

TSEDZULUSO YA ṬHUṬHUWEDZO YA
LUTENDO LWA VHULOI KHA
VHUSHAKA VHUKATI HA VHATHU KHA
TSHIVENDA

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**TSEDZULUSO YA THUTHUWEDZO YA LUTENDO LWA VHULOI
KHA VHUSHAKA VHUKATI HA VHATHU KHA TSHIVENDA**

nga

TONDANI GRACE NENUNGW

DISETHISHENI YA THODISISO

Yo netshedzwa hu tshi doḁwa u swikelelwa thodea dza

MASITASI (M.A.)

kha

NGUDO DZA VHAREMA

kha

FAKHALITHI YA NGUDO DZA VHATHU

(Tshikolo tsha nyambo na ngudo dza vhudavhidzani)

Kha

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Datumu



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T.G. N̄enungwi

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Ndi livhisa ndivhuwo kha mufunwa wanga Vhafunzi Vho-Mboniseni Allen N̄enungwi nge vha n̄tūtuwedza, u mpheletshedza kha nyendo dzanga dzōthe dza u guda na u tenda ndi tshi kovha tshifhinga tshavho na bugu.

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MANWELEDZO

Ngudo iyi i khou sedzulusa tshuṭhuwedzo ya lutendo lwa vhuloi kha vhushaka vhukati ha vhathu kha Tshivenda. Luambo lu kwamaho matshilisano na vhupfiwa zwi ḡo dzhielwa nzhele. Hu ḡo sedziwa na maipfi a elanaho na zwa vhuloi. Izwi zwi ḡo itwa ho katelwa vhuḡipfi, u vhaiṣala, kudzhielwe kwa zwithu, mbeu na maambeḡe musi hu na lutendo lwa zwa vhuloi. Ndi zwa ndeme u ḡivha uri dziṅanga dzi na luambo lu ne dza lu shumisa u sumbedzisa vhuloi ngeno vho vhaḡunzi vha zwa vhurereli vha na maitele na maambeḡe a vho.

NDIMA 1

DIVHA ZWAKALE, U TĀLUTSHEDZWA HA THAIDZO DZI KWAMAHO TĀHODĪSISO, TSHIKOUPU NA NGONA YA TĀHODĪSISO

1.1 MARANGAPHANDA

U bva tshe shango ĩa sikwa vhathu vho ġi vha na lutendo lwa zwithu zwa vhuloi, manditi, vhurereli na zwiñwe-vho. Lutendo lune lwa dina tshifhinga tshoṭhe ndi lwa zwa vhuloi. Izwo zwi itiswa ngauri vhañwe vha a tenda khazwo ngeno vhañwe vha sa zwi tendi. Musi ro sedza zwe zwa bvelela na zwine zwa khou bvelela ri wana uri hu kha ġi vha na vhathu vhanzhi vhane vha tenda kha zwa vhuloi. Ndi ngazwo ho vhulawa vhathu vhanzhi vhe vha pomokwa vhuloi kha ĩa Afrika Tshipembe (Nḡou, 1985: 26).

Kruger, Lubbe na Steyn (1996: 46) vha tshi amba nga lutendo lwa zwa vhuloi vha ri, "When a person dies before reaching old age or without offspring, witchcraft is normally suspected. Such death is seen as disruptive to the natural death".

Vhunga lutendo kha vhuloi lu kha qi dina, ndi zwa ndeme u ita thodisiso khalwo, zwiuhuluhulu ho sedziwa uri lu kwama hani vhushaka ha vhatu na luambo lune lwa shumiswa u bvisela khagala lutendo ulwo.

1.2 THAIDZO DZI KWAMAHO THODISISO

Vhuloi vhu badekanywa na thaidzo nnzhi dzo fhambanaho. Inwe yadzo ndi ya uri vhane vha vha na lutendo lwa vhuloi vha tshi vho fhedza vho vhanganga masiandaitwa ane a vhaisa na upfisa vhuṭungu. Izwi zwi tikedzwa nga Lewis (1976:71) a tshi ṭalutshedza vhuloi u ri:

Is the innate psychic capacity to cause harm. Their weapon is malicious through itself, not techniques which in principle, can be detected and observed. It is believed that this innate capacity has its seats in a distinct physical organ within the witch's stomach.

Muhumbulo uyu u ḡadziwa nga Stayt (1931:273) a tshi ri:

Witchcraft is applied to those people who through sheer malignancy, either consciously, employ magic to encompass all manner of evil to the detriment of their fellow-creatures, they destroy property, bring disease, misfortune and cause death, often entirely without provocation, to satisfy their inherit craving for evil-doing.

Marwrik (1970:30) a tshi shumisa vhuṭanzi he a vhu wana kha Zonde, u dzhia vhuloi sa:

A hereditary trait which can be disordered in the stomach of a witch. To them witchcraft is a psychological fact and its functioning needs no use of the concrete of the magic, the material substance of medicine, the spell and the rite. Witchcraft is performed by the witch. To them Mangu si hereditary anatomical endowments which is transmitted in unilinear descent from a parent to children. There is sex dichotomy in the biological transmission of witchcraft. Thus whilst the sons of a male witch are all witches his daughters are not, and whilst all the daughters of a female witch are also witches her sons are not.

Muhumbulo u re afho nṭha u khwaṭhisedzwa nga Van Warmelo (1930:465) ane a ri, Witchcraft is a hereditary quality transmitted through the mother and causing subjects to get up in spirit at night and do evil, making people ill and killing them”.

Musi ro sedza ṭhalutshedzo dza vhuloi dzo bulwaho afho nṭha ri wana uri zwiṭutshelana na zwine zwa khou itea Afrika Tshipembe. Vhunga lutendo kha vhuloi lu na masiandaitwa, ho vha na tshiwo tshe tsha bvelela ngei

Vhuṭuwangadzebu tsha pfeṅe le ḷa vha ḷi tshi pfi ḷi ita zwa vhudzekani na vhaḷumakadzi vho eḷela. ḷo ri u vhulawa ḷa ḷa ḷa posiwa nga gomane ya vhadzulapo muḷini wa mukegulu we avha a tshi ḷi dzulela na zwiḷuhulu zwawe zwivhili. Mukegulu uyu a tshi amba o ri izwi zwe a itwa zwa u pomokwa vhuloi nga u tou ralo, zwi fhirwa nga musi o tou vhulawa zwawe. Ngauri o tshinywa dzina ngauralo u pfa hu si tsha tshilea (Tshikundu, 2008:6).

Tshiwo itshi tshi khwaṭhisa mbuno ya uri hu ṭoḷea ṭhoḷisiso uri hu kone u wanala tshivhangi tsha uri ndi ngani Vhavenda vha tshi kha ḷi isa phanda na u tenda kha zwa vhuloi ngeno ri tshi khou tshila kha tshifhinga tsha thekholodzhi na saints.

Tshiwo tshinwe tshe tsha bvelela ndi tsha musadziwavhane Vho-Makwarela vhe vha vha vha tshi dzula Dungudzivha vho pomokwa vhuloi nga ṅwaha wa 1987. Vho pomokwa zwo bva kha uri mme avho vho vhulawa vho tou kandiwa nga matombo hu tshi pfi ndi muloi, vhone Vho-Makwarela vho tou fhiselwa ṅuni nge ha pfi vha na ṭokoloshi tshi no khou lowa ṅwana wa mudzulatsini (Nḷou, 1985:28).

Izwi ndi thaidzo khulwane vhunga lutendo lwa zwa vhuloi lu tshi vhanga mufhirifhiri kha vhadzulapo. Henefha ri wana hu tshi khou shumiswa maipfi a songo dowealeho u fana na tokoloshi. Zwi khagala uri muthu a shumiselwa maipfi aya, zwi disa vhuṭungu, tsinyuwo na lufu khae. Zwenezwi kha nguda luambo zwi wela kha ṭhalutshedzo ya vhupfa (affective meaning).

Uya nga mukwamiwa wa u thoma, vhafunzi vha shumisa luambo lwa *madimoni* u amba vhuloi. Tshiwo tshe tsha itea nga nṱwaha wa 2007 ndi musi musidzanyana we a pfi u na madimoni, a tshi thoma u amba uri ene u khou loiwa nga makhadzi wawe. Izwo zwo do ita uri zwithu zwi tou vhifha tshoṭhe nge zwa swika nṱevheni dza makhadzi. Zwa zwino a hu tshe na vhudavhidzani vhukati ha khotsi a nṱwana na khaladzi. Zworalo na kha muhalivho vhushaka ho fa.

Mukwamiwa wa vhuvhili u sumbedza uri vhomaine vha shumisa luambo lwa uri *muthu o dzheniswa thuri*, izwi ri zwi vhona musi Nditsheni e malisoni na Mukosi vha tshi namela donngi Nditsheni a wa, ya muraha. Vha tshi khu ralo u tamba mbudzi dza ḷa mavhele a mukalaha Vho-Matidze vhe vha vha vho no pomokwa uri ndi dzolokwe nga mulandu wa

dzhasi li sa bvulwi naho duvha li tshi khou fhisa. Vho-Matidze vho do ka luṭaṅwana vha nyambudza ayo maswuhana lwe Mukosi a ponyoka a shavha ha sala Nditsheni. Vhukati ha vhusiku Nditsheni a vho thoma u dziḍa, ndi hezwi a tshi iswa ha vhomaine vhe vha vhari ṅwana o rwiwa nga ṭhamu ṅowa, nahone o dzheniswa thuri. Izwi zwo do vusa vhuswina he Vho-Gumani vha fhedza vha tshi vhulaha Vho-Matidze nga u tou vha rema nga mbaḍo (Mahamba, 1993:37).

U swika afha zwi khagala zwauri ṭhoḍisiso ya lutendo lwa vhuloi i a ṭoḍea vhunga hu tshi fanela u vha na thandululo kha thaidzo iyi.

1.3 NDIVHO YA TSEDZULUSO

Ndivho ya tsedzuluso hei ndi u itela u ṭoḍisisa masiandoitwa kha vhushaka vhukati ha vhathu zwo ṭuṭuwedzwa nga lutendo lwa vhuloi.

1.4 ZWIPIKWA

- U tumbula zwivhangeni zwa khudano zwo livhanyiswa na lutendo lwa zwa vhuloi.

- Udzinginya maga ane a nga tevhelwa u thivhela masiandoitwa a lutendo lwa vhuloi.
- U kuvhanganya maipfi a shumiswaho kha lutendo lwa vhuloi na ṭhụṭhụwedzo ya kha ṭhalutshedzo ya vhupfa u itela u ḡo kona u wana thandululo ya fhungo ili.

1.5 ṬHỤṬHỤWEDZO YA NGUDO

Ngudo iyi yo ḡi sendeka kha u wanulusa masiandoitwa zwo bva kha luambo na lutendo lwa vhuloi. Muhumbulo muḡwe ndi wa u wana luambo na maitete ane a nga shumiswa u imedzana na khaedu ya lutendo lwa vhuloi.

1.6 NDEME YA NGUDO

Ngudo iyi i ḡo thusa vhatu kha u kona u tandulula thaidzo dzi vhangwaho nga u vha na lutendo kha vhuloi. Ngudo iyi i ḡo dovha ya thusa na zwiḡwe zwiimiswa uri zwi kone u pfesesa zwivhangi zwi ḡisaho lutendo lwa vhuloi kha vhatu na uri zwi nga shela hani mulenzhe kha u tsivhudza vhatu uri vha ṭuṭshele lutendo ulu. Ngudo iyi i ḡo dovha hafhu ya kona u shuma sa

tshivhoni kha vhañwe vhane vha nga vha na dzangalelo la u ita thodisiso kha thero iyi ya vhuloi.

1.7. NGONA YA THODISISO

Muṭodisisi u ḡo shumisa ngona ya khwalithethivi. Ngona iyi i ḡo ḡitika nga nyambedzano ya mbudziso dzi songo tou dzulaho dzo vhekanywa.

1.7.1. U kuvhanganyiwa ha mafhungo

1.7.1.1. Ngona ya phuraimari

Muṭodisisi u ḡo fara nyambedzano na vhatu vha tevhelaho:

- ❖ Vhomaine vhaṭanu na nanga dza tshikhuwa (medical doctors) ṭhanu.
- ❖ Vhafunzi vha vhafumakadzi vhaṭanu na vha vhanna vhaṭanu vha kereke dzo fhambanaho.
- ❖ Vhalala vha vhakegulu vhaṭanu na vhaṭanu vha vhakalaha.
- ❖ Vhaswa vhaṭanu vha vhasidzana na vhaṭanu vha vhaṭhannga
- ❖ Vhatu vho funzeaho vha vhafumakadzi vhaṭanu na vhanna vhaṭanu.

Hu ḡo shumiswa mihumbulo ya havha vhathu ngauri ndi vhone vhane vha kwamea nga maanda nga thero ya vhuloi. Musi ro sedza nzulele ya mahayani ri wana uri vhathu vho no nga mahosi na vhomaine vho tshenzela nga mafhungo a kwamaho vhuloi misi minzhi.

1.7.1.2 Ngona ya sekondari

Muḡoḡisisi u ḡo shumisa bugu dzi wananlaho laiburari, inthanethe na dziatikili. Maḡwe mafhungo a ḡo wanala kha dziguranda na dzimagazini hune ha vha ho ambiwa nga ḡuḡuḡwedzo ya lutendo lwa zwa vhuloi.

1.8 TSHIKOUPU

Mushumo hoyu wo sima midzi kha tzedzuluso ya ḡuḡuḡwedzo ya lutendo lwa vhuloi kha luambo na vhushaka vhukati ha vhathu. Wo sedza masiandaitwa a vhangwaho nga lutendo na luambo lune lwa shumiswa kha zwa vhuloi.

NDIMA 2

KUDZHIELWE KWA VHULOI NGA TSHAKA NA ZWIIMISWA ZWO FHAMBANAHO

2.1 MVULATSWINGA

Ndima yo fhiraho yo ḍisendeka kha thaidzo dzi kwamaho ṭhōḍisiso musi ho sedziwa zwine vhathu vha dzhiisa zwone vhuloi, na luambo lune vhathu vha lu shumisa zwi tshi elana na vhuloi.

Ndima iyi yo disendeka kha ṭsedzuluso ya maṅwalwa. Izwi zwi ḍo itwa musi hu tshi khou fhenḍiwa maṅwalwa a elanaho na thaidzo i re hone. Ngauralo zwi ḍo thusa uri muṅḍisisi a vhe na ṅdivho ya thaidzo u bva murahu.

Kha tshipiḁa hetshi hu ḍo sumbedzwa uri vhuloi vhu ambiwa hani na u dzhiwa hani nga tshaka na zwiimiswa zwo fhambanaho.

2.2 KUDZHIELWE KWA VHULOI NGA TSHAKA DZO FHAMBANAHO

Vhunga tshaka dza vhathu dzi nnzhi ndima iyi yo topola tshaka dzitevhelaho; Vhabeli, Malawi, Sudani, Ba-ila, Vhapondo, Vhasuthu, Vhaswazi, Mazulu, Maisimane, Vha Azande na Vhunyoro.

2.2.1 Vhabeli

Vhabeli ndi luñwe lwa dzitshaka lu wanalaho devhula vhukovhela na vhukovhela ha mulambo wa Olifants na vhubvaḁuvha ha mulambo wa Steelpoort. Vhunzhi havho vha wanala vhuḁoni ha Gelukisi. Tshivhalo tshavho nga 1961 vho vha vha tshi anganyelwa u vha 118,743 (Mönnig, 1983:1).

Musi muthu o lavhelesa tshivhalo tshavho u nga kona u zwi vhona uri ndi zwa ndeme uri hu vhe na ḁhoḁisiso ya u ḁoḁa u ḁivha uri vhathu avha vha dzhiisa hani vhuloi. Uya nga Monnig (1983:78) ene u ri Vhabeli kha lutendo lwa vhuloi vha ri:

Witchcraft is a variety of supernatural force that may cause unfortunate event. It may enter into the daily social life, into the

relations between man and wife, between parents and children, into agriculture activities and into legal procedures (Mönnig, 1983:78)

Vhabeli vha na lutendo lwa uri maanḁa haya a vhuloi a sa pfeḁesei, ane a ṽuṽuwedza muthu uri a vhaise vhaṽwe zwi itwa nga tseḁa, vengo, tshiṽuhu na u sa funa tsha muṽwe tshi tshi naka (Grinker, 1997:317).

Arali muthu a na vengo nga Tshibeli zwi dzhiiwa uri o loiwa, kana arali a tshi khou lenga u mala kana u maliwa hu na lutendo lwa uri onoyo muthu o tou loiwa. Zwo ralo na musi arali munna na musadzi vha tshi dzulela u lwa kana vha tshi funana nga nḁila yo kalulaho muloi kha nyimele yo raloho ha kundwi. Zwo ralo na kha ṽwana a sa pfi vhabebi zwi dzhiiwa o tou loiwa.

Zwo wanuluswa uri vhunzhi ha vhathu vha no shumesa vha dzhiiwa sa vhaloi, musi vhabva vha tshi tama lupfumo na ndaka yavho vha fhedza vha tshi vha ṽumelela uri vha shumisa maṽuxwane kha mishumo yavho. Lutendo lwo raliho lu na masiandoitwa.

2.2.2 Malawi

Malawi ndi shango li wanalaho Afrika Vhukati, lo vhumbiwa nga dziḍorobo dzi ngaho sa Mzuzu, Blatyre, Lilongwe na Zomba. Vhadzulapo vha Malawi nga 2003 vho vha vha tshi anganyeliwa u ya kha 12,105,000 u ya nga vha United Nations. Malawi ndi shango line li tshi vhambedzwa na mashango a 193 kha lifhasi la dzhia vhuimo ha 69, musi ho sedziwa uri 3% ndi ya vhatu vha miḽwaha i fhiraho 65. Hone 46% i ya vhatu vha miḽwaha i re fhasi ha 15. HIV/AIDS yo ḍinea maanḍa vhukuma kha la Malawi nga u ralo tshivhalo tsha vhatu vha lovhaho tshi nḽhesa.

Musi muthu o sedza zwa u lovha ha vhatu nga vhunzhi, muthu u a vha na dzangalelo la u ḽoda u ḍivha uri musi hu tshi khou lovhiwa nga u ralo, vhatu vhone vha zwi dzhiisa hani.

Malawi nga ha vhuloi vha ri, “Witches put spell on people causing strange illness, or sometimes death for rituals, out of envy or just for fun” (<http://www.slamonline.net/servient/statelliteC=Articleacid=117257146865&pagnam e= Zone-Eng...>).

Lubuvhisia lwe nda lu bula lu sumbedza uri masiandoitwa a lutendo lwa zwa vhuloi a kha ḡi wanala Malawi, ri pfa hu tshi pfi vhafumakadzi vhanzhi vho fariwa vho pomokwa vhuloi, vha bva nga beili.

Vhana vhe vha pomokwa vho pandelwa mahayani na kha shango. Vhaḡwe vho ita na u vhulawa. Mutukana wa miḡwaha ya fumimbili o ḡutshelwa nga vhabebi nge a pfi ndi muloi. Izwo zwo ita uri mme awe na khotsi awe vha ḡalane, zwa sia hu si na a no tenda u dzula nae.

Vhadededzi vhone vha khou hana u yo shuma kha vhupo ha mahayani hune ha ambelwa mafhungo a zwa vhuloi.

2.2.3 Sudani

Lubivhisia, (<http://www.nationsencyclopedia.com/Africa/Malawi-population.html>) lu sumbedza uri Sudani ndi shango ḡine ḡa wanala Tshipembe ha Afrika, ḡo khaukana na lwanzhe lutswuku, ḡa dovha ḡa vha vhukati ha Egipita na Eriterea. Tshivhalo tsha vhatu havha tshi anganyelwa kha vhatu vha 40,218,456. Musi muthu o lavhelesa tshivhalo tsha havha vhatu zwi khagala uri muthu a nga takalela u ḡivha uri ulu lushaka lwone vhuloi lu vhu dzhiisa hani. Vhatu vha Sudani vhone nga ha vhuloi vha ri:

A witch is associated with those creatures and activities that are typical of the wild, uncultivated land, in opposition to the homestead, the symbol of human community and its order. To the wild land belong animals and evil spirits, and the witch is associated to them (Mair, 1969:187)

Sudani hu na lutendo lwa zwa vhuloi, ngauralo hu na kudzhiele kwa uri muloi u tou mamela kana a tou vha na doledza nga tshithu tshine tsha pfi 'Mangu' (Robert, 1997:195). Vhathu vha Sudani vha tenda uri vhaloi vha ita zwithu zwavho vhusiku.

Vhaloi vha ḡodza malofha a phakhuphakhu kha zwishumiswa zwa hayani, zwine muthu a ḡo zwi fara, hu u itela uri onoyo ane a ḡo fara a lwale (Mair, 1969:188).

Lutendo lwa vhuloi lu ita uri hu shumiswe luambo lune lwa ita uri vhaḥwe vhathu vha hanganee, musi muthu ha pfi o tou mamela kana u na doledza ḡa zwa vhuloi u pfa o tou nyadziwa na u tsitswa tshirunzi tsha u vha muthu, luambo u lwu lu ḡisa vhuḡungu na dzinndwa.

2.2.4 Ba-ila

Ba-ila ndi lushaka lune lwa wanala kha Riphabuliki ya Liberia, tshivhalo tsha vho tshi anganyeliwa u ya kha 3,334,587. Lushaka holwu lwo vhandekana na mashango a ngaho sa Donina, Mome na Sokop (<http://www.tageo.com/index-e-li-v-01-d-m2953987.htm?Baila>).

Mvelele ya Ba-ila i a tenda uri vhuloi vhu hone. Arali muthu a luŋwa nga ŋowa kana a phadzhiwa nga ndau, naho a wana dzilafho nga vhadivhi vha mishonga ya musu muthu o lumiwa nga ŋowa kana ndau, vhatu vha vha na lutendo lwa uri zwivhanda izwo ndi vhurumelwa vhu bvaho zwandani zwa vhadenya (Louw, 1968:48).

Ba-ila vha khwaŋhisedza lutendo lwavho lwa kha vhuloi musu vha tshi amba zwauri vhaloi vha na vhukoni ha u bvedza zwithu zwi songo dowealeho zwine zwa vha thusa u tshotela mirado ya tshitshavha. Tshivhumbwa tshine vha tshi sika tshi pfi 'mulombe' (snake). Mulombe ndi ŋowa i na ŋhoho i no fana na muthu, i vhulaya vhatu vhane muŋe wayo a funa vha tshi fa. Muthu ane a funa u shumelwa nga mulombe u vhulaya swina jawe, u ya kha muŋe wayo o fara zwipiŋa zwa ŋala, malofha a kha

khana na kha panda zwa tanganyiswa na mushonga, zwa fhiwa tshipondwa zwo shelwa kha zwiwiwa. Mulombe i do pfa munukho wa mushonga ya vhulaha uyo muthu. Honeha arali ya vhulahwa na mukoma wayo u a fa.

2.2.5 Vhapondo

Vhapondo ndi lushaka lune lwa wanala kha vhupo ha Afrika Tshipembe, vhubvaquvha ha Kapa. Vhapondo ndi lushaka lu welaho kha Mathoza, ndi vhatu vhane vha ditudza nga mvelele yavho. Nga u ralo ndi zwa ndeme u divedha uri Vhapondo vhone vhuloi vha vhu dzhisa hani (<http://www.tribes.uk/Countries/south-africa/indigenous/pondo>).

