fhaqa muqi u fhira khaho, ngoma dza u fumba dzi sa athu ima, vha thoma khaho, hu qi nga na ngoma dza midzimu dzi thoma nga vhutunguli uri vha wane ndila ya u lugisa mbande, dzilafho la malwadze o fhambanaho li fhira khaho. Vha tshi vhea vuhosi vha fhira khaho, zwithu zwi sa tshimbili nga ngona mutani vha livha khaho. Vha tshi humbela u nwa maqi kha tshisimani tshenetsho vha fhira khaho u itela uri naho tshi tshimange, vha tshi khou tshi funa vha do tsindika. Kale na kale muloi u a

malwa mutani, vha tsindika. Shango li tshi fhisa mahosi vha livha khaho uri vha wane vhutali ha u dzimela kana u dzivhela (u thivhela zwiito zwivhi). Ndila dza u dzivhela vuvhava na vhuloi dzi thoma khaho, misika i thoma khaho khathihi na ndila dza kuitele na zwishumiswa.

Vhavhudziswa vho sumbedza vhutunguli vhu ha ndeme kha lushaka misi yothe. Themendelo ya vhomaine vha sialala ndi ya uri lushaka kha lu takule mvelele yalwo ya Tshivenda ndi hone lu tshi do romba na u lalama. Maitete a lushaka ha tei u fa, a tea u aluwa. Lushaka lu nga zwi funa nga maanda musu vhaaluwa vha tshi vhudza vhaswa ngoho ine vha tea u i tevhedzela. Muvenda vhulunga zwau. Zwi nga vhulungwa nga u dokhumenthiwa.

5.2.3. Ndeme ya vhutunguli ha Maafrika nga mivhuso ya shango

5.2.3.1 Nyimele ya vhutunguli hu sa athu u vha na muvhuso wa vhukolononi

Mawanwa a sumbedza uri Vhavana vho vha vhe vhatu vho fulufhelaho kha vhutunguli, vhadzimu na Nwali. Ho vha hu si na tshi no itwa tshi songo thoma tsha tolwa nga vhutunguli. Vhonzhi ha mahosi vha Masingo vho vha vhe vhatunguli. Tshitshavha tsho vha tshi tshi tshila nga dzilafho la miri ya mupo. Vho vha vhe vhatu vhane maanda avho vha a humbela kha Nwali nga kha vhadzimu vha tshi rerela nga u phasa maqi, u tevhula thevhula na u shela fola fhasi. Zwifho zwavho zwo vha zwi tshi ila lune wa ita zwi sa itwi wo vha u tshi tangana na zwi vavhaho. Musi wo tangana na zwihulu, thandululo yo di vha hone vhutunguli. U vunda maanda a muthu ho vha vhutali ha vha muvhuso wa vhukoloni nga u disa dzimishinari. Maano o vha a pwashékanya zwithu zwa ndeme zwa Maafrika na maitete avho a u thompha maitete a u hulisa vhadzimu na Nwali.

5.2.3.2 Muvhuso wa vhukoloni na wa tshitalula

U ya nga mawanwa a bvaho kha mafhungo o kuvhanganyiwaho, a sumbedza thuthuwedzo yo vha nga ndila mmbili, i si yavhudi (negative) na yavhudi (positive). Vhavhudziswa vho sumbedza uri muvhuso wa vhukoloni u tshi swika wo wana Maafrika vha na ndila dzavho dza u amba na Nwali a vha pfa. Vha na maitete avho a u lafha malwadze na u tandulula thaidzo, hu nga vha mitani kana shangoni. Vha ita vhutali ha u fhedza maanda nga u rumela vharumiwa vha vhurerele ha Tshikhiresite. Avha vhone vha

ita mushumo u si wavhudi wa u saṭhula maitete a muthu mutswu na vhutunguli. Vhathu vha ṭuṭuwedzwa u ya vhuongeloni na kiliniki musi vha tshi lwala. Zwa dzilafho ḷa tshirema zwa dzhiwa zwi zwthi zwa vhathu vha fhasi vha sa ḡivhi Mudzimu. Vhe vha pambuswa vho mbo ḡi thusa nga u tshimbidza fhungo ḷi lwaho na zwa havho na nga u tou sika nyimbo dzi saṭhulaho vhutunguli. Vha sa tendi vha pfi ndi vhahedeni.

Vhavhudziswa vho sumbedza uri nga u vhona u kondelwa u shuma nga ṅḡila ya sialala vha shandula nyimele, u 'tungula' khavho havho tou pfi 'vhuporofita', tshitshavha tsha bva kha maitete a vhutunguli ha sialala vha thoma kereke dza Maafrica dzi no shuma nga muya dzine dza pfi ndi dza tsiko (indigenous African churches). Tsenguluso yo sumbedza uri henefho hu re na vhuporofita, masikoni vhuṅanga vhu hone. Daneel (1974:224-5) u amba malugana na phambano vhukati ha vhutunguli ha sialala na vhuporofita:

The difference between tradition divination and prophetic diagnosis lay in the medium through which the extraordinary knowledge obtained. The diviner relied on divinatory slabs, bones or spirits or some other means, whereas the prophet invoked and spoke on behalf of the Holy Spirit exclusively. The important point was that both types of 'divination' concentrate on the personal causation of illness, which was the question foremost in on African mind.

Mawanwa a sumbedza uri u xela he ha itea ho sia hu na u ṭapanyedzea ha mafhungo. Vhomaine vha sialala vha tenda kha u vhona nga mimuya ya vhomakhulukuku wavho. Zwa midzimu isili ndi zwenezwo zwa muya mukhethwa zwo ḡaho nga tshikepe na vhe vha vha vho ḡiimisela u thuba murema. Vhutunguli vhu na lutsinga, vhu ratha u bva kha murafho muṅwe u ya kha muṅwe kha lushaka lwonolwo. Ndi ngazwo hu si vhathu vhoṭhe vha re vhatunguli kana vhaporofita. Anderson (1992:) u ri:

A prophet is like a diviner. He reveals someone's problems when you go to him, He is able to tell deep secrets about conditions. The prophet is somebody who helps people when they are sick, was one typical response. Their healing practices are expected to be effective and actually bring healing to the patients.

5.2.3.3 Vhutunguli na muvhuso wa demokirasi

Mawanwa o sumbedza hu na tshanduko kha vhutunguli ha Maafrika. Muvhuso wo no vhea milayo ya uri maitete a lushaka luñwe na luñwe a tea u t̄anganedzwa. Mañwe mawanwa o sumbedza u sa dzudzanyea ha vhatunguli kha sia ɭa vuhovheleli ha u t̄oda maimo phalamenndeni ngeno vha na mbidzo ya vhadzimu ya zwa muya. Vhafhinduli vho sumbedza u sa farea zwavhuḍi nga madzangano a vhomaine a sa fheli, ane khao vha vha vha tshi khou bvisiswa tshelede dzine muvhuso u si vhe na ndango khadzo. Nga kha vhutunguli honohu, muvhuso wa demokirasi wo ita uri Afrika Tshipembe ɭi vhe mudavhi wa mashango maḷdzani na vha Afrika vhukati wa vhatu vharema wa u kuvhanganya lupfumo nga u sa ita zwithu nga nḍila yone. Fhano ndi hone ha maḍembe naa, nahone afhio, a tshi bva kha Nwali ufhio? Hu pfi shango ɭo ima nga milenzhe! A si vhone vhaporofita Tshitirikini tsha Vhembe.

Muhumbulo muhulwane vha ya uri vha sa pfesesi na u sa funa zwa vhutunguli ha sialala vha songo zwi sasaladza ngauri a si mpho yavho. Vhutunguli vhu shuma nga mimuya ya vhomakhulukuku u fana na vhurereli vhufhio na vhufhio vhu tshi khou ɭi amba vhatu vho faho. Hu tea u vha na pfunzo ya tsenguluso na mbambedzo ya thendo hedzi. Milayo ya u langa zwiimiswa zwa vhutunguli i tea u khwaḥa fhano Afrika Tshipembe. Ho no ḍalesa vhane vha t̄oda u fusha thumbu dzavho nga u kunga lushaka nga madzanga a si one. Vhufhura ho ɭinea maanḍa, tsireledzo kha vhadzulapo kha i khwaḥiswe. Shango ɭashu ɭo no vha dzunde ɭa vhutunguli ho vilinganaho vhune vhu si vhe ha vhukuma, vhune ha vha ha u tshela nḍala. Muvhuso kha u khwaḥise tshandḍa.

5.2.4 Vhutunguli na vhurereli

5.2.4.1 Nḍila dza u fhambanya vhutunguli na vhurereli

Mawanwa kha vhutunguli na vhurereli o sumbedza zwi zwiteñwa zwo fhambanaho zwi re na vhushaka. Vhavhudziwa vhane vha vha vhomaine vha sialala vho sumbedza uri vhurereli ndi ha muthu muñwe na muñwe a tshilaho. U humbela tsireledzo na mpho, u livhuwa zwoḥe zwine a vha nazwo, mutakalo na maḍuvha a vhutshilo. Vhutunguli ndi mpho ine ya vha kha vhatu vho khetheaho, vhane vha vha vhavhoni vha zwo dzumbamaho kha vhutshilo ha muthu, vha dovha vha ñea thandululo vha tshi khou

shuma nga vhadzimu. Vhavhudziswa vho sumbedza vhutunguli vhu tshi shuma u bvisela khagala zwine vhadzimu vha lushaka lwonolwo vha khou tama zwi tshi itwa musu hu tshi khou rerelwa. Tsumbo yo vha ya u nangiwa ha mufari wa thungula na fhethu. Huñwe mufari wa thungula u a tetshelwa zwifuko zwo teaho mushumo wonoyo hu tshi angaredzwa na milayo ya hone. Vhutunguli vhu a dzhenelela na kha dzilafho ngeno vhurerele vhu sa dzheneleli.