U ya nga ha Vhapondo, vhaloi ndi vhone vhane vha vhangwa zwithu zwothe zwi si zwavhudi. Vha tenda uri musi nndu i tshi swa nga ndadzi kana mulilo zwawo ndi zwiitwa nga vhaloi. Arali phunguwe, phele, mbila kana guma la notshi la dzhena mudini ndi tshiga tshivhi tshi no sumbedza u da ha vhulwadze kana dziwe thaidzo (Louw, 1968:51). Muhumbulo uyu u dadziswa nga Stayt (1931:277) a tshi ri, "A clever witch can harness the

lightning bird or animal for his use as a medium of death, and may send it long distances to strike his victim”.

Hu na lutendo lwa uri vhaloi vha ya fhufha vha ya hune swina lavho la dzula hone hu vhusiku. Vha dzhena nga munango wa tshimuya vha tshi shumisa tshamu ‘charm’ musu vho ita thendelano na vhaloyi vha shango line onoyo ane vha toda u mu lowa a dzula khalo.

Vhaloi vha tswa vhumuthu ha swina lavho. Ha sala tshitumbu. Mbilu ya tshipondwa i ya tswiwa ya iswa mulindini. Tshipondwa tshi do fa hu songo fhela maduvha manzhi, fhedzi vhathu vha vha vha tshi khou vhona tshirunzi, ene o vhulawa vhusiku he a dalelwa nga vhaloi (Junod, 1938:511).

2.2.6 Vhasuthu

Vhasuthu ndi vhathu vhane tshivhalo tshavho tshi anganyelwa u ya kha 7 milioni Afurika Tshipembe, vhunzhi havho vha dzula kha mashango a re Lisuthu, vhañwe vha wanala QwaQwa (<http://countrystudies.us/south-africa/47.htm>).

Vhasuthu nga ha vhuloi vha tenda uri musi muthu a tshi ya u lowa a hu tuwi muya wawe fhedzi, hu tuwa zwothe muya na muvhili. U do swika a posa lutanda lwa manditi kha muḏi une a funa u u dalela honoho vhusiku. Vha muḏi wonoyo vha do edela khofhe khulu dzine vha si pfe na zwi no khou itea (Louw, 1968:34).

Dzimmbwa nga hetsho tshifhinga a dzi huvhi. Vhaloi vha do bvisa thoho ya tshipodwa kha mukoma wayo, vha i dzungudza i tshiya phanda na murahu, nga madautsha vha vhuedzedza thoho kha mukoma wayo. Uyo we a bviswa thoho vhusiku a tshi vuwa u do pfa hu na zwiḥavhi kha mukulo, zwa ralo hu songo fhela tshifhinga tshi sa fhedzi mbilu u mbo ḡi fa.

Vhasuthu vha na lutendo lwa uri vhaloi vha a kumba mavu a re na miḥambuluwo ya swina lavho, vha tanganyisa na miḥwe ya mishonga. Suko ilo la doḏziwa u mona na mukulo wa uyo we a kumbelwa, zwa ralo hu ḡa lufu (Melland, 1923:211).

2.2.7 Vhaswazi

Shango la Swazini li wanala Tshipembe ha Afrika, ndi shango li tukusa kha dzhango la Tshipembe ha Afrika, lo nekana mikano na la Mozambique. Tshivhalo tsha vhatu vha hone nga 2004 tsho vha tshi tshi anganyeliwa u ya kha 1,1 milioni. Zwo ralo ndi zwa ndeme u divha uri ulu lushaka lu si lunzhi lwone lu ri mini nga fhungo ili la zwa vhuloi (<http://schools-wikipedia.org/wp/s/Swaziland.htm>).

Vhaswazi vha tenda uri vhaloi vha vhanna vha ya mudini wa swina lavho hu vhusiku vha songo ambara, vho tou oliwa mitalo nga maxale u mona na dzikhundu na khana. Vha do lindela vho ima thungo nyana ya muḏi u itela uri onoyo ane a tea u loiwa honoho vhusiku a thome a edele, vha kone u shela mulimo kha mbemba dza mulomo wawe kana vha ita uri a u femele nga ngomu thumbuni (Marwick, 1940:243).

2.2.8 Mazulu

Mazulu ndi lwone lushaka luhulwanesa kha la Afrika Tshipembe. Tshivhalo tshavho tshi anganyeliwa vhukati ha 7.6 milioni kha vhane vha

dzula kha phurovintsi ya Kwazulu Natal. Vha 1.9 milioni vha kha phurovintsi ya Gauteng, vha 0,8 vha Mpumalanga, ngeno vha 0,14 vha Free State. Vha nwe vha si gathi vha vhu-poni ha Zimbabwe, Zambia na Mozambique (<http://en.wikipedia.org/wiki/zulu>).

Musi ro lavhelesa tshivhalo tsha lushaka lwa Mazulu muthu u a kona u vhona uri ndi zwa ndeme u dxi vha uri vhone vhuloi vha vhu dzhiisa hani.

Nga Tshizulu vhuloi vhu dzhiwa e madambi ane onoyo a re nao u a kona u vhulaya muthu a dovha a mu vusa vhafuni. Musi muthu o lovha muloi u do ramba khonani dzawe dza vhaloi na vhadzia madambi, vha tuwa na madzembe na zwipeidi mavhidi u yo bwa tshitumbu. Uyo mushumo wa u bwa u dzhia maduvha manzhi, ngauri vha thoma u gwa kule na livhida vha tshi ya hune tshitumbu tsha vha hone. Vha do gwa u swika vha tshi tshi wana, zwo no ralo tshi do dzhiwa tsha vhuedzedzwa vhutshilo.

Vha thoma nga u vhuisa muhumbulo, ha itwa uri mbilu i dovhe i bombe malofha uri muthu a dudele a kone u dzula, u ima, u tshimbila na u gidima. Zwo no ralo uyo muthu u do wana dzilafho uri a kone u amba na u

vhidza vhathu. Naho zwo ralo tshodzi ya lulimi i a tumulwa uri uyo muthu a ambe zwi konḡaho u pfala nga vhathu uri a sa ḡo bvukulula tshiphiri tsha muḡe wawe. Hu do dzhiiwa thanda ndapfu ya vhewa kha tshoho ya uyo we a vuswa vhafuni u itela uri a vhe mupfufhi sa ḡwana, na uri a si thanye. A vhe na maḡo a no nga a ḡowa u itela uri arali a nga sokou tḡangana na vhathu a vha ofhise vha shavhe (Krige, 1936:326).

U shavhisa izwi zwa u bwelulwa ha miḡi-tshete hu tshi dzhiiwa vhafu, Mazulu vha vhea matombo na mipfa u mona na ḡivhiḡa ḡa mufu. Hu ḡo lindiwa u swika tshitumbu tshi tshi vha buse, ngauri vha tenda uri vhadzia madambi vha kona u vusa tshitumbu musi tshi sa athu u sina (Louw, 1968:39)

2.2.9 Maisimane

Shango ḡa Maiisimane ḡo tḡangana na mashango a ngaho sa Scotland na Wales a vhumba shango ḡihulwane ḡa Britain. Tshivhalo tsha maisimane nga ḡwaha wa 2006 tsho vha tshi tshi anganyeliwa u ya kha 50,431,700 (<http://www.woodlands-junior.kemt.sch.uk/customs/questions/population.html>).

Maisimane na vhone vha a tenda kha uri vhuloi vhu hone, zwihulu-hulu vhadzulapo vha dorobo ya Salem. Kha leneli shango hu wanala dzimiziamu dzi na zwishumiswa zwa vhuloi. Kha dzithanda dza luswielo hu nwalwa tshiga tsha zwa vhuloi. Hu na mabindu o riniwa ho madzina zwi tshi elana na zwa vhuloi sa, Dorobo ya gloyi dza vhaloi (Witch City Motors).

Tshigwada tsha bola ya milenzhe ya tshikolo tsha sekondari tsho vha tshi tshi pfi Vhaloi vha Salem (The Salem Witches). Zwiṱikara zwa goloi wo vha u tshi wana zwo nwalwa u pfi U ima nga madambi (Stop by for a spell). Ho vha hu na hodela ye ya vha i tshi pfi Ndu ya Vhaloi (Witch House). Dziborokhara dza vhaendela mashango wo vha u tshi wana hafha kha gwati la nga nṱa hu na tshifanyiso tshi songo ḍoweleaho, ho sumbedzwa mufumakadzi wa muloi wa u vhifha.

Ho vha na muthu we a ṱavha miri ya nzie (Locust Tree) nga thungo ha mavhida a havho vhe vha vhulawa hu tshi pfi ndi vhaloi. Miri heyoy vha i tshihumbudzi tsha u humbula havho vhe vha kunda nga maanḍa a khosi ya muya (Bernard, 1993:205).

2.2.10 Vha Azande

Vha Azande ndi lushaka lune lwa wanala devhula –kati ha Afurika. Tshivhalo tshavho tshi anganyeliwa u bva kha 1 u swika kha 4 milioni. Lushaka ulwu lu a dovha lwa wanala kha mashango a ngaho sa vho Khongo, devhula ha Sudani na vhukati ha Riphabuḽiki ya Afurika (<http://onwikipedia.org/wiki/Azande>)

U ya nga vha Azande vhuloi vhu hoṱhe hoṱhe, vhu a wanala kha zwa vhulimi, kha u rea khovhe, kha u zwima, kha vhutshilo ha hayani na khoṱhe. Arali ha vha na zwivhungu zwi no tshinyadza mavhele na nḁuhu dzo gobiwaho ha si

tsha vha na khaṅo, hu na lutendo lwa uri ndi masiandaitwa a vhaloi. Arali vhafumakadzi vha wana maḁi nga nḁiḁa i konḁaho tivhani, nahone maḁi ayo a vha o ṱangana na vhukozwana hu na lutendo lwa uri ndi zwi itwa nga vhadenya.

Hu ḁi nga na musi zwikhokhonono zwa sa fhufha musi tshifhinga tsha u fhufha nga guma tsho swika, sa zwila musi mvula yo na ḁuvha la fhisane nemeṅeme dzi fanela u fhufha, zwa sa ralo vhuloi a vhu kundwi u sa vha hone. Musadzi arali o sokou fhumula, a tshi vhonala o bilufhala munna

wawe a tshi amba nae a sokou fhumula zwi dzhiwa a khou itiswa nga vhaloi. Zwo ralo na mu si n'wana wa khosi wa mutukana a sa d'ibadekanyi kana a si vhe na

vhushaka na vhashumeli vhave na henefho ndi zwiitwa nga vhaloi. Muthu a vha na lufhiha muloi ha kundwi.

Zwo ralo na musu arali muthu a tshi khou tshimbila nga ndila i re vhukati ha d'aka, arali a khukhuliwa mulenzhe nga tshitanda tshi re vhukati ha ndila a pfa vhuṭungu vhune a vhuya a bva tshilonda, arali tshilonda i tsho tsha d'ala tshika tsha thoma u tswitswima maḍi, zwi dzhiwa vhaloi vho tou zwi itisa uri a khukhulwe. Hu tendiwa uri arali ho vha hu si na vhuloi nga vhukati, we a khukhulwa o vha a tshi d'o vhone tshitanda a sa khukhulwe.

Arali nḍu ya swa nga mulilo hu na kuhumbulele kwa uri ndi zwiitwa nga vhadanya. Muvhaḍi arali a tshi khou vhaḍa zwivhaḍwa zwa kwashea na henefho vhaloi a vha kundwi. Hu na fulufhelo ḷa uri zwiitiswa nga vhaloi vha vha dzulatsini vha khou lowa zwivhaḍwa vha tshi khou itiswa nga vivho.

Na kha vhavhumbi zwo ralo, arali a tshi khou fhisa zwivhumbwa zwawe zwa kwashea mulandu u hweswa vhaloi. Zwo ralo ngauri musi muvhumbi a tshi ita dzi ndugiselo dza u vhumba u tou nanga vumba lone lone lo lugelaho u vhumba. Nahone u tevhedza maitete one one, vhusiku vhune a do vuwa a tshi yo bwa vumba nga li tevhelaho ha iti zwa vhudzekani na munna wawe, nahone a tshi vhumba u vha o tou ita nga vhuronwane. Arali zwivhumbwa zwa kwashea a hu na zwiwe ndi mishumo ya vhaloi.

Henefha kha shango la Zande ho vhuya ha wa dula la kale, le la vha li tshi panga gorou. Vhathu vho vha vho dowela uri musi hu tshilimo duvha li tshi fhisa vha dzula murunzini walo. Vhana vho vha vha tshi tamba hone kana u vhadza zwivhadza zwavho. Zwa itea uri musi dula ilo li tshi wa hu vhe hu na vhathu vho dzulaho murunzini walo, vhathu vha huvhala ngauri tsho vha tshi tshifhato tsho itwaho nga thanda ndenya tsha namiwa nga mavu.

Tshiwo itsho tsho vhone i mishumo ya vhaloi. Mbudziso yo vha ya uri ndi ngani tshifhato itsho tshi tshi wa hu na vhenevho vhathu vho dzulaho, li so ngo wa vhusiku kana hu si na muthu tsini. Vhaloi vha dzhiwa vhe vhone vhe vha itisa uri hu dzule vhenevho vhathu dula li vha wele.

Hu ɔi nga na musu muthu o ɔivhulaha nga u ɔinembeledza zwi dzhiwa hu mishumo ya vhaloi. Izwi zwi itiswa ngauri arali ha nga vhudziswa uri ndi ngani uyo muthu o ɔi nembeledza, phindulo i nga vha ya uri o vha o sinyuswa nga vhakomana vhawe, hu na uri muthu u ya sinyuswa nga vhakomana vhawe a sa ɔi nembeledze.

Zwa sia fhungo ɔa uri mbiti dzine dza itisa uri muthu a ɔi nembeledze dzi vha dzo itiswa nga vhaloi. Zwo ralo na musu munna a wela muliloni a swa lu tatisaho, kana a wela mulindini wa thagalu a vunde a mukulo kana mulenzhe, vhuloi na henefho a vhu sali (Grinker na Steiner 1997:303).

2.2.11 Vhunyoro

Vhunyoro ndi tshipiɔa tsha shango ɔa Yuganda. Vhathu vha hone vha anganyeliwa u bva kha ɔana u ya kha zwigidi zwa fumi. Ndi shango ɔi si na mveledziso. Vhufuwi ha hone vhu fhasi, ho ɔala vhashai, vhunzhi ha vhathu a vho ngo mala na u maliwa nahone ho ɔalesa malwadze a vhangwaho nga zwa vhudzekani(<https://www.waterstones.com/waterstonesweb/displayProductDetails.do?sku=3404716>).

Zwo raliho zwi ita uri muthu a vhe na dzangalelo la u toda u divhesesa uri vhone vha Vhunyoro vhuloi vha vhu dzhiisa hani. Zwa u pomokana vhuloi zwo dala kha la Vhunyoro, vhone vha tshi amba muloi vha ri:

Is a person who wants to kill his fellows. He may kill them by blowing medicine towards them or by putting poison in his victim's food or drink or by concealing it in a path where he will pass. It is brought about by envy, hatred and quarreling (Middleton na Winter, 1963:29)

Avha vhone vha tenda uri vhuloi ndi tshithu tshine muthu a tou funa u ita, ngauri zwi tou gudiwa muthu ha tou bebwa nazwo. Vha na lutendo lwa uri vhuloi ndi vhutsila vhune muthu a tou diimisela nahone vhu tou gudiwa a u tou begwa nazwo (Middleton na Winter, 1963:29). Vha isa phanda nga la uri muloi u a divha zwine a vha a tshi khou ita na hone u ita e na ndivho.

Izwi zwi hanedzana tshothe tshothe na (Stayt 1931) musi a tshi ri muloi ha divhi zwine a ita, ngauri masiari u fana na muthu muñwe na muñwe ndi vhusiku hune jimuya la vhuloi la da khae o edela. Vha isa phanda nga la uri muloi u lowa muthu ane a vha na ndwa nae, kana o pfumaho zwi tshi itwa nga vivho la u ndi ngani a tshi vha na zwine vhañwe vha si vhe

nazwo. Vhaloi vhane vha ofheswa kha heji shango ndi vha vhanna, zwa
ḡisa fhungo la uri vhane vha pomokwa vhuloi ndi vhasadzi.

2.3 KUDZHIELWE KWA VHULOI NGA ZWIIMISWA ZWO FHAMBANANAHO

2.3.1 Kudzielwe kwa vhuloi nga vhoradzisaintsi

Saintsi yo ḡisendeka kha zwithu zwa ngoho zwi vhone, hu si zwipfi.
Vhoradzisaintsi vha hanedzana na zwauri vhuloi vhu hone. Vhone vha
tenda uri vhaloi a vhaho (Evans-Pritchard, 1937:18). U ya nga
vhoradzisaintsi naho lutendo kha vhuloi lu tshi pfala zwithu zwa hone zwi
tshi nga zwi na ndunzhe-ndunzhe, zwo khakhea ngauri vhuloi ndi
muhumbulo une u swika zwino a hu athu u vha na tshithu tsho
lingululwaho ra tshi fara.

Ṭhalutshedzo ya hone a i ṭanganedzei nga vhoradzisaintsi. Tabia
(1990:92) u hanedzana na vhanwe vhanwali musi a tshi ri:

We should avoid caricatures of both primitive and modern mentalities,
and should not represent westerners as thinking scientifically all the
time when scientific activity is a special one practiced in very
circumstances. One must compare likewith like, our everyday
thought with their everyday thought.

Muhumbulo uyu u tikedzwa nga Grinker na Steiner (1997:296) musi vha tshi ri, 'Evans-Pritchard's comparison of scientific and none scientific thought is a 'category mistake'. Izwi zwi sumbedza uri lutendo kha vhuloi na kuhumbulele kwa saintsi zwi shuma nga milayo yo fhambanaho na fhethu ho fhambanaho.

Zwo ralo zwi nga si kone u vhambedziwa. Izwi zwi ita uri kudzhelwe kwa vhuloi zwi si tshavha na tshatshedzo i pfallaho.

Saintsi a i sokou tenda tshithu tsho sokou ralo, tshifhinga tshothe i sedza zwo fhambanaho na zwi no khou tendiwa. Ngeno kha mvelele vhatu a vha saukanyi mihumbulo, vha tshanedza zwithu zwo tou ralo hu si na mbudziso.

2.3.2 Vhurereli ha Tshikhiresite

Dzikereke dza Tshikhiresite dzo tshatshedza vhuloi dzo sedza tshivhi na thembuluwo (Binsbergen, 1947:80). James (1910:566) ene nga vhuloi u ri:

Witchcraft is connected with belief in superhuman power, and are methods whereby men endeavour to obtain from these powers knowledge of the future, or assistance in the affairs of life.

Vhoramatali vho gudaho Divhabivhili vha ri:

“It is an endeavour to conjure up spirits of the universe that are alien to God Almighty, such method as Telepathy, Clairvoyance, Clairaudience, ESP, Automatics writing, charms and magic healing are employed. It is an attempt to communicate with the spirit of the dead (Guy na Nathaniel, 1983:493).

Vhakhiresite vha Phurotesitante na vha Khatholiki vho vha vha tshi tenda uri vhaloi ndi vhone vha no khou d̄isa lufhiha kha Vhakhiresite. Zwo ralo vha tea u wana tshigwevho tsha lufu.

Nga hetsho tshifhinga vhamusanda Vho-Olaf Trygavassor musadzi wavho o vho fhiwa a isiwa fhethu hu no pfi Ebb, nge a pfi ndi muloi (<http://en.Wikipedia.org/wiki/Witchcraft>). Fhedzi izwi zwo raliho a zwi tsheeho.

U ya nga dzimishinari dza vhukovhela vhone vha sumbedza uri malwadze na maṅungu a zwi vhangwi nga vhaloi, zwi itwa nga zwitshili, pharasaithi na dzivairasi. Phodzo i wanala kha thekholodzhi ya mishonga ya

vhatshena. Dzimishinari dzo mbo ḡi fhaṭa na dzikereke na zwibadela hu u itela u ita ṅḡowe ṅḡowe ya u rabelela vha no lwala na u ilafha vha no lwala. Vho dzhia maitete a tshirema a u lafha a sa fhodzi nahone a tshi vhaisa tshifhinga tshoṭhe (McCord, 1951:88).

Naho muhumbulo uyu wo vha na vhe vha u tenda fhedzi Mazioni a bvaho USA vho ṭuṭuwedza fhungo ḷa phodzo yo khethefhalaho .

Mazioni vha Amerika a vha tendi kha u shumisa mishonga ya vhatshena, vhone vha ri phodzo yo khethefhalaho ndi u tou rabela fhedzi hu sa ṭanganyisiwi na mushonga (Marwick 1940).

Mazioni a Afurika Tshipembe vhone vha tenda uri mushonga we wa iledzwa ndi wa dziṅanga dza tshirema fhedzi (Kiernan, 1987:4). Naho havha Mazioni vha tshi fhambana kha zwine vha dzhiisa zwone phodzo fhedzi vhoṭhe vha a tenda uri tshivhangi tsha vhulwadze ndi tshivhi na vhuvhi, hu nga vha tshivhi tsha muthu ene muṅe, kana tsha vhaṅwe. Vha tenda uri vhathu vhavhi vha a ḡisa mishonga uri i vhaise vhaṅwe (Kiernan, 1987:3).

Daneel (1990:229) u sumbedza uri kereke dzothe dza muya dza Zimbabwe dzi ita maitete a u pandela mimuya mivhi kha vhathu. Vhañwe vha dovha vha bvisa na mishonga yo vhwaho nga vhadziamadambi kana vhaloi.

2.4 TSHAKA DZA VHULOI

Vhuloi ndi thero i konqaho kha vhathu, ho khethekana ha bva tshaka dzo fhambanaho. Dzo bulwaho afha ndi vhuloi ha u shumisa mushonga, ha vhusiku, ha masiari, u dilowa iwe muñe, na ha u shumisa thuniwa.

2.4.1 Vhuloi ha u shumisa mushonga

Louw (1968:53) o khethekanya vhuloi ha u shumisa mushonga ha bva zwipiqa zwivhili; ndi madambi matshena (white magic) na madambi matswu (black magic).

2.4.1.1 Madambi matshena

Madambi matshena ndi mushonga une wa shumiswa nga vhathu vha no ita mushonga, vhungome kana nanga dza tshirema vha tshi lafha, u thivhela na u kunda madambi a vhaloi a u vhaisa vhañwe vhathu.

2.4.1.2 Madambi matswu

Madambi matswu ndi musu muthu a tshi shumisa mushonga muhumbulo muhulwane u wa u tshinyadza na u vhaisa vhañwe.

U ya nga Middleton na Winter (1963:37) vha sumbedza uri vhuloi uvhu vhu shumiswa tshidzumbeni. U shelwa kha zwiñwiwa kana zwinwiwa zwa tshipondwa. Hu na lutendo lwa uri mishonga yeneyo i a vhangamapele, tshifakhole, tshipengo, u sa beba, u pwasha thumbu na zwiñwe zwi si zwa- vhuḁi.