Mañwe mawanwa o sumbedza uri vhurerele ha sialala la Vhavenda vhu vhonala vhu kha maitele a u phasa kana u thevhula, dzimpfuni, tshifhinga tsha khaño, zwifhoni, mabakoni zwikwarani, zwiendeulu, zwifuwo zwa hayani, nyimbo na mitshino, mirero, thai, ngano na lutendo, madzina a vhatu. Zwothe hezwi uri zwi tshimbile nga ngona, vhutunguli vhu tea u vha hone, sa sumbandila. Mawanwa o dovha a sumbedza uri vha shayaho ndivho ya mvelele ya Tshivenda vha sumbedza u sa kona u khethekanya zwiteñwa izwi. Ha vha u xedza lushaka. Kha sia la u rerela vhatu vho xedzwa kale nga ha midzimu isili nga vhadziavhuta vhe vha vha vhe na ndivho dza u bvedza zwipikwa zwavho. Midzimu isili ndi i si ya havho sa zwine zwa khou itea, zwa u diita muduhulu wa muñwe makhulukuku nge a ñwaliwa buguni ngeno vha si na vhushaka ha dzofha nae. Ho vha u fhurwa. Vhutunguli ha sialala vhu khou sañhulwa nga maanda ngeno vhuloi vhu sa sañhulwi. Themendelo ndi ya uri vha konaho u ita thodisiso nga maitele a Tshivenda nga vha ite tenda na vhone vha vha vhe na ndivho ya u kombamulula zwo kombamiswaho nga vhatinda vha lino. Hezwi hu do vha u tinya u xedza lushaka lu daho. Zwa mvelele na zwa sialala kha zwi ñwaliwe zwi vhe vhatuni sa zwa dziñwe mvelele nga vha zwi pfesesaho u itela lushaka lwa matshelo. Nga zwi vhulungee.

5.2.5 Vhushaka ha mutunguli na mutungulwa musu vhe kha vhutunguli

Mawanwa o sumbedza vhezhi ha vhatunguli vha tshi lingedza u fhaña vhushaka ha vhuñdzani na vhatungulwa nga u sumbedza u londa. U thetshelwa zwavhudi zwine muthu a khou toña thuso khazwo. Mutunguli u tea u fhaña fulufhelo kha mutungulwa nga u vhumba vhushaka vhune ha bvedza dzilafho lo khetheaho line la do thusa u edulula na u fhodza vhulwadze kana u tandulula thaidzo. Mutunguli u tea u didzhenisa kha zwine zwa khou itwa nga mbilu yothe hu na vhumani na mulaxwa. Hu pfi zwothe zwi ñaluswa nga tshifhinga tshine vha tshi fhedza vhe vhothe, ndivho ya u ñangana, thodea dza

mutungulwa na fulufhelo, zwine mutungulwa a ita khathihi na u digana ha mutunguli kha u ita zwa vhukuma fhedzi. Nzudzanyo na vhudele nazwo zwi a fhaṭa fulufhelo ḷa mutungulwa kha mutunguli. Hezwi hu pfi zwi ṅaṅa u vhonala nga musi mutungulwa a sa ṭutsheli kule na mutunguli. Mawanwa a dovha a sumbedza vhatunguli vha tshi ṭavhanya u fhela mbilu musi vha tshi vhudziseswa mbudziso dza zwi kwamaho zwine vha khou amba. Mutunguli u tea vha na mbilu ndapfu ya u konḑelela nyimele dza vhutunguli. Kha vhutunguli mafhungo a si u wana tshelede fhedzi, tshihulwane ndi u phetha mushumo wa vhafhasi we vha vhidzela wone. Fhethu hu re na vhufulufhedzei na phodzo ya hone i a ṭavhanya. Vhushaka ho raliho vhu sika u ṭhonifhiwa.

5.2.6 U kovhelana ṅdivho ya zwa vhutunguli

5.2.6.1 U kovhelana ṅdivho ya vhutunguli nga tsha vhatunguli

Vhavhudziswa kha fhungo ḷa u kovhelana ṅdivho nga tsha vhatunguli vho sumbedza zwo leluwa naho vha sa zwi iti kha muṅwe na muṅwe. Mutunguli u ḑi tou vha na ane a ḷedzana nae, ane musi a tshi ṭangana na vhuleme vha thusana nga ṅdivho. Vhomaine vha na u sa fulufhedzana nga maanḑa kha vhane vha dzula kusini kuthihi. Vha a tenda na u wana thuso kha muṅwe tenda a vha e wa kule nga uri vha ri 'Mudengu ha ḑidenguli'. Vhafhinduli vho sumbedza uri arali muṭani wa mutunguli vhana vhane vha sumbedza dzangalelo ḷa zwa vhutunguli ha sialala, vha a kovhelwa ṅdivho naho vha sa ḑo dzhena kha vhudzivha nga u shaya midzimu ya hone. Mawanwa o sumbedza uri vha hone vhatunguli vhane vha vha vhomasithesele kha maṅwe masia a dzilafho. Naho zwo ralo vhaṅwe ṅdivho yeneyo vha lovha nayo. Khae sa izwi i mpho ya vhadzimu, u tenda kha ḷa uri i ḑo ḑi pfukela kha ane vhadzimu vha ḑo nanga nga ṅḑila ye ene a i wana ngayo.

5.2.6.2 U kovhelana ṅdivho ha vhatunguli na vha si vhatunguli

Mawanwa o sumbedza uri hafha kha sia ḷa vhutunguli hu na tshiphiri tshihuluhulu, lune u si ṅanga mafhungo a hone a u nga a ḑivhi. Zwi nga itea muthu a tou ḑivha miri ya u lafha zwidwadzenyana, zwa vhudzivha a si vhudzwe. Vhafhinduli vhaṅwe vho sumbedza uri na kha vhana vha heneffho muḑini hu na tshidzumbe tshi si na vhukono. Vhutunguli hafho muṭani vhudzhiiwa sa mpho ifa ḷa muṭa, ndi ngazwo vhu tshi mona heneffho, sa tsumbo, vhu bva murahu kha vho makhulukuku ha ratha nga murafho nga murafho, vhu tshi ya

kha vhaḁuhulu. Maḁwe mawanwa a sumbedza hu tshi vha na vhuḁudzeḁudze kha u anetshelwa ha mafhungo a vhutunguli nga muthu ane a si vhe mutunguli. U vha o dzumbelwa zwinzhi. Vhaḁwe vhomaine vha swika na hune vha khethekanya, dzaulo ḁi vha thungo, ha mishonga ha vha thungo. Hezwi ndi u dzumba uri vha si vhoneḁwe uri vha ḁanganyisa ufho na ufho nahone hani ngauri vhuḁzhi havho vha vha vho vhea tswayo kha mishonga. Kha vhaḁwe hu ḁi tou vha na vhuilaila ha u shavha uri vha dzhenaho vha ḁo kanda mishonga. Hu tea u vha na pfunzo kha vhatunguli ya u vha ḁuḁuwedza u bvisela khagala zwine vha zwi kona uri zwi thuse lushaka. Zwi tshi itea mafhungo eneo a ḁwaliwa e avho.

5.2.7 Vhuḁipfi ha vhaswa nga ha vhutunguli

Mawanwa nga ha vhuḁipfi ha vhaswa nga ha vhutunguli o sumbedza ḁḁila mmbili dzo fhambanaho. Hu pfi vhaswa vhakale vha tshifhinga tsha muvhuso wa vhukoloni na wa khethano nga lukanda vho vha vha tshi dzhia vhutunguli ha sialala sa tshiteḁwa tshisili, tsha vhathu vha maimo a fhasi, vha songo dzivhuluwaho, vha songo funzeaho nahone tshi ofhisaho tsha vhuloi. Vhaswa vhane miḁani ya havho ha vha na vhomaine vho vha vha tshi vhu ḁanganedza ngauri vha vha vha na ḁivho yahoo naho huḁwe vha tshi vha vhakou dzhiiswa zwḁwevho nga vhaḁwe vhaswa.

Vhavhudziswa vho sumbedza uri u dzhena ha muvhuso wa demokirasi na mavhusele awo wo ita uri vhaswa vha thome u vhona vhutunguli ha sialala ḁavho vhu ha ndeme. Vhavhudziswa vhane vha vha vhatunguli vhaswa vho sumbedza uri vha dalelwa nga thanga dzavho nga maḁḁa. Tshiitisi ndi uri vha a kona u wana thuso naho vha songo fheletshedzwa nga vhathu vhahulwane. Hu vha na u vhoḁholowa khavho. Vhaswa vha mvelele ya Tshivenda kha u ḁanganedza vhutunguli ha sialala vha kha ḁi vha murahu kha vha mvelele dza maḁwe Mafrika. Kha u ḁanganedza vhurereli vhusili, vha pfa vhe makwandani. Mawanwa a sumbedza uri vhaswa vha vhaḁivhalea vha re kha vhutunguli vha a ḁihudza ngaho. Vha sumbedza vha sa vhu shoneli ndi ngazwo vha tshi ḁi tou dzhena kha nyambedzano dza TV na radio vha amba vhuḁfiwa havho vho vhoḁholowa. Themendelo ndi ya uri vhaswa kha vha wane mafhungo miḁani, vhutunguli vhu ambiwe zwavhuḁi. ḁivho ya vhutunguli nga u angaredza vhaswa vha a i ḁoḁa nahone vha a i shaya. Khuwelelo ndi ya uri vhaswa vha sialala ḁa Tshivenda kha vha dzikuwe vha edze

vha dziñwe mvelele vha imelele zwa havho. Ndivho ya vhutunguli vha nga i wana nga u tou vhalala arali yo ñwaliwa na u vhudzwa nga vha re nayo.