Hu na mishonga ine ya shelelwa muthu kha phaiphi ine muthu a i shumisa u daha fola. Miñwe i tou ḁodziwa kha maḁo a muthu zwa sia a tshi pofula. Zwo wanuluswa uri vhafumakadzi na vhone vha ya ḁhasela vhanna nga malwadze zwi songo ḁoweleaho. Vha ya vha ita uri munna a si vhe na maanḁa nga u ḁodza mishonga kha vhudzimu ha wa munna musu hu tshi khou itwa zwa vhudzekani na musu vho no fhedza. Hone ha mishonga yo raloho a i tsha wanalesa ano maḁuvha.

Vhunzhi hayo hu pfi i wanala kha miñwe ya miri na mitshelo, fhedzi hu na zwivhanda zwine zwa nga sa ḁowa, vhuḁungu ha ḁowa na mutshila wa

ngweṅa i a zwi kona. Onoyo o livhanywaho u fanela u tou kwamiswa mushonga na muvhili wawe, hu nga vha nga nḡa kana a tou miliswa.

Vhuloi ho raliho ndi vhune muthu a tou vhuzulela mushonga e kule a songo kwamana na muthu lwa tshinama. Hu dzhiiwa luvhanda lwa maṭari o omaho lwa vhewa vhukati ha tshanda lwa fhuludzelwa, zwenezwi ḡuvha ḡi tshi tota tombo ho livhiswa thungo ine tshipondwa tsha dzulela hone. Onoyo a no vhudzulela u ḡo amba na luvhanda uri lu vhulahe swina ḡawe.

Zwi no nga zwenezwi zwi a itwa ho shumiswa luvhanda lwo itwaho nga ḡowa yo omaho, ulu lwone lu vhewa nga matungo a maṭo a muloi kana kha ṭhodzi dza ḡala ya minwe yawe. Izwo zwi mu konisa uri muṅwe a pfe vhuṭungu vhukati ha khana na dzikhundu, musi muloi onoyo o mu sumba kana u lavhelesa swina ḡawe.

Hu a dzhiiwa ḡala dza muthu, tsie na mavhudzi a ṭhohoni zwa ṭanganyiswa na zwoṭhe zwine zwa ḡivhea uri zwi tsinisa nae u fana na zwipiḡa zwa malabi a zwiambaro zwawe, kana malagane na zwibambiri zwe a ṅwalela khazwo, zwa ṭanganyiswa na mushonga.

Musadzi u a kona u vhulaisa muhadzinga wawe nga u t̄anganyisa malaṭwa a muhadzinga na zwiliwa zwa munna zwi sa vhonwi nga muthu. Izwi zwi ita uri uyo we a dzhielwa malaṭwa musi o edela na munna, munna a pfe a tshi nukha. Zwi ḡo ita uri munna a mu pandele a ye hayani.

Zwi ḡi nga arali munna a tshi khou mala lufarathonga, ḡuvha line lwa swika, arali muhadzinga a kumba mavu a lwayo lwawe na mahatsi e a kanda u a zwi kona uri a vhe muumba musi zwo t̄anganyiswa na mushonga, kana a dzula a tshi tshinyalelwa. Vhunga matakadza mbiluni e ṛwana munna u ḡo thoma u si tsha mu takalela, zwa ralo u a pandelwa.

U ya nga Kringe (1936:321) arali muloi a kona u wana malaṭwa a swina u a kona u t̄anganyisa na mushonga a shela dindini, ha vhasiwa mulilo. Malaṭwa a tshi swa muṅe wao u ḡo pfa u swa nga ngomu thumbuni, u ḡo t̄avha mukosi nga u pfa vhuṭungu.

Hu songo fhela tshifhinga tshilapfu u mbo ḡi fa. Zwo ralo na kha miṭambuluwo muloi u a tshea nga lufhanga lwo fhonḡiwaho kha tshidindi tsho gweaho zwenezwi muthu a tshi khou ḡithusa. Ha itwa zwenezwo ha

tsha do dovha a ṭambuluwa, dundelo li do mbo di thathaba maḡi a ḡadza thumbu, ha vha u fa ha onoyo we a itwa zwenezwo (Kringe, 1936:321).

2.4.2 Vhuloi ha vhusiku

Vhuloi uvhu ndi hune ha itwa vhusiku, Gomang (2000:7) ene u ri, 'night witchcraft is associated with women, especially elderly women in society'. Mönnig (1983:71) ene u sumbedza uri vhuloi ha vhusiku ndi vhuḷa vhune muthu a vha na vhukoni ha u ita vhuvhi a songo shumisa tshitanda tsha madambi kana miṅwe mishonga.

Hu na lutendo lwa uri vhunzhi ha vhaloi vha vhusiku ndi vhafumakadzi, vhuloi uvhu kanzhi vhu tou pfukela vhu tshi bva kha mme u ya kha ṅwana wa musidzana. Vhana vhane vha bebiwa muṭani wa vhaloi vha bebiwa hu na mvumbo ya vhuloi khavho. Vha a swela u lowa vha tshi ṭuṭuwedzwa nga vengo na vivho li re khavho.

Vhana vha vhaloi vha a gudiswa tshidzumbeni uri vhuloi vhu shumisa hani na hone zwi itwa hu vhusiku. Ndi ngazwo hu na liambeke li no ri *ḷa kovhela u laṭe mbaḡo vhusiku ndi dada li a ḷa*. Hu na lutendo lwa uri vhasadzi vha gudisa vhana vha vhasidzana ngeno vhanna vha tshi gudisa vhatukana. Arali munna a sa lowi musadzi u a mu pfumbudza vhutsila ha u buba a

songo t̄ohola. Vhuvhi uhu vha vhu itaho vha ita muhumbulo muhulwane hu u nyelisa na u d̄itakadza.

Ñwana wa muloi a kha d̄i bva u bebiwa u a posiwa kha luvhondo a si vha-sale, u d̄o kokovha sa tshimange nga zwanda na milenzhe, a nambatela sa nyamulemalema. A ita nga u ralo ndi tsumbo ya uri na onoyo ñwana ndi muloi (Mönnig, 1983:71).

U isa phanda nga ja uri vhaloi vha gidima vhusiku vho fara bodo dza mulilo dza u fhisā mishonga kana mahatsi. Vha shuma nga tshigwada fhethu ho imaho nga uri hu vhusiku. Vha a ja nama dza vhatu, izwo zwi vha ita uri vha konese u gidima vha sa neti.

Kha vhuloi ha vhusiku muya u a bva wa sia muvhili wo lala nduni musi muloi o ngalangala nga khare ya mahatsi kana nga vothi. Vhaloi vha mela mapapa malapfu ane vha fhufha ngao. Musi izwi zwi tshi itea minwe mirado ya muta i sala yo tou ngwandaa nga khofhe i sa pfi zwa kule. Hu na lutendo lwa uri vhuloi ha vhusiku vhu itiwa nga tshigwada tsha vhatu vha bvaho kule na tsini. Havha vhatu vha mona mona na shango vho ambara zwiambaro zwo khetheaho. Vha a kona u vula mahothi hu si na khoṅo. Hu tendiwa uri vha a kona u mama mafhi kha kholomo na mbudzi.

Vha a kona u shumisa meleṭe na dzinguvho u ya hune vha funa hu vhusiku vha sa pfiwi nga muthu (Gomang, 2000:7).

Nga Tshivenda ndi zwiḽa zwine arali zwithu zwa hone zwa vha zwi songo itwa zwavhuḽi, ri ḽo pfa hu tshi pfi vhomukene vho tshelwa muḽini wa hugede-gede. Huno haano maḽuvha zwa u tshelwa a zwo ngo tsha tou andesa sa kale. Zwo wanuluswa uri naho muloi wa musadzi a tshi beba muloi, zwi a itea uri ṅwana a bebiwe nga muloi ene a si vhe muloi.

Hone ha lushaka lwa Kaguri vha tenda uri arali muloi na muloi vha ita zwa vhudzekani nga tshavho ṅwana a no bebiwa u vha muloi (Middleton na Winter, 1963:67).

2.4.3 Vhuloi ha masiari

Maṅwalwa manzhi a kwama lushaka holu lwa vhuloi. Boccock na Thompson (1985:203) vhone vha ri, “Strong hatred, malice, greed and envy are believed to motivate this type of witchcraft. The purpose of day witchcraft is believed to injure and kill”.

Vhuloi ha masiari vhu nga itwa nga munna kana musadzi, fhedzi nga ndila
yo

fhambanaho na ya vhuloi ha vhusiku, kanzhi-kanzhi vhu itwa nga vhanna.

U- vhu vhuloi ndi vhune kanzhi ha tou pfukela vhu tshi bva kha khotsi ha
ya kha nwana wa mutukana ngauri vhu dzhiwa vhu vhuloi ha
tshipentshela. Fhedzi a hu tou vha na maitete a uri vhu funziwa hani.

Vhuloi uvhu vhu shumisa mishonga fhedzi a zwi tou vha zwa ndeme uri
muloi, mishonga na tshipondwa hu tou vha na u kwamana lwa tshinama.

Nga inwe ndila vhuloi uvhu vhu a itea kha vhathu vha re kule na kule,
naho tshipondwa tshi sa tou tea u vha kulesa. Vhuloi uvhu ha masiari a
vhu tou takadza u fana na ha vhusiku ngauri ha vhusiku hu na
mbofholowo nnzhi.

Uvhu ndi vhune kanzhi wa pfa hu tshi pfi muthu u na tshiliso. Vhaloi vha
ita uri muthu a pfe a tshi vha na dzangalelo la u la zwiwa kana u nwa
zwinwiwa, zwine vha vha vho shela mishonga yavho. Izwi zwi mbo di ita
uri muthu a vhe na vhulwadze ha tshiliso.

Izwi a si lushaka lwa tshiganame, hu tou vha uri mushonga we muthu a u
la, u ita uri zwiliwa zwi si vhe na tsukanyo, zwa mbo di ita uri zwiliwa zwi
zwi ite tshivhumbeo tshihulu tshilapfu tshi kondaho nga ngomu thumbuni.
Uvhu ndi vhulwadze vhu divheaho vhukuma. Ulu lushaka lu fhambana na
vhuwe ngauri lwone lu shumisa zwothe mushonga na tshitanda tsha
madambi (Mönnig, 1983:76).

Tshitanda itshi tsha madambi tshi shuma nga u tou vhidzelela dzina la
tshipondwa kha mushonga ha ambiwa zwenezwo zwe zwa tamiwa uri zwi
vhaise onoyo we a vhengiwa. Sa zwo sumbedzwaho a zwi tou vha zwa
ndeme uri tshipondwa tshi tou kwamiswa na mushonga.

Muloi u a itisa uri muthu a we ntha ha thavha a wele madini a si na
ndivho ya uri u khou zwi itela mini na uri muthu a wane khombo ya goloi.
U a itisa uri vhatu vha lwe hu si na tshilwelwa. Zwine vha zwi funesa ndi
u ita uri munna a pfe a tshi vhenga hayani a tuwe a so ngo khakheliwa
nga muthu. Arali muthu a sokou khakhela uyo muloi u vha a tshi khou
diruma vhudzulavhafu. A zwo ngo leluwa u khethekanya vhuloi ha masiari
na ha u shumisa madambi. Hone ha vhuloi ha masiari vhu shumisa

mushonga kha mbava zwine zwa pfi tshidombamunwe hu u tusa dzangalelo kha mbava la u tswa (Mönnig,1983:77).

Hu na lutendo lwa uri vhuloi ha masiari ndi vhune muthu a vhea mushonga wa midzi une wa vhaisa. U vheva muḽini wa muthu we a funwa u vhaiswa uri u ḽise zwithu zwi si zwavhuḽi muḽani wonoyo. Mishonga iyo hu tendiwa uri ndi ine ya shumisiwa u lwa na yo vhwaho nga dziḽanga musi dzi tshi fara muḽi.

Dziḽanga dzi dzhiiwa uri dzi shumisa maanḽa adzo musi dzi tshi vhea muḽi hu u thivhela vhaloi, ngeno vhaloi vha masiari hu tshi tendwa kha uri vha shumisa maanḽa avho u vhidza zwithu zwo vhiḽhaho uri zwi itee muḽani wonoyo (Gomang, 2000:8)

2.4.4 U ḽilowa iwe muḽe

U ya nga ha muḽwe mukegulu wa miḽwaha ya 75 we a ḽo itwa nae nyambedzano u sumbedza uri vhuloi uvhu ndi vhune kanzhi-kanzhi ha bvelela musi muthu a songo pfa a tshi vhudziwa. Ri zwi vhona musi muthu a tshi khou lwala a pfi a tshine ngoma ndi hone a tshi ḽo fhola, ene a

konyolela matanda ngevheni. Arali vhulwadze ha bala vha ri o tou dilowa ene muṅe.

Zwi ḡi nga na musī muthu o lovhelwa nga ṅwana wa lushie, a vhudzwa u pfi a tevhedze maitete one one musī ṅwana a tshi vhulungwa u itela uri a dovhe a vhe na muṅwe ṅwana. Arali a ita tshilamba u vhudzwa ndi tshilila u vhona, i ngoho maipfi a wedza hu pfi o tou dilowa.

Mönnig (1983:138) a tshi khwathisa izwi u ri, “Death of the individual brings about a critical change of life for both the deceased and for the remaining relatives”.

Zwo ralo na musī ho lovha munna nga khombo zwi dzhiwa o tou loiwa. U ya nga Mönnig (1983:138) u ri “women are expected to lament most and mourn longest”. Muthu o lovheliwa nga munna hu na maitete ane a tea u tevhedzwa. Tshitumbu tshi tea u thogomeliwa nga musadzi, vhana vha vhatukana kana khotsimuhulu wa mufu. U itela tsireledzo kha havho vhane vha nga kwama tshitumbu, hu vhewa thanda ya livhala muṅangoni wa nḡu ya mufu u itela uri vhaeni vha zwi ḡivhe vha si dzhene.

Tshitumbu tshone tshi tou vhofohiwa tsha khwaṭha nga nnzwa dza kholomo tsha itiwa tshiputu, ha tumulwa kha maganu na khudavhava u itela uri tshitumbu tshi si kone u shumisiwa nga vhaloi. Arali a vha o tou fa nga u tou thuntshiwa nga tshigidi tshitumbu a tshi dzheni hayani hu u shavha uri hu do dovha ha tevhela luṁwe lufu. Hone ha arali maitele aya a si tevhedzwe ha bvelela zwo vhifhaho hu pfi muthu o tou dilowa.

2.4.5 Vhuloi ha thuniwa

Nga nṁḁa ha vhuloi ha masiari, vhusiku na ha u dilowa iwe muṁe vhaloi vha a kona u shumisa zwithu zwine ra zwi divha u ita mushumo wavho wa vhuloi.

Zwiṁwe zwa hone ndi zwi tevhelaho:

2.4.5.1 Maṭuxwane

Hu na lutendo lwa uri vhaloi vha a kona u tusa muya wa muthu vha mu ita duxwane. Izwi zwi itea musi muthu o vhona tshirunzi tsha muthu ane a mu divha o no faho. Zwa ralo u mbo di thomiwa nga vhulwadze a fa. Muloi u a ruma maṭuxwane u kaṁa tsimu ya muṁwe, muṁe wa tsimu a tshi ya u kana u do wana ho sala maṭaṭa a si na tshithu (Dale, 1920:95).

Middleton na Winter (1963:66) nga ha maṭuxwane (zombie) vha ri muloi u shandukisa muthu ane a mu vhenga a vha ḍuxwane ḷine ḷa shumela onoyo muloi. Mashaka ha koni u zwi ḍivha ngauri muloi u vha o ṭanganyisa mishonga yawe, a ita uri tsinde ḷa muomva ḷi fane na muthu onoyo a no kho u pfi o fa. Zwa amba uri musi hu tshi vhulungiwa ho vhulungwa tsinde ḷa muomva muthu o ṭuwa na vhaloi, ndi ḍuxwane.

Maṭuxwane aya a dzula thavhani a tshi tshina henengei, a tshi malana na u rubisana. Maṭuxwane haya ha vhoneali kha muthu muṅwe na muṅwe, a vhoneala kha mashaka fhedzi a ḷeneḷo ḍuxwane.

Ho vha na tshiwo tshe tsha itea musi mutukana a tshi khou tshimbila ḍakani e na vhaṅwe, o pfa ipfi ḷi tshi mu vhidza nga dzina a fhindula. A tshimbila a tshi yela thungo ye a pfa ipfi a si wane muthu. A thoma u gidima na ḍaka sa muthu o ṭanganaho ṭhoho. Musi a tshi humela hayani o vha o neta, zwiambaro zwo kherukana. Ha ngo ri lungana a songo fa. Hu na lutendo lwa uri zwo raliho zwa itea uyo muthu ha ngo fa, o tou itwa ḍuxwane (Junod, 1938:515)

2.4.5.2 Pfen̄e

Vhaswazi vha na lutendo lwa uri zwivhimbili zwi shumisa mapfen̄e u lowa kholomo. Muloi a na pfen̄e u ɓi dzudza nduni. Vhusiku ndi goloi ine a tshimbila ngayo mulenzhe muthihi u muɓanani muñwe wo tou nembeledzwa, a dzula o lavhelesa mutshila wa pfen̄e. Pfen̄e ilo ɓi ambiwa naɓo u fana na musi hu tshi ambiwa na muthu (Marwick, 1940:243).

2.4.5.3 Phele

Vhathu vhanzhi vha badekanya phele na vhuloi. I dzhiwa i yone ine ya shumiswa u namelwa nga vhaloi na u ɓisa zwithu zwi si zwavhuɓi zwi tshi bva kha maswina a vhaloi (Stayt, 1931:274). U ya nga ha muñwe mukalaha we a ɓo farwa nae nyambedzano, ho vha na tshiwo tshe tsha itea musi a tshe tshikoloni tsha phuraimari. Ho vhonala phele i tshi fhira nga vhukati ha tshikolo i tshi khou pandamedzwa nga vhathu. Tshikolo ho mbo ɓi vha mabvele atsho vhana vho mbo ɓi bu wasaa vha tshi pandamedza phele. Mashudu-mavhi phele yo mbo ɓi fhelela tsimuni ya mukalaha muñwe we a ɓi vha e na samba ɓa u silinga. Izwo zwo do ita uri mukalaha wa vhathu a ɓe muɓodzi u shamani, hu tshi pfi ndi ngani phele i

tshi u shavha ya dzhena tsimuni yawe. Mukalaha wa khuvhe khuuvha dzo mbo ḡi ḡadza matemba.

Hu na lutendo lwa uri muloi muḡwe na muḡwe u na phele yawe ine ya mu thusa u ita mishumo mivhi. Phele yeneyo i a mu thetshesesa a tshi amba. Arali phele ya fhira hu vhusiku i tshi lila hu na lutendo lwa uri yo fhira yo hwala muloi (Krige, 1936:324).

2.5. MAGUMO

Iyi ndima yo sumbedza mihumbulo ya vhaḡwali vho fhambanaho vha ambaho nga ha lutendo lwa vhuloi. Mihumbulo iyi yo nekedzwa u ya nga hune vhaḡwali vha vhoneisa zwone vhuloi.

Hu na u fhambana ha mihumbulo, vhaḡwe vha tenda uri vhuloi vhu hone na hone muthu u tou begwa naho, vhu tou pfukela u bva kha mme vhu tshi ya kha vhana, zwenezwi vha tshi khou mama. Vhaḡwe nga fhala vhe vhuloi a vhu tou begwa naho muthu u tou funa ngauri vhu tou gudiwa. Vha vhurereli na vhone vhe kha khasa woya khasa wovhuya, a hu tandwi ḡi no fukwa.

Hu na tshigwada tshi no ri ja da afha li a kovhela, zworalo ho zwa vhuloi a zwi ho, zwi tou vha mihumbuloni ya vhathu. Fhungo ili li tikedzwa nga vhoradzisaintsi vhane zwa u vha hone ha vhuloi vha tou zwi thudzela kule vhunga vhubvavha vhu kule na vhukovhela. Vhone vha ri a hu na tshithu tsho thodisiwaho tsha wanala tshi tshi farea kana u nea themendelo ya uri vhuloi vhu hone.

Itshi ndi tshiga tshi sumbedzaho uri hu tea u vha na thodisiso nga hunzhi ya u sedzulusa lutendo lwa zwa vhuloi vhunga lu na masiandaitwa a si a vhuqi. Ndimi i tevhelaho i do bvukulula uri fhungo ili ja lutendo lwa zwa vhuloi li kwama hani vhushaka.

NDIMA 3

NZULELE YA TSHIVENḐA HO SEDZWA URI VHULOI VHU KWAMA HANI VHUSHAKA

3.1 MARANGAPHANḐA

Ndivho ya ndima yo fhiraho ho vha u sedzulusa maḥwalwa a vhaḥoḥisisi vho fhambanaho. Mihumbulo ya vharema, tshikhuwa na zwiimiswa zwo fhambanaho zwo wanuluswa uri vharema vha tou tenda tshoḥe-tshoḥe kha u vha hone ha vhuloi. Ngeno kha zwiimiswa vhaḥwe vhe vhu hone vhaḥwe vhe a vhuho. Vhoradzisaintsi vhone vhe ḥa ḥa afha ḥi a kovhela zwithu zwo raloho a zwiho.

Ndima iyi yo ḥoka midzi kha u sengulusa uri lutendo lwo raliho lu kwama hani vhushaka. I do sumbedza na masiandaitwa ane a vha hone zwo bva kha lutendo lwa zwa vhuloi. I ḥo dovha hafhu ya sumbedza vho na zwithu zwine zwa sia zwi tshi ita uri muthu a pfi ndi muloi.

U ya nga Websters (2002: 368) vhushaka (relationship) “is an association, or one associated, by birth or marriage”. Izwi zwi sumbedza uri vhushaka ndi wone mutheo wa u kuvhanganya vhathu uri vha kone u vha na matshilisano avhuḥi (<http://en.wikipedia.org/wiki/kinship>). Lubuvhisia ulwu lu isa phanḥa nga ḥa u ri:

Kinship is a relationship between any entities that share a genealogical origin, through either biological, cultural, or historical descent. In anthropology the kinship system includes people related both by descent and marriage, while usage in biology includes descent and mating.

Van Warmelo (1930:470) nga ha vhushaka ene u ri:

More distant blood relationship (not e.g. of brothers), as of patrilineally related kin more distant than first cousins, of cross-cousins and their issue, of relations through mothers of one's father and grandfather ... *ha malofha* if there is some common ancestor, ... *ha kholomo* through marriage, or marriage of one's kin.

Izwi zwi ri siela tshifanyiso tsha uri vhushaka ho vhumbiwa nga vhatu vha muṭa, ho sedziwavho na vhubvo he muṭa wa thoma hone. Uri fhungo heli li pfale zwavhuḏi zwi a vha zwa ndeme u sumbedza zve vhushaka ha vhumbiswa zwone.

3.2 TSHAKA DZA VHUSHAKA

3.2.1 Vhushaka ha tsini

Mönnig o khethekanya vhushaka ha tsini ha bva zwipiḁa zwiraru, bana be so “agnatic relatives”, ba ga malome “maternal relatives” and ba bongwe jwaka, “a man’s affinal relatives or”, ba bogidi jwaka, “a woman’s affinal relatives” (Mönnig, 1983:237).