5.2.8 Thero ya vhutunguli ha sialala la Tshivenda vathuni

Vhavhudziswa nga ha thero ya vhutunguli ha mvelele ya Tshivenda vho sumbedza uri a songo tou vha mafhungo a vhomaine fhedzi, kha navhe midzi. Arali vhutunguli vhomaine na vhañwe vhaaluwa vha re na ndivho yaho, vha si vhu ite tshidzumbe, vha rera ngaho, vha tshi sumbedza ndeme yaho, tshitshavha tshi nga pfesesa tsha guda zwinzhi ya vha pfunzo. Dzangalelo la u toda u divha hu pfi kanzhi li tokonyea nga zwe wa pfa, wa vho didzhenisa khazwo uri u kone u divha zwinzhi. Vhavana vha zwi amba zwavhudi vha tshi ri vhalala a si u bebwa kale ndi u tsha gole wa vhona.

Vhafhinduli vho sumbedza uri pfunzo ya vhutunguli ha sialala i nga tandavhudzea nga musi lushaka lu tshi vha dalela nga vhunzhi. Arali ha itwa dzirekhodo dza zwiitei zwa vhutunguli vhatu vha zwi vhalala zwi nga thusa u anea tshiteñwa itshi. Ha vha na khonadzeo ya vhuñwali ha dirama dza TV na radio zwi nga thusa u isa fhungo la vhutunguli kha mirole yothe. Hu na khoro kana maguvhangano vhatu vha di sumbedzwa ndeme ya vhutunguli. Ya vha ndowelo ya u amba ngazwo. Vhane zwa vha hone mitani vha tshenzhela nga u tou zwi vhona.

5.2.9 Ndeme ya vhudavhidzani kha vhutunguli

Luambo a si mafhungo a u vhekanya maipfi fhedzi, lu tea u pfukisa thalutshedzo yo hwalwaho nga zwiga zwi re na vhusaka. Mawanwa aya khawhiswa nga maipfi a Webster (1961) nga ha luambo a tshi ri:

Semiotics relates to the meaning or relationship of meaning of a sign or set of signs. It involves observing and interpreting signs, studying the relations of a sign to its referent and to other signs within a system.

Mawanwa o bvisela khagala uri luambo lwa vhudavhidzani kha vhutunguli lu bvelela nga ndila ya oralala, yo vangwaho nga u talela zwishumiswa sa kuwele kwa thangu. Vhukoni ha u amba vhu taniwa nga ndivho, tshenzhemo na tshikili tsha kushumisele kwa luambo.

Luambo lwa vhudavhidzani kha vhutunguli lu vhonala sa ndila ya matshilisano yo dīhahedzaho kha sialala na mvelele. Hu na vhuṭumani kha vhudavhidzani musī nyito ya u tungula i kati, mihumbulo na mbuno zwi ṭahiswa nga luambo lwa oralā na zwo vhonwaho kha mawa.

Ndi ngazwo vhudavhidzani vhu tshi tea u rathisa mafhungo u bva kha muñwe u ya kha muñwe nga ndila i pfallaho. Ha dovha ha vha na vhudavhidzani ha ngomu vhune ha vha vhukati ha mutunguli na vhadzimu vhawe. Mawanwa o sumbedza uri, luambo a si mafhungo a mbekanyo ya maipfi nga ngona fhedzi ndi ndila ya u davhidzana ha vhatu vhe kha thendo dzavho, sialala ḷavho, kha vhuḍifari havho, mikhwa ya matshilisano, maitele a vhutunguli nga u angaredza vhe kha mvelele dzavho. Vhavhudziswa vho sumbedza ndeme ya vhudavhidzani i tshi khou ṭhoṭhela kha sia ḷa zwa vhutunguli kha mvelele ya Tshivenda. Vhudzuloni ha uri luambo lu aluwe, lu khou bwandamela nga nṭhani ha uri vhatu vha vho takalela nyambo dzisili. Hezwi zwi khou wanalesa kha vhatunguli vhaswa. Vhaswa vho no vhe sa na vhuswikeleli ho kalulaho kha zwa vhudavhidzani ngazwo vha si tshe na tshifhinga tsha u thetshesela kuambeke kwa luambo kwa vhaaluwa. Vhaswa vha funesa tshikhuwa. Vha vhona u nga u amba lwa ḍamuni ndi u vha wa fhasi ngeno zwi tshi thusa kha u bvisa vhuṭfiwa zwavhuḍi.

Mawanwa o sumbedza uri magovhela vha kha ḍi tou dodombedza zwavhuḍi zwikhodo zwa mawa a ṭhangu na u shumisa mirero sa tsumbo 'Vha bikela vhuñanga vhuṭsila vha vhona nga maṭo, mamethafore, mafanyisi na zwiñwe. Mañwe mawanwa a sumbedza uri musalauno vhutunguli ha sialala vhu vho anḍadzwa kha midia nga maanda kha sia ḷa dziñwe mvelele. Themendelo i sumbedza uri luambo lufhio na lufhio ndi lwa ndeme tshitshavhani ngauralo lu tea u vhulungwa. Luambo lu nga vhulungwa nga u ita mitshino ya sialala, miṭaṭisano ya dibeithi zwikoloni, matambwa a TV na radio a ṅwalwe nga luambo lwo ṭambaho, bugu dza ndelazwixele kha dzi hwale nganea kana ngano na zwirendo zwi hudzaho mvumbo ya lushaka lwonolwo.

5.2.10 Vhutunguli ha sialala na dzilafho ḷa vha mashango a Vhukovhela

Vhavhudziswa vho sumbedza uri tshumisana vhukati ha vhutunguli ha sialala na dzilafho ḷa vha mashango a vhukovhela a i tou vha khagala zwavhuḍi nga maanda kha dzilafho ḷa vhuvhili. Tshiitisi ndi uri vhuñzhi havho vha kha vhuṭereli vhu sandaho maitele a sialala.

Hu kha di vha na vhane vha sumbedza uri zwa vhutunguli ha sialala a zwi na vhuṭanzi ngeno vhone vha tshi khou shuma nga ṭhanziela dze vha dzi wana zwikoloni. Mawanwa a sumbedza vhomaine vha sialala vhanzhi vha tshi kona u rumela mulaxwa kha dzilafho la vha mashango a vhukovhela naho vha si na vhuṭanzi vhune vha nea mulaxwa. Zwi sumbedza hu na madokotela vhane vho aluwa fhethu hu na vhutunguli ha sialala, nga ndivho na tshenzhemo yavho, vha a kona u eletshedza mulwadze uri a dalela vhomaine vha sialala. Mawanwa a sumbedza ho no didzinginywa la tshumisano ya izwi zwigwada zwivhili fhedzi a hu tandwi li no fukwa. Kha sia la vhomaine vha sialala ho no vha na vha vhuṭali vhane vha vho ṭoda u tshela ndala ngazwo ngeno vha si na mbidzo.

A hu na khonadzeo ya uri vhatunguli vha sialala vha nga shuma vhe fhethu huthihi ngauri kushumele kwavho a ku fani na vhadzimu vhavho a si vhatihi. Muṅwe na muṅwe u vha o vhamba hu ne a vha hone nga kuitele kwa hawe. Kha vha vhutunguli hovhu ha sialala a hu na ane a nga dirwa khana a ri u muhulwane nga zwa vhuṅanga ngauri ha divhi nyimelo ya vhadzimu vha vhaṅwe. Kha hu vhe na ṭhuṭhuwedzo ya uri arali zwi tshi konadzea vha eletshedzwe u dzhenelela kha pfunzo ya fomala. Muvhuso kha u vhe na tshiimiswa tsho khwaṭhaho tshine tsha langa vhomaine vha sialala u itela u tsireledza vhadzulapo. Vhomaine kha vha redzhisitariwe vha dzhene kha data beizi uri vha divhee vhubvo na mishumo yavho. Kha hu dzulele u vha na mitangano ya u pfumbudzana, hu na vhuṭanganela ha muvhuso, madokotela a vha vhukovhela na vhatunguli vha sialala. Zwoṭhe hezwi zwi do vha zwi tshi khou itelwa u takula tshiimiswa tsha mutakalo.

5.2.11 Ndi ngani vhutunguli ha sialala vhu si tshe na bvumo sa kale?

Mawanwa a sumbedza uri vhutunguli ha sialala a vhu tshe na bvumo ngauri vhunzhi ha zwine zwa itwa nga vhomaine vha sialala zwi vho itwa nga ndila ya vhubporofita. Tsumbo, ndi ya musu hu tshi pfi muthu a rabelelwa mimuya mivhi i ya amba vhubvo na zwiitisi zwa u dzhena kha uyo muthu. U bva tsikoni vhomaine vha sialala vho vha vha tshi aravhedza tsemo mimuya (thuri) ya amba vhubvo na zwiitisi zwa u dzhena kha uyo muthu.

Mawanwa ndi a u ri zwa vhutunguli ha sialala zwi itelwa tshiphirini, ngeno zwa uvhu vhurerele vhuṅwe zwi tshi itwa vhathuni u itela bvumo la u kunga vhathu. Vhunzhi ha vhathu vha vho kungwa nga nyimele yeneyi vha vho ita zwa vhubporofita ngauri zwi vhonala zwi zwa maimo a nṭha u ya nga lutendo lwa vhenevho. Zwi na mbadelo dza

tshiphirini ngeno hu tshi pfi vhathu vha porofitwa nga fhedzi. Vhathu vha tshi pfa shambela la u fhola na madembe vha gidimela ngeo. Zwi do tou ri zwo no kona vha kona u ya ha vhatunguli vha sialala vhusiku ngauri ndi one maitele a hone. Vhutunguli ha sialala mishumo yaho minzhi a i tsha itwa, tsumbo, muthu o vha atshi ofha u doba tsha muñwe nga u ofha musika. Kha sia la vhuloi, muloi o vha a sa sokou lowa muthu muñwe na muñwe nga u ofha ludzimu (ndi musi muthu o vhulayaho a tshi fheṭa vhañwe vha muṭa nga ndifhedzo ya lufu lu no vhulaya muñwe na muñwe a re shaka la muthu onoyo). Muthu u ita zwine vhadzimu vhawe vha tenda a tshi shumisa zwone tenda a si sasaladze maitele a vhañwe.

5. 2.12. Vhutunguli sa dzilafho nga hone huṅe

Vhavhudziswa vho sumbedza uri vhutunguli nga hone huṅe vhu a kona u lafha mulwadze, hu si na mishonga. Musi mulwadze e dzauloni na mutunguli, mawa a ṭhangu a vhuya a swika hune a sumbedza uri thaidzo yawe ndi zwa muya, hu na muñwe makhulukuku wawe a khou ṭoḍaho u dzula khae kana u mu shumisa mushumo wowoyu wa u tungula, a zwi ṭanganedza nga lutendo, u mbo ḍi fhola. Tenda ha vha na ṭhalutshedzo yo fhelelaho ine ya do vha i khou tikedzwa nga vhahulwane vho mu fheletshedzaho vha no ḍivha mafhungo a lushaka. Mutunguli u a vhudziseswa uri hu itwe zwithu zwa vhukuma fhedzi.

Mawanwa a sumbedza uri musi nyimele yo ralo, mulwadze u vha a khou pfa vhuṭungu ha zwa muya wa vhadzimu (ancestral spirits). Vhafhinduli vha sumbedza uri naho mulwadze a tshi tou vha kha nyimeleḍe a vhuya a tenda, a ṭanganedza uri u do ita zwoṭhe zwine muya wa khou mu ruma u ita zwone, u a dzivhuluwa. Ndi ngazwo hu na kuambeke ku no ri 'Mudzimu ndi ṅowa a solywa u a pfa'. Mulwadze arali o vha a sa li kana u vuwa thovhoni, u do vhoneala a tshi vho la na u vuwa thovhoni. Sa tsumbo, mufhinduli BB15, o sumbedza o ṭangana na nyimele yeneyi, a zwi pfa zwi no khou mu vhaisa, ene a tila. A henefho he a vha e hone kha zwiimiswa zwa vhurereli vhusili khae o vha a khou khaṭhiswa nga vha no sasaladza vhutunguli uvhu ha sialala. U swika a tshi ya kha vha tshiimiswa tshi sa lwi na zwa vhadzimu, vha mu bvisela khagala uri u na mbidzo ya vhutunguli.

BB15 u ri o vhudzwa zwa uri vhadzimu vhawe a vha tsha tenda u vha fhasi ha vhañwe vhadzimu ngauri na vhone vha na maanda. Kha tende, zwawe zwi do vhuzelela ngonani. Vha mu vhudza uri a hu na muloi, muloi ndi ene muñe, u khou tou didzindela nga u sa pfesesa. Vha mu vhudza uri u kha di do tambula. Na ngoho maungu a hulela lwe a thoma u ila zwiliwa, a fhelele, vengo la thoma, ha shaea mulalo khae. Tsho nanisaho uri a dzhie tsheo ya u sa tsha sedza uri vhatu vha do ri mini e muthu wa dzipfunzo, ndi nge madokotela vha ri a vha vhoni vhulwadze.

Vhe a vha a tshi vha dalela misi yothe e kha vhuungu vhuhulu vho vha vha tshi mu vhona sa mudzindeli, vha mu rumela sibadela. Sibadela o vha a sa wani thuso i divhaleaho. BB15 u ri o swika he a tou divhudza ene muñe zwa uri mikovhe ya tshilidzi yo fhambana. A tenda uri zwawe a zwi fani na zwa vhawe, a tangedza mushumo wa vhomakhulukuku wawe. A zwi ita nga mbilu yawe yothe. E na thikhedzo ya vhabebi na muta wawe, nge vha vhona tshengelo yawe. Tshi takadzaho ndi tsha uri vhuhulwane ha vhafhasi vhatu vho vhu vhona. Namusi ndi mutunguli, vhulungu ha mañi vhu mukuloni. Jo si na midzi. Zwo mu funza u dzika heneho hune a vha hone, ha tsha tekateka. Ngoho u vho i divha. A hu na na muthihi ane a takalela u diphina o no fhira shangoni. Hu pfi ndi ngani hu na u kuvhanganya lupfumo lwa fhanu fhasi?

Themendelo yo vha ya uri mbidzo i hothehothe kha zwiimiswa zwo fhambanaho. A hu na lushaka na luthihi lu sa divhi Mudzimu. Lushaka luñwe na luñwe lu na ndila dzalwo dza u amba na Mudzimu. Vha tendaho kha uri vha amba na Nwali nga kha vhomakhulukuku wavho, vha tshi khou shumisa mañi na fola, nga vha litshwe lutendo lwavho lu kha zwenezwo. Tsha ndeme ndi tsha uri vha vhona thandululo na tshedza. Lushaka, ri songo shushedzana nga masiandaitwa a zwa thendo dziñwe ngeno hu si na u funana, u hulisana, u thonifhana khathihi na u thusana kha vhenevho vha no nga Mudzimu vha twa nae. Vhuada vhu khagala heneho.

5.3. MVALATSWINGA

Nga u angaredza ndima iyi yo vhumbe nga phindulo dza mbudziso dzo bvaho kha vhavhudziswa. Vhavhudziswa sa vhomaine vha sialala vha na mbilaelo dza zwine zwa khou itwa nga tshitshavha tshine tsha vha shumisa tsho dzumbama ha vha u xedza lushaka na mirafho miswa. Tsumbo, zwiimiswa zwinzhi zwa vhurerele vhusili ha Maafrica

zwo tikwa nga maitele a sialala. Vha tshi bvela khagala tshitshavhani vha sumbedza e maanda avho. Shango la Afrika Tshipembe lo no shanduka mudavhi wa vhutunguli ha vhurereli vhusili ha vhubindudzi. Vhomaine vha sialala vha na mbilaelo ya uri lushaka lu khou vhaiswa nga ndila nnzhi. Muvhuso nga u ite zwiimiswa zwa u tandulula thaidzo iyi. Madzangano a vhomaine a sialala o dalesa, na one a na vhukwila ha u hamboka vhatu tshumelo yao i sa vhoneali. Mbudziso ndi ya uri madembe a tea u wanala fhanokha la RSA? Ndimayeneyi yodovha ya ita milevho ya uri thaidzodzi nga tandululwa nga ndila dzifhio.

NDIMA YA VHURATHI

6. MANWELEDZO A THODISISO

6.1. MARANGAPHANDA

Ndima ino yo disendeka nga manweledzo a mushumo wothe wa thodisiso u bva mathomoni u swika mafheleloni. Muhumbulo muhulwane ho vha hu u sengulusa mbonalo ya mushumo wa vhutunguli nga nanga dza sialala kha mvelele ya Tshivenda. Ino ndima, i nweledza zwitehwa zwa mafhungo o rerwaho nga hao fhasi ha ndima inwe na inwe.

6.2. TSENGULUSO NGA HA THODISISO

6.2.1. Mutheo wa thodisiso

Kha maitele a vhutunguli a sialala la mvelele ya Tshivenda, hu na vhomaine vhane vha kha di vha vho fara gwala lone lone li konaho u takula vhadzimu vha pembela. Vha hwala zwililo na nduvho vha zwi livhisa ha Ene Mwali Musikavhathu, nga maanda vha re vhuponi ha mahayani kha sialala la Tshivenda. Vha re vhuponi ha doroboni navho vha khou lingedza vha nga si tou siwa nda lini. Vhatunguli vhenevha vha vhone vha kha di vha na thuthuwedzo tshitshavhani kha fhungo la u tungula naho vhunzhi ha vhatu vha sa todi zwi tshi divhiwa uri vha a vha dalela.

Vhomaine vhenevho vhanwe vhavho vha na midzimu ya phindangalulimi, zwithu zwavho zwi vhone zwo dzudzanyea ngauri midzimu yeneyo i vhone i ya sia la vhomawe. Zwa amba uri ndila ine vha shuma ngayo, a si isili. Vho fara deu yone ya lutolodzi ulu lune lwa do ratha zwavhudi u bva kha muhwe murafho u ya kha muhwe wa lushaka lwonolwo. Zwi a tangedzea ngauri a zwi khou thutha kana u kanganyisa vhutunguli ha sialala la Tshivenda, zwi khou tou vhu engedza, ha vha na maanda manzhi.

Kha honohu vhutunguli ha sialala, ho do mela khaedu dzo fhambanaho dzi tshi itiswa nga mivhuso ye ya ita na u rumela vhurumelwa ha u disa vhurereli ha Tshikhiresite uri vhu phusukanye vhutunguli ha sialala. Nyimbo dzo imbiwa dzo imbwa dza u sahula mingome na nanga, zwitungulo na thangu, fhedzi ha ima. Ha khethululwa vhatu, vakhiresite vha dzudzwa zwitasini sa vha lutendo lwa khwine, na zwenezwo vhomaine vho davhukaho

nga vhutunguli ha sialala vha tōka midzi. Vhudzuloni ha uri vha vhu kwashekanye, vha tou ita khaedu ye ya shanduka t̄huthuwedzo ya uri vha re na mbidzo vha dzhene vha si na thidza. Ano maḍuvha vhaswa vha re na mbidzo ya vhadzimu ya vhutunguli, vha vho thoma u zwi t̄anganedza, nga n̄thani ha t̄huthuwedzo ine vha i wana miḱani. Zwi tea u thoma henefho. In̄we khaedu ndi ya u thubwa ha mahosi vhane vha vhone vho no furaleta zwa havho. Ndi ngazwo shango ḷi songo tsha lala. Mahosi a vha tshe na vhuetschedzi ha vhatunguli, misanda yo shanduka mahondwane. U dzhenelela ha tshikhuwa ho thithisa zwinzhi madzuloni a u khwinifhadza.