3.2.1.1 Vhushaka ha muḁa

Vhushaka ha muḁa “agnatic relatives” ndi vhune Mönnig (1983: 237) a tshi vhu amba u ri “are those with whom a person has ties not only of relationship but also of ceremonial and ritual performance”. Vhushaka hovhu ndi ha ndemesa u fhira vhushaka vhuḁwe.

Izwi zwi khwaḁhiswa nga ḁa u ri “agnatic” is pertaining to the reckoning of relationship by male link(s) exclusively, regardless of sex of Ego and/ or Alter”. Vha isa phanḁa nga ḁa u ri, “an agnate, then is a person related by patrilineal descent. In Roman law agnatic were kin who traced their relationship by descent through males only from a common ancestor, who

were under the authority of a single paterfamilias, and who resided together” (<http://www.as.ua.edu/ant/faculty/murphy/436/kinship.htm>).

Uvhu ndi vhushaka vhune muthu a vha khaho zwi tshi kwama matshilisano, he muthu a aluwa hone, zwine arali e munna, uvhu vhushaka u dzula e khaho vhutshilo hawe hothe.

Vhomakhulukuku vha itshi tshigwada ndi vhone vhane vha phaseleliwa. Mashaka a khotsini a dzhielwa nzhele u bva murahu nahone vha tshi thonifhiwa u fhira vha ha mmeni.

Vhushaka ha muthu na vha muṭa muthihi nae vhu langulwa nga vhuvha hawe kha mashaka na kha khotsi awe. Zwo ralo na vhuimo kana zwine a dzhiiswa zwone zwi langulwa nga mikhwa. Kha vhushaka ho raliho khotsi sa thoho ya muḍi u na vhuḍifhunduleli ha mikhuvha ya vha muṭani wawe. Vhana vha tea u sumbedza thonifho kha khotsi. Thonifho iyi i fanela u rathela na kha vhabebi.

Mukomana wa khotsi na ene u fanela u wana thonifho i no fhira ya murathu. Hone ha vharathu vha khotsi vha wana thonifho yo linganaho.

Makhadzi na vhone vha ya wana t̄honifho, honeha arali vho maliwa vhushaka a vhu tsha tou khwaṭhesa, kha hovhu vhushaka vhanna vhoṭhe vha muṭa muthihi vha dzhiwa vhe vhokhotsi, vha ṅewa t̄honifho naho nga lwa matshilisano vha tshi nyadziwa. Vhushaka hovhu Mönnig (1983: 238) o vhu khethekanya ha bva zwipiḡa zwi tevhelaho:

3.2.1.1 (a) Vhana vha malofha mathihi

Kha vhushaka ha tsini “agnatic kin” vhune vhushaka ha hone ho bva kha khotsi, hu dovha ha tou vha na vhushaka ha tsini tsini ho vhumbiwaho vhu tshi bva kha vha mme muthihi. Gould na Kolb (1964:58) vhone nga ha ḷi vha ri:

Blood brother is a relation of alliance or consociation by which individuals not related by kinship acquire ties a pseudo – kinship, the rights and duties that compose the relationship being modeled on those of brotherhood.

Kha vhushaka hovhu khaladzi muhulwane wa muṭhannga u nṭha ha vharathu vhawe, nahone vha fanela u mu hulisa vha dovha vha mu shumela miṅwe ya mishumo miṭuku. Mukomana ene u lavhelelwa u

tsireledza na u eletshedza vharathu vhatuku. Zwo ralo na kha vhana vha vhasidzana, muhulwane u fanela u wana thonifho kha vhatuku.

Hone vhushaka vhukati ha khaladzi na khaladzi a hu tou vha na maitela a no fanela u tevhelwa. Vhushaka ha hone ndi ha vhukonani.

Vhathannga vhothe vha lavhelelwa u tsireledza dzikhaladzi dzavho. Vhushaka hovhu a vhu gumi musi hu tshi vha na u mala kana u maliwa. Khaladzi wa muhannga u tea u tsireledza khaladzi awe na kha munna wa khaladzi arali a tshi khou ita maitela a u tou mu vhaisa.

Vhushaka hovhu ho khawha nga ndila ine khaladzi wa musidzana u vhusa khaladzi naho vha si tsha dzula vhothe. Musi hu tshi vha na vhumambo kana mitangano ya ndeme makhadzi u a divhadzwa nahone u fanela u vha e hone. A hu na tshi no shumiwa a songo ranga u divhadzwa.

3.2.1.1 (b) Mme na vhana

Vhushaka ha tsini- tsini vhu a dovha ha vha hone vhukati ha mme na vhana. Kha vhushaka ho raliho vhatu vha hone vha funana nga maanda.

Lufuno lwo raliho lu a dovha lwa vhone la vhukati ha vhana vha murathu na mukomana vho maliwaho nga munna muthihi. Vhushaka hovhu vhu tsini nga ndila ine vhana vha murathu vha tshi amba mme muhulu vha ri mme, ngeno vha mukomana vha tshi amba murathu wa mme vha ri mmane. Vhana vha dzhia ha vha vhombe vhothe sa vha malofha.

3.2.2 Vhushaka ha kha malume

Vhushaka ha malume ndi hone vhune khaho muthu u a lavhelela lufuno na u fhiwa zwifhiwa. Vhushaka hovhu vhu rathela kha vhana. Izwi zwi khwaṭhiswa nga (<http://en.wikipedia.org/wiki/kinship>) hu tshi sumbedzwa u ri, “matrilineal descent includes the mother’s brother, who in some societies may pass along inheritance to the sister’s children or succession to a sister’s son.”

Tshigwada hetshi tshi di dzhia uri ri vhana vha mbumbelo nthihi, vhana vha khaladzi vha ya ha malume vha amba thaidzo dzavho dzothe. Malume u do vha eletshedza kana a vha kwengweledza. Vhushaka hovhu ha malume vhutsini kha vhana vha khaladzi na khaladzi. Vhushaka hovhu vhu ya vha tsini nga ndila ine vhazwala vhane vha pfa vha tshi khou funana vha fhedza vho malana (Mönnig, 1983: 239).

3.2.3 Vhushaka nga u malelana

Vhushaka ha u malelana ho dala thonifho na vhukonani. Vhushaka hovhu vhu tshi ambiwa hu pfi, “affinity is a relationship by marriage ties, may include the relationship between corporate groups linked by marriage between their members” (Roger, 1975: 147).

Arali munna a mala nwananyana wa malume awe, mazwale vha dzula vha khonani ya tsini-tsini na mme a wa munna. Vha ya takala u wana muduhulu o da u dzula navho kha vhushaka hovhu. Hu a vha na ndavhelelo ya marengwa na u dalelana vhukati ha miṭa heyi mivhili (Mönnig, 1983: 240).

3.2.4. Vhushaka nga u malwa lwa vhuvhili

Vhushaka nga u malwa lwa vhuvhili ho khethekana ha bva zwipiḁa zwivhili, ndi ha ‘maternal’ na ‘genitrix’. ‘Maternal’ ndi nzulele ine mufumakadzi a dzhiwa nga lwa matshilisano e mme ngeno kha “genitrix” mufumakadzi nga lwa mbonalelo a tshi dzhiwa e mme. Khethekanyo hei ndi ya ndeme nga zwifhinga zwine muthu ane nga lwa mulayo a dzhiwa e

mubebi wa n̄wana ngeno hu uri onoyo muthu a si mubebi wa n̄ama. Hezwi zwi nga pfala zwavhuḍi ro sedza zwi tevhelaho, arali mufumakadzi a lovheliwa nga munna, a tama u funa muḥwe ane a si vhe wa lutsinga luthihi na munna wawe o lovhaho, kana musadzi o lovha, munna a tama muḥwe musadzi a si wa muḥa muthihi na musadziwavhane. Hoyo o funwaho u dzhiwa sa 'genitrix' kha vhana vha musadzi wa vane, ngeno musadzi wawe o lovhaho u ḍo dzula e ene 'mater'. Zwo ralo uyu mme muswa ha na mulayo une wa mu konisa u dzhia ndango kha vhana ngauri vhana havho vha nga ḍi dzhiwa nga vha hayani ha musadziwavhane arali vha tshi khou funa (Evans – Pritchard, 1937: 12). Anna (1987:13) ene nga ha iḷi u ri "it is the structure of families of remarriage after divorce or death where one or both of the married adults have children from previous unions".Vhushaka ho raliho kanzhi vhathu a vha tou vhu ḥanganedza, zwiuhulu arali o ḥaliwaho kana u lovha e wa munna.

3.2.5. Vhushaka ha musi munna o mala vhasadzi vhanzhi

Vhushaka kha muḥa wo raliho vhu fhatiwa nga munna, vhasadzi vhawe na vhana vhawe. Havha vhathu vhoḥthe vha vha vha tshi dzula kha tshitentsi kana muḍi muthihi. Vha tou fhambana fhedzi nga u muḥwe na muḥwe u ḍo vha e na nḍu yawe (Anna, 1987:32). Robin (1996:58) u sumbedza uri

vhushaka vhune ha vhumbiwa nga u mala vhasadzi vhanzhi ho khethekana ha bva zwipiḁa zwivhili ndi Polygyny na Polyandry.

Polygyny ndi vhushaka vhune khaho munna u vha o mala vhasadzi vhavhili kana vhanzhi. Polygyny heyi i ya itea hu musi vhasadzi vho maliwaho vhe vharathu na vhakomana zwine wa zwi vhidza uri ndi “sororal polygyny”.

Polyandry ndi musi musadzi a tshi maliwa nga vhanna vha vhavhili kana u fhira. Vhushaka ho raliho vhu a vha hone hu musi musadzi a tshi maliwa nga vhanna vhavhili kana u fhira vhane vha vha murathu na mukomana. Zwo raliho kanzhi zwi vha hone arali vhanna havha vha tshi khou tou lovha.

3.2.6. Vhushaka ho vhumbiwaho nga miḁa yo tanganelaho

Vhushaka ho raliho ho andesa kha vharema, naho ano maḁuvha zwi tshi vhonala zwi tshi khou fhungudzea. Murdock (1949: 2) nga ha ili ene u ri:

An extended family consists of two or more nuclear families affiliated through an extension of the parent-child rather than of the

husband-wife relationship, i.e, by joining the nuclear family of a married adult to that of his parents.

Murdock o khethekanya vhushaka uvhu ha bva zwipiḁa zwi tevhelaho:

3.2.6.1 Vhushaka ho ḁitikaho nga vhokhotsi

Vhushaka ho raliho ndi vhushaka vhune ha vhumbiwa nga khotsi, vhana vhawe vha vhatukana vho malaho na vha songo malaho.

3.2.6.2 Vhushaka ho ḁitikaho nga vhomme

Uvhu ndi vhushaka ho vhumbiwaho nga mme, vhana vhawe vha vhasidzana vha mbuyavhuhadzi, vha no khou vha na vhana vho dzula hayani vha songo maliwa na vhana vhawe vha vhasidzana vha sa athu u maliwaho.

Vhushaka ho raliho ndi hone ho ḁalesaho kha Vhavenḁa. Tshinwe tshifhinga hovhu vhushaka vhu vha hone zwo ḁuḁuwedzwa nga mme, muhumbulo muhulwane hu u ḁa tshelede dza vhakwasha.

3.2.6.3. Vhushaka ho vhumbiwaho nga muṭa wa vhabebi na vhana vhavho vhe na vhana henefho.

Vhushaka ho raliho ndi vhune ṅwana wa mutukana kana wa musidzana, a tshi dzula hayani a beba vhana e henefho a songo bva tshitentsi. Kha nzulele yo raliho hu vha ho ṭangana khotsi, mme, vhana vha vhaṭhannga vho malaho vhe henefho hayani, vhasidzana vha no khou vha na vhana vhe henefho hayani na vhaḡuhulu.

3.2.6.4 Vhushaka ho vhumbiwaho nga miṭa i re na vhushaka

Vhushaka ho raliho a hu ngo tou andesa. Hone-ha ho vhumbiwa nga munna, musadzi kana vhasadzi vhawe, vhana vhawe vha vhatukana na vha vhasidzana vha songo maliwaho, vhomakhadzi na vhana vhavho vha songo maliwaho. Muzwala na muzwala vho malanaho na vhana vhavho.

Shah (1974:236) nga ha ṭli ene u ri:

Avunculocal is a group of people who generally live under one roof, who eat food, cook at one hearth, who hold property in common, who participate in common family workship and who are related to each other.

Vhushaka ho raliho ndi hone vhune kanzhi samba ɓa vhuloi ɓa si lenge u takuwa.

3.2.7 Vhushaka ha vhathu vhe vha ɓala kana u ɓaliwa

Vhushaka ho raliho vhu vhumbiwa nga vhathu vhane vha khou dzhena kha mbingana lu si lwa u thoma.

Steyn (1987: 13) nga ha uvhu vhushaka uri, “It is the structure of families of remarriage after divorce where one or both of the married adults have children from previous unions”. Vhushaka uvhu ndi vhuɓa vhune wa pfa Vhavenda vha na ɓiambele ɓa u ri, *wa kokodza luranga na mafhuri a a tevhele*. Kha vharema vhushaka ho raliho ho andesa.

U ya nga mukegulu wa miɓwaha ya 83 we a ɗo itwa nae nyambedzano vhushaka ho raliho kanzhi vhu vhangwa nga kuhumbulele kwa uri muthu o no ɓungufhadzwaho u vho ɗivha vhutshilo, nga zwenezwo arali a dovha a wana muɓa a nga si kole kana u tamba ngawo.

3.3. ZWINE ZWA BVELELA MUSI HO VUWA SAMBA LA VHULOI KHA VHUSHAKA

Kha khethekanyo hei tsenguluso i do ombedzela zwine zwa itea musi ho vuwa samba la vhuloi kha vhushaka hune ha vha hone kha munna na musadzi, muhadzinga na muhadzinga, makhulu na mukwasha, vhashumisani, kha mmene na vhana vha musadziwavhane, kha vhahura, murathu na mukomana na muzwala na muzwala.

3.3.1 Kha munna na musadzi

Samba la vhuloi la simuwa vhukati ha munna na musadzi hu vha na masiandaitwa a si avhudi. Ho vhuya ha vha na tshiwo tshe tsha itea musi munna a tshi khou lwala, ha pfi tshivhangi tsha vhulwadze ndi musadzi.

Izwo zwo do pfumbiswa nge khaladzi a mulwadze a ya ha vhondiadivha uri a divhe uri khaladzi awe u khou dinwa ngani, sa izwi ro zwi vhona murahu uri vhushaka ha khaladzi na khaladzi a vhu tumuwi naho muwe o mala kana u maliwa.

Vhondiaqivha vhone vhe muloi a si muñwe ndi musadzi. Zwo ralo musadzi o vho do pomokwa u pfi ndi muloi, ene e la da a fha li a kovhela. Naho zwo ralo samba ili lo mu sinyusa vhukuma zwe a pfa zwa khwine hu u tutshela vhuhadzi. O mbo di tuwa a songo pandelwa nga muthu. Ho mbo di vha u fhela ha vhuhadzi vhunga munna a songo tevhela (John, 1952: 33).

U ya nga ha muñwe mualuwa wa miñwaha ya 72 ene u sumbedza uri arali samba li kha wa munna musadzi ha tsireledzi munna wawe. U ya mu tamba. Arali samba ili li tshi divhea vhathuni, musadzi u a toda tshigwada tshine a nga ima natsho uri ene a tambe samba li sale li kha munna fhedzi.

Musadzi u a dovha a ita zwiito zwa u bvisela nnda mafhungo, nga u amba zwine munna a ita uri vhatu vha vhe na lutendo lwa uri munna wawe ndi muloi.

Arali musadzi e na vhana, u ima na vhana, munna a mu sendedza murahu. Vhana vha tou kululu na zwine mme a amba, vha khwañhisa na vhone fhungo la uri khotsi u buba a songo tohola. Musi samba la vhuloi li

kha musadzi vhuhadzi vhu a fhela, vhunga ri tshi zwi divha uri hu na liambeke line la ri musadzi ha tuwi vhuhadzi nga vhubva, u tuwa nga vhuloi. Kanzhi zwi itea musi munna onoyo a si tsha funa musadzi wawe. Arali samba ili la si bevele khagala la ita zwa khudano ya ngomu (internal conflict) mafheleloni hu vha na mabulayo.

U ya nga ha Vho-Milubi (1983:46) musi Vho-Masindi mufumakadzi wa Vho-Mawela vhe na samba la u pfi ndi muloi, Vho-Mawela na vhone vha ya zwi tenda. Ndi ngazwo ri tshi vhona vha tshi pfuluwa vha vha sia na vhana vha tshi tambula.

3.3.2 Kha muhadzinga na muhadzinga

Vhuhadzinga ndi nzulele ine vhasadzi vhavhili kana u fhira vha vha vho maliwa nga munna muthihi. Kha nyimele yo raliho a si kanzhi samba la vhuloi li sa meli.

Hu di nga arali munna a sumbedza u funa muñwe u fhira muñwe, zwi dzhiwa hoyu a no funwa o tou lowa munna uri a mu fune. Ngeno uyu a sa funeswi zwa dzhiwa o tou loiwa uri a vhe na tsira munna a si tou mu takalela.

Arali mufumakadzi a vha a sa bebi, muhadzinga wawe a tshi beba, zwi dzhiwa o tou tshivhiwa nga muhadzinga uri a si vhe na vhana uri vhuhadzi vhu fhele. Hu na luimbo lune musi vhathu vho takala vha lu imba lwa uri; *matakadza mbiluni ndi nwana*. Izwi zwi amba uri musi muthu a si na nwana vhathu, zwi huluhulu vha vhuhadzi a vha mu takaleli. Steyn (1996: 531) a tshi khwaṭhisa izwi u ri, “A woman is not regarded as a woman if she has no child”.

Ho vha na tshiiwo tshe tsha itea kha Kezironi we a vha e na vhasadzi vhavhili. Keziya na Nyenjura. Keziya o vha e na vhana vhavhili, fhedzi Nyenjura naho o vha e mufumakadzi muhulwane o vha e si na nwana. Keziya a thoma u lwala vhu lwadze he ha vha ho kwama bvungwi (private parts). A ya ha mudziaubvumba, he a badela nga mbudzi. Mubvumbi uyo a amba fhungo la uri muhadzinga wawe Nyenjura ndi ene a no khou mu lowa. Mafheleloni Keziya o vho tou farwa nga mapholisa nge a pomoka muhadzinga uri ndi muloi (Beattie, 1952: 34).

Vho-Milubi (1983) vho sumbedza uri ho vha na samba le la tou khwaṭha tshoṭhe-tshoṭhe la vhuloi musi ho vuwa tsemano vhukati ha muhadzinga

na muhadzinga. Izwi zwo do khwaṭha musī Lowani lutshetshe lwa Vho-Maria lu tshi khou lwala. Ho vha na tsemano vhukati ha Vho-Masindi na muhadzinga Vho-Maria, ha vuwa samba ḽa vhuloi kha Vho-Masindi. Izwi ri zwi tenda musī Vho-Maria vha tshi ri, “ ndi ngani phele i tshi ri u fa muḽini mukegulu a palulwa ṭhoho”.

Zwa samba ḽi zwi dovha zwa tou hulela musī Vho-Maria na Vho-Mawela vha tshi ya ha ṅanga Manyuvhula uri vha ḽivhe uri ṅwana u khou ḽiwa nga mini. Naho ṅanga yo amba vhuṭanzi vhu sa pfali nga u ya ri muloi mutupo wawe ndi Kwiṅḽa, Vho-Maria vha tou zwi khonisa nge vha vho ri vhone vho amba uri tshene ya vhuloi kha i tupulwe. Vha ri vhone u bva ḽenelo ḽuvha a vha tsha dzula muḽini muthihi na muhadzinga Vho-Masindi. I ngoho Vho-Maria vha fhedza vho pfuluwa na munna wavho Vho-Mawela, Vho-Masindi vha sala vho sokou tumba na vhana.

Naho zwo ralo Vho-Maria vhe ḽa ḽa afha ḽi a kovhela, vha nga si takalele u vhona muloi a tshi khou tshila ngeno ṅwana wavho o fa. U itela u lifhedza Vho-Maria vho mbo ḽi pfana na Sambula we a fhedza o vhulaha Vho-Masindi nga u shela tshiluḽi u mona na nḽu yoṭhe a vha fhisela ngomu nḽuni.

3.3.3 Makhulu na mukwasha

Vhushaka ha makhulu na mukwasha hu vhumbiwa nga u malelana. Hovhu vhushaka arali ho dzulisa zwone, tshiñwe tshifhinga vhu ya khwaṭha nga ndi- la ine zwa fhira na vhushaka ha vhana vha mme. Vhushaka hovhu vhatu vha hone vha ya thusana na u vhavhalelana.

Izwi zwi a ḍi vhonadza arali makhulu kana mukwasha a si na zwiliwa u a ṭundeliwa. Arali ha bvelela lufu vhatu havha vha ya thusana kha sia ḷa masheleni na u tou dzula vhoṭhe nga tshenetsho tshifhinga tsha tshiwo. Hu ḍi nga na musu muñwe e na zwifuwo u a swiswa kha muñwe.

Hone kha vhushaka honohu ha manakanaka arali ha vuwa samba ḷa vhuloi ṭhanga i hwalwa na hatsi. Izwi zwi a wanala na kha lushaka lwa Vhunyoro. John (1952) u ri bvukululela Yozefu we a vha e makhulu wa Erisa nge Erisa a mala nwana wawe Yuneki. Vho vha vha tshi funana lwe vha vha vha tshi badelelana zwikolodo arali muñwe a tshi khou fhihamelwa.

Hone-ha musu we avha vhavhili vha sinyusana zwa sia makhulu a tshi pfa uri mukwasha wawe u a silinga, nge e a tshi amba a ri vha do zwi vhona uri ndi do ita mini "You'll see, what I shall do". Izwi zwi amba uri Erisa u khou sumbedza uri nndwa hei a i nga fheli fhedzi. Hezwi zwo ita uri Yozefu a tou pfa Erisa a tshi tou vha swina ja u fhedzisela. Hu songo fhela vhenge nngana Yozefu a thoma u lwala, zwa i ta uri a pfe a sa timatimi uri vhulwadze tshivhangi tshaho ndi Erisa.

Izwi zwo do ita uri Yozefu a muhwelele kha vhamusanda vha henefho. Erisa a sengiswa musanda, zwa mu sinyusa. Vhunga samba ja vhuloi li na masiandaitwa a si avhudi, zwo ralo na kha Erisa, musu o pomokiwa o pfa o tou nyadziwa tshothe. Erisa a ya a fhisa ndu ya Yozefu na ndaka yawe yothe. Izwi zwo vho sia Erisa a tshi fariwa nga mapholisa, a gwevhiwa minwaha mivhili dzhele.

3.3.4 Vhashumisani

Samba ja u pomokana vhuloi li a wanala na kha vhashumisani. Marwick (1958:112) u sumbedza uri u pomokana vhuloi kha vhashumisani zwi wanala kha vhashumi vhane vha khou toda uri vha funiwe nga mutholi, vhukati ha vhashumi vha re kha mutatisano wa u wana mukovhe wa

tshelede ine ya holiwa mushumoni, kana ndaka ine ya shumiswa henefho mushumoni.

Zwo raliho zwi a dovha zwa wanala vhukati ha vhorapopotiki musu vha tshi khou lwela maimo. Tshifhinga tshothe musu hu tshi vha na tshanduko ntswa dzine vhashumi vha kale vha vha vha sa wani maimo mahulwane, zwine na khorombusi i si kone u thusa kana u bva mulomo wa u tandulula thaidzo. Nzulele yo raliho i tshi vha hone muloi ha kundwi.

Izwi zwo raliho kanzhi zwi a vha na masiandaitwa a si avhudi. Hunzhi u pfa hu tshi fhedza hu na mabulayo a sa takadzi.

3.3.5 Kha mmame na vhana vha musadziwavhane

Ndi mvelele ya tshirema ya uri arali munna a lovhelwa nga mufumakadzi u a mala muwe. Kha nzulele yo raliho vhuloi a vhu kundwi.

Nzulele yo raliho i a wanala na kha Vhatswana. Gomang (2000) o bvukulula nyimele ye ya itea kha vhushaka ho raliho. Musu mme a Kuswani vha tshi maliwa nga khotsi awe vhe vha vha vho lovhelwa nga mufumakadzi wavho wa u thoma. Musadziwavhane o sia vhana. Maquvha

oṭhe a musi mme awe vhe kha mbingano, vhana vha musadziwavhane vho vha vha tshi vha pomoka vhuloi.

Tshinwe na tshinwe tshi no khakhea tsha kwama vhana vha musadziwavhane, musadzi mutuku ndi ene a no vhewa mulandu. Kha nzulele nnzhi vhuloi vhu pomokwa musadzi wa vhuvhili.

Vhushaka ho raliho vhu na masiandaitwa a si avhudi, ngauri nyimele yo raliho i vhaisa mufumakadzi na vhana. Zwi no vhavhesa ndi zwauri vhana vha kha mbingano hei vha musadziwavhane na vha musadzi mutuku vha tea u vhumba muta, kana u vhone sa muta kha tshitshavha. Vha tea u dovha vha thonifha makhulukuku muthihi ane a tea u vha fhatutshedza, fhedzi arali vha tshi dzula nga mulalo.

3.3.6 Kha vhahura

Uya nga Van Warmelo (1930:213) u sumbedza u ri, “muhura is a neighbour who is not a relative and with whom one is on good terms”. Izwi zwi ri disela fhungo ja u ri vhahura ndi vhatu vhane kanzhi wa wana vha tshi nekana zwithu. Kha vhushaka ho raliho na hone vhuloi vhu a vha hone.

Nga Tshivenda muthu ha tei u vhonala a tshi khou bvelela. Vhathu vha ya shavha u fhaṭa nṅdu khulwane nga u ofha u loiwa. Naho zwa zwino zwi tshi khou fhungudzea nga u ha vho anda vhathu vho funzeaho.

Niehaus (2001: 198) u bvukulula zwauri kanzhi vhuloi vhu pomokiwa muhura ane vhana vhawe vha vha vha sa bveleli tshikoloni kana kha vhutshilo nga u tou angaredza. Hu na lutendo lwa uri hoyo muhura u ya vhulaha vhana vhane vha khou bvelela u itela uri vhawe vha si salele murahu.

Zwo raliho kanzhi zwi bvelela kha muṭa une vhana vha hone vhaaluwa vha tshi tambula. Musi vha tshi thoma u bvelela, vhaṅwe vhathu vha ya thoma u vha na vivho ḽa uri zwi ḽa hani uri ṅwana uḽa a bvelele ngeno vhana vhang vha sa bveleli. Vha vha na muhumbulo wa uri arali vhana vha muhura vha isa phanḽa na tshikolo vha ḽo phasa vha wana mushumo. Vha ḽo bveledzisa miṭa ya havho. Vhabebi vhavho vha vho ḽo ḽa zwiliwa zwavhuḽi vha ambara na zwiambaro zwavhuḽi. Muhura u ḽo thoma u vha na vivho ḽa uri uḽa ṅwana o dzhena tshikolo na wawe, fhedzi wawe ha shumi.

Hu ɔi nga arali muswa a tshi khou bvelela a lovha nga khombo ya golo, u thuntshiwa, a farwa nga vhulwadze ha thomba kana mañwe malwadze-vho a no nga HIV/AIDS, zwi dzhiwa o loiwa nga muhura sa izwi ri tshi zwi ɔivha uri vhaloi vha dzhiwa vhe vhone vhane vha ɔisa lufu.

Hu ɔi nga arali mavhele a muhura a naka nge a shela mupfudze, nga nzulele ya Tshivenda hu takuwa vengo ɔa u ndi ngani zwi tshi naka ngaurali. Hu ɔi nga arali ñwe e na zwifuwo zwinzhi muhura a si na kana zwi tshi dzwala zwi tshi fholodza, zwa ralo zwi vusa vhuswina ngauri, nzulele yo raliho i dzhiwa i tshi khou itiswa nga muhura.

3.3.7 Murathu na mukomana

Murathu na mukomana ndi vhatu vhane vha vha na vhushaka ha malofha. Kha vhushaka hovhu hu nga ɔanganelana malofha a ha khotsini kana a ha mmeni. Naho vhushaka hovhu midzi yaho yo tsa ya ya kule, samba ɔa vhuloi na henefha ɔi a tutuwa.

Gomang (2000) u sumbedza nga ha tshiwo tshe tsha itea nga ɔuvha ɔa mbulungo. Ho vuwa nndwa musu mufumakadzi wa munawavhane a tshi thoma u lwa na mukomana wawe muhulwane nge a vha na lutendo lwa

uri ndi ene o vhulayaho munna wawe. Nga murahu ha nndwa mafhungo aya o do fhelela musanda he vhothe vha vhoniwa mulandu, u si wa vhuloi, fhedzi wa u lwa nga tshifhinga tsha mbulungo.

Naho zwo ralo vhatu avha vhavhili vha kha di pomokana vhuloi. A vha tendi u vha na tshumisano na u ita tshumelo dza muta vhothe. Nga u ralo vhushaka ho pwashea (Gomang 2000).

3.3.8. Muzwala na muzwala

Muzwala ndi nwana wa khaladzi a khotsi au kana mme au. Hu na kutendele kwa uri muzwala na muzwala a vha andani. Kha vhushaka ho raliho samba la vhuloi na lone li a totomowa. Tshinwe tshifhinga zwi vha zwo bva kha uri vhabebi vha havha vhavhili vha na samba la u buba vha songo tohola vhunga hu na lutendo lwa uri vhuloi vhu tou mamelwa.

Izwi zwi khwathiswa nga Mönnig (1983: 72) musi a tshi ri, “Witchcraft seems to be usually transmitted unilineally from mother to daughter”.

Tsumbo ya izwi ri i wana kha bugu ya Mahamba (1993:3) musi vhatu vhe dzundeni. Hu vhonala Vho-Matidze vha tshi khou pembela, “A vha vhoni,

a vha vhoni. Fhedzisani vhambedzi ri tuwe. Nne zwenezwino ndi namela thavha; ndo humbula Buluni”.

Vho-Gumani muzwala wa Vho- Matidze vha a fhindula vha tshi semana:

“Hafhu vhathu havha a si zwivhotshwa. Vho disa nala ha Thovhela, a vho ngo dela u salwa murahu sa mbongola dzo panwa. Hezwo rine Vho-Gumani ri hone a zwi itwi. (vhathu vho no ima vho lavhelesa). Vhathu kha vha shume , nne ndi khou tou kaidza hei havhiya

Vho-Matidze vha tshi ndi a fhindula, Vho-Gumani vha ri vhone a vha shavhi u loiwa, nahone a vha shavhi mvula vho no di naiwa.

Izwi zwo do ita uri hu vuwe tsemano vhukati ha avha vhavhili. Vho-Gumani vhe Vho-Matidze thetshela u zwi pfe nga mpama. Vhuswina ho vho tou hulela tshothe musi Nnditsheni nwana wa Vho-Gumani o rwiwa nga Vho-Matidze nge a lisa mavhele avho nga mbudzi. Nga ndila ye mulwadze a vha a tshi khou teta ngayo khotsi awe vho tou vha na fulufhelo tshothe-tshothe uri nwana ha ngo rwiwa nga thamu fhedzi-fhedzi. Naho mulwadze o vha o fanela o amba uri o wa o namela donngi.

Izwi zwo do ita uri Vho-Gumani vha tange lwendo lwa u yo lwa na muloi a no khou lowa nwana wavho. Vho-Matidze vho do tou thuswa nge ha bvelela Vho-Mukhubu vhe vha do lamula nndwa. Sa izwi ri tshi zwi divha uri samba ili li divha na masiandaitwa, na henefha a zwo ngo fhela fhedzi. Pheleledzoni Vho-Gumani vho mbo di vhulaya Vho-Maidze nga u tou vha rema nga mbaḁo, vho do basela nga u milisa tshivhindi na thavhani. Vhone Vho-Gumani vhapfala vha tshi ri:

Nda raha leneli tombo ndi a tuwa. Salani vha hashu nothe nga lushaka. Salani musadzi wanga nga vhuṭungu vhu mangadzaho. Salani ni nothe sa ni songo beba; vhaloi ndo tuwa navho. Nhe ndo tuwa. Salani nanga Malukuta naho thundu yanga no fhanzhela thumbuni. Salani mungome Timhaka mungome wa ngoho. Nhe ndi a nenga. Salani vha Tshihondwa. Ni ite zwine na funa nga mutumbu wanga. A zwi nndini ngauri hu na zwe nda sia ndo shuma. Phundulu ndi a dzama, zwivhi ndi sia ndo ita.

Izwi zwi khwaṭhisa uri arali ha vhuya ha vha na samba la vhuloi vhushaka vhu a fa tshoṭhe. Naho Vho-Gumani vhe muzwala wa Vho-Matidze, fhedzi vhushaka ho fa tshoṭhe.

3.3.9. Mme na vhana

U ya nga mukwamiwa wa mualuwa u sumbedza uri, musii mme vha tshi pfi ndi muloi zwi ita uri vhana vha si dzhenelele kha tshumelo dza shango. Vhana vha ya lingedza u vhudza mme uri vha litshe zwine vha khou ita. Samba lo raliho li a fhungudza lufuno vhukati ha mme na vhana.

Arali samba ili la kuteliwa nga ngomu mutani, zwi a sia nwana a tshi fhedza o vhulaha mme. Zwo raliho kanzhi zwi bvelela musii nwana a na zwiñwe zwithu zwi sa khou tshimbilaho zwavhuqi khae sa, u sa wana mushumo, u lovhelwa nga vhana na u tutshelwa nga musadzi.

3.3.10 Vhushaka ha mufumakadzi o maliwaho na vhabebi vha munna

Van Warmelo (1989:188) ene u ri, “mazwale is husband’s parent or wife of one’s son or any other relative called nwana”. Mazwale na mazwale a si kanzhi hune wa wana vhathu vha hone vha tshi tou dzula murunzi muthihi. U ya nga mu kwamiwa muñwe u sumbedza uri arali samba li kha mazwale wa mualuwa, zwine zwa itea ndi zwa uri mualuwa hoyu u do lusa nga ndila dzothe uri a vhe tsini na mazwale mutuku uri a si vhe na ndavha na zwi no ambiwa. Tshiñwe tshifhinga samba ili li a ita uri uyu

musadzi a vhe na vengo kha munna wawe, e na fulufhelo la uri munna wawe u a divha nga ha vhuloi ha mme awe.

Arali musadzi a vha a sa takaleli zwino khou itea, u a thivhelwa uri a si dzhenelele kha zwithu zwinzhi zwa mutani. Arali a vhonelele a tshi khou dina u a tselwa muhadzinga uri a nale a tuwe vhuhadzi.

3.3.11 Musanda

Musanda ndi fhethu hune muvhundu kana shango la langiwa hone . Hu dzhiwa hu hone kha dzhavhelo. Naho zwo ralo samba la vhuloi li a takuwa. Vho-Mathivha (1995) vha sumbedza musanda Tshigovha thavhani hu na biso.

Musi muhali vha tshi dzivhuluwa vho tsa u divha uri tshivhangi tsha vhulwadze ndi mini. Izwi zwi bvukululwa musi muhali vha tshikuvhanganya lushaka vha vhidza maine Gandamipfa. Muhali vha pfala vha tshi ri, “ngevha vha lushaka lwa musanda na vhomakhadzi a hu na mutsinda ndi tsa u divha uri zwo bvafhi Gandamipfa”.

Musi n̄wana wa vhone vhamusanda a tshi hana uri hu buliwe muloi vhamusanda vha fulufhedzisa uri arali Gandamipfa a si ambe muloi u ḡo vhidza vhadzimu vhawe. Thovhele a ri u ralo a dzhia pfumo a ḡi vhea heneffho tsini.

T̄hangu musu dzi tshi tungulwa dza fara Mabalanganye n̄wana muhulwane wa vhamusanda. Mabalanganye o vho sumbedza uri muthu we a mu fha mushonga ndi muḡanuni wa vhamusanda ene o fhiwa mushonga nga n̄anga Vho-Gandamipfa.

Muhali u pfa zwi tshi ralo e kha Mabalanganye thetshela u zwi pfe nga pfumo. Mabalanganye ene o ḡo ponyoka a shavhela kha muvhundu wa tsini. Muḡanuni na ene o mbo ḡi miliswa tshivhindi na zwenezwo.

Vhunga samba ḡa vhuloi ḡi na masia ndaitwa, Mabalanganye o ḡo ramba mmbi ya u lwa na khotsi. Izwi zwo ḡo swikisa kha mabulayo a si na vhukono. Pheleledzoni ho ḡo vhulahwa ene Mabalanganye, Tshkota muḡinḡa muhulwane wa musanda na vhaḡhannga vhanzhi vha mmbi ya musanda.

Zwa samba ili a zwo ngo guma afho fhedzi, tshipuku tsha Mabalanganye tsho vha tshi tshi khou dina. Tsho do khwaṭhisedza uri mushonga wo bva kha nanga Gandamipfa. Izwo zwo do ita uri Gandamipfa na ene a miliswe tshivhindi.

3.4 ZWINE ZWA ITEA KHA SHANGO ARALI HO VUWA SAMBA LA VHULOI KHA MUTHU

Vhuloi ndi zwithu zwi sa tṅangedzei nga muṅwe na muṅwe. Samba lo raliho la simuwa shango li a ima nga milenzhe. Nga u ralo ho vha na zwiwo zwe zwa itea, zwiṅwe zwa hone ndi zwi tevhelaho:

3.4.1. Tshiwo tsha u thoma

Vho-Mahamba (1993:8) vha sumbedza uri ho vha na tshiwo tshe tsha itea Tshihondwa musi Vho-Nyaluvhani vhe na samba la vhuloi. Mafhungo avho o do sengwa musanda ha tsheiva la uri Vho-Nyaluvhani arali vha tshi toḍa u pembela vha tea u ya mungomeni uri hu divhiwe tshi re tshone. Vho-Nyaluvhani vhe la ḍa afha li a kovhela vhone Phafula a vhayi. Vhamusanda Vho-Ravhudzulo vha tshifhindula Vho-Nyaluvhani vha ri:

Thetshelesani Vhambedzi. Zwi pfalesese zwi dzhene malofhania muthu. Nḡe a thi kangi tshikoli na khaladzi. Vhone vhakoma vha vhudze hoyu Nyaluvhani uri a ri na tshifhinga tsha u tanda tsinga na mato. Arali a hana a tshi hana u bva u ṡuwa fhano Tshihondwa. Iṡali ndo neta nga u fhaṡela vhaloi. ṡanga ndi ṡeneṡo. Mbamatshelo arali a saathu u ṡuwa ndi ruma mavhanda u mu thuthisa na u mu putisa.

Izwi zwi khaṡhisa uri arali muthu a na samba ṡa upfi ndi muloi u tea u pfuluwa kha shango. Ndi ngazwo vhathu vha re dziṡhundu kha shango vha tshi o fhiwa ngauri hu na lutendo lwa uri muthu upfuluwa shangoni nga u lowa kana u loiwa.

3.4.2 Tshiwo tsha vhuvhili

Uya nga mukwamiwa wa mualuwa u ṡalutshedza nga tshiwo tshe tsha itea Muswoṡi musi vhathu, zwihuluhulu vhaswa vha tshi fhisa mukalaha nge vha ri u na maṡuxwane na ṡokoloshi. ṡokoloshi itsho hu pfi tsho vha tshi tshi ita zwa vhudzekani na vhafumakadzi vho eṡela vhusiku.

Maṡuxwane one ndi e a pfi a khou vhonala a tshi lima vhusiku tsimuni.

Tsimu iyi yo vha i na zwimela zwi no tamisa. Hu dovha ha vha na phungo

ya u ri vhaṭhannga vha no khou lovha tshikhuwani, ndi zwiitwa nga vhenevha mukalaha.

Nzulele yo raliho i a sumbedza uri arali ha vuwa samba ḷa vhuloi u vhulaya muthu a zwi ofhisi. Vhathu vha vha vha si tshena luvalo. Hu na murero wa Tshivenda u no ri, *Ḳinonifulu a Ḳi vhulawi Ḳi na marumbulela*. Murero uyu u sumbedza uri vhatu vhahulwane a vha tambudzwi, wa vha tambudza u khou ḡi ṭulela khombo. Fhedzi havha na samba ḷa vhuloi vhatu a vha tsha zwi sedza. Vhathu vho vha vho tea u ofha u tambudza kana u vhulaha muthu muhulwane vha tshi ofha u ḡi itela mafhanza.

Vhavana vhanzhi ndi Vhakhiresite vho vha vho fanela u ṭhonifha mulayo u no ri, *Hulisa khotsi-au, na mme-au, uri U lalame U kha shango Ḳe Yehova Mudzimu wau a U nea Ḳone*. Arali ha vhu ya ha vuwa samba ḷa vhuloi, ṭhonifho kha mukalaha kana mukegulu a i tsheho.

3.5. NDI NGANI VHULOI VHATHU VHA KHA ǀI TENDA KHAHO U SWIKA ZWINO

Vhuloi ndi tshithu tshine vhathu vha tshi ofha, vha dovha vha vha na lutendo lwa uri muthu u tou mamela, zwine zwa sia fhungo ǀa uri vhuloi ndi zwithu zwine zwa tou pfukela u bva kha murafho muñwe uya k ha muñwe.

Nga nḡa ha lutendo lwa uri vhuloi vhu tou pfukela hu na zwiñwe zwi tevhelaho zwi no ita uri vhathu vha ǀi vha na lutendo lwa kha vhuloi:

3.5.1. Kudzhiele kwa zwithu

Hu na lutendo lwa uri muloi u lowa muthu ane a mu vhenga kana ane a vha na nndwa nae. Arali muthu a tenda uri u khou loiwa, kanzhi u a humbulela muthu ane a vha na nndwa nae, kana muthu we a mu fara nga mbilu (John, 1952:30).

Tshiñwe tshithu tshine tsha ita uri vhathu vha ǀi tenda kha vhuloi, ndi musi muñwe wa muraḡo wa tshitshavha a tshi ita zwithu nga nḡila yo kalulaho, hu nga vha u baleliwa lwo kalulaho kana u ita zwithu nga nḡila ya

maṭhakheni. Kanzhi muthu ane a ita zwithu nga nḡila ya nḡhesa u dzhiwa e muloi. Hezwi kanzhi zwi bvelela musi muthu a tshi ita zwithu nga nḡila ine zwa fhira kudzhiele kwa zwithu nga vhathu.

Hu na uri arali muthu a ita zwithu nga nḡila ya u tou balelwa tshoṭhe lune zwa tou vha nga fhasi ha tshikalo kana kudzhelwe kwa vhathu nga vhathu kana ndavhelelo ya vhathu, kha nzulele yo raliho onoyo muthu zwi dzhiwa o tou loiwa (Gomang, 2000:4).

Hu na lutendo lwa uri “Witchcraft is the use of supernatural power, usually but not always to harm” (<http://www.answers.com/topic/witchcraft>). Izwi zwa sumba uri musi muthu a na maanḡa o kalulaho zwi dzhiwa e muloi. Hu na lutendo lwa uri vhaṅwe vhathu vha na maanḡa o kalulaho, zwine zwi dzhiwa e si maanḡa zwao.

Ho vha hu na muṅwe mufumakadzi wa Engilende we a vha a tshi pfi Katherine Harrison, we a vha a tshi ḡivhelwa u hoṭa muḡali u fhira vhaṅwe vhafumakadzi vhoṭhe, a dovha a kona u runga zwiambaro nga luvhilo u fhira vhaṅwe. Izwi zwo vho ita uri a humbulelwe uri ndi muloi (<http://www.answers.com/topic/witcraft>). Izwi zwi khwaṭhiswa nga Raphael

(1999) musi a tshi sumbedza uri vhasadzi vha na maanḁa o kalulaho vha dzhiiwa vhe vhaloi, ngauri hu na lutendo lwa uri vhasadzi ndi midzio i si na maanḁa, mushumo wavho ndi u bika.

Hu a dovha ha vha na kuhumbulele kwa vhuloi kha nyimele ine wa wana muḁhannga muḁuku a tshi khou ḁoḁa mushumo a vha a sa u wani, u balelwa honoho zwi dzhiiwa zwi zwiitwa nga vhaloi.

Zwo ralo na musi muthu a tshi tshila nga zwa vhulimi na vhufuwi, arali zwithu zwawe zwa vhonele zwi tshi khou bvelela zwavhuḁi zwi dzhiiwa e muloi nga havho vha si na. Hu vha na lutendo lwa uri onoyo muthu u na maḁuxwane na mapfeḁe zwine zwa mu shumela kana u tsira kha masimu a vhaḁwe. Zwo ralo onoyu a no khou bvelela na ene u a vha na nyofho dza uri u ḁo loiwa musi vhathu vha tshi vha na vivho ḁa zwine a vha nazwo (Nyamjoh, 2001). Niehaus (2001:197) ene a tshi amba u ri:

One question I usually asked unemployed young men was what they would do when they to find work and earn a lot of money, or when they were to win the lottery. The response was always that they would leave the village and settle in urban areas where, no one knew them and where, therefore, the chances of being bewitched were minimal.

Lutendo lo raliho lwa zwa vhuloi lwo ita uri muñwe muṭhannga wa Vhunyoro musi o renga goloi, a fhedze tshifhinga tshilapfu o i valela giratshini a tshi khou ofha uri vhaloi vha ḡo mu lowa vha tshi itiswa nga vivho na vhutshivha.

Izwi zwi khwaṭhisedzwa nga Beatie (1952:30) musi a tshi ri, arali muthu a na kudzhiele kwa uri u khou loiwa, zwifhinga zwi tshi ya u a vha na u humbulela muñwe muthu ane a nga vha vho kuḡana kana ane a humbula uri o mu fara nga mbilu kana ane a si mu takalele. Ha itea zwiñwe zwi si zwavhuḡi u humbula vhaloi.

Lutendo lwa zwa vhuloi lu dovha lwa khwaṭha tshoṭhe musi muthu o ri a tshi aluwa a ṭoḡa thuso kha mashaka a tsini a si i wane. Onoyo muthu a bvelela ha vha na zwithu zwi si zwavhuḡi zwi no itea kha vhutshilo hawe, u vha na kuhumbulele kwa uri vhe vha hana u mu thusa zwino vha khou mu lowa vha tshiitiswa nga vivho na vhutshivha (Marwick 1958).