Luambo na lwone lwo vhone sa tshiteṅwa tsha ndeme tsha vhudavhidzani vhukati ha mutunguli na vhadzimu, vhukati ha mutunguli na mutungulwa. Nga luambo vha a pfukisa mulaedza, vha a t̄alutshedza zwo dzumbamaho, vha a khoḍa mawa na u rerela vhadzimu ngalwo. Luambo lu tshi ambiwa vhatu vhe kha vhudavhidzani, lu a kona u t̄ana vhuḍifari ha muthu arali a tshi t̄honifha kana a sa t̄honifhi, arali e na mbilu t̄hukhu kana a tshi kondolele, arali a tshi vavhalela kana a sa vavhaleli.

6.2.2. Tsenguluso ya maṅwalwa

Tshiteṅwa itshi tshi angaredza tsenguluso ya maṅwalwa a vhe vha ṅwala nga ha vhutunguli ha sialala ane a vha na vhusaka na thaidzo ya t̄hoḍisiso. Vhaṅwali vhanzhi sa Van Warmelo (1932) o sumbedza tshaka dza vhutunguli ha mvelele ya Tshivenda, madzina a t̄hangu na mawa adzo fhedzi. Vhonzhi ha vharumiwa vhe vha ḍa na vhurereli ha Tshikhiresite fano Venda vho vha kha gwala ḷa u saṅhula vhutunguli nga kha maitele a sumbedzaho zwine vha vha khazwo zwi si na Mudzimu ngomu. Fhungo heḷi ḷo khwaṅhiswa nga maine Vho Mutshekwa vhe vha sumbedza uri vha tendaho kha vhuḱhiresite vho vha vha tshi dzula zwiṱasini sa vhatu vha no ḍivha Mudzimu, vha sa yi ha vhomaine vha sialala vha ita zwa vhutunguli. Tshavho i tshi vha i thabelo. Vho sumbedza uri zwo vhaisa vhanzhi nga u khukhuna vhusiku vha tshi ya ha vhatunguli lune na ṅamusi zwa kha ḍi vha hone.

Vhaṅwali avha vho sumbedza ndeme ya luambo kha vhutunguli nga uri ho ḍala zwikhōḍo, mirero na maambe, hezwi zwo bulwa nga Milubi (1988) na Raselekoane na Mafela (1991). Luambo lwa vhudavhidzani kha vhutunguli ha sialala, lu kha ḍi tou ambiwa lu si na maipfi manzhi asili. Tshiitisi ndi tsha uri vhutunguli ho ḍitika nga zwithu zwa sialala.

Tsumbo, arali vhulwadze vhu ha tshipengo, zwi do ambiwa nga maipfi a t̄anganedzeaho, ha pfi 'khithi yo pfuluwa'.

6.2.3 Ngona ya t̄hod̄isiso

Tshiteñwa itshi ndi tshone tshine tsha shumiswa hu tshi kuvhanganywa data vhathuni. Hu tshi itwa t̄hod̄isiso hu na ngona dzine dza langa matshimbidzele a t̄hod̄isiso, ndi khwanthithetivi ine ya shumiswa kha u kuvhanganya data ine ya vha na dzimbalombalo na khwalithethivi ine yo d̄isendeka nga mafhungo a no ambiwa nga vhathu, vhu vha havho, vhu d̄ipfi vhu bvaho kha tshenzhemo na ndivho yavho, vhutendatenda na maitele avho a zwithu.

Kha ino ngudo mbudziso dzo itwa nga u t̄alela na inthaviyu. Inthaviyu yo vha ya musi mu t̄od̄isisi na muvhudziswa vho livhanya zwifhatuwo na nga lu t̄ingo. Inthaviyu yo itwa na vhomaine vha magovhela vha angaredzaho vhakalaha na vhakegulu, vhanna na vhasadzi khathihi na vhaswa vha mbeu dzo t̄he. Ho d̄i vhudziswa na vhalaxwa vha si gathi vhe vha wanala ha vhomaine uri hu d̄i vha na u tswa nyana vhu pfiwa havho. Mafhungo o t̄he e a kuvhanganywa, o vha a khou rekhodiwa nga theiphi rekhodo uri a do kona u tambwiwa nga murahu, mañwe o vha a khou tou ñwalwa sa notsi.

6.2.4. Tsenguluso ya mafhungo

Hafha ndi hune mafhungo o t̄he o kuvhanganyiwa musi vhavhudziswa vha tshi khou fhindula mbudziso, a senguluswa nga vhuronwane hu tshi khou sedziwa zwine zwa elana, u itela vhubvedzi ha thero,

Zwenezwo mu t̄od̄isisi o isa phanda nga u khethekanya data a tshi i vhekanya nga thero nga thero. Vhavhudziswa vha sa athu u fhindula, mu t̄od̄isisi o d̄i d̄ivhadza khathihi na tshipikwa tsha t̄hod̄isiso. Ha kona u tevhelela pfulufhedziso dza tsireledzo nga u sa bula madzina avho, u sa shumisa mafhungo e vha ñekedza kha zwiñwevho. Ha itwa nyombedzelo ya mbofholowa kha u fhindula mbudziso, ine vha pfa i sa vha fari zwavhu d̄i a vha kombetshedzwi u fhindula. Ho itwa muano wa u tevhedza maga a u t̄honifhana. Vhafhinduli vho tsireledzwa nga u ñewa nomboro vhudzuloni ha madzina avho. Ho shumiswa nd̄ila ya u khouda kha u khethekanya mafhungo. Nga maitele enea ho kona u bvedzwa mawanwa na themendelo.

6.3. MAWANWA A BVAHO KHA MAFHUNGO O KUVHANGANYWAHO

Mawanwa u vhumbaho ngudo ino o bvukulula zwinzhi zwine vhathu vha nga ri mathina vhulala a si u bebwa kale, ndi u tsha gole wa vhona. Ngudo i vhonala yo dzikusa dzivha liṅne khaḽo ho ṅulwa zwinzhi zwa ndeme zwi bviselaho khagala nyimele ya ngoho ya vhutunguli ha sialala vhu tshi khou ambiwa nga khali dzo bikaho. Ngudo ino yo bvisela khagala mbilaelo dza masiandaitwa a u shaya ṅḽivho ya u ṽalusa u tungulwa nga phukha, zwiṅoni, zwikhonono na vhana vhaṽukuku vhathu vhe lwendonu, ḽakani, miṽani kana vhe madaloni. Nga mvelele ya Tshivenda, arali hu khou ṽoḽou ṽhavhiwa nngu, ya lila i a litshiwa ngauri i khou tungula lufu. Tshiṅoni tsha luzwii tsha u lilela tshi vha tshi khou tungula lufu. Zwi a itea tsha kavha heneḽho tsini na muḽi tsha lila. A tshi sokou lila vhathuni arali hu si na zwine tsha khou ṽoḽa u fhirisa. Hovhu vhutunguli, mvelele ya Tshivenda i naho sa dziṅwe tshaka, vhu tou sa londiwa. Vhomaine vha sialala vha na mbilaelo ngauri vhaaluwa heyi pfunzo ye vha i wana kha mirafho yo fhiraho vha khou kundelwa u i rathisela kha mirafho i tevhelaho nga ṅṽhani ha tshikhuwa. Vhunzhi ha Vhavenda vha na ṅḽowelo ya vhutendatenda kha zwithu zwisili nga ṅṽhani ha u nyadza zwa havho.

Vhaswa vhashu vha vhonala vha tshi dzhena khakhathini zwi songo tea. Kudzulele kwa ṅwedzi na ṅaledzi ku a tungula zwivhuya na zwivhi sa u dzama ha mahosi mahulwane na malwadze. Vhunzhi ha mahosi a kale vho vha vhe na mpho ya vhutunguli ha miloro sa vharangaphanda vha shango, vhaṅwe vhavho vha tshi tou vha dziṅanga. Fhedzi ṅamusi zwo ngalangala ngauri a hu tshe na vhuṽumani vhukati ha khosi na vhadzimu vhayo. Mahosi vha vho vhusa nga maano avho hu si nga mbetshelwa dza vha fhasi na vhutunguli ha sialala.

Ngudo yo bvisela khagala mbilaelo dza u sa vhonala ha mishumo ya ndeme ya vhutunguli ha sialala kha vhutshilo ha ḽuvha liṅwe na liṅwe nga ṅṽhani ha vhuhovheleli ha lushaka. Vhutunguli vhu a kona u saukanya sia ḽa malwadze, sa tsumbo, vhulwadze ha muya wa mbidzo ya u vha mutunguli kana mufarathungula. Ndi nga mawa a ṽhangu ane a nga kona u bvisela khagala khaedu ine muthu onoyo a khou ṽangana nayo. Hu nga vha nga miloro, vhulwadze kana zwiitei zwi songo ḽoweleaho. Ha vha na iṅwe mbidzo ya u vha mu dzambululi na mu tandululi wa thaidzo lushakani nga ṽhangu na miloro. Heyi i katela na dzilafho ḽa miri. Ngudo i dovha ya sumbedza mbilaelo ya vhatunguli kha tsatsaladzo

ya u lafha nga miri ngeno miri yo sikwa nga Ene Nwali. Zwi kombetshedza vhatu vho tshelaho kha vhuwe vhurereli u shumisa miri vho thoma vha fhisa, ya ita milora khathihi na u khukhuna vhusiku vha tshi ya nangani dza sialala.