U pomokana zwi anzelesa u wanala vhukati ha mashaka a tsini, a malofha kana a u mala. Zwi anzelesa u wanala kha vhatu vhane

tshifhinga tshinzhi vha a t̄angana kana u vha na vhudavhidzani. Izwi zwi a n̄an̄iswa na ngauri v̄hunzhi ha dzīnanga vha humbulela na u amba zwenezwo musu muthu o ya khavho. Mashaka vha vha vhone vha u thoma u humbulelwa ngauri ndi vhone vha tsinitsini (Staugard 1986).

Niehaus (2001) ene u sumbedza uri n̄dila ine v̄hathu vha dzhiisa nga yo zwithu zwi ita uri lutendo lwa zwa v̄huloi lu dzule lu hone. Gomang (2000:89) ene a tshi a mba u ri:

You build beautiful house. They say that one is a witch. They come and burn it down. They say they are burning a witch's house. You buy a car. They come and shoot you, just because you are working and they are not. My children have built beautiful houses and they are working. One of these days they may say they are witches.

Lutendo lwa zwa v̄huloi lu dovha lwa khwātha tshōthe – tshōthe musu shango li tshi tendela v̄habvann̄da vha tshi ḡa vha dzula kha shango, vha tendelwa na u ita mabindu avho, zwa sia v̄hadzulapo vha tshi ḡitika tshōthe nga v̄habvann̄da. Musu zwi tshi ḡa kha u wana mishumo na zwiliwa zwi sia v̄hane vha shango vha na lutendo lwa uri v̄habvann̄da ndi v̄haloi vha tshi tūtuwedzwa nga vengo na vivho la lupfumo lune v̄habvann̄da vha vha nalwo. Zwo raliho zwi ita uri v̄han̄we vha fhedze vha

tshi pfuluwa kha mashango a mahayani vha dzule dziḡoroboni (Niehaus, 2001:197)

3.5.2 Dziḡanga

Dziḡanga na dzone dzi a shela mulenzhe kha uri vhathu vha ḡi dzula vhe na lutendo lwa zwa vhuloi.

Uya nga Moretsi (2009:3) ho vha na tshiwo tshe tsha itea. Tshigomamutanda tsho ḡo vhidzwa muḡini wa Mlungisi we a vha e na thaidzo ya zwithu zwawe zwi sa khou tshimbilaho zwavhuḡi. Sangoma o ḡo sumbedza uri maswina a Mlungisi o ruma ḡokoloshi uri tshi wise mabindu awe na u vhulaya vhathu vha muḡa.

Nga 2004 ḡwananyana wa Mlungisi o fa a tshi khou gungula nga u rema ha ḡhoho. Nga 2006 muḡhannga wawe na ene o ri sia a tshi khou ḡhuphiwa nga ḡhoho na thumbu u vhavha. Nga 2007 bindu ḡawe ḡo thoma u si tsha shuma zwavhuḡi. Nga 2008 Mlungisi o vhulunga muzwala wawe.

Hezwi zwoḡhe zwo mu ita uri a vhidze Tshigomamutanda uri a ḡivhe uri tshi no khou nea maanḡa ḡokoloshi ndi mini nahone zwi kundiwe.

Vhoramafhungo vho vha vhe hone ḡuvha ḡe mungome a ḡa. Zwe

mungome a ita a tshi swika, o mbo ɔi tou livha fhethu ho semendelwaho a thoma u bwa fhasi. A fukula bodelo la “slimy”, na mushonga mudala. Ho vha hu na tswina nga ngomu, bodi ya muthu wa mufumakadzi, khiyi, mbevha, bodelo la nwana na malatwa a muthu.

Mungome a fhisana mushonga ha mbo ɔi vha na mulalo u bva zwenezwo. Ene o sumbedza uri malatwa a muthu o itelwa u ɔisa dziphambano muɔini. Khiyi ndi dza u khiɔela bindu u ri li si bvele phanda. O sumbedzisa uri Mlungisi u na mashudu ngauri o vha a tshi ɔo fa zwenezwino nga khombo ya goloi. A sumbedza uri izwi zwiɔwe ndi tshi phiri u ɔo vhudza Mlungisi fhedzi. O ɔo fulufhedzisa uri muthu we a zwi rumela u ɔo pfa vhuɔungu.

Dziɔnanga na dzone dzi ita uri lutendo lwa zwa vhuloi lu ɔi dzula lu hone. Nanga Vho-Malukuta vha tshi amba na Vho-Gumani vha na nwana a no khou lwala vha ri, “Vhaloi vho dzudzwa fhethu huthihi na vhatu zwavho ha dovha ha itwa dziɔnanga, vhoɔne, dza u lamulela vhoiwi ni si vhaloi”. Maipfi haya a tou ita uri muthu a tou tenda tshoɔhe-tshoɔhe kha uri vhuloi vhu hone (Mahamba, 1993:20).

Musi Vho-Malukuta vha tshi isa phanda na u tungula, vha ri muloi ndi Vho-Matidze, na hone n'wana a no khou lwala o rwiwa nga thamunowa. Izwi zwo raliho zwo mbo di tou ita uri Vho-Gumani vha tou nana u sinyuwa zwe vha fhedza nga u vhulaya Vho-Matidze nga u tou vha rema nga mbaḁo nge vha tūtuwedzwa nga nanga Malukuta. Vho-Gumani vho ri u ita zwenezwo na vhone vha di nembedza, musu vha sa athu u fa vha vha na lutendo lwa uri vhaloi vho tuwa navho.

Musi nanga Vho-Malukuta vha tshi ri, “Vhunianga ndi tshikha. Henefha hune wa tshila nga u fhura na u lutanya? Aredi ...” Muthu u ya vha na mbudziso ya uri vhuloi vhu hone naa? Mafhungo a u wa ha n'wana kha dongi a zwi dzumba a sa vhudze vhabebi, nanga ya ri o rwiwa nga thamunowa. A khwaḁhisa u timatima kha fhungo la uri vhuloi vhu hone naa.

3.5.3 Lufu

Lufu ndi tshithu tshine nga mvelo vhathu a vha lu funi, vha ya lu ofha na hone a lu tangedzei. Musi lufu lu tshi vha hone vhathu vha vha na lutendo lwa uri ndi zwiitwa nga vhaloi. Ndi ngazwo Stayt (1931:164) a tshi ri:

The burial party goes through a special purification ritual to cleanse themselves from dangers of the contact with the corpse. They wash in the river, and on their return a heap of grass is lighted in the khoru. After lighting the new fire, the medicine man dips the branch of Bopavhafu tree into the mixture that he has brought with him and apply on the palms and backs of the hands, on the feet, and on the chests of all the relatives. He also gives them a dose of mixture to drink. All the children of the deceased must go through a special purification ritual.

Hu ɔi nga na musu hu ɔuvha ɔa mbulungo, muɔwe wa muraɔo wa muɔa u ya vhea maɔi khoroni. Muhumbulo muhulwane u wa uri vhatu vha ɔambe zwanda nga maɔi o handululwaho u itela uri vhatu vha ɔi kunakise vha sa athu u dzhena muɔini (Junod, 1938:53).

Vhunga zwo sumbedziswa kha zwipiɔa zwo fhiraho uri lufu lu tshivha hone vhatu vha vha na lutendo lwa uri ndi zwiitwa nga vhaloi. Izwi zwi ri ɔisela fhungo ɔa uri arali vhatu vha kha ɔi fa nga u thuntshiwa, u lwala, nga khombo na nga u phadzhiwa nga zwivhanda lutendo lwa vhuloi lu ɔo dzula luhone kha vhatu.

3.6. MAGUMO

Kha ndima iyi ho sumbedzwa ndila dzine vhuloi ha kwama vhushaka ngaho. Izwi zwo bvukululwa musi hu tshi sumbedzwa zwine zwa bvelela musi ho vuwa samba ja vhuloi kha vhathu. Hu vha na mabulayo, vhathu vhaya ofha uri zwi vhonele uri vha khou bvelela nga u shavha hone u loiwa. Ho dovha ha sumbedzwa zwine zwa itea musanda na kha vhahura musi ho simuwa samba ja vhuloi. Mudzulapo a no ambelwa samba ja zwa vhuloi u kombetshedzwa uya mungomeni, a hana u a pandelwa kha shango.

Ndima iyi yo sumbedzisavho na udzhiele kwa zwithu na lufu sa zwiñwe zwa zwivhanggi zwi kuḏedzelaho lutendo lwa zwa vhuloi. Ngauri nga Tshivenda khomba a i fi ya fa yo pwasha thumbu, muvhera ha fi a fa o tou iteliwa madambi musi o pfana na musadzi wa muñwe a kaidzwa a si pfe kana o to u wela kha musadzi o pwasha thumbu. Zwithu hezwi zwi khou tuḏuwedza uri vhathu vha ḡi vha na lutendo lwa zwa vhuloi.

NDIMA 4

VHULOI NA LUAMBO

4.1. MVULATSWINGA

Nzulele ya vhushaka musu hu na lutendo lwa zwa vhuloi yo t̄alutshedziwa kha ndima yo fhiraho.

Ndivho khulwane ya ndima iyi ndi u sumbedza uri luambo lu no shumiswa maelana na zwa vhuloi lu kwama hani vhuvha ha muthu. Izwi zwi do itiwa ho sedziwa t̄alutshedzo ya luambo lune lwa shumiswa maelana na lutendo lwa zwa vhuloi.

4.2. LUAMBO

Uya nga Gerber na Bothma (2008:13) vhone nga ha luambo vha ri, “communication is a process through which people send information from one point to another”. Izwi zwi amba uri luambo lufanela u shumiswa nga ndila ine muthetshesesi a kona upfa zwine zwa khou ambiwa. Muthetshesesi u do shumisa ndila dzo fhambanaho u lingulula

ṭhalutshedzo ya zwine mulaedza wa amba zwone (Gerbers na Bothma, 2008:13).

Ṭhalutshedzo ya luambo i nga vha ya vhudi kana i vhaihaho. Izwi zwi khwaṭhisedzwa nga Finegan (1994:158) musi a tshi ri:

Meaning is a multifaceted notion. A sentence may be meaningful and true because it states fact about the world or because the speaker is telling the truth . When we feel that there is something wrong with the meaning of a sentence, it may be because the sentence is contradictory, anomalous, ambiguous, or merely vague.

4.3. TSHAKA DZA ṬHALUTSHEDZO YA LUAMBO

Finegan (1994:158) o khethekanya ṭhalutshedzo ya luambo ya bva zwipiḡa zwiraru, ndi luambo lwa u ṭalutshedza (referential), luambo lwa matshilisano (social) na luambo lu kwamaho vhupfiwa (affective meaning).

4.3.1. Luambo lwa u tšalutshedza

Uya nga Crystal (1985:293) ene nga ha iji u ri:

Referential meaning is a term used in philosophical linguistics and semantics for the entity (object, state of affairs, etc) in the external world to which a linguistic expression relates.

Lyons (1995:174) a tshi isa phanda uri, “referential has to do with the relationship which holds between an expression stands for on particular occasions of its utterance”. Izwi zwi sumba uri maipfi a na tšalutshedzo nahone a dovha a shuma u ambelwa kha tshithu kana nzulele yo imaho nga u ri. Izwi zwi nga sumbedzwa nga ndila i tevhelaho:

4.3.1.1 Maipfi ane a tšalutshedza tshithu

Mangilasi

Ipfi mangilasi ji amba tshithu tshine tsha ambarwa maṭoni u itela u vhona zwavhuḍi arali muthu a na thaidzo ya maṭo kana u ḍi tsireledza kha masana a ḍuvha. Ipfi heli a ji na tšalutshedzo ya jivhuvhisi ngauri ji khou tšalutshedza zwi khagala, zwi sa ṭo ḍi uri muthu a thome a humbule.

Pfumo

Uya nga Oxford Popular Dictionary (1990:794) yone i sumbedza u ri, “Spear is a thrusting or hurling weapon consisting of a stout staff with a pointed tip of metal etc”. Izwi zwi amba uri pfumo ndi tsimbi yo i ta ho baphathi nga phanda ya vha na thodzi. Li shumiswa kanzhi hu tshi khou lwiwa.

4.3.1.2. Lifurase sa thalutshedzo

Thuri dza makhulu

Lifurase ili li thalutshedza nga thuri dzine mune wadzo avha makhulu.

Lifurase ili li sumbedza vhone ha tshithu.

4.3.1.3. Tshigwada tsha maipfi tshine tsha nwaliwa hu na liiti kana maiti

Tshigwada tsha maipfi o raliho tshi a vha na zwine tsha khou thalutshedza zwone, sa tsumbo:

Makhulu wanu ndi muloi

Apha *ndi* ndi liiti (mbofho) li lothe, zwi ri fha fhungo tswititi. Thalutshedzo ya mafhungo haya i sumbedza uri makhulu wa ane a khou ambelwa ndi muloi. Izwi zwi ita uri muthetsheseli a divhe uri muloi ndi nnyi. Hu khou thalutshedzwa hvuvha ha makhuluwa muambelwa.

Makhulu wanu ndi muloi vha na maṭuxwane a no lima tsimu na mudzhasi u sa bvuliwi na bikoni

Afha fhungo heḽi ndi fhungo tserekana ngauri ḽo vhumbiwa nga maiti a no fhira ḽithihi, maṭanganyi na fhungo tswititi. Ṭhalutshedzo ya fhungo heḽi i sumbedza zwine makhulu vha vha zwone na zwine vha vha na zwo.

4.3.1.4. Ṭhalutshedzo ya luambo sa ḽivhuvhisi

Uya nga Longman Dictionary (2007: 274) i sumbedza uri ḽivhuvhisi, “is a word or phrase that does not have its normal or basic meaning”. Tsumbo i tevhelaho i ḽo ri bvisela khagala.

Vho-Maria vha khou tshimbila muyani

Hezwi zwi amba uri Vho- Maria vho nyanyuwa na u takala tshoṭhe.

Vho-Mawela vho dzula kha tshidulo tshi fhisaho.

ḽivhuvhisi heḽi ḽi sumba Vho-Mawela vhane zwa zwino vha kha vhuimo ha vhuḽifhinduleli vhu konḽaho. Musi muthu o lavhelesa mafhungo haya mavhili u a kona u zwi vhona u ri a ṭo ḽa ṭhalutshedzo uri vhathetshelesi vha kone u pfesesa.

4.3.2. Luambo lwa matshilisano

Finegan (1994) ene u sumbedza u ri, “social meaning is the information that words and sentences convey about the social characteristics of their producers and, of the situation in which they are produced”. Ene u sumbedza uri luambo lwa matshilisano lu bvukululwa nga zwithu zwo fhambanaho. Zwiṅwe zwa ho ne ndi zwi tevhelaho.

4.3.2.1. Vhupo ha mahayani

Mahamba (1993:8) ene u sumbedza Nditsheni a tshi ri:

A thi ri ndo ni vhudza nda ri Sikofani a i namelwi i a pfunya na si pfe; Zwino ndi hone no tenda? Zwino hone ni ḡo swika ni tshi amba hayani uri no wiswa nga donngi? Hafhu khotsi anga a vha tendi dzi tshi namelwa hedzi donngi.

Mafhungo haya a sumbedza uri muambi u bva kha vhupo ha mahayani hu ne ha kha ḡi namelwa donngi.

Nefefe (1988) u bvukulula Sara we a vha o gonya miri. Vhabebi mu si vha tshi vhona zworalo vha ruma nenḡila uri a yo ḡivhadza mafhungo kha vhakwasha. Ntshavheni a tshi vhudzwa e, “huvhala malofha a u dodzwa

ha fari". Vho-Nyatshisevhe vha tshi pfa u pfi mukwasha u khou rwa tshoho na fhasi, vha vha na lutendo lwa uri nwana wavho Sara o tou tshivhiwa uri munna wawe Ntshavheni a mu hane. Vho-Nyatshisevhe vha vha na muhumbulo wa u tou tshimbilela Ntshavheni nangani ha Vho-Mulomowa phele uri Ntshavheni a khade zwisusu kana u mu rwa nga ndadzi masiari tshivhangalala.

Zwithu zwo raliho zwi tou ri sumbedza tshothe tshothe uri fhethuvhupo ndi mahayani hune vhathu vha kha di tou vha na lutendo tshothe kha zwa vhaloi na dzihanga.

Vho-Maumela (1976) vha ri bvukululela vhupo ha mahayani. Ndi nga linwe divha musi vhamusanda Vho-Ratshihule vha tshi vuwa pfamoni yavho, vha tshi kwata nda ha lukumbi lwayo, vha akhamala na u tshuwa vha tshi vhona henefho phanda ha ndu ho vhewa dongo lo dalaho malofha o khekhaho. Nga afha thungo halo ho tanama gwitha lo faho. Mabesu a ngaho o thuvhea halo o sokou hasekana na muta wotha.

Huno vha vhidza mutanuni wavho Elelwani, Vhakoma Vho-Nemavhulani, vhafumakadzi vha vha musanda vhothe na Vho-Nyatshisevhe. Avha

vhathu vhothe vho fhedza vho pfana uri mafhungo o raloho hu tou yiwa ha nanga Vho-Netshitopeni.

Vho-Netshitopeni vha pfala vha tshi ri, “Naho mawa a thangu ndi tshi khou a vhona, a thi nga ambi tshithu. Zwi a nkondela, na vhaṅe vha vhuṅanga a vha tendi. Ndo vhuya ndi muthu wa hayani. Ii ndi khou vhona thangu dzi tshi khou wa makulela”. Vho-Netshitopeni vha fhedza vha eletshedza uri hu tou wanala mungome wa kule ndi ene a no do laula.

Vhamusanda vha ruma vhakoma Vho-Nemavhulani uri vha rambe tshivhidzo musanda, uri shango li divhe zwo bvelelaho musanda. I ngoho vhathu vha kuvhangana musanda vha vhona matudzi o iteaho musanda. Tshivhidzo tsho fhedza tsho pfana ja u rumela vhathu Phafula uri vha vhuye na mungome a no do bvumba muloi. Vharumelwa vho tuwa nga milenzhe vha fhedza vhege mbili vha sa vhu yi. Duvha je vha vhuya hu dzhena muthu a sa divhei a ri, “Ndi khou vhudzisa uri nna fano ndi hone musanda wa Makovheni na?”

“Ee, ndi hone henefha Nemashango,” ndi vhakoma vha tshi mu fhindula.

“U vhuya ra swika fano, ndi nge ra tou enda ri tshi vhudzisa na ngila.

Zwino mafhungo khea-ha Thovhela: Vha tshi ri vhona ro rano, ri

vhavhambadzi vha muṅo. Ha hashu ndi Milaboni, zwino ro vha ro tsa Vhuronga u vhambadza hone. Roswika huṅwe hu re na Muhuyulukuse muhulu ḍakani, ra wana ho lala vhanna vhararu. U sendela tsini navho ri wana uri vho ladzwa nga vhulwadze vhu ngaho ha dali. Vhavhili lo vha fara nga maanda vha sa koni u amba na u ita tshithu, u ya huṅwe vha tshi sokou shanda maṅo. Vhone vho onda ho tou sala marambo fhedzi. Wa vhuraru ndi ene we a vha a tshi nga ndi khwiṅe, vhunga o vha a tshi kona u amba. Ro pfa khae uri ndi vhaḍiṅḍa vhe vha runwa nga vhano Vhamusanda u yo vhidza mungome a dzulaho tsini ha ṭhanganyoni ya Mutale na Luvuvhu uri a ḍe a laule zwithu zwo wanalaho zwo vhewa phanḍa ha pfamo. Zwino vha a mu vhudza-ha zwe vha ḍela zwone na mali ye vha fara. Huno ene a ri tshelede ndi ṭhukhu ya u mu takusa. Tsha khwiṅe kha vha thome vha hume vha yo dzhia iṅwe ya u swikitshedza. Vhe ṅḍilani ya u vhuya, vha farwa nga dali vhoṭhe khathihi. Zwiḷiwa-vho zwe vha vha vhe nazwo zwa fhela. Vha farwa nga ḍora. Mukeli wa maḍi a si vhe hone.

Ha ri ro lala vhusiku honoho, vhaḷa vhavhili vha mbo ḍi lovha. Ri saathu u vha vhulunga, ri tshi setsha zwiqwamani zwavho ra wana muṅwe e na bonndo dzafumi, na zwino khedzi”.

Musi izwi zwo rali vhathu vho ḁo pfana ḁa u hu rumiwe vhaḁwe na tshedele yo eḁanaho, fhedzi a ho ngo tsha vha na ane a kha ḁi tenda uya. Vhakoma Vho-Nemavhulani vho ḁo sumbedzisa uri hu na muzioni muḁwe we vha vhuya vha ya khae musu ḁwana wavho o ḁiwa nga ngweḁa. Vhathu vho ḁo pfana kha ḁa u ruma vhakoma u yo vhidza muzioni Matshinyise.

Musi muthu o lavhelesa zwothe hezwi zwi tou vha khagala uri fhethu vhupo ndi Venda ḁa mahyani. Vhathu vha kha ḁi tou vha na lutendo tshoḁthe kha zwa vhuloi, ndi nga zwo musu gwitha ḁo vuwa ḁo fa muḁani vhathu vha vha na lutendo lwa vhuloi. Izwi zwi bvukululwa musu hu tshi pfaniwa ḁa u vhidza ḁanga Vho-Netshitopeni uri vha laule.

Vhurumelwa ha musanda vhulivhelelwa u lenga u vhuya nga uri vho tuwa nga nayo. Izwi zwi tou vha khagala uri fhethu vhupo ndi mahayani hu si na zwinamelo. Musu mungome a tshi sumbedza uri tshedele ndi ḁhukhu vharumiwa vha tou kombetshedzea uya hayani nga uri a huna ḁhingo dzi ne vha kona u davhidzana na vha re hani. ḁiḁwe li ne ḁa vha vhoḁha ndi ḁa uri a hu na bannga ine vha nga wana hone iḁwe tshedele ya u ḁadzisa ine mungome a khou ḁoḁa.

Hu ḡi nga na musī vha tshi khou lwala a huna sībadela tshine vha ya kha tsho ulafhiwa ḡali. Musī vharumelwa vhavhili vholovha a hu na Vhoramimotshara vha u hwala zwitumbu uri zwi vhulungiwe hayani. Musī vha tshi vhulungwa hu tevhedzwa maitele ane Junod (1938:53) a ri:

No iron must be put in the grave as it does not decay as quickly as the corps. The rags and the mats must not be buried, copper and brass are placed on the grave because they do not even change colour. This would shine for the dead.

Zwi amba uri a hu te i u dzhena tshelede ḡivhidani ngauri a i sini nga u ḡavhanya u fana na tshitumbu. Musī ḡwana wa Vhakoma Vho-Nemavhulani musī o ḡiwa nga ngweḡa na vhone vha na lutendo lwa uri ndi zwiitwa nga vhaloi.

4.3.2.2 Mbeu

Luambo lune lwa shumiswa nga muambi lu a sumbedza uri muthu a nga vha munna kana mufumakadzi. Tsumbo yavhudi ri lwa na kha Phaswana na ḡevhuḡalu (1996)

(1) *Hee! Vhanna! Zwi a penga.*

(2) *Aa!*

(3) Xaxae a tshi!

Luambo lwo shumiswaho kha (1) lu sumbedza uri muambi ndi munna. Kha (2) zwi tou vha khagala uri muambi ndi musadzi, ngauri nga Tshivenda ndi vhafumakadzi fhedzi vhane vha losha nga uri *Aa*. Kha (3) ndi tshiseo tshine tsha itwa nga vhasadzi. Nga mvelele ya Tshivenda tshiseo tsho raliho ndi tshifhere ngauri vhatu vha hone vha sea mazha. Tshiseo tsho raliho tshi a itiwa nga mufumakadzi musi o livhana na nyimele i kondaho . Hezwi zwi amba uri tshiseo hetshi tshi nga vha tsha dakalo kana tsha muhoyo.

4.3.2.3 Kuambeke kwa vhana

Kuambeke kwa muthu ku a kona u sumbedza uri muthu ndi murole mu ngafhani, sa tsumbo Milubi (1986:3) u bvukulula mubvumbedzwa Ndivhuwo a tshi amba na mme vha tshi bva mavhengeleni u ri, “ Vhone mmawe ! zwiḽa zwithu zwanga vho vhuya nazwo? Khekhe yanga a vha tsha i divha vhone? *U i wana a bva nga u gidima*. A no mmbeba ndi mu fha khekhe”.

Musi muthu o lavhelesa zwiito na kuambeke u tou zwi vhona zwavhuḽi uri muambi ndi ṛwana muḽuku.

4.3.3. Luambo lu kwamaho vhupfiwa

Uya nga Finegan (1994) u sumbedza uri “affective meaning is the information conveyed by an expression about the attitudes and emotions of the producer toward the content or the context of expression”.
Thalutshedzo ya luambo lukwamaho yo disendeka kha zwipfi, ho kateliwa dakalo, vhuṭungu, tsatsaladzo, u di hudza na zwickhoḁo.

Maambeke a nga fhaṭa vhushaka kana a pwasha vhushaka. Hu na liambeke line vhathu vha li shumisa kha muthu ane a tshi amba a si nanguludze maipfi. Vha ḁo pfa vha tshi ri *vha ḁo vhuya na bemu nga mulomo wavho*.

Hu na kuambeke kune muthu o ku shumisa zwa ita uri hu vuwe mufhirifhiri, une zwa sia vhathu vha tshi pomokana vhuloi. Muthu a nga ri *ni ḁo zwi vhone!* U ri hu ḁo itea mini kha inwi kana wa pfa muthu o di nalea a tshi ri ri ḁo vhone uri nḁe na vhone muhulwane ndi nnyi.

Arali ha nga sokou bvelela zwo vhifhaho kana vhulwadze, kha ane a khou lwiwa nae, we a vhudzwa eneo maipfi u humbulela uri zwi khou i tiswa

nga muloi. Izwi zwi ḡo vha zwi tshi itiswa ngauri vhathu vha na lutendo lwa uri muthu u loiwa nga muthu ane a mu ḡivha, hu si nga mutsinda (Beattie, 1952:30).

U ya nga Milubi (1983:18) musi Itani ṛwana wa Vho-Maria muhadzinga wa Vho-Masindi a tshi khou tamba na Ndivhuwo ṛwana wa Vho-Masindi uri kha Ndivhuwo, “Kha ri tou litsha. A ni pfi u ṛnaṛna ṛna uhu. Nṛe a thi funi u kombetshedza zwithu zwi sa tendi. Hu si halwo lu a ṛhara. Nṛe a thi ṛḡḡi u lala ndi tshi thiswa bola vhusiku hoṛhe vhaṛwe vho eḡela”.

Maambele o raliho a sia a tshi ita uri vhathu vha pomokane vhuloi, sa izwi zwo no sumbedzwa uri hu na vhuloi ha vhusiku.

Itani a tshi isa phanḡa u ri:

Mangilasi mme anga vha ambara nge vha vha masiṛeresi “muṛhaisi oi”. A ni shoni, mme aṛu vha nga ambara hani ngeno vha sa koni na “A”. Tshavho ho ḡi konelwa hone vhuloi. Khamusi nazwino vha na avho ane vhaambara one vhusiku vha tshilowa, ḡi tshi tsha vha bvula.

Zwo raliho zwa u pomokwa vhuloi Vho-Masindi vho pfa zwo tou vha pilipita vhukuma, zwa ita uri vha ye ha Vho-Maria uri vha vhudziwe

zwavhuḑi zwa mangilasi avho a vhusiku ane vha ambara vha tshi lowa, Vho-Maria vhe ḵa ḑa afha ḵi a kovhela na vhone vha ima na Itani. Naho vha songo tou buletshedza izwi zwi khwaṭhiswa musu Vho-Maria vha tshi amba na Vho-Masindi vha tshi ri, “Nḵe a thi nga ḑo zwi kona zwa u amba navho zwino, vhusiku nda vho ḑo balelwa. Riḵe zwashu ndi zwi no itiwa masiari zwi tshi vhone nga nnyi na nnyi. Nahone zwine ra ita zwi bveledza vhana na lushaka phanda. Vhone vha tou vha muswohoo muthanyavhusiku” (Milubi, 1983:22).

Vho-Masindi nga mbiti dza u pomokwa vhuloi na vhone vha pfala vha tshi ri “Naho vha nga ntsumba nga musumbavhaloi, miraru tenda yo vha sumbavho muthu ḵinwe ḑuvha u zwi vhona u ḑo zwi vhona” (Milubi,1983:23). Kha kuambeke kwo raliho ha vha na zwiḵwe zwi si zwavhuḑi zwi dzhiwa muambi a ene muloi, zwiḵuluhulu arali vhathu vha hone vhe mashaka.

I ngoho maambeke aya o ita khakhisa u rwa mbevha ya ludongoni ngauri, hu songo fhela maḑuvha mangana ho vha na tsemano lutshetshe lwa Vho-Maria Lowani, u thoḵwa nga vhulwadze. Vho-Maria vha tou muloi a si muḵwe ndi Vho-Masindi ndi ngazwo vha tshi ri “Areḑi u lovha ndi ha

vhathu. Vhone nna a vha divhudzisi ngani uri ndingani phele i tshi ri u fa mudini mukegulu thoho a palulwa”. Izwi zwi ri sia na fhungo la uri Vho-Maria vha na lutendo lwa uri Vho-Masindi ndi muloi, zwo naniiswa na nga maipfi avho.

Maambele i ngoho a ya ita uri muthu a pomokiwe u pfi ndi muloi. Musi vho-Matidze vha tshi semana na Vho- Gumani muzwala wa vho vhari, “Nazwino ni tou vha thunwa Gumani” (Mahamba, 1993:4).

Musi Vho-Matidze vha tshi a mba haya maipfi o ita uri Vho-Gumani vha tou nana u sinyuwa. Izwi ri zwi pfa musu vha tshi amba nga ndila ine muthu a tou zwi pfa uri Vho-Gumani vha na lutendo lwa uri Vho-Matidze ndi muloi, ndi ngazwo u tshi pfa vha tshi ri, “Ni khou zwi vhona uri uyu muthu u na biko li a phopha? Litshani ndi mu bwise mbanzhe yothe ya vhuloi hoyu muloi wa muloi” (Mahamba, 1993:4).

Vho- Gumani vho sinyuwa lwe vha fhedza vha tshi raha Vho- Matidze kha thumbu, Vho-Matidze vha nga si tou vha ita thunwa vha tshi kha di poidza (Mahamba, 1993:3).

Kuambele kwa Vho-Raathiyaya mukoma wa musanda ku a sinyusa izwi zwi bvukuluwa musi vha tshi amba na vhamusanda vha tshi ri tsho dinaho tsho da na Nyaluvhani ane a khou dadadza kha la uya u farwa nga Mutonga.

Maambele oraliho a ya sinyusa ngauri Vho-Rathiyaya vha khou tou pomoka Vho-Nyaluvhani zwi khagala. Izwi zwo raliho zwi vusa vhuswina na u ita uri vhathu vha di dzula vhe na lutendo lwa vhuloi. Ingoho Vho-Nyaluvhani vho fhedza vho pandelwa shangoni.

Maambele a ya tuxuwedza uri vhathu vha di dzula vhe na lutendo na u pomokana vhuloi. Maambele a Vho-Matidze musi vho rwiwa nga Vho-Gumani vha shavhela musanda vha ri, "Hone ngavhe hu vhe mulovha mutamvu u tshi kha di vha na thodzi i no kiwa ya bikwa muroho ndi musi hoyu mutukana ndo no mu sumbedza maraho na vhudzadze ha nowa. Wa vhambedzi, o vha o no vhona Mabe tshi tshi okhola (Mahamba, 1993:41).

Kuambele kwo raliho ku tou ita uri vhathu vha tou tenda tshohtetshohte uri Vho-Matidze ndi muloi.

Hu na luambo lune lu tshi shumisiwa lwa t̄anganedzea na luambo lu sa t̄anganedzei. Hezwi zwi khwaṯhisa ḷa uri kushumisele kwa luambo ku a vha na masiandaitwa kha vhupfa ha muthetshesesi.

4.3.3.1 Luambo lune lwa t̄anganedzea

Milubi (1983:60) ene u ri bukululela luambo lu no shumiswa nga Sambula musi a tshi amba na Maria mufunwa wawe a tshi ri:

Yanga mbilu i ṅaṅa u tshina nga dakalo ḷo i takadzaho. I mbo tshina tshina ya redza muhali wa vuhali vhukati ha vhahali. U khana i mbo khana gundoni vhukatini ha ngivha-ngivho ya pfumo ḷa gundo. Yanga mbilu i ṅaṅa ya ṅaṅesa dakaloni musi u pfa ndi tshi pfa a bvungwi ha mbilu ya lufuno.

Luambo lwo lwo shumiswaho hafha lu ita uri muthetshesesi a ḍale dakalo. Makuya (1982:18) u ri bvukululela luambo lu ne lwa shumiswa nga Vho-Esitere, musi Vho-Makhadzi vho humbela tshelede kha Tshiwela munna wa Vho-Esitere vha ri, “ A vha vha tambudzi vha fanela u vhona uri Vho-Makhadzi vha wane zwo fanelaho”. Muthetshesesi musi a tshi pfa mafhungo o raliho u tou khana sa ṅamana yo fura mukhaha.

4.3.3.2 Luambo lune lwa si t̄anganedzee

Kanzhikanzhi luambo lune lwa si t̄anganedzee ndi musi lu tshi shumiselwa kha zwa u sasaladza, u goḁa, u hoya na zwa vhuloi. Izwi zwi ḁo sumbedzwa musi ro lavhelesa zwitevhelaho:

4.3.3.3. Maipfi a no shumiswa kha zwavhuloi

Kha ri sedze uri Mahamba (1993) o shumisa hani maipfi a no elana na zwa vhuloi.

Tokoloshi (1993:10)

Uya nga Louw (1968:40) ene u ri:

Thikolose is a small hairy being, having the form of a man, but so small that he only reaches to a man's knee. He has hair all over his face and coming out of his ears, and his face is squashed up like a baboon. The penis of the male is so long that he carries it over his shoulder, and he has only one buttock. He has charm with which he can make himself invisible.

Musi Vho-Matidze vho vha isala nge Mukosi na Nditsheni vha ḁisa mavhele avho vha ri, "Ni ḁisa mavhele anga nga u fulufhela tshinwanakadzi na t̄okoloshi ya khotsi". Maipfi o raliho a tshi ambelwa kha muthu u a vha isala. Ndi ngazwo Nditsheni musi o no ponyoka a tshi pfala a tshi

sema Vho-Matidze a fhedza nga u fulufhedzisa uri u do shika a tshi amba hayani zwe Vho-Maridze vha amba (Mahamba (1993).

Thuṅwa (1993:7)

Uya nga Phumelela Books (2006:73) vhone vha ri, “Thuṅwa is a messenger with evil intentions”. Luambo lwo raliho lwa shumiselwa kha muthu u a sinyuwa. Izwi zwi bvukululwa musi Vho-Matidze vha tshi rwiwa nga Vho- Gumani vha songo tshinya tshithu. Vho-Matidze vha pfala vha tshi ri, “ Hei, ni a mbulaha Gumani, kani ni tou vha thuṅwa?”

Haya maipfi a ita uri Vho-Gumani vha tou pilipitea tshoṅhe, ndi ngazwo vha tshi pfala vha tshi ri, “Ndi do bvisa zwanga mbudzi vha nga si nnyambe thuṅwa ndi tshi kha di poidza”. Musi muthu a tshi i twa thuṅwa u pfa o tou bvulwa vhumuthu, dakalo la ngalangala tshoṅhe.

Thuri (1993:29)

Uya nga Louw (1968:45) ene u dzhia thuri, “as a large wild cat with a short tail. It lives in a large pot in the kraal of the owner”. Muthu a vha na humbulele kwa u vha hone ha thuri, zwi ita uri muthu a si tsha dzudzanyea. Izwi zwi khwaṅhiswa nga Vho-Gumani musi vha tshi amba na Vho-Mukhubu vha tshi ri:

Ni a vhona ndi mini muḍuhulu, nṅe a thi pengi hune nda nga sokou galela muthu hu si na mulamdu lini. Zwino ndi tshi khou amba

Nditsheni u thovhoni; u tshila na u sa tshila ndi tshithu tshithihi. Vhulwadze ri tshi mona na vhane vha divha vha ri ndi thuri. I ngoho dzi dzone zwo bva khe Matidze a thomolela nwana.

Luambo lwo raliho lwa zwa vhuloi lu ita uri muthu a si di phine, a si dzudzanyee. Hezwi zwi dovha zwa khwathiswa nga Vho-Matodzi musi vho da u vhona khotsi avho Vho-Matidze. Mu si vha tshi humbelwa u dzula vha si ye hayani vhone vha ri, “Huwe ndi do wana hayani nwana a tshi khou lwala vho mu shela dzone nageli (Mahamba, 1993:28).

Zwo ra li ho zwi ita uri muthu a tshile o tandedzwa nga nyofho, a si na mulalo nahone a si tsha pfa mudifho wa zwo kodeliwaho. Luambo lwo ra li ho lwa zwa vhuloi lu ita uri vhathu vha dale vengo, vhuswina na u humbula zwithu nga ndila yo khakheaho. Vho-Mugada vha ri kha nwana mu si a tshi khou lwala, “Nne hafhu ndi khou tou zwi divha-ha thamu i na thuri dzo dzheniswaho kha hoyu nwana”. Luambo lwo raliho lu di sa u hanganea.

Zwikkhonono (1993:12)

Ipfi li re afho ntha a li tangedzei kha luambo lwa divha na divha. Ipfi heli li tshi ambelwa kha muthu li kwama vhupfiwa ha muthu. Li a thithisa

mutakalo na kuhumbulele kwa muthu. Musi Nditsheni a tshi khou dziḡa Vho-Gumani vha pfala vha tshi ri:

Hai hezwi a si zwa ṡhamu. Kale na kale luṡamu lu no lingana na luṡwe lwa onoyu ṡwana lwo no vunḡa mbabvu dza muthu na khundu? Ndi zwikhokhonono, Mukosi wa hone zwino ni ri ndaya ha hawe ndi ḡo wana o lala

Hezwi zwi ita uri Vho-Gumani vha tou pfa vha tshi tou ṡṡa u vhenga Vho-Matidze tshoṡhetshoṡhe. Ngauralo mulalo, u ḡiphina na vhudziki zwi nga si vhe hone.

ṡhmuṡowa (1993:22)

Ndi zwa ndeme u sumbedzisa uri ipfi ḡo shumisiwaho afho ṡṡa ndi luambo lu sa te i u shumiswa, vhunga lu tshi ḡisa dzindwa na dzi phambano. Izwi ri zwi vhona musu ṡanga Vho-Malukuta vha tshi shumisa luambo holwu musu Nditsheni a tshi khou lwala vha ri, ṡwana o rwiwa nga ṡowa ene a tshi ri ṡhamu. ṡhamuṡowa yenei ndiyone ye ya dovha ya tevhedzwa ya vho mu luma. Zwoṡhe hezwi tshivhangalelwa tshazwo ndi uḡa ṡhoho ya ṡwana.

Vho-Malukuta vha tshi isa phanda vha sumbedza u ri thamu hei i tshi mu rwa o dzhenwa nga thuri tharu, khadzo iṡwe ya hone ndi ya tshihole, a i

na milenzhe yothe vhuṅa ha yo. Muthihi wa phanḁa wo tumulwa nga dziṅwe dza vhanwe vhaloi. U sumbedza u ri thuri hei ndi ya kotho nahone i na swili.

Luambo lwo ra li ho lu ita uri vha muṅa wa Vho-Gumani vha vhe na vhuṅungu na u hanganea huhulwane. Zwi ita uri vha pfe vha tshi funa u ḁivha uri kha nzulele yo raliho vha ite mini tsha u vha ponyokisa tshikwekweni hetshi. Hezwi zwi bvedza dzinndwa na mabulayo a so ngo ḁoweleaho.

Maṅuxwane (1993:54)

Luambo lwa u shumisa ipfi maṅuxwane lu a kwama zwipfi zwa muthu, lu ita uri muthu a tselee mutakalo. Izwi zwi bviselwa khagala musi ṅanga Timhaka a tshi ri:

Hoyu mukalaha-lokondzi u ndzi bwela shikukwana-havha vhatu a vhulayahu vhone vha hone. Afho a hu divhahu. Vho itiwa izwi nga Shibvesha mu zwi vhidzahu madugwana. Hezwi a lowesahu nga zwone ndi mbiti dza musadzi waye u o vhulaywahu nga vhanwe vhaloi a sa ri mutswa.

Luambo lwo raliho lu ita uri Vho-Gumani vha pfe vho tou pilipitea tshoṭhe, ndi ngazwo u tshi pfa vha tshi ri, “Zwino Matidze u wisela vuvu kha nṅe na vha muṭani wanga”

Vho-Matidze vhone vhane luambo u lwo lwa livhanywa navho, musi vhakoma Vho-Rathiyaya vha tshi vhudzisa Vho-Matidze uri ṭhangu dzo pfala naa? Vho-Matidze vha tou fhindula vho tou ḍalelwa nga mbiti, ndi zwine wa pfa vha tshi ri, “Ni ri a ri ṭuwi ngani, hafhu no wana zwe na vha ni tshi khou lila? Hone-vho...” *vha mbo ḍi takuwa*. Izwi ndi tsumbo ya u ri luambo lwo raliho lu pwasha vhuvha ha muthu.

U phophisa biko (1993:5)

Luambo lwo shumiswa ho afho nṅha lwa ambelwa kha muthu u a vha isala. Musi Vho-Gumani vha tshirwa Vho-Matidze vha sumbedza uri vha khou vharwa ngauri vha khou phophisa biko ḷa vhuloi.

Zworaliho zwi ita uri Vho-Matidze vha pfe vho tou vha isala tshoṭhe. Ndi ngazwo musi Vho-Mukhubu vha tshi ṭalutshedza vhamusanda Vho-Ravhudzulo nga ha ndwa ya Vho-Matidze na Vho-Gumani, Vho-Matidze vha ri, “Ni songo hangwa na zwauri o nnyita muloi a nnyamba na mbanzhe na biko ḷine nda phophisa”.

U fariwa nga mutonga (1993:8)

U fariwa nga mutonga zwi itwa musu muthu a tshi khou hana u ri ene ndi muloi. Zwaralo hu i wa mungomeni uri a ri vhudze ngoho ya uri muthu ndi muloi kan a si muloi.

Luambo lwo raliho lwa ambelwa kha muthu u a vha isala. Izwi zwi tikedzwa musu Vho-Rathiyaya vha tshi ri, “Tshi tsho vhidhaho tshoda na Nyaluvhani we e u tuwa matsheloni a vho dovha a vhuya ri ne ri ngei bakoni a vho dadadza kha la uya u fariwa nga mutonga.

Vho-Nyaluvhani vha tshi pfa Vho-Rathiyaya vha tshi ralo vha tou halifha sa vuluvulu lo shelwa mavu. Izwi ri zwi vbona musu Vho-Nyaluvhani vha tshi ri, “Vha amba hani vha tshi ri ne ndi khou hana u yo farwa, kani na vho vha kha lene lo la vha ha Negota la uri ne ndi muloi”. Zwi khagala u ri luambo lwo shumisiwaho nga Vho-Rathiyaya kha vho Vho-Nyaluvhani lu to u vha pilipita.

U divha fhungo (1993:7)

U divha fhungo ndi nzulele ine muthu avha a tshi divha zwine a vha zwone ene mu ne zwine a si takalele vhathu vha tshi zwi divha. Ngoho yeneyo ya bvukululwa nga mu ne muthu, mu ne wazwo u a sinyuwa kana a di lwela.

Musi Vho-Nyaluvhani vha vha tshi amba na Vho-Matidze vha tshi ri, “Ndi to lo u kolelwa. Vhone Vho-Matidze tshee Vho-Gumani vha vha pomoka na u vha rwa na madzundeni vha shavhani u bva nae? A si hone u divha fhungo?”

Vho-Matidze vha tshi pfa Vho-Nyaluvhani vha tshi ralo vha vha vho lu ritha lutanda lu na mabo. Kathihi fhedzi, Vho-Matidze vha takuwa vha rwa Vho-Nyaluvhani nga lubaḁa lwavho. Vho-Nyaluvhani vha vha kwambatela ya tangana. Hu pfala zwigomelo na u kaidzela ha Vho-Nemadzivhanani na Vho-Mulelu. Vho-Matidze vha pfala vha tshi ri, “Kha vha litshe ndi mu laḁise”.

Izwi zwi ri ḁea tshifanyiso tsha uri muthu a shumiselwa luambo lworaliho ua vhaiḁala. Nga mvelel ya Tshivenḁa munna ha semiwi, fhedzi nzulele yo raliho i ita uri muthu a si tsha ḁhonifha maitele a mvelele.

U vuwa vhusiku (Nefefe 1988:23)

Ipfi lo shumiswaho afho nḁha li sumbedza vhutsila vhune muthu a vha na ho, ha u vuwa vhaiḁwe vho eḁela a lowa.

Arali muthu ha pfi u a vuwa vhusiku, zwi a mu vhaisa tshoṭhe. Izwi zwi bvukululwa nga Maria a tshi amba na Sara a tshi ri, “Hafhu maṅwe maḍithu a themba hone u vuwa vhusiku a tshi ḍaḍisa ṅowa dza vhaṅwe uri dzi fare”. Luambo lwo raliho lu ita uri Sara a tou silingea tshoṭhe. Ndi nga zwo ri tshipfa a tshi ri:

Maria, Maria ...! Ni kale maipfi anu. Ni khou zwi amba na ṅe zwenezwo? Hafhu ṅe a thi tamba ndode na vhasidzanyana ni a ḍivha. Ndi ḍo ni vhubvulela kule hangei na shona. Futhi a thi na ndavha uri no ima hani-ni, na uri ndi muḍini wa haṅu-ni. ṅe ndi ḍo ni rwa ni a ḍivha! *Vha a lwa.*

Musi Sara a tshi kaidziwa ene u pfala a tshi ri, “Kha vha nnditshe ndi thome ndi mulaṭise khani yoṭhe heyi! U ya delela nga maanḍa hoyu musidzana!” Hezwi ndi tsumbo ya uri Sara o pfa o tou tsitswa tshirunzi tshoṭhe nga u vhudzwa upfi u a vuwa vhusiku. Naho Maria na Sara vho vha vhe dzikhonani dza ufa na u tshila, fhedzi luambo lwo shumiswaho nga Maria lu ita uri vhukonani vhu fe.