Ngudo iyi yo dovha ya sumbedza mbilaelo nga vhomaine kha vhatu vha shayaho ndivho ya u khethekanya vhutunguli na vhurereli. Zwa vho dzhiwa sa tshithu tshithi. Thaidzo ndi ya uri zwi khou dzudzanywa nga vhatu vha si ho khazwo, ndi vhane vha vha vha khou tou fukela. Zwa amba u xedza lushaka na u tpanyedza sialala na maitete a vha vha vhatu. Na zwenezwo zwi vhaisa na u xedza murafho u daho.

Ngudo ino yo dovha bvisela khagala vkhakhi vhu no khou itwa nga mahosi ha u disendedza kule na sialala ngauri kale na kale musanda ho vha hu na maine a no tungula, a sumbedza zwine vhadzimu vha khou toda, i nga vha thevhula kana thodea dza u dzivhela shango na u eletshedza vhalanda u tibula/tsigula zwitombo zwa havho. Vhatunguli vho vha vhe vhaeledzi vha malwadze a phirela vha laedza lushaka kha u ri hu nwiwe phila. Mahosi a zwino a vha tsha londa lushaka, zwiendeulu na zwifho nga nthani ha u funesa u ita zwine zwa do vha wanisa tshede. Vha fana na vhalanda vavho vhane vha tshi fhaa muji vha si tsha thoma vha tungudzela fhethu. Muji wonoyo wa fhatiwa fhedzi wa shaya lukuna.

Ngudo yo sumbedza mbilaelo dza vhomaine kha u sa dzhielwa nthi ha vhutunguli ha sialala nga vhu zhi ha madokotela a dzilafho la vha mashango a vkhovhela. Zwavho vha zwi dzhia zwi zwone zwo kunaho zwi no kona u tshidza mulwadze ngeno zwi si zwone. Hu na malwadze ane a pfesewa nga nanga dza sialala ngauri vha a kona u a saukanya, ha vha na mavhe ane a toda madokotela a tshikhuwa. Mutunguli u lafha muthu wotha nama na muya a songo mu vhudzisa thaidzo yawe, o tou dzumbulula nga thangu ngeno dokotela a tshi thoma a vhudzisa zwine mulwadze a khou dinwa ngazwo. Muvhuso u vhonele wo sokou ita milayo i sa shumiswi ya u tnganedza kushumelekwa vhomaine vha sialala na madokotela a tshikhuwa.

Ngudo iyi i sumbedza mbilelo nga vhatunguli nga ha vharangaphanda vha dziwe thendo vha Mafrika vhane vha khou shuma nga ndila dza maitete a vhutunguli ha sialala ha u bvumba sa mungome. Zwi khou ralo vhatu vha tshi khou dipfumisa nga u diita vhaporofita. Vhutala vhu sumbedza uri hu na vhaporofita, tsikoni yaho hu na vhuanga.

Ndi ngazwo mishumo yeneyo muthu onoyo a sa i shumi he a bebwa hone. Hone ndi ngani vhaporofita vhenevho vha tshi kuvhangana fhanu Afrika Tshipembe, ha havho vhalwadze vho fhola vhothena? Ndi ngani vhuporofita honoho vhu sa itwi zwiimiswani zwa vhaholefhalu vha fhola? Vhomaine vha sialala vha na mbilaelo nga zwi no khou bvelela tshitshavhani.

Ngudo iyi yo bvukulula mbilaelo dza vhomaine kha sia la luambo. Luambo lu khou thothele lu tshi ya. Maipfi a zwirendo, zwokhodo mirero zwi khou fhelela sa tshisibe. Kha vhutunguli, zwi kha di wanala kha magovhela musu vha tshi khoda mawa a thangu ngeno kha vhatunguli vhaswa zwi si na mutsindo, khalo ya hone u di pfa i thungo.

6.4. THEMENDELO DZI BVAHO KHA MAFHUNGO O KUVHANGANYWAHO

Ndavhelelo ya vhatunguli ha sialala ndi ya uri lushaka lwo xedzwaho kha lu pfesese uri u tungula ndi mini? Vhu bva ngafhi nahone vhu shuma mini? Vha dovhe vha pfesese ipfi 'sili' zwavhudi, Tsumbo, hu tshi pfi ndi vhasili, zwi amba uri a si vha hashu. Vhutunguli ho navha midzi, ha mupo, phukha, zwinoni, zwifuwo zwa hayani, miloro, u femba, thangu, u bvumba na vhuporofita ha maduvha ano. Lushaka lu tea u divha ngoho, vha tshi vhudzwa nga vha re na ndivho yazwo ya vhukuma hu si na vhufhura.

Ndi zwa ndeme uri vhanwali vha bugu vha nwale tenda vha vha vha tshi khou nwala ngoho ya zwine vhutunguli ha sialala ha vha zwone. Vhutunguli ha sialala ndi dzilafho nga hone hune, vhu a shuma kha u dzumbulula thaidzo ha dovha ha nea thandululo. Vhutunguli vhu lafha nama na muya, vhu ya vhea vhangaphanda, vhu a fhaa midi, ha imisa zwiimiswa. Vha vhu shumisaho kha zwothe hezwi kha vha bevele khagala vha litshe u dzumba ngoho vha tshi i divha. Kha hu nwaliwe nganeathevhekani, nganea, dirama, nganeapfufhi, ngano, zwirendo, zwikhodo zwi no amba nga vhutunguli. Vhatunguli na vhone kha vha tshimbile na tshifhinga nga u sa tenda u shumela gudani. Kha vha bevele khagala nga tshiimiswa tshithihi tsha u tsivhudza lushaka nga ha maitete haya. Vhutunguli a si polotiki ndi tshiimiswa tsha mutakalo.

Hu eletshedzwa na vhatunguli uri nga vha litshe u dzumba zwine vha zwi divha zwine zwa nga thusa lushaka. Ya vha ndivho yavho vhe vhothe, vha lovha vha tuwa nayo, ha vha u ngalangala hayo. Arali i mpho-ifa line la tea u mona henefho mutani kha vha

sumbedze muñwe zwi ñwaliwe i vhe bugu yavho, vha ɔɔdaho ndivho yeneyo vha ɔo renga. Uri hu vhe na nyaluwo kha vhutunguli hovhu vhomaine kha vha bve kha uri hezwi ndi zwanga ndi ndoɔhe. Kha vha litshe uri ha mbiɔi ndi ha thumbuni ha maramani i fa naho. Vhazimu vha pembela musi ngoho i tshi bvela khagala ya fhaɔa zwi fhaɔeaho. A zwi fheleli kha vhadzimu fhedzi, zwi fhirela kha Ñwali Musikavhathu.

Ndi zwa ndeme uri muvhuso na wone u dzhenelele wo khwaɔhisa tshandɔ kha u langa vhutunguli hoɔhe. Nga tshifhinga tsha muvhuso wa tshiɔalula ndango yo vha I hone naho yo vha I ya khethululo. Kha muvhuso hoyu wa demokirasi ho hula mutanya mutanya musanda wa mapfene, ho vilingana. Vhatunguli vha tea u redzhisitariwa fhasi ha tshiimiswa tsha muvhuso tshi re na mbetshelwa dzi no fanela u tevhedzwa. Madzangano a vhomaine o andesa, kha fhungudzwe nahone a songo vha na mbadelo. Vhomaine vha sialala kha vha litshe vuhovheleli ha u ɔɔɔa u dzhena phalamenndeni, wavho mushumo a si polotiki ndi u tungula na u lafha vhalwadze. Zwi amba uri mushumo muñwe wa vhutunguli ndi u ladza shango. Vhutunguli vhu ñana u ñewa tshirunzi nga vhatunguli vhone vhaɔe sa vhatu vhane vha ɔivha zwine vha vha khazwo. Vha si na mbidzo kha vha litshe u vhandalala nga u ɔi ita ñanga vhe si yone.

Kha zwi tou khwaɔhiswa muvhusoni uri muthu u a wana dzilafho ɔa vhomaine vha sialala zwi khagala. Madokotela vha tsivhudzwe kha ɔa u ɔhonifha vhatunguli. Madokotela vho pfumbudzwa na vhatunguli vho pfumbudzwa nga ndila yavho zwa amba uri a hu na ane a khou dzhena mushumoni uyu a si ndivho. Phambano ndi ya uri vhañwe vha na mabambiri ngeno vhañwe vha si na. Honeha hu na vhuɔanzi ha uri mutunguli o bikelwa ngafhi, nga nnyi na tshivhalo tsha miñwaha ya u pfumbudzwa. Tshihulwane a si phikhisa ya uri vha re na ndivho ya khwine ndi vhafhio lini? Zwa vhuɔivhuɔi tshipikwa tshihulwane kha hu vhe u lwa na malwadze, hu na tshumisano ya madzilafho aya mavhili o fhambanaho.

Themendelo ndi ya uri zwe vhomakhulukuku vha vhavenda vha randa, vha tshila ngazwo zwi tea u ɔhonifhiwa, zwa vhulungwa uri mirafho na mirafho i zwi ɔivhe na yone i tshile ngazwo. Naho tshikhuwa tshi tshi khou dzhenelela a zwi ambi uri lushaka lu tea u laɔa zwa halwo, lwa ɔahela kha zwa vhañwe nga u vha na madomola. Tsumbo, arali ha havho muthu a tshi ri u lovha a vhulungwa, vhone vha vho ita zwa u fhisa, lushaka lwa havho lu

sa iti nga u ralo. vha khou tevhedza zwifhio, a si hone u dikokodzela matula khombo naa? Vhana vha zwino a vha tsha thuswa ndi ngazwo vha si na tshiinga, tshiñwe na tshiñwe tsho vhifhaho tshi tshi da tshi fhira navho. Mvelele i tea u aluwa nga u dzhia zwiswa i tshi engedza kha zwayo nga nthani ha u tanga na dziñwe tshaka. Hu si u kheluwa ha thoñwa zwiswa. Hezwo zwi dadiisa vhaswa. Lushaka kha lu tutshele u vhona zwe lwa davhuka ngazwo zwi zwa fhasi ngeno zwo lu ita zwine lwa vha zwone zwino.

6.5. U ISA PHANĀ TĤODĪSISO

Khonadzeo ya nga u bvela phanda ha tĥodĭsiso i nga thusa kha u vhea lushaka khagala uri vha vhone ndeme ya mishumo ya vhutunguli ha sialala, hu si nga vhomaine fhedzi. Zwi nga dovha zwa thusa kha u fhaṭa tshirunzi tsha vhutunguli ha sialala tsha kale misanda. Zwi do thusa kha u tãṅdãvhudza ṅdivho kha vhaswa nga ha vhutunguli ha sialala la Tshivenda na madzanga aho. Vhañwali vha nga wana tshifhinga tsha u ñwala na u gandisa bugu nga ha vhutunguli ha sialala. U vhulunga zwithedele zwa vhutunguli ha sialala hu tãṱea vhomasitesele vhane vha nga dzhena kha maitele a u vhulunga vhafu nga sialala la Vhavenda, vha zwi ita zwi khagala, muga hu u tãṱa u tshidza lushaka lwo xedzwaho nga vhadziavhuṭali. Khonadzeo ya tĥodĭsiso i nga vha hone kha sia la vhutunguli na vhulwadze ha pfuko na tshipfula zwi sa lafhiwi nga ñanga ya sialala inwe nañwe. Hu tou vha na vhomasithesele vha re na mbidzo yeneyo. Arali hu nga itwa tzedzuluso ya zwenezwo lushaka lu nga divha khwine. Na kha vhutunguli na u simetshela hu tshe na khonadzeo ya tĥodĭsiso.

6.6. PHENDELO

Heyi tĥodĭsiso yo vha yo disendekaho nga **tsenguluso ya mbonalo ya mushumo wa vhutunguli nga ñanga dza sialala kha mvelele ya Tshivenda**. Ho wanala uri vhutunguli ha sialala ndi ha ndeme kha vhomaine ngauri ndi tshone tshidziki tsha vhuñanga. Vhutunguli vhu katela mutunguli, zwishumiswa zwa u tungula na kutungulele. Ndi hone sumbandila u thoma kha mutsho u swika kha dzilafho. Mulaxwa a tshi dzhena dzauloni ha tãlutshedzi thaidzo yawe, mutunguli u tea u i dzumbulula khathihi na thandululo. Ndi ngazwo hu tshi pfi vhuñanga ndi tãangu. Zwa vhutunguli ha mupo, zwi divheswa na nga vhaaluwa vhane vho no dzheneswa nga tshikhuwa, vha vho litsha u pfukisela ṅdivho iyi kha mirafho i daho. Ndi ngazwo ho no sokou vha na zwiwo zwo vhifhaho zwi sa fheli. Ndi

khaedu kha lushaka ngauri miṭa minzhi yo no kumedzelwa vhana vhane vha vho sokou ḑitshilela ngeno miṅwe miṭa i ya vhavhili hu tshi shaea ṅḑivho ya vhutunguli uvhu.

Ngoni ya mirole ya fhasi i ri ṅwana a sa ḑivhi ha thomi, ndi ngazwo lushaka lu tshi tea u sa ṅṅela vhaswa kha u sa shela havho mulenzhe kha sia ḑa vhutunguli ha sialala ḑa Tshivenda ha mupo na ha vhomaine ngauri a vha zwi ḑivhi. Vha no zwi ḑivha ndi vha si gathi vho bebwaho miṭani ya dziṅanga. Zwa amba zwa uri vhaaluwa vha na khaedu ya u funza vhaswa nga ha vhutunguli ha sialala.

Vhavhudziswa vho bvisela khagala matshimbidzele a vhutunguli ha musalauno vhune ha ambiwa nga nyambo dzi sa pfali. Vha sumbedza uri tshitaela itshi tsho tutuwa nga muvhuso uno wa demokirasi lune vhutunguli ha vha ho no shanduka bindu. Kale vhomaine vho vha vha tshi fhisa tsemo thuri (mimuya mivhi yo thubaho muthu) dza amba. Thaidzo ndi uri ṅanga a dzi ṭani mishumo yadzo. Zwo sumbedza uri u shaya ṅḑivho ya zwithu hu bveledza u vha zwipondwa zwa vha vhuṭali. Lushaka kha lu sedzuluse lu ḑo wana ngoho ya zwi no khou itea musalauno.

Vhavhudziswa vho sumbedza uri khosi iṅwe na iṅwe yo vha i na vhutunguli hayo ha sialala vhune ha i swikisa kha u konana na vhadzimu na ṅwali. Vhadzimu vha vha vhone vha no rathisa milaedza ya u ya na i no bva ha ṅwali. Nga vhutunguli honohu khosi yo vha i tshi ḑivha zwine ya tea u ita uri shango ḑi lala. Ndi khaedu kha mahosi u ita zwo tea uri shango ḑi vhusee. Mahosi kha vha litshe u ṭanutshela zwa havho, vha londole na u vhulunga zwa havho. Zwi tea u thoma misanda, vhalanda vha kona u edzisa ndi hone shango ḑi tshi ḑo lala. Mahosi a masingo kha vha vhuedzedze dzembe mufhiṅini nga u elelwa zwa vhutunguli ha sialala he ha vha hu tshi vha tsivhudza zwine zwa tea u itwa, nahone zwi tshi itwa nga vhone, ngafhi, lini, hani zwa u luvha na thevhula.

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ṬHUMETSHEDZO YA A: VHURIFHI HA KHUMBELO NA U ḐIVHADZA MUṬODISISI KHA VHAVHUDZISWA

Kha Vho.....

Nḑe, Davhana Grace Nnditsheni, ndi khou khwaṭhisa uri ndi mutshudeni o ḑiṅwalisaho Yunivesithi ya Limpopo a re kha ngudo dza digirii ya PhD kha Muhasho wa Nyambo dza Vharema dza Afrika. Ṭhoho ya ṭhoḑisiso yanga ndi: **Tsenguluso ya mbonalo ya mushumo wa vhutunguli nga ṅanga dza sialala kha mvelele ya Tshivenda kha Tshiṭiriki tsha Vhembe.** Ngudo ya ṭhoḑisiso i ḑo vha yo ḑisendeka nga mafhungo ane a ḑo kuvhanganywa a tshi bva kha kha ṅdivho, tshenzhemo, na vhubfa ha ṅanga dza sialala ḑa mvelele ya Tshivenda. U ralo hu ḑo vha u fhindula mbudziso dza ṭhoḑisiso.

Vha khou humbelwa u shela mulenzhe kha ino ṭhoḑisiso hu si na u kombetshedzwa. Madzina avho ha nga ḑo bulwa kana u anḑadzwa hu si na vhuṭanzi ha thendelo yo tou ṅwaliwaho. Mafhungo ane vha ḑo ṅekedza a ḑo vha tshiphiri. Arali hu nga vha na zwithithisi vha nga khetha u sa bvela phanda kha ṭhoḑisiso. Vha na ndugelo ya u sa fhindula mbudziso dzine vha pfa uri a dzi khou vha fara zwavhuḑi. Pfanelo dza muthu muṅwe na muṅwe dzi ḑo ṭhomphiwa na u tevhedzwa. Arali vha pfa hu na zwiṅwe zwine vha ṭoda u pfesesa zwi elanaho na ṭhoḑisiso vha nga nkwama kha nomboro hei: 072 307 4345. Ndi khou humbela tsaino yavho musi vho no fhedza u vhalala.

.....

Tsaino ya muvhudziswa

.....

Ḑuvha

.....

Tsaino ya muṭodisisi

.....

Ḑuvha

ṲHUMETSHEDZO YA B: FOMO YA THENDELANO

Hu na fomo ya vha ne vha ḡo shela mulenzhe kha: **Tsenguluso ya mbonalo ya vhutunguli nga ḡanga dza sialala kha mvelele ya Tshivenda kha TshiṲiriki tsha Vhembe.**

Ndi khou livhuwa vho Ṳanganedza na u tenda u shela mulenzhe kha Ṳhoḡisiso iyi. Kha vha ḡivhe uri vha na pfanelo dzine dza ḡo sedzwa. A vha nga kombetshedzwi u shela mulenzhe. Kha inthaviyu a vha nga kombetshedzwi u fhindula mbudziso ine vha pfa i sa khou vha fara zwavhuḡi. Dzina ḡavho na mafhungo e vha Ṳekedza zwi ḡo vha tshiphiri tsha muṲoḡisisi. Ndi ḡo takalela u dzhenelela havho kha Ṳhoḡisiso nga muya wavho woṲhe.

..... Ṳ..... Ṳ.....

Dzina ḡa muṲoḡisisi	Tsaino	ḡuvha
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Vhutanzi ha mutodisisi

Ndo tlatshedza mafhungo a kwamaho thodisiso kha vha shelaho mulenzhe nga mulomo na nga luwalo.

Ndi khou tenda u do fhindula mbudziso dzine dza do bva kha vha shelaho mulenzhe dzi kwamaho thodisiso.

Ndi do tevhedza maga a luwalo lwa vhudifari na pfanelo dza vhathu.

Kha vha dadze nga vhudalo tshipida tshi tevhelaho u sumbedza uri vho diimisela u shela mulenzhe kha thodisiso iyi:

Nge.....ndi khou tenda na u zwi takalela zwa u shela mulenzhe kha thodisiso ya thoho ine ya vha: **Tsenguluso ya mbonalo ya vhutunguli nga nanga dza sialala ja mvelele ya Tshivena**. Ndo pfesesa zwi re ngomu kha vhurifhi uvhu khathihi na thalutshedzo ya pfanelo dza vha shelaho mulenzhe.