Pheleha (Nefefe 1988:23)

U ya nga Louw (1968:47) u sumbedza u ri, “hyena is a familiars, who help a witch in his evil work and obey his command”. Kha Vhavenda phele ndi tshipuka tshi ḍoweleaho uri tshi shumiswa nga vhaloi u rumiwa hu ne

muloi a funa u lowa hone. Ngauralo arali muthu a vhudzwa u pfi u pheleha u a vhaaisala. Izwi zwi khwaṭhiswa musi Vho-Mutshekwa vha tshi sema Sara vha tshi ri:

Pheleha ya pheleha yeneyi! Na khezwi ni tshi nga ni khou vhambadza vhuloi vhune ha sa rengwe. Kha ḽi bve hafha ḽana ḽa ḽiloi ḽeneḽi, ḽi kundwa u vuwa vhisiku nga u ofha swiswi! ḽi khou vhone hu hone ḽi tshi khou lima izwi ḽi tshi khou rali?

Luambo lwo raliho i ngoho lu a vhaaisa, ndi ngazwo Sara a tshi fhindula a tshi khou lila a tshi ri, Mu ..., muloi ndi vhone! Muḽivhatshikamba u ḽivha nga tshawe! N ... nahone musi a si nḽe we nda ri iyi ndeḽwa yavho i vhfhe muvhilini. Zwino a tshi vhfha u vhfhela kha riḽe vhaḽwe? Nḽe ndi ḽo mu sukela kule hangei!

Luambo lwo raliho lu ita uri Sara a pfe a si tsha kona u ṭhonifha Vho-Mutshekwa naho vhe muhulwane. Ngauri nga Tshivenda muhulwane ha fhindulwi, ha semiwi na u ṭaṭiswa khani. Fhedzi luambo lwo shumiswaho lu ita uri Sara a sinyuwe zwine a hangwa na maitete a mvelele.

U shumiwa (Phaswana na Nḽevhuṭalu 1996:37)

Ushumiwa ndi luambo lu ne lwa shumiselwa kha muthu o itiwa zwithu zwi si zwavhuḍi nga vhaloi, hu nga vha madambi, vhulwadze kana u thithisea muhumbulo.

Muthu a shumiselwa luambo lwa u pfi o shumiswa dakalo na mulalo zwi a tuwa. Izwi zwi bviselwa khagala musi Vho-Muofhe vho xedza tshelede. Vho-Muofhe vha ya kha nanga Gundula uri vha divhe uri tsholaho tshelede yavho ndi mini. Vho-Gundula vha pfala vha tshi ri, “Vhone vho xedza tshelede. Tshelede ya hone ndi ine arali vha sa tou dzwinga dza khwaṭha vha fhasi, muthu o i dobaho ndi shaka javho, nahone u khou toḍa u vha shuma ngayo”.

Vho-Muofhe u pfa aya vha tou tungufhalatshoṭhe. Vho-Muofhe vha pfala vha tshi ri, “Muthu wanga zwino zwo ralo a vha iti uri i vhuye ngoho. Hafhu hezwi ndi hafha ndi tou nukha. Hafhu hezwi zwithu zwi ḍo la ṭhoho yanga”.

Luambo lwo raliho lu ita uri Vho-Muofhe vha tou tshuwa tshoṭhe mu si vha tshi humbula uri tshelede i to ḍa u shumiswa nahone vhafhasi vha tea u dzwinga dza khwaṭha.

Manditi (Phaswana na Nevhuṭalu 1996:38)

Kha ndima yo fhiraho zwo sumbedziswa uri manditi ndi maitele ane vhaloi vha a shumisa u vhaisa kana u vhulaya vhatu vhane vha vha vhenga onoyo we a itelwa a sa zwi ḁivhi. Muthu arali ha pfi o shumiselwa manditi u a vhaaisala. Ndi nga zwo mu si ḁanga Vho-Gundula vha tshi ri kha Vho-Muofhe, “ Tshelede u vhuya i nga si vhuye. Ndi ḁo tou ita uri zwe hoyu muthu a humbula u zwi ita zwa sa shume. Hafhu o i dzhia nga manditi heneffho khunduni dzavho.

Vho-Muofhe nga mulandu wa u hulelwa nga nyofho dze vha shelwa nga Vho-Gundula vha vho sokou bvisa tshelede vha fha Vho-Gundula vha songo tsha amba tshithu. Luambo lwo raliho lu ita uri muthu a hanganee. Vho-Muofhe vho ḁo pfa vha tshi vha vha kwiḁe musi vha tshi fhiwa mushonga wa u dzivhela zwira.

Vhu nga zwo no ḁi sumbedzwa uri luambo lwa vhuloi lu na masia ndaitwa a si avhuḁi, zworalo na kha Vho-Muofhe vho ḁo thoma u sedza Nyelisani muzwala wavho nga iṭo ḁa u koḁa thanga. Izwi zwi itwa ngauri vhatu vha vha na lutendo lwa uri muthu u loiwa nga shaka ḁawe.

Vhadenya

Nga Tshivenda muthu a pfi ndi mudenya, hu vha hu tshi khou ambiwa uri u a lwa. Ngauralo luambo lwo raliho lwa shumiselwa kha muthu lu kwama vhupfiwa hawe.

Izwi zwi a vha khagala musi muṭhannga a tshi ṭoda u mala musidzana, zwa swika nḡevheni dza vhabebi tshine vha thoma u ṭodisisa tshone ndi tsha uri vha ha musidzana a si vhadenyanaa. Arali ha wanala uri vhabebi vha musidzana ndi vhadenya, lufuno ulwo a vha lu takaleli. Arali muṭhannga a konyolela matanda nḡevheni, vha fhedza vho malana vhabebi a vha ḡi dzhenisi kha yeneyo mbingano. Izwi zwi ita uri avha vhavhili vha si ḡi phiṅe nga mbingano. Vhushaka havho na vhabebi vhavho vhu a thenga thenga.

Muloi (Maumela 1976:53)

Muloi ndi muthu a na maanda a sa pfeseseiho ane a mu konisa u vhaisa vhathu a sa vhoneali. Arali muthu a pfi u muloi u a vha isala. Musi mufunzi wa Zioni o ḡa u porofita muvhei wa dongo na gwitha ḡo faho ha vhamusanda Vho-Ratshihule ri pfa a tshi ri:

Mudzimu Ene we a ri ṅea ndaela ya uri vhavhi ni vha ambulule phanda ha vhathu vha shone, fhedzi ndifhedzo i ḡo bva ha Nḡe

Yehova. Nne muloi ndi fara... Vho-Elelwani mutanuni a bvaho Mativhini, nwana wa Vho-Mabaḁa wa mutupo wa Kwinḁa. Asizwoha, nne ndo bula. Haleluya, mulalo tshivhidzoni.

O no ralo u bula dzina, a i sa phanḁa a tshi laula a ri:

Hoyu musadzi, vhuloi hawe ndi he a tou funzwa nga mme vha na thevhele i no dzula yo pakatwa nga phele ya mavhala matswu. A tshi malwa o ḁa na phamba ya luvhanda lutswuku, ye a vha a tshi dzula a tshi ḁimoḁa ngayo uri a dzule e ene e e the muswikeli musanda. Hezwi e hafha, u na phele yawe ya gegulu i si tshena na vhukuse. Musi a tshi ya u lowa u namela yone. Thuri na dziḁama dza vhathu zwine a vha nazwo zwi dzula nkhone yo bwelwaho fhasi. Thevhele ya vhuloi yawe yo itwa nga lukanda lwa muthu.

Zwo raliho zwi tshi ambelwa kha muthu zwi a vhaisa ndi zwe na Elelwani a tshi tou pfa dzina lawe li tshi buliwa, nwana wa vhathu, mbilu ya vuwa nga u vhaa, mirado ya mbo ḁi ngwende. Tshifhatuwo tsha thoma u swifhalelwa sa tsha mufu. A vusa tshililo tshihulu. Maipfi o raliho a ya pwasha vhupfiwa ha muthu.

4.4. NYIMBO DZA ZWA VHULOI

Vhupfiwa ha muthu vhu a bvukululwa nga u imba. Kha u imba muthu a nga ḡisa dakalo kana zwililo kha vha thetshesesi. Rabothata (2005) o sumbedza nyimbo mbili dzine dza imbiwa dzine wa pfa hu tshi pfi:

4.4.1. Malendeni

Vhañwe nga n̄e vho rengelwa dziwatshi
Ahelee! Welee! Tamu-tamu mungana (khorasi)
Kha vha sokou ralo
Vhañwe nga n̄e vho rengelwa miñwenda
Kha vha sokou ralo
Vhañwe nga n̄e vho rengelwa dzitshali
Kha vha sokou ralo
N̄e ndo n̄ewa rannda
Kha vha sokou ralo
Luambo lu si na musi ndi ḡo vhuya nda fa
Vhañwe nga n̄e vho dzheniswa dzinḡuni

Musi muthu o thetshesesa luimbo holwu u nga zwipfa uri muimbi o vha isala nga zwi no khou itwa kha vhahadzinga vhawe. U sumbedza uri vha ñwe vho rengelwa dzitshali na u dzheniswa nḡuni, ene a fhiwa rannda fhedzi. Zwino u sumbedza uri u ḡo sokou ḡi fhumulela, ngauri a ḡolou u

amba u do vhuya a fa. Nga Tshivenḁa hu na lutendo lwa uri muthu ha fi a fa o tou loiwa. U fhumula ndi tsumbo ya u shavha u loiwa.

Kha nzulele yo raliho vhuloi a vhu kundwi, vhunga ro no ḁi zwi vhona uri vhuloi vhu tuṭuwedzwa nga vengo na vivho. Nga Tshivenḁa zwi dzhiwa uri musadzi a no funwa u fhira muṅwe u tou shumisa mushonga uri munna a mu fune. Uyu a no funwa ndi ngazwo u tshi pfa a tshi ri luambo lu si na musi ndi do vhuya nda fa, ngauri u a zwiḁivha uri zworaliho zwi fheleledza nga u lowana.

4.4.2 Tshigombela

Ee...! Huwe...! Vho vhuya naḁo
Vhovhuya na bemu phafula (khorasi)
Vhaḁa vha Khalavha vho vhuya na?
Vha muṭanga wa ṅodzi vho vhuya na?

Luimbo lwo raliho lu kwama vhupfiwa ha muthu. Arali muthu a imbelwa luimbo lwo raliho lu sumbaho uri muthu ndi muloi muthu u a vhaaisala zwa dovha zwa ḁisa vhuswina.

4.5. MAGUMO

Ndima iyi yo sumbedza luambo sa lwone lune lwa ita uri hu vhe na nyambedzano vhukati ha muambi na muthetshesesi. Ho sumbedziswa tshaka dzo fhambanaho dza luambo.

Ho sumbedziswa luambo lwa zwa vhuloi sa tshithu tshi kwamaho vhpfiwa ha muthu. Zwo vhone uri arali muthu a shumiselwa luambo lwo raloho u a vhisala, dakalo li a tuwa, zwi a disa vengo, mbiti na mabulayo. Luambo lwo raliho lu pwasha vhukonani na vhushaka. Izwi ro zwi vhone mu si Maria na Sara vhe vha vha vhe dzikhonani dza ufa na u tshila musi luambo lwa zwa vhuloi lu tshi shumiswa, vha fhambana zwine vha vhuya vha farana nga zwanḁa. Zworalo na kha Elelwani musi a tshi pfi ndi muloi u lila tshililo tshi sa tumuwi. Vhuhadzi na hone ha fhela, ngauri na Vhavenda vha na liambe le uri, *musadzi ha tuwi vhuhadzi nga vhubva u tuwa nga vhuloi.*

NDIMA YA 5

MVALATSWINGA

5.1 MARANGAPHANDA

Ndima yo fhiraho yo sumbedza luambo na tshaka dza tshatshedzo ya luambo lune lwa vha luambo lwa matshilisano na luambo lu kwamaho vhuḁipfi. Ho dovha ha sumbedziswa dzinyimbo, maipfi ane a shumiswa nga dziḁanga na vhathu vhofhambanaho u bvukulula zwa vhuloi. Ndima iyi i ḁo vha i tshi khou katela zwithu zwoḁhe nga u angaredza.

5.2 MANWELEDZO A DZI NDIMA

5.2.1 Ndima ya 1

Ndima ya u thoma yo amba nga thaidzo dzi kwamaho vhuloi dzi ne musi dzi hone dzi sia dzi tshi bveledza masiandaitwa a si a vhuḁi. Izwi zwi ḁaniswa na ngauri arali muthu a fa a sa athu u vha mualawa kanzhi kanzhi zwi dzhiwa zwi zwi itwa nga vhaloi. Ndima iyi yo dovha hafhu ya sumbedzisa uri vhuloi ndi vhutsila vhune ha pfukela u bva kha mme vhu

tshiya kha n'wana wa musidzana ha mu i tisa uri a vuwe hu vhusiku a ite
vhuvhi ha u vhulaha vhatu kana u lwadza vhatu.

Ndimu iyi yo sumbedzisa uri tshu'wedo ya ngudo iyi ndi u wanulusa
masiandaitwa kha vhushaka vhukati ha vhatu zwo bva kha tshu'wedo
ya luambo na lutendo lwa zwa vhuloi. Izwi zwi do konadzea mu si ho
kwamiwa vhatu vho fhambanaho kathihi na dzibugu dzo fhambanaho.

5.2.2. Ndimu ya 2

Ndimu ya vhuvhili yo disendeka nga tshedzuluso ya man'walwa u bvukulula
zwine tshaka na zwiimiswa zwo fhambanaho zwa dzhisa zwone vhuloi.
Uya nga thodiso, zwi khagala uri tshaka dzo sumbedzwaho dzi a tenda
kha uri vhuloi vhu hone. Dzothe tshaka dzi a bvumelana kha la uri muthu
u lowa a tshi tshu'wedzwa nga vivho, vengo, tshu'uhu na u sa fu na tsha
munwe tshi tshi naka.

Ndimu iyi yo sumbedzisa zwine zwiimiswa zwo fhambanaho zwa dzhiisa
zwone vhuloi. Vherereli ha Tshikholesite na hone vhu a tenda kha u vha
hone ha vhuloi. Hone ha vhoradzisainsi vhone vhe la da afha li a kovhela

zwithu zworalo ho zwa vhuloi a zwi ho. Vhone vha sumbedza uri ṭhalutshedzo ya vhuloi a i pfali.

Ho dovha vho ha sumbedzwa na tshaka dza vhuloi, hu ne khaho vhuloi ha vhusiku ndi vhune ha sumbedzwa hu hone ha n̄thesa ngauri muthu u vha e na mbofholowo ya uya hu ne a funa a tshi shumisa zwithu zwingaho luswielo na lofo ya vhurotho.

5.2.3. Ndimba ya 3

Ndimba iyi yo ɗi sendeka kha u bvukulula zwine vhuloi ha kwamisa zwone vhushaka.

Ho sumbedzwa dziñwe dza tshaka dza vhushaka sa, vhushaka ha tsini vhune khaho ho vhumbiwa nga vhana vha malofha mathihi na vhushaka ha mme na vhana. Hu dovha ha vha na vhushaka ha kha malume na vhushaka vhune ha vha hone nga u malelana. Hu na vhushaka vhune ha vhumbwa nga u muthu a malwa lwa vhuvhili, vhushaka vhune ha vha hone musi munna o mala vhasadzi vhanzhi. Hun a vhushaka vhune ha vhumbiwa vhu tshi bva kha miṭa yo ṭanganelanaho na vhushaka vhune ha vhumbiwa nga vhatu vhe vha ṭala kana u ṭaliwa.

Yo dovha ya sumbedza masiandaitwa ane a vha hone musi hu na lutendo lwa vhuloi. Kha munna na musadzi samba ɔa vhuloi ɔi vusa ɔhalano. Zwo ralo na kha vhahadzinga ha vuwa samba ɔa vhuloi uyo ane munna a ima nae u wana munna ngeno uyu a no humbulelwa samba ɔa vhuloi a tshi fhedza e vhutsini.

Izwi zwi bvukululwa musi Vho-Maria vha masiɔeresi vha tshi hadzingana na Vho-Masindi vha so ngo dzhenaho tshikolo. Musi samba ɔa vhuloi ɔo simuwa kha avha vhavhili, Vho-Mawela munna wa hone vha fhedza vha tshi pfuluwa na avha vha masiɔeresi ngau Vho-Masindi vhe pfi ndi muloi. Pheleledzoni yazwo Vho-Masindi vha a vhulahwa nga u tou fhiselwa nduni.

Zwo ralo na kha makhulu na mukwasha arali samba ɔa vhuloi ɔa vha hone a hu tandwi ɔi no fukwa. Vhushaka vhu a fa vhathu vha si tsha thusana kana hu u tshimbilelana zwaho.

Ndima iyi yo sumbedza zwithu zwine zwa itea kha shango musi ho vuwa samba ɔa vhuloi. Samba ɔo raliho ɔa simuwa kha shango hu vha na mabulayo a so ngo ɔowealeho, vhathu vhaya fhiswa nga mulilo. Nga

nḡa ha zwenezwo muthu onoyo ane samba ḡa livhanywa nae u a pfuluswa kha shango.

Ho dovha ha sumbedzwa na zwithu zwine zwa ita uri vhathu vha ḡi dzula vhe na lutendo lwa vhuloi, kudzhielwe kwa zwithu, dziḡanga na u vha ho ne ha lufu ngauri vhathu naho vha tshi ḡivha uri lufu lu hone a vha tendi uri muthu u a fa hu si na tshiitisi.

5.2.4. Ndimā ya 4

Ndimā iyi yo sumbedza zwine luambo lwa zwa vhuloi lwa kwamisa zwone vhupfiwa. Hu na luambo lune lwa ḡanganedzea na luambo lu sa ḡanganedzei. Luambo lu sa ḡanganedzei ndi lune lwa shumisa maipfi a elanaho na zwa vhuloi. Maipfi a ngaho sa tokoloshi, thuḡwa, thuri, zwikhokhonono, maḡuxwane, u phophisa biko, u fariwa nga mutonga, u ḡivha fhungo, pheleha na u shumiwa. Maipfi o raliho a ambiwa a tshi shumiselwa muthu u a vhaiḡala. Luambo lwo raliho lu kwama vhupfiwa nga nḡila ine lwa fhedza zwi tshiḡisa mabulayo. Musi Vho-Matidze vha tshi vhudza Vho-Gumani uri ndi thuḡwa zwi vusa vhuswina he pheleledzoni Vho-Gumani vha vhulaha Vho-Matidze nga u tou vha rema nga mbaḡo. Vhone muḡe vha fhedza nga u tou ḡi nemebedza.

Elelwani mutanuni we a vha e ene swike kha vhamusanda Vho-Ratshihule o vho shanduka swina. Ndi musi ho wanala dongo lo dala nga malofha na gwitha lo fa nga henefho tsini na pfamo. Muporofita Matshinyise e muloi ndi Elelwani. Izwo zwo do ita uri Elelwani a pfe o tou niwa nga thoni dzi sa vhuyi fhanu tsini. Pheleledzoni vhuhadza ha vha u fhela ha ho.

5.3 MAWANWA

Ngudo iyi yo wana uri lutendo lwa vhuloi kha tshaka dzo fhambanaho lu kha divha hone. Vhavenda na vhone lutendo lwa vhuloi lu kha divha lo tou khwaṭha tshoṭhe kha vho. Naho lutendo lwo raliho lu hone, fhedzi zwi a timatimisa uri vhuloi nga ngoho vuhone naa.

Nditsheni a no pfi o loiwa nga Vho-Matidze o vha o rahiwa nga dongi. Musi nanga Malukuta o no vhona uri vhuṅanga hawe vhu nga disa lufu a tshi amba e eṭhe uri *vhuṅanga ndi tshika hefha hune wa la nga u fhura*. Musi hu tshiiwa Phafula ha mungome Timhaka zwi sumbedza hu na tshikwekwe tshe tsha itwa nga vhakoma Vho-Rathiyaya tsha uri Timhaka a ri muloi ndi Vho-Matidze.

Kha Elelwani, Matshinyise we a porofita uri Elelwani ndi muloi, musi o no pandelwa vhuhadzi ndi ene ane a dovha a mu mala. Matshinyise u vhudza Elelwani uri ndi ene we a vhea dongo la malofha na gwitha lo faho. Zwe a porofita uri o fundedzwa nga vhakoma Vho-Nemavhulani.

Kha Mabalanganye, misi nanga Vho-Gandamipfa vha tshi ri a no to da u vhulaya vhamusanda ndi Mangalani, ene u sumbedza uri mushonga o u fhiwa nga Vho-Nwafunyufunyu na Vho-Gandamipfa. Izwi zwo khwaṭhiswa na nga tshipuku tsha Mangalani musi o no vhulawa.

Muthu a xedza tshithu u di pomoka vhone vhaloi. Vho-Muofhe musi vho xedza tshelede nanga Vho-Gundula vha ri yo dzhiwa nga manditi khunduni dza Vho-Muofhe. Musi ho na mvula khulu Vho-Muofhe vha tshiya hu ne vha di hunga hone mbudzi dzavho vhe malisoni vha wana tshede yavho.

Nga Tshivenḁa arali hu na vhulwadze vha ya toḁa u divha uri tshivhangi tsha vhulwadze ndi mini. Arali ha wa lufu na henefho muloi ha kundwi. Vhathu vha sa pfani zwi huluhulu munna na musadzi na henefho muloi ha kundwi. Hu di nga na musi vha anḁana na henefho ndi zwiitwa nga vhaloi.

Muthu a pfuma, a vha na zwifuwo zwinzhi, masimuni a tshi lima zwa vhibva na zwenezwo zwi ita uri onoyo a na ndaka a pfi ndi muloi, zwihuluhulu nga vhabva vha tshi tama ndaka yawe. Muthu a vha tshisiwana u dzhiwa e muloi. Lutendo lwo raliho lu medza vengo na vivho. Vhuloi vhu shumiswa sa tshiṭaka tsha u vhuvha. Musi ri tshi balelwa ri ṭo ḡa tshithu tshine ra nga khuda nga tsho.

5.4 THEMENDELO

Musi muthu o sedza tsedzuluso iyi u nga kona u zwi vhona uri ndi zwa ndeme uri hu vhe na maṅwalwa na mafulo ane a itiwa uri vhathu vha si vhe zwivhotshwa zwa u tshila vha tshi ofha vhuloi. Vhunzhi ha vhathu vho vha vha tshi dovha vho pfuma arali hu si u ofha u loiwa. Vho pfumaho vhone vha dzhiwa vhe vhaloi. Izwi zwi ita uri vha ofhe u ngedza lupfumo lwavho.

Vhathu kha vha gudisiwe uri muthu u ḡo ḷa tsha biko. Arali muthu a shuma o ḡi imisela u ḡo bvelela. Vhathu kha vha funzwe uri tsha khofhe ndi malanga. A hu na tshi no ḡa muthu o lala. Kha zwi ḡi vhee uri ri khou tshila kha ḷifhasi ḷine muthu muṅwe na muṅwe u a tendelwa u ḡi

bveledzisa. Arali vhatu vha shuma, vengo, vivho na tseḡa a zwi tsha
ḡovha hone. Ngauralo lutendo lwa vhuloi lu nga fhungudzea.

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