Tsaino..... Duvha:.....

Nomboro dza vhukwamani:

**ṲHUMETSHEDZO YA C: LUṲWALO LWA NDIVHUWO KHA VHO SHELAHO
MULENZHE KHA ṲHODISISO**

Kha Vho:

Ndi khou swikisa maipfi a ndivhuwo kha u shela havho mulenzhe kha Ṳhodisiso iyi ya ngudo ya **Tsenguluso ya mbonalo ya vhutunguli nga Ṳanga dza sialala kha mvelele ya Tshivenda.**

U shela havho mulenzhe, nga u Ṳekedza mafhungo avho, zwo ṲanṲisa u khwaṲhisa tshileme tsha mushumo wa u kuvhanganya mafhungo musu a tshi Ṳangana na a vhaṲwe. Mafhungo e vha Ṳekedza a Ṳo thusa nga maṲṲa kha u fhindula mbudziso ya Ṳhodisiso. Ngauralo, ndi ri a vha ntshileli na nga tshifhinga tshavho tshe vha tshi Ṳekedzela u thusa Ṳe.

Ndi a livhuwa.

Wavho a fulufhedzeaho.

Davhana Grace Nnditsheni

Tsaino:

Ṳuvha:

**ṰHUMETSHEDZWA YA D: LUṰWALO LWA U LIVHUWA VHU KUNDELWAHO U
SHELA MULENZHE KHA ṰHODṰISISO.**

Kha Vho:

LuṰwalo ulu lu khou tevhela luṰa lwa u thoma lwe nda vha Ṱekedza lu tshi khou vha
humbela uri vha shele mulenzhe kha ṰhodṰisiso yanga ya ngudo ya tsenguluso ya
vhutunguli nga Ṱanga dza sialala kha mvelele ya Tshivenda kha TshiṰiriki tsha Vhembe.
Naho zwi songo tsha konadzea nga Ṱhani ha nyimele ye ya vha Ṱha ha ndango dzashu
uri vha shele mulenzhe, zwo tea uri ndi livhuwe tshumisano ye vha i sumbedza kha u vha
na dzangalelo Ṱa mushumo wonoyu mathomoni.

Wavho a fulufhedzeaho

Davhana Grace Nnditshani

Tsaino: Duvha:

ṬHUMETSHEDZWA YA E (1): MBUDZISO DZA NYAMBEDZANO DZA ṆANGA DZA SIALALA DZA VHASWA.

Vhāvhudziswa vhane vha ḡo dzhenelela kha u fhindula mbudziso dzi songo fhelelaho (semi-structured) vha ḡo ṇewa tshikhala tsha u ṭandāvhudza mihumbulo yavho. Nahone hu ḡo vha na tshikhala tsha u tutuwa ha ḡziṇwe mbudziso dzi songo ṇwalwaho.

1. Vha na vhukale vhungafhani vhe kha mushumo wa vhutunguli? Vho fhedza miṇwaha mingana vha tshi khou bikelwa vhuṇanga?
2. Ndi tshini tshi no vha ṭuṭula kha mushumo hoyu vha kona u vhona zwiphiri?
3. Vha sa athu u vha mutunguli, vhutunguli vho vha vha tshi vhu vhona hani?
4. Sa maine muswa, mafhungo a vhutunguli vho thoma u a pfa ngafhi, ho iteani?
5. Vha a tenda kha vhutunguli ha sialala? Ndi ngani?
6. Nga tshenzhemo yavho sa muswa, vha vhona vhaswa vhe na ṇḡivho ya vhutunguli ha sialala nga ṇḡila i fushaho naa? Kha vha tikedze phindulo yavho.
7. Vhutunguli ni vhona vhu na mushumo-ḡe lushakani?
8. Ndi dzifhio ḡziṇwe ṇḡila dza u tungula dzine vha dzi ḡivha? Vha dodombedze.
9. Ṇḡila dzenedzo vha vhona dzi na thuso ifhio lushakani?
10. Vhutunguli na vhurerele ha sialala ndi tshithu tshithihi naa? Vha tikedze phindulo?
11. Mahosi a zwino a fhambana hani na a kale kha sia ḡa vhutunguli ha sialala?
12. Ndeme ya vhutunguli kha shango ndi ifhio?
13. Ndi ifhio mbeu na mirele ine vha anzela u i thusa sa mutunguli muswa? Ndi ngani?
14. Dzilafho ḡi a tshimbilelana na vhutunguli naa? Vha ṭandāvhudze phindulo yavho.
15. Hu na tshumisano naa vhukati ha vhatunguli vha sialala na vha dzilafho ḡa tshikhuwa (madokotela). Vha tikedze phindulo yavho.
16. Vhone sa maine, ndi ufhio mirele wa ṇṭhesa we vha phasa tshikoloni?

17. Pfunzo ya fomala vha vhona i ya ndeme kha zwa vhutunguli ha sialala naa?

Kha vha t̄alutshedze nga vhuḁalo.

18. Hu nga itwa mini uri tshiimiswa tsha vhutunguli ha sialala tshi t̄anganedzee

zwi khagala nga vha muvhuso sa kha maḁwe mashango a Afrika?

19. Ndi zwifhio zwine zwa nga itwa uri mirafho i ḁivhe nga ha vhutunguli ha sialala i tshi kha ḁi vha nga huswi?

20. Sa mutunguli, ndi ngafhi hune vha tou ḁivha uri vha masithesele?

21. Musi vhone vhe na khaedu thandululo vha i wana ngafhi?

22. Ndi zwifhio zwine zwa nga itwa uri vhutunguli vhu ḁivhee?

ṬHUMETSHEDZWA YA E (2): MBUDZISO DZA NYAMBEDZANO DZO LIVHISWAHO KHA N̄ANGA DZA MAGOVHELA NA DZA VHUKATI

1. Sa mutunguli wa sialala ǀa Tshivenda, u ya nga tshenzhemo yavho, vhutunguli ndi mini? Vha ǀalutshedze nga vhuḍalo.
2. Ndi dzifhio dziṅwe nḍila dza u tungula dzine vha vhona dzi dza ndeme kha vhutshilo ha ḍuvha ǀiṅwe na ǀiṅwe?
3. Sa govhela, vha a tenda kha zwa vhutunguli ha sialala hoṯhe nga u ngaredza kana vha khou sokou zwi ita ngauri ndi mbidzo?
4. Zwo dzhia tshifhinga tshingafhani kha u bikelwa vhuṅanga? Vha dodombedze nga vhuḍalo u bva mathomoni u swika hu tshi pfi vho fhedza u bikelwa.
5. U ya nga tshenzhemo yavho, vha vhona u nga vhathu vha a pfesesa vhutunguli nga nḍila yone naa?
6. Muvhuso wa vhuḱoloni na wa tshiṯalula yo shela mulenzhe nga nḍilade kha sia ǀa vhutunguli ha sialala ǀa Tshivenda
7. Ndi tshini tshi no vha maandafhadza musi vhe kha mushumo wa vhutunguli?
8. U ya nga tshenzhemo yavho vha vhona vhutunguli ha sialala vhu na mushumo wa ndeme naa? Vha ǀalutshedze nga vhuḍalo.
9. Vha vhona vhutunguli ha sialala vhu kha ḍi vha na tshileme tsha tsiko naa?
10. Ndi dzifhio khaedu dzine vhone sa mutunguli wa sialala vha ǀangana nadzo dzi tshibva tshitshavhani?
11. Ndi zwifhio zwine zwa vha takadza kha vhutunguli ha sialala vhutshiloni?
12. Vhone sa mutunguli, vha vhona hu na vhuḍifulufheli kha mahosi na vhorapfunzo kha sia ǀa mushumo wa ndeme wa vhutunguli? Vha ǀandavhudze phindulo yavho.
13. Vha vhona maanda na mafulufulu a u dodombedza he thaidzo ya thoma hone, tshinyalelo na thandululo a tshi bva ngafhi?

14. Vha vhona hu na khonadzeo ya uri muthu muṅwe na muṅwe a vhe mutunguli arali a tshi khou zwi funa? Nahone u vha mutunguli wa sialala zwi a bvelwa fulo naa
15. Kutungulele kwa vhomaine vhoṭhe ku a fana naa? Ndi ngani vha tshi ralo?
16. Vho sa mutunguli wa sialala vha nga ṭanganedza u shuma sa tshigwada tsha vhatunguli fhethu huthihi?
17. Vha khou vhona hu na tshumisano yo khwaṭhaho vhukati havho na vha dzilafho ḽa vha mashango a vhukovhela naa? Vha tikedze phindulo yavho.
18. Musalauno lushaka lwo dzielwa nga vhutunguli ho vilinganaho nga nṭhani ha vhubindudzi, vhuḽipfi havho ndi vhufhio sa mutunguli wa sialala?
19. Nga tshenzhemo yavho sa mutunguli wa sialala vha vhona vhutunguli ha vhuporofita ha mazioni ha kale na vhuporofita ha musalauno vhu na thuso kha lushaka? Vha ṭalutshedze nga vhuḽalo.
20. Vha vhona muvhuso u tshi khou dzhenelela lwo linganelaho kha u langa masia a vhutunguli ho fhambanaho u itela u tsireledza lushaka?
21. Ndi zwifhio zwine zwa nga itwa uri tshirunzi tsha vhutunguli ha sialala tshi vhuyelele ha kale na u ḽivhea?
22. Mushumo wa madzangano a vhuṅanga ndi ufhio? Vha ṭalutshedze nga vhudzivha.